

Imam Abu Hamed AL-GHAZALI
(450-505 H. = 1058-1111 A.D.)

REVIVAL OF RELIGION'S SCIENCES IHYA' ULUM AD-DIN

إحياء علوم الدين

Translated by
Mohammad Mahdi al-Sharif

Volume I

The quarter of The acts of worship

مكتبة
دار الكتب العلمية
DKI
Beirut- Lebanon

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إحياء علوم الدين

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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL REVIVAL OF RELIGIOUS SCIENCES

Prelude

Firstly, I begin with the praise of Allah Almighty, even though our praise is quite insufficient and too little to be compared with His real glory. Secondly, I invoke His blessings upon all the Messengers and in particular upon the greatest and the Seal of His Messengers, Muhammad "Allah's blessing and peace be upon all of them". Thirdly, I pray for His help and grace that I should keep firm, willing and motivated to write the book "Thya' Ulum Ad-Din 'Revival of religion's sciences'".

Fourthly, O slanderer, O heedless, O rejecter of truth, what removed from my tongue the impediment of silence and put on my neck the necklace of arguments and reasons, and made it incumbent upon me to reply to your arguments, is the closing of your eyes from open truths, and rather your dependence upon what is insignificant and untrue which made you praise ignorance, and stirring up opposition against him who wants to deprive some of his deeds of the evil practice and habits of men or expresses his wish to put his learning to practice in order that Allah Almighty would purify his soul, by addressing himself to religious service and doing his best to make expiation for the sins he has committed in his past life and for which he has become disappointed, and keeping himself far from the society of those persons about whom the lawgiver, Messenger of Allah "Allah's blessing and peace be upon him" said: "He who will receive the greatest punishment on the Day of Judgement will be the learned man whom Allah Almighty has benefited not from his knowledge."

I'm quite sure, by my life, that there is no reason for you to reject the truth barring the fact that the epidemic which has overwhelmed most of the people has also overpowered you; and it is that which diverted them to make sense to the rules and principles of this affair, and fail to notice that this matter is very serious and grave, that the hereafter is coming forward and this world is retreating, that death is very near and the journey is long, that provision is very little, that dangers are great but the paths are blocked.

It is difficult, exhausting and tiring to tread the crowded and dangerous path of the hereafter with no guide nor companion. The guides for the path are the learned men who are the heirs of the Prophets, of whom the times are short and it is only the superficial who are left, most of whom have been possessed by iniquity and overpowered by Satan. Everyone of them was so absorbed in his immediate fortune that he came to see good as evil and evil as good, and it is for this reason that the science of religion disappeared and the minaret of the true faith extinguished all over the world.

They gave the people the false impression that there was no knowledge except

such laws of government as used by judges to settle disputes when the mob dots; or such of arguments as used by the vainglorious to overcome and silence the opponents; or the elaborate and flowery language with which the preacher seeks to draw the attention of the laymen; and that's because apart from these three, they could find no other ways to snare illegal profit and get the wealth of this world.

On the other hand the science of the way to the hereafter, well-trodden by our righteous predecessors which includes what is described in Allah's Book as law, wisdom, knowledge, enlightenment, light, guidance, and righteousness, has disappeared from among men and been completely a thing forgotten.

Since this is a distress which has befallen the religion and a grave calamity which has put it in the shade, I have seen it important to address myself to the composition of this book, in order to revive the science of religion, to bring to light the exemplary lives of the deceased imams, and to show such of branches of knowledge as regarded of good use by the prophets and the virtuous predecessors.

I have based it upon four quarters: the quarter of the Acts of Worship, the quarter of the Habits of Life, the quarter of the Destructives, and the quarter of the saviors.

I have begun the work with the book of knowledge because it is of the utmost significance to define first of all the knowledge which Allah has commanded the elite to seek, on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him". In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seeking knowledge is an obligation due upon every Muslim." My goal from beginning with this book on knowledge is to distinguish useful from harmful knowledge, as the Messenger of Allah "Allah's blessing and peace be upon him" said: "We seek refuge with Allah from useless knowledge" and also to shed light upon the deviation of the people of this age from right conduct, their delusion as by a glistening mirage, and their satisfaction with the husks of knowledge rather than the pith.

The quarter of the Acts of Worship comprises ten books: The Book of Knowledge; The Principles of Faith; The Mysteries of Purification; The Mysteries of Prayer; The Mysteries of Obligatory Charity; The Mysteries of Fasting; The Mysteries of Hajj; The Principles of Reciting the Qur'an; Concerning Invocations and Supplications; and the Arrangement of Litanies (One should recite regularly everyday of the Holy Qur'an).

The quarter of The customs Of Life comprises ten books: The Etiquettes of Eating; The Etiquettes of Marriage; The Etiquettes of Earning Sustenance; Concerning the Lawful and Unlawful; The Etiquettes of Companionship and Fellowship with the Different Types of Men; Concerning Seclusion; The Etiquettes of Journey; the Etiquettes of Music and Ecstasy; Concerning Enjoining Good and Forbidding Evil; and The etiquettes of Living as Exemplified in the Prophetic Manners.

The quarter of the Destructives comprises ten books: Concerning the

Wonders of the Heart; Concerning the Discipline of the Soul; Concerning the Evil of the Two lusts: The Appetite of the Stomach and the Sexual Desire; The Evil of Tongue; The Evil of Anger, Resentment, and Envy; The Evil of the World; The Evil of Wealth and Greediness; The Evil of Showiness and Hypocrisy; The Evil of Pride and Vanity; and The Evils of Haughtiness.

The quarter of the Saviors comprises ten books: Concerning Repentance; Concerning Patience and Gratitude; Concerning Fear and Hope; Concerning Poverty and Asceticism; Concerning Allah's Oneness and Trust; Concerning Love, Longing, Intimacy and Contentment; Concerning Intentions, Truthfulness, and Sincerity; Concerning Self-Examination and Self-Reckoning; Concerning Reflection; and Concerning Death.

In the quarter of the Acts of Worship I make a mention of some of its hidden etiquette, the niceties of its principles, and the mysteries of its meanings, of which the active learned man is in need, and without their knowledge none will be well-acquainted with the science of the hereafter. Most of this information has been neglected in jurisprudence studies.

In the quarter of the Customs of Life I make a mention of the principles of practical religion widespread among men, its profound subtleties, complicated practice, and the piety which lurks in its principles of conduct, without which no religious man can do.

In the quarter of the Destructives I deal with every blameworthy trait to which the Qur'an refers, the way of purifying the soul and the cleansing of the heart therefrom. I therefore put a clear definition to every one of these traits, and refer to the particular truth about it, the source from which it originates, the evil consequences to which it leads, its indicative signs, and the way of its treatment, with support, in all of those, of evidences from the Holy Qur'an, Prophetic tradition, and narrations.

In the quarter of the Saviors, I discuss every praiseworthy trait and every desirable quality characteristic of those made near to the Presence of Allah Almighty, as well as the saints, by means of which the servant seeks to draw near to the Lord of the worlds. I give a certain definition to every quality, and refer to the truth about it, the source from which it originates, the fruit obtained from it, the particular sign by which it is known, the excellence which renders it desirable, with support for illustration from the transmitted law and intellectual reason.

It is true that several works have been composed in some of these aspects, but five characteristics distinguish this work from them:

First, by clarifying what they have obscured and making clear what they have treated casually.

Second, by arranging what they have disarranged, and organizing what they have scattered.

Third, by condensing what they have elaborated, and correcting what they have approved.

Fourth, by deleting what they have repeated and verified what they have set down.

Fifth, by determining ambiguous matters which have been beyond the reach of understanding and never dealt with in any work.

For although all might follow the same method, there is no reason why one should not proceed independently and bring to light something unknown, giving particular concern to what his colleagues have forgotten, or have noticed, but overlooked to mention them in writing, or being prevented from uncovering them.

These are the characteristics which distinguish this work which is cumulative of the sciences referred to.

Two factors have urged me to base this work upon four quarters.

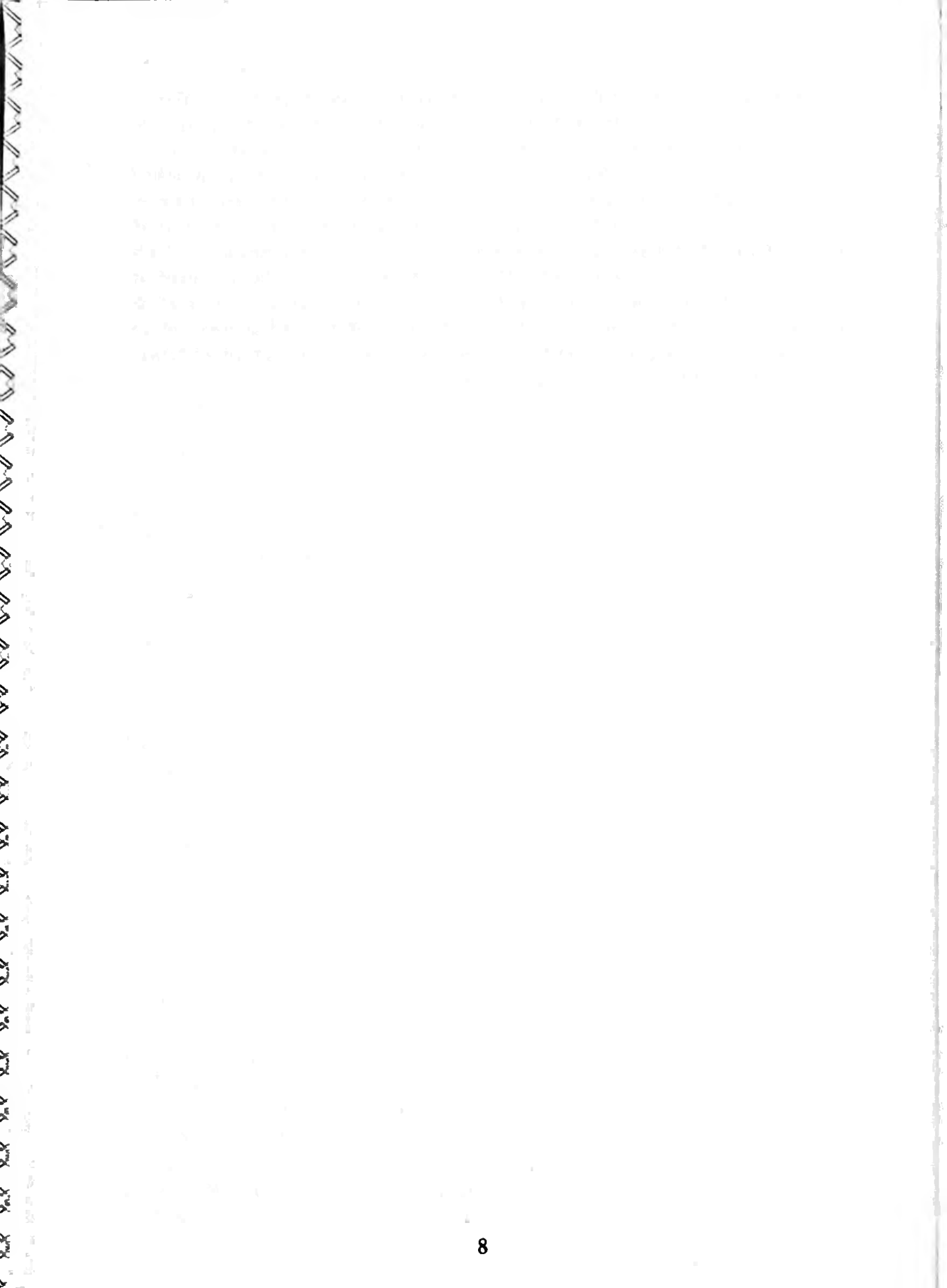
The first and original motive is that this system of research and exposition is necessarily essential because the science by which we turn to the hereafter is divided into two: the science of Practical Religion, and the science of Revelation. I mean by the science of Revelation that by which the knowledge is revealed; and I mean by the science of practical religion the knowledge as well as action in accordance with that knowledge. The aim of this work is to deal only with the science of practical religion, and not with that of Revelation, which one is not permitted to record in writing, although it is the ultimate goal sought for by saints, and the wanted desire of the eyes of the Sincere.

The science of practical religion is merely a way which leads to revelation and the prophets of Allah did not communicate with the people and lead them to Him except through the knowledge of that way, to which they guided them. Concerning revelation itself, the prophets spoke only figuratively and briefly through signs and symbols, because they realized the incapability of man's mind to comprehend. Therefore since the learned men are heirs of the prophets, they cannot but follow their footsteps and emulate their way.

On the other hand, the science of practical religion is divided into exoteric science, which deals with the functions of the organs, and esoteric science, which deals with the functions of the heart. The bodily organs perform either acts of worship or habits of life, while the heart, as far as it is removed from the organs, and rather belongs to the world of dominion, is subject to either praiseworthy or blameworthy effects. Consequently, this science is divided into two parts: outward and inward. The outward, which relates to the organs, is subdivided into acts of worship and habits of life; and the inward, which relates to the states of the heart and the qualities of the soul, is subdivided into what is praiseworthy and what is blameworthy. All of these constitute the four parts of the science of practical religion; and there is no deviation from such a classification in considering the science of practical religion.

My second motive for adopting this kind of division is that I have seen the genuine interests of students in jurisprudence, which has become popular among those who do not fear Allah, for the sake of boasting and exploiting its influence and prestige in arguments. This jurisprudence also is divided into quarters; and since he who dresses himself in the dress of the beloved will also be beloved, I want not to be far from the idea that making this book appear in the form of

books of jurisprudence shall be a skillful move to create interest in it. For a similar reason, one of those who wanted to attract the attention of the magistrates to the science of medicine, represented it in a form of astronomical lists, arranging it in tables and numbers, and called it Tables of Health, in order, by so doing, to have their concern with that type of science help in encouraging them to read it. Resourcefulness in drawing hearts to the science which is good for the eternal life is more valuable than that of drawing them to medicine which benefits nothing but physical health. The fruit of this science is the treatment of the hearts and souls which leads to a life that will persist for ever and ever. How inferior, therefore, is the medicine of the body, which is doomed by necessity to decay before long! We ask Allah to help us achieve success and attain guidance: verily, He is Most Generous, All-Bounteous.



CHAPTER ONE: ON THE EXCELLENCE OF KNOWLEDGE, TEACHING AND LEARNING

The Virtue Of Knowledge

Its proofs from the Holy Qur'an go as follows:

"There is no god but He: that is the witness of Allah, His angels, and those endowed with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِأَلْفِ سِتٍّ لَا إِلَهَ إِلَّا ۖ﴾

﴿ هُوَ الْعَزِيزُ الْحَكِيمُ ۝﴾

Consider how he Almighty begins with Himself, and makes the angels rank second to Him (as far as such witness is concerned), and the men of knowledge third to them; and how sufficient this is for honour, excellence, good value and superiority!

Allah Almighty says also: "Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge." (Al-Mujadilah 11)

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾

In this respect, it is narrated on the authority of Ibn Abbas that he said: "The men of knowledge have as much as seven hundred degrees higher than the faithful believers, between each two of which, there is (as long distance as to be covered in) five-hundred-year journey."

Allah Almighty further says: "Say: 'Should those be equal, those who have knowledge and those who have not?'" (Az-Zumar 9)

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ ۝﴾

He says: "It is those who endowed with knowledge from amongst Allah's servants that fear Allah most." (Fatir 28)

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۚ ۝﴾

He says: "Allah suffices for witness between me and you, the One Who is well-acquainted with the knowledge of the Book." (Ar-Ra'd 43)

﴿ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۚ ۝﴾

He Almighty says also: "Said he, who was well-acquainted with the knowledge of the Book: 'I'm ready to bring it (the throne of Sheba) to you'" (An-Naml 40)

﴿ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ ﴾

And this draws the attention to the fact that he was able (to bring the throne immediately) by virtue of the power of knowledge.

Allah Almighty says: "Those who were endued with knowledge said: 'Woe to you! The reward of Allah (in the hereafter) is much better for him who has faith, and amends his work'" (Al-Qasas 80)

﴿ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا ۖ ﴾

Showing that the superiority of the hereafter to this world in rank and position could not be known but through knowledge.

He Almighty says: "Those parables We set forth for the people (to learn therefrom), and none understand them but those endued with knowledge." (Al-Ankabut 43)

﴿ وَتِلْكَ الْأَمْثَلُ نَضَرْنَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ۚ ﴾

He also says: "Had they referred the matter to the Messenger and to those endued with authority from amongst them, surely, those of good understanding among them would have known it." (An-Nisa 83)

﴿ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعِلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ ﴾

In this Holy statement, he refers His Decision of the events to their faculty of understanding, and joins their rank to that of the Prophets to anticipate Allah's Decision.

It is said, in comment on Allah's saying: "O Children of Adam! We have bestowed raiment upon you to cover your shame, and splendid vesture. But the raiment of righteousness, that is the best" (Al-A'raf 26)

﴿ يَنبَغِي ءَادَمَ قَدْ أُنزِلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوَءَ بَعْثِكُمْ وَرِدْشًا ۚ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ﴾

"The raiment refers to knowledge, the splendid vesture refers to the certainty (of faith), and the raiment of righteousness denotes to shyness (i.e. refraining from committing religious indiscretions).

Allah Almighty says: "We've brought about a Book to them, Whose (Verses) We've explained in detail with knowledge." (Al-A'raf 52)

﴿ وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ ۚ ﴾

He also says: "We should then relate to them (the narrations) with knowledge." (Al-A'raf 7)

﴿ فَلَتَقُصِّنَّ عَلَيْهِم بِعِلْمٍ ۚ ﴾

He says: "But even, it (the Qur'an) is of evidently clear signs in the breasts of those endued with knowledge." (Al-Ankabut 49)

﴿ بَلْ هُوَ ءَايَاتٌ يَّبَيِّنُ فِي صُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۖ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ۚ ﴾

He says: "He has created man, and taught him speech (and Intelligence)." (Ar-Rahman 3:4)

﴿ خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ﴾

He Almighty makes a mention of that on the occasion of reminding him of such of blessings as He has bestowed upon him.

In relation to the proofs from the Prophet's sunnah they go as follows:

(It is narrated by both Al-Bukhari and Muslims and others on the authority of Mu'awiyah that) The Messenger of Allah "Peace be upon him" said: "If Allah Almighty intends good for any one, he provides him with the faculty of religious understanding, and gives him the right guidance thereof."

(It is narrated by At-Tirmidhi, Abu Dawud, Ibn Majah and Ibn Hibban on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "No doubt, the learned men are the heirs of Prophets (as far as knowledge is concerned)." It is a well-known fact that that there is no rank superior to that of Prophethood, nor is there honour much higher than that of inheriting such a rank.

(It is narrated by At-Tirmidhi and others on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "Those in the Heavens and the earth always ask for (Allah's) Forgiveness for the learned man." Which position is then much better than that of him, for whom the angels of the Heavens and the earth are engaged in asking for (Allah's) Forgiveness?

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "No doubt, wisdom (acquired from knowledge) increases the one of high social class in dignity, and raises even the slave so high that he could attain the rank of chiefs." In this way, he draws the attention to its (knowledge's) advantage in the world, even though the hereafter, as it is well-known, is much better, more abiding.

(It is narrated by At-Tirmidhi on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "Two characteristics never gather in a hypocrite: the good (right) way and the faculty of religious understanding." However, you should have no doubt in the tradition depending upon the hypocrisy of many religious jurists of this time; for indeed, he does not indicate to the type of religious jurisprudence which you might imagine. Later on, the real meaning of the faculty of religious intelligence will be explained, and we will see that a religious jurist might attain the highest degree when he comes to know that the hereafter is, by all means, much better than this world; and once he is true to this knowledge, And once this knowledge prevails in him, he becomes free from all kinds of hypocrisy and showing off.

(It is narrated on the authority of Al-Baihaqi on the authority of Abu Ad-Darda' without tracing it up to) The Messenger of Allah "Peace be upon him" that he said: "The best of men is the learned faithful believer, who will be of benefit when there is need for him, and will benefit himself when there is no need for him."

(It is narrated by Al-Hakim on the authority of Abu Ad-Darda' that) The

Messenger of Allah "Peace be upon him" said: "Faith is naked, since its raiment is righteousness, its splendid vesture is shyness (refraining from committing religious indiscretions) and its fruit is knowledge."

(It is narrated by Abu Na'im on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "The closest from amongst the people to the rank of Prophethood are those endued with knowledge, and those who practice Jihad (in Allah's Way): as to those endued with knowledge, it is those who guided the people to what was brought about by the Messengers; and as to those who practice Jihad, it is those who fight with their swords (in Allah's Way) to preserve what was brought about by the Messengers."

(It is narrated by At-Tabarani and Ibn Abd Al-Barr on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "No doubt, the wholesale death of (all members of) a tribe is much easier than the death of a man endued with knowledge."

(It is unanimously narrated by more than one on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "The people are of different metals like gold and silver (in relation to their manners): the good among them in the pre-Islamic period of ignorance is also good among them in Islam, particularly when they are given the faculty of religious understanding."

(It is narrated by Ibn Abd Al-Barr on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, the ink of learned men (therewith they record knowledge) will be weighed (in value) with the blood of martyrs (which they shed in Allah's Way)."

(It is narrated by Ibn Abd Al-Barr on the authority of Ibn Umar that) The Messenger of Allah "Peace be upon him" said: "He, who preserves (even) forty Prophetic traditions of the Sunnah for my nation until he conveys them, I will act as intercessor for him, and witness to his (good deeds) on the Day of Judgement."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "He, from among my nation, who keeps (by heart and acts upon even) forty Prophetic traditions, will meet Allah Almighty on the Day of Judgement, having the rank of religious jurists and learned men."

(It is narrated by Al-Khatib on the authority of Abdullah Ibn Juz' Az-Zubaidi that) The Messenger of Allah "Peace be upon him" said: "He, who becomes well-acquainted in the religion of Allah Almighty, Allah Almighty suffices him against what concerns him, and provides him with sustenance from sources which he expects not."

(It is narrated by Ibn Abd Al-Barr that) The Messenger of Allah "Peace be upon him" said: "Allah Almighty revealed to Abraham: 'O Abraham! I'm full of knowledge; and I love such (of men) as endued with knowledge.'"

(It is narrated by Ibn Abd Al-Barr on the authority of Mu'adh that) The Messenger of Allah "Peace be upon him" said: "No doubt, the learned one is the

trustees of Allah Almighty on earth."

(It is narrated by Ibn Abd Al-Barr and Abu Na'im on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "There are two types of persons among my nation; and if they are right, the people would become right, and if they are errant the people would be errant: the rulers and religious jurists."

(It is narrated by At-Tabarani, Ibn Abd Al-Barr and Abu Na'im on the authority of A'ishah that) The Messenger of Allah "Peace be upon him" said: "If a day comes upon me, on which I've not increased in knowledge which brings me much closer to Allah Almighty, let not me be blessed in the sunrise of that day."

(It is narrated by At-Tirmidhi on the authority of Abu Umamah that) The Messenger of Allah "Peace be upon him" said, in reference to the preference given to the learned men over the worshipper and martyr: "The superiority of a learned man to a worshipper is like the superiority I have to the lowest of my companions." Consider here how he places knowledge in the same rank of Prophethood, and how he lowers the standing of service with no knowledge, even though a worshipper has knowledge of the type of service which he does regularly, otherwise, by Allah, it will, by no means be considered as worship at all.

(It is narrated by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Hibban on the authority of Abu Ad-Darda' that) The Messenger of Allah "Peace be upon him" said: "The superiority of a learned man to a worshipper is like the superiority of a full moon (in its evident shine and closeness to the earth) to the other planets (in their darkness and farness from the earth)."

(It is narrated by Ibn Majah on the authority of Uthman Ibn Affan that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, there will be three types of intercessors: the Prophets, then the learned men, and then the martyrs." How excellent such a degree (as given to the learned men) is which ranks second to Prophethood, and prior to martyrdom, putting in mind the great superiority of martyrdom!

(It is narrated by At-Tabarani and Abu Na'im on the authority of Abu Hurairah, and by At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "Nothing is better than learning in religion therewith Allah Almighty is worshipped; and of a surety, an individual religious jurist is much harder upon Satan than one thousand worshippers. No doubt, everything has a supporting pillar (on which it depends), and jurisprudence is the supporting pillar of this religion."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "The best of your religion is the easiest of its (matters as long as it does not make lawful what is unlawful); and the best of service is the religious learning."

(It is narrated by Ibn Adi on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "A learned faithful believer has been given seventy degrees superior to the only worshipping believer."

(It is narrated by At-Tabarani on the authority of Hizam Ibn Hakim that) The Messenger of Allah "Peace be upon him" said: "You've come to live in a time, characterized by abundance of religious jurists, and shortage of reciters (of the Qur'an) and lecturers, shortage of beggars, and abundance of givers (of wealth), in which service is much better than knowledge; and a time will come upon the people, in which there will be shortage of religious jurists, and abundance of lecturers, shortage of givers and abundance of beggars, and knowledge will be much better than service."

(It is narrated by Al-Asbahani on the authority of Ibn Umar from his father that) The Messenger of Allah "Peace be upon him" said: "A learned man is one hundred degrees higher than a worshipper, between each two of which there is a (distance as long as a) seventy-year journey covered by a lean horse running at a quick pace."

(It is narrated by Ibn Abd Al-Barr on the authority of Anas that) it was said to The Messenger of Allah "Peace be upon him": "O Messenger of Allah! Which of deeds is the best (in the Sight of Allah)?" The Messenger of Allah "Peace be upon him" said: "To have knowledge of Allah Almighty." It was said: "Which knowledge do you mean?" The Messenger of Allah "Peace be upon him" said: "The knowledge of Allah Almighty." It was said: "O Messenger of Allah! We ask you about the deed, and you give an answer pertaining to knowledge." On that The Messenger of Allah "Peace be upon him" said: "A few (and even trivial) deeds could be of great benefit if one has proper knowledge of Allah Almighty, even though many deeds would be of no benefit if one is ignorant of Allah."

(It is narrated by At-Tabarani on the authority of Abu Musa that) The Messenger of Allah "Peace be upon him" said: "On the Day of Judgement, Allah Almighty will raise the worshipping servants and then He will raise the learned men, and say: "O assembly of learned men! I have not provided you with My Knowledge but because I have full recognition of you; and I've never given you My Knowledge in order to punish you: go: I've forgiven for you."

We ask Allah Almighty for the good end (of our journey).

As for the traditions, a mention might be made of the following:

Ali Ibn Abu Talib "Allah be pleased with him" said to Kumail: "O Kumail! (It should be known that) knowledge is better than wealth: it is knowledge which safeguards you (from ignorance) and it is you who safeguard the wealth (from others); and knowledge always rules (by its principles) and wealth is ruled (by such principles of knowledge); and spending always decreases wealth even though spending promotes knowledge."

Ali Ibn Abu Talib "Allah be pleased with him" also said: "No doubt, the learned one is much better than the fasting person, who stands (at night for supererogatory prayers) and practices Jihad (in Allah's Way); and if a learned man dies, his death causes a gap to happen in Islam, which could not be filled up but by a successor to him."

Ali Ibn Abu Talib "Allah be pleased with him" said in the form of poetic verses: "Let the men of knowledge be proud of being the guides for anyone

who seeks the right guidance. Everyone is estimated by what he is able to do perfectly, since the ignorant are always the traditional enemies of the learned men. So, acquire knowledge therewith you could live lastingly since the people will die, but the men of knowledge will live forever (with their beneficial knowledge)."

Abu Al-Aswad said: "Nothing is dearer than knowledge: it is true that the kings rule over the people, the learned men rule over the kings."

Ibn Abbas "Allah be pleased with him" said: "(The Prophet) Solomon, son of (the Prophet) David "Peace be upon both" was given the freedom to choose knowledge, wealth or kingdom, thereupon he chose knowledge, with which he was given both wealth and kingdom besides."

Ibn Al-Mubarak was asked: "Who are the (real) people?" he said: "The learned men." He was further asked: "Then, who are the kings?" he said: "Those who abstain (from this world)." He was asked (for the third time): "Who are the lowly among the people?" he said: "Those who devour the world with the religion." He seemed to have ascribed only the learned men from amongst all to the people because it is knowledge which constitutes the distinctive characteristic of man that distinguishes him from the animal: man is considered to be a man only because of the very thing for which he is honoured. This is not achieved by the strength of his body, since the camel (for example) is much stronger than him, nor is it by his hugeness, since the elephant is more huge than him, nor is it by his bravery, since the wild animal is braver than him, nor is it by his capability of eating, since the ox's abdomen is larger than his, nor is it by his power of having sexual intercourse, since the lowest from among the birds are more powerful to do so. Nay! Man has not been created but for knowledge.

One of the learned men said in this respect: "How distressing it is! Which thing could one catch when knowledge has escaped him? And which thing could one miss when he has caught knowledge?"

It is narrated by 30 that The Messenger of Allah "Peace be upon him" said: "When one is given (the faculty of keeping by heart and understanding and acting upon) the Holy Qur'an, even though he feels that anyone else has been given something better than that, he will have disdained what Allah Almighty has honoured."

Fath Al-Mawsili "Allah's Mercy be upon him" said: "Is it not that if food and drink are forbidden to a sick person, he will die?" they answered in the affirmative, thereupon he said: "So is the case of mind: if knowledge and wisdom are forbidden to it for three days, it will die."

No doubt, he has told the truth. As well as food nourishes the body, knowledge and wisdom nourish mind, with which it lives; and if one loses knowledge, his mind will grow ill, and its death should inevitably come, even though he feels not, since his love and desire for world, by which he is occupied, makes his sense cease to function, in the same way as the overwhelming fear hinders the sense of injury pain at once, even though it does not remove it. But, when the moment of death comes to take away from him the burdens of life, he

feels he will be ruined, which causes him to regret in sigh (for what he has done), even though it will avail him not. His sense is like the sense of fear which the safe one entertains, or the sense of the injury pain which one might come to feel after the state of intoxication is over. We seek refuge with Allah from the day of lifting the veil for indeed, the people are always in a state of sleep, from which they do not wake up and become attentive but at the moment of death.

Al-Hassan "Allah's Mercy be upon him" said: "(On the Day of Judgement) the ink of the learned men (therewith they record knowledge) will be weighed (in value) with the blood of martyrs, and the ink of the learned men will outweigh the blood of martyrs."

Ibn Mas'ud "Allah be pleased with him" said: "I advise you to stick to knowledge before it is taken away, by the death of its transmitters. By Him in Whose Hand is my soul! Some men who were killed in Allah's Way as martyrs wish that Allah Almighty would raise them from dead once again, as learned men (in this world) because of the dignity they see given to those (learned men). To be sure, none was born as a knowledgeable, but knowledge is acquired by learning."

Ibn Abbas "Allah be pleased with him" said: "To study a branch of knowledge for a portion of a night is dearer to me than to give life to it (the whole night by standing for supererogatory prayers)." This statement is also transmitted on the authority of Abu Hurairah and Ahmad Ibn Hanbal.

In comment on Allah's statement: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire" (Al-Baqarah 201)

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

"The good in this world stands for religious knowledge and service, and the good in the hereafter stands for the Garden."

It is said to one of the learned men: "Which things would you like to keep (with you)?" he said: "Those things which should swim with you (to save you from sinking) once your ship sinks." Those things refer to knowledge, and the sinking of the ship refers to the destruction of body (by death).

It is said by one of the people: "He, who takes wisdom as rein (on his journey), the people should take him as leader; and he, who is famous for knowledge, the eyes should look forward to him with great respect."

Ash-Shafi'i "Allah's Mercy be upon him" said: "It is a great honour for knowledge that if anyone is ascribed to it, no matter insignificant it might be, he will be pleased, and if it is taken away from him, he will grow sad."

Umar "Allah be pleased with him" said: "O people! I advise you to stick to knowledge for Allah Almighty has a garment which He loves, and whoever seeks for any branch of knowledge, he will be dressed by Allah Almighty in this garment; and if he commits a sin, he will be asked to turn in repentance thrice, in order not to deprive him of that garment; even though he insists on committing that sin until he dies."

Al-Ahnaf "Allah's Mercy be upon him" said: "The learned men are about to

become chiefs; and every power that is not supported by knowledge should inevitably be put to humiliation."

Salim Ibn Abu Al-Ja'd said: "My master bought me by three Dirhams and then he emancipated me. I said (to myself): 'Which thing should I take as profession?' I took knowledge as my profession, and it was not after the end of the same year that the governor of Medina came to visit me, but I did not admit him."

Az-Zubair Ibn Abu Bakr said: The following was written (and sent in a letter) to my father in Iraq: "You should stick to knowledge for if you become poor, it will act for you as (instrument therewith you could get) wealth, and if you become rich, it will act for you as (garment of) beauty."

According to the commandments of Luqman to his son: "O my son! Sit with the learned men, and compete with them (in learning), for Allah Almighty gives life to minds with the help of the light of wisdom, in the same way as He gives life to earth with the help of the rain which comes down from the sky."

A wise man said: "When a learned man dies, (everything, including even) the whale in the sea and the bird in the air will weep on him; and although his face will be lost (by his disappearance from the eyes), his commemoration will not be forgotten."

Az-Zuhri "Allah's Mercy be upon him" said: "No doubt, knowledge is male (in its power and strength), and it is the male from among men who love it."

The Virtue Of Learning

From amongst its proofs, a mention might be made of the following: "if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا

إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

"If you know this not, ask of those who possess the Message." (An-Nahl 43 and Al-Anbiya 7)

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾ ، ﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

A mention might be made also of the following Prophetic sayings:

It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "He, who follows a way therewith he seeks knowledge, Allah Almighty will cause him to follow a way direct to the Garden."

(It is narrated by Ahmad on the authority of Safwan Ibn Assal that) The Messenger of Allah "Peace be upon him" said: "No doubt, the angels lower (or spread according to another interpretation) their wings (in humility) for the learner out of their leisure with what he does."

(It is narrated by Ibn Abd Al-Barr on the authority of Abu Dharr that) The Messenger of Allah "Peace be upon him" said: "To go early in the morning to

The quarter of the acts of worship learn even a chapter of knowledge is much better for you than to pray one hundred rak'ahs."

(It is narrated by Ibn Abd Al-Barr on the authority of Al-Hassan, and At-Tabarani on the authority of Abu Dharr that) The Messenger of Allah "Peace be upon him" said: "Even a chapter of knowledge which a man learns is much better for him than the whole world and what it contains."

(It is narrated by Ibn Adi and Al-Baihaqi on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "Seek after knowledge even though it is (to take you as far as) to China."

The Messenger of Allah "Peace be upon him" said: "Seeking after knowledge is an obligation due upon every Muslim." (It is narrated by Abu Na'im on the authority of Ali tracing it up to) The Messenger of Allah "Peace be upon him" that he said: "Knowledge is of many treasures, whose keys are to ask for it. Behold! You should ask (for what you know not) for four (types of persons) would receive reward for that: the questioner, the learned man (who gives answers), the listener, and their lover."

(It is narrated by At-Tabarani, Ibn Mardawaih and Abu Na'im on the authority of Jabir that) The Messenger of Allah "Peace be upon him" said: "It is not fitting for an ignorant to keep silent (and refrain from removing) his ignorance; and it is not fitting for a learned man to keep silent (and refrain from benefiting others with) his knowledge."

It is narrated on the authority of Abu Dharr that The Messenger of Allah "Peace be upon him" said: "To attend even a session of a learned men is much better than to pray one thousand rak'ah, to visit one thousand patients (in order to enquire about their health) and also to follow one thousand funeral processions." It was said: "O Messenger of Allah! (Is it better) also than reciting the Qur'an?" The Messenger of Allah "Peace be upon him" said: "Should the Qur'an avail anyone in absence of knowledge?"

(It is narrated by Ad-Darimi on the authority of Al-Hassan that) The Messenger of Allah "Peace be upon him" said: "If death approaches anyone while seeking after knowledge, (he will have a lofty rank so high that) there will remain only a single degree in the Garden between him and the Prophets."

As for the traditions pertaining to that, it is narrated that Ibn Abbas "Allah be pleased with him" said: "I lowered myself when I was student (of knowledge), and I was honoured when I came to be (teacher) sought for (by others)." Ibn Abu Mulaikah said about him: "I've never seen the like of Ibn Abbas: when I see him, I see The most good-looking among men; when he speak, he proves to be the most eloquent among men; and when he gives religious verdicts, he proves to have the best knowledge among men."

Ibn Al-Mubarak said: "I wonder how he who never seeks after knowledge should do any good deed!" A wise man said: "I have no petty to anyone as I have to two (types of) men: one seeks after knowledge, even though he does not have the faculty of understanding, and one who has the faculty of understanding knowledge, even though he does not seek after it."

Abu Ad-Darda' "Allah be pleased with him" said: "To learn even a single question is much dearer to me than to stand for a whole night (to offer supererogatory prayer)." He further said: "Be either a tutor or a learner, or a listener (to knowledge), but beware of being the fourth one (i.e. an ignorant), lest you would be ruined."

Ata' said: "A single session of knowledge prevails over seventy gatherings of entertainment." Umar "Allah be pleased with him" said: "The death of even one thousand worshippers, who stand at night (for supererogatory prayer) and observe fasts during the day is much easier than the death of a single one endued with knowledge, who is well-acquainted with what is made lawful and what is made unlawful by Allah Almighty."

Ash-Shafi'i said: "To seek after knowledge is much better than to perform a voluntary service." Ibn Abd Al-Malik said: "I was with Malik (Ibn Anas) reciting (portions of) knowledge to him when the due time of Zhuhr prayer came (upon us), thereupon I gathered the books in order to offer prayer. On that he said: "O man! By no means is that (prayer) to which you've stood (to offer) better than that (state of studying knowledge) in which you were, on the condition that the intention should be right."

Abu Ad-Darda' said: "He, who thinks that going early in the morning with the intention to acquire knowledge is not (an item of) Jihad, is indeed lacking in both his thought and mind."

The Virtue Of Teaching

A mention might be made of the following supporting proofs from the Holy Qur'an: "and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿وَلْيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

What is intended here is teaching and instructing. Allah Almighty further says: "And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it." (Al Imran 187)

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا يَكْتُمُونَهُ﴾

This means that teaching is obligatory. Allah Almighty also says: "but some of them conceal the truth which they themselves know." (Al-Baqarah 146)

﴿وَإِنْ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

This affirms the prohibition of concealing the knowledge. This is also supported by Allah's saying in the same Surah: "Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knows all that you do." (283)

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

(It is narrated by Abu Na'im on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "Never does Allah provide a man of knowledge with (any branch of portion of) knowledge but that He takes from

him the same covenant He takes from the Prophets to show it to the people, and conceal it not."

Allah Almighty also says in this respect: "Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam?" (Fussilat 33)

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

He says: "Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." (An-Nahl 125)

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾

He also says: "and to instruct them in Scripture and Wisdom." (Al-Baqarah 129&151; Al-Imran 164; Al-Jumu'ah 2)

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾ ﴿وَيُزَكِّيَكُمُ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ﴾ ﴿وَيُزَكِّيهِمْ﴾

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾ ﴿وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

As to the Prophetic sayings, a mention might be made of the following:

(It is narrated by Ahmad and both sheikhs that) The Messenger of Allah "Peace be upon him" said to Mu'adh (Ibn Jabal) when he sent him to Yemen: "If Allah guides through you even a man is better for you than (to have) this world and what it contains."

(It is narrated by Ad-Dailami on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "If a man learns a chapter of knowledge in order to teach it to the people, Allah Almighty will give him the reward of as many as seventy truly faithful believers."

Jesus "Peace be upon him" said: "He, who learns, acts (upon what he learns) and has knowledge (of what he does) will be called a Great one among the assembly of angels of the heavens."

(It is narrated by Adh-Dhahabi on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "When it is the Day of Judgement, Allah Almighty will say to the worshippers and those who practiced Jihad (in His Way): "Enter the Garden!" the men of knowledge will say: "It is by virtue of our knowledge that they worshipped (You)." He will say: "You are, in My sight, like some of My angels: intercede (for whomever you like) and your intercession will be accepted." They will intercede and then enter the Garden." This applies to such of knowledge as is thought (to others) and not to such of knowledge as is not taught.

(It is unanimously narrated on the authority of Abdullah Ibn Amr that) The Messenger of Allah "Peace be upon him" said: "No doubt, by no means does Allah take away knowledge from men after providing them with it, but it (knowledge) vanishes by the death of its men: the more a man of knowledge dies, the more the portion of knowledge he has will vanish, until there remain only the ignorant chiefs, who give verdicts with no knowledge whenever they are asked,

with the result that they will go astray and mislead (the people)."

(It is narrated by Abu Dawud, Ibn Majah, At-Tirmidhi and others on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "He, who learns a (portion of) knowledge which he conceals, on the Day of Judgement, Allah will rein him with a rein of fire."

(It is narrated by At-Tabarani on the authority of Ibn Abbas that) The Messenger of Allah "Peace be upon him" said: "What a good gift it is to be given, and what a nice present it is to be offered: a statement of wisdom you hear, retain (in memory until) you convey to a Muslim brother of yours, in which you instruct him is equal (in reward) to one-year service."

(It is narrated by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "The world is cursed with all of what it contains barring the celebration of Allah Almighty and His Devotees, a tutor or a learner."

(It is narrated by At-Tirmidhi on the authority of Abu Umamah that) The Messenger of Allah "Peace be upon him" said: "Of a surety, Allah Almighty, His angels, the inhabitants of His heaven and earth, including even the ant in its hole and the whale in the ocean, invoke for (Allah's) prayer and Blessing upon one who instructs the people in good."

(It is narrated by Ibn Abd Al-Barr on the authority of Muhammad Ibn Al-Munkadir and Abu Na'im on the authority of Abdullah Ibn Amr that) The Messenger of Allah "Peace be upon him" said: "A Muslim never benefits his Muslim brother with anything much better than a good narration which he hears and conveys to him."

(It is narrated by Ibn Al-Mubarak on the authority of Zaid Ibn Aslam that) The Messenger of Allah "Peace be upon him" said: "A good statement which a faithful believer hears, teaches (to others) and then acts upon is much better for him than one-year service."

(It is narrated by Ibn Majah on the authority of Abdullah Ibn Amr that) one day, The Messenger of Allah "Peace be upon him" came out and found two gatherings, the members of one of which were invoking Allah Almighty in desire for His (Bounty and Favour) and the members of the other were teaching the people, thereupon he said: "As for those (of the first gathering), they are asking Allah (to give them), and He could give them if He so likes or withhold them if He so likes; and for the (members of the) others, they are teaching the people and indeed, I've been sent as a tutor." He inclined to them and sat with them.

(It is unanimously narrated on the authority of Abu Musa that) The Messenger of Allah "Peace be upon him" "The example of the guidance and knowledge with which Allah Almighty has sent me is like the example of heavy rain which came down on a (piece of) land, of which a spot absorbed water that caused grass to grow in it in abundance, and another spot withheld water (as in a well) therewith Allah Almighty has benefited the people, from which they drank, gave water to others, and cultivated (their land), and the third portion proved barren, which neither withheld water, nor caused plants to grow." The first example is set forth here for one who gets benefit from his knowledge, and second for one who

benefits the others with his knowledge, and the third for one who is deprived of it.

(It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Peace be upon him" said: "If a son of Adam dies, his deed will cease (to receive reward) barring three: a (kind of) knowledge from which others get benefit...."

(It is narrated by At-Tirmidhi on the authority of Anas that) The Messenger of Allah "Peace be upon him" said: "The guide to good is like its doer (in the reward he receives)."

(It is unanimously narrated on the authority of Ibn Mas'ud that) The Messenger of Allah "Peace be upon him" said: "There is no envy (to be accepted) but in two things: a man whom Allah Almighty has given wisdom (and knowledge) therewith he judges among the people (with truth and justice), and a man whom Allah has given wealth, and directed to spend it in good."

(It is narrated by Ibn Abd Al-Barr on the authority of Al-Hassan that) The Messenger of Allah "Peace be upon him" said: "Allah's Mercy be upon my successors!" it was said: "Who are your (real) successors?" he said: "They are those who give life to my sunnah and instruct the servants of Allah in it."

As for the traditions, it is narrated that Umar said: "He, who relates a narration (to anyone) upon which he (the latter) acts, will have the like of the reward of him, who acts upon it."

Ibn Abbas said: "Everything (in the worlds) including even the whale in the ocean asks for (Allah's) Forgiveness for one who instructs the people in good."

A learned man said: "The man of knowledge interferes (with his knowledge with which he is endued) between Allah and His Creatures: let him then consider how he should interfere!"

It is narrated that Sufyan Ath-Thawri entered Asqalan and stayed there (as long as Allah wished during which) none asked him about anything. On that he said: "Hire (a riding mount) for me so that I should set out of this town: however, this is a town wherein knowledge dies." He seemed to have said so out of his keenness on the virtue of teaching therewith knowledge abides.

It is narrated that Ata' said: I visited Sa'id Ibn Al-Musayyab and he was weeping. I asked him: "What does cause you to weep?" he said: "None asks me about anything (of knowledge)."

A learned man said: "No doubt, the man of knowledge act as the lights of the time, each of whom acts as the lamp of his era, with the help of which the inhabitants of his age seek light (and guidance)."

Al-Hassan said: "Had it not been for the man of knowledge (who teach others) the people would have been like beasts." This means that with the help of teaching and instructing (the people in knowledge), they take the people out of the limit of beastliness to that of humanism.

It is narrated that Ikrimah said: "Of a surety, there is a price for this knowledge." It was said: "What is it?" he said: "It is to give it to one who is perfectly able to have it, and not to waste it."

It is narrated that Yahya Ibn Mu'adh said: "The men of knowledge are more

merciful to the (members of the) nation of Muhammad than their parents are." It was said: "How is that?" he said: "That's for the parents safeguard them from the fire of this world, but the men of knowledge safeguard them from the fire of the hereafter."

It is said that the first step towards knowledge is to keep silent (while it is delivered), then to listen to it, then to keep it, then to act upon it, and lastly to make it public (in circulation among the people).

It is also said: "Teach your knowledge to him who is ignorant, and learn from him who knows what you know not: if you do so, you will surely come to know what you knew not, and keep by heart what you have learnt."

(It is narrated by Ibn Hibban and Ibn Abd Al-Barr that) Mu'adh Ibn Jabal said pertaining to learning and teaching knowledge: "Acquire knowledge for indeed learning is out of Allah's Fearingness, seeking after it is out of service, studying it is out of Exaltation (of Allah), searching for it is out of Jihad, teaching it to one who is ignorant is out of charity, giving it to its proper men is out of approach (towards Allah Almighty): It (knowledge) is the entertainer when one is alone, the companion when one is in seclusion, the right guide to the religion, the one which helps one keep patient on both prosperity and adversity, the consultant among the friends, and the relative which unites the strange ones. It is also the lighting guide of the way to the Garden, therewith Allah Almighty raises up a people, and make them take the positions of leaders and chiefs in goodness, guides to be followed by others, and drivers towards good, to be traced and observed for their deeds. The angels have desire for their companionship, and their wings they touch them (out of respect), and everything, be it living or solid, including even the whale and animals in the ocean, the wild and domestic animals of the land and the heaven with its stars ask for (Allah's) Forgiveness for them."

That's because knowledge is the sight of minds which saves them from blindness, and the light of eyes which keeps them from darkness, and the power of bodies which protects them from weakness, with which a servant (of Allah) attains the ranks of the pious and the highest degrees of the righteous ones. To consider knowledge is equal to observe fast, and to study it is equal to stand (at night for supererogatory prayer). With the help of it, Allah Almighty is obeyed, worshipped and regarded as One and Only, glorified, and invoked (by His servants); and with the help of it also good relations with kith and kin are kept, as well as what is lawful and what is unlawful are known distinctively. It is a leader to be followed by the deed. It is only the happy (among the people) who are inspired it, and it is only the wretched (among them) who are deprived of it: we ask Allah to help us achieve success as far as the intellectual proofs pertaining to that are concerned.

It should be known that the main point here in this chapter is to know the excellence and value of knowledge, and as long as such excellence is not understood in itself and as long as what is intended by it is not realized, it will not be known as existing characteristic for knowledge or anything else. He has gone astray (from the truth) who covets to know whether so and so is a wise man,

even though he does not know what wisdom really means.

However, the superiority is derived from what is superior and surplus: if two things share in something, and one of them has more of it than the other, it will be said that it is superior to or it has superiority over it, whatever that more might be as much as it is a part of the completion of this thing.

It is said (for example) that the horse is superior to the donkey in the sense that it shares with it the power of carrying, but it excels it in the power of attacking and retreating, and the swiftness of running, and prettiness. Suppose that a donkey is more huge, it should not be said that it is superior for this increase is surplus in its appearance even though it is inessential, and it is by no means a part of completion. To be sure, the animal is required for both its characteristics and essence, and not only for its appearance.

Understood that well, it is not ambiguous to you to know that knowledge has superiority to the other things as well as the horse has superiority to the other animals. Moreover, it is true that the power of galloping at a quick pace is a good quality in particular to the horse, even though it is not absolute quality; knowledge is a good quality in itself as well as it is absolute quality, without the restriction of being attributed to anything to be so: it is to describe the Wholeness of Allah Almighty, and with it the angels and Prophets have been honoured. It is known that the intelligent among the horses is much better than the stupid among them; and in this way, it is an absolute quality without the restriction to be added to anything in order to be so.

It should be known that the excellent thing which is desired for is divided into what is required for itself, what is required for anything else, and what is required for both itself and anything else. What is required for itself is more honourable and much better than what is required for anything else. Both Dinars and Dirhams are from among those required for anything else, without which they are (no more than) worthless stones; and had it not been for the fact that Allah Almighty has made it easy to fulfill the needs through them, they would have become equal to pebbles. From among the things required for itself is happiness of the hereafter, and the pleasure of seeing the Countenance of Allah Almighty. The soundness of body is from amongst those required for themselves as well as for anything else: the soundness of one's leg, for example, is required (for itself) as to hold back pain from the body, as well as it is required for walking therewith to achieve the goals and fulfill the needs.

Having regarded that, if you consider knowledge, you will find it delightful in itself, and in this way, it is required for itself; and you will also find it a means to the abode of the hereafter where there is the permanent happiness, and a good access to come closer to Allah Almighty, without which He Almighty could not be reached. Undoubtedly, the everlasting happiness has the highest rank in the sight of mankind, and the best thing is that which stands for the means to achieve it; and in no way could it be reached but through both knowledge and deed; and the deed could not be achieved but through learning of how this deed is done.

Knowledge is the origin of happiness in both the world and the hereafter, and

in this way, it is the most honourable deed, and why is it not so since the excellence of a thing could be known by the honour of its fruit; and you know that the fruit of knowledge in the hereafter is to come much closer to Allah the Lord of the worlds, join the horizon of angels and approach the supreme assembly (in the heaven); and in the world, it is to have power and honour, respect and authority of judgement even over the kings. However, sticking to respect is essential to man's character: do you not see that even the stupid among the Turks and the harsh among the Arabs always have their natures accustomed to show great respect to their sheikhs due to their knowledge they acquire from their experience? Furthermore, the animal itself is accustomed in nature to show respect to the man, for it makes sense to the fact that man is superior to it in degree and genre.

This is, indeed, the absolute superiority of knowledge, and after that, the disciplines differ in type and degree, as we shall see later, and their excellence subsequently vary in accordance of their difference.

As to the excellence of teaching and learning, it is obvious as shown from what we have mentioned. Since knowledge is the best of matters, learning is to seek after the best of things, and teaching it is to benefit (others with) the best advantage.

This is clear from the fact that the objectives of all creatures are implied in both religion and world, and there is no ordinance to govern the religion other than that of this world. Of a surety, this world acts as a farm to the hereafter. It is the instrument of conveyance to (the Presence of) Allah Almighty, particularly for him who takes it just as an instrument, and it is an abode for him who takes it as residence and homeland (beyond which there is nothing).

On the other hand, this world could be valid only by the works and deeds of mankind, and the works, professions and crafts of mankind is of three types:

(Those of) the first type are fundamentals, without which the world could not be well-established (as it is), and they are four: agriculture for saving food, weaving for saving clothes, construction for saving residence, and politics which guarantees life in a society with co-operation to keep up and adapt the causes of living.

The second act as elementary and preparatory to each of those industries, like smithery, which serves in agriculture and a lot of industries, through making the related instrument, and ginning and spinning which pave the way for weaving.

The third act as complementary and decorative to the fundamentals, like grinding and baking in relation to agriculture, tailing and embroidery in relation to weaving, etc.

Those constitute the substance of this world, likewise the components of the human, which are of three types: the fundamentals like the brain, the heart and the liver, the components which serve them like the stomach, veins, arteries and nerves, and components which are complementary and decorative to those like the nails, the fingers, and both eyebrows.

The best and most honourable of those industries are the fundamentals, and the best and most honourable of those fundamentals is the politics, with its seeking towards conciliation and reform; and it is for this reason that this industry in particular necessitates such of excellent men who undertake it as the other industries might not do. So, the politician uses, to be able to achieve his job, all the other industries with their people.

In its tendency to reform the state of the people, lead them to the right way which saves them in the world, and the hereafter, the politics is of four classes:

The first which is the highest comprises the politics of the Prophets, and their judgement applies to the public and private of people in both their outward and inward.

The second comprises the (politics of) caliphs, kings, Sultans (and rulers in general) whose judgement applies to the public and private of people, but only as far as their outward, and not inward, is concerned.

The third comprises the men who have knowledge of Allah Almighty, and His religion, and it is those who are the heirs of the Prophets (as far as knowledge and wisdom are concerned); and their judgement applies to the inward of the private, since getting benefit from them is beyond the reach of the understanding of the public audience; but they have no power of authority to dispose of their outward as far as compulsion, prevention and legislation are concerned.

The fourth comprises the preachers (who give admonition to the people) and their judgement applies only to the inward of the public audience.

The most honourable of those industries after Prophethood is to benefit others with the knowledge, and educate the spirits to refrain from the blameworthy destructive manners, and guide them to the praiseworthy happy-causing manners; and this is what is intended by teaching (knowledge).

We say that this is the most honourable of industries and crafts for the honour of an industry is evidently known by three things:

Either by regarding the faculty through which it is known, like the superiority of the intellectual sciences to the linguistic ones, since the wisdom is perceived by the mind, and the language by (the faculty of) hearing, and of a surety, the mind is more honourable than hearing; or by regarding the general advantage, just as the superiority of agriculture to goldsmith; or by remarking the material with which it is done, just as the superiority of goldsmith to tanning, since the gold constitutes the material of one of them and the hide of the dead animal is the material of the other.

It is not ambiguous that the religious sciences which comprise the jurisprudence of the way to the hereafter are perceived by the perfect mind, and the pure intelligence; and the mind is the most honourable of man's qualities as it shall be cleared later: with it Allah's Trust is received, and with it the Presence of Allah Almighty is reached.

Nevertheless, its general advantage is beyond suspicion, since its benefit and fruit is to achieve the happiness of the hereafter. The honour of its material is also clear, since the tutor disposes of the hearts, minds and spirits of the people.

To be sure, mankind is the most honourable among the inhabitants of the earth, and his heart is the most honourable of his components; and the tutor is occupied by educating, polishing, purifying and driving it to become much closer to the Presence of Allah Almighty.

Teaching knowledge then is, on one hand, an item of service to Allah Almighty, and on the other hand a kind of vicegerency to Allah Almighty (on earth); and it is for the sake of this vicegerency to Allah Almighty, that He Almighty has opened the heart of the learned man to knowledge, the most essential characteristic of Him. In this way he (the man of knowledge) is like a storekeeper of the most valuable treasure; and he is permitted to spend from it on him who is in need of it. Which rank then is more glorious than that which makes a servant an intermediate between his Lord Almighty and His creatures, so as to bring them much closer to (the Presence of) Allah Almighty, and driving them to the Garden of Eternity? Might Allah Almighty make us among them with His Generosity; and Allah's Blessing and Peace be upon every servant chosen (by Allah).

CHAPTER TWO: ON THE PRAISEWORTHY AND BLAMEWORTHY KNOWLEDGE: THEIR DIVISIONS AND COMMANDMENTS

The Knowledge Whose Learning Is An Obligatory Duty (Upon Everyone)

It is narrated that The Messenger of Allah "Peace be upon him" said: "Seeking for knowledge is an obligation due upon every Muslim." It is also narrated that The Messenger of Allah "Peace be upon him" said: "Seek after knowledge even though it is to (take you as far as to) China."

The people differ about the science that is obligatory duty upon every Muslim, and they divide into twenty factions; and we would not like to offer lengthy details about that, but let's say, in brief, that every faction makes obligatory the very science which it adopts:

The theologists, for example, argue that it is the scholastic theology (that is obligatory duty) since it is with it Allah's Oneness is perceived, and Allah's Quality and Characteristics are known.

The jurists argue that it is the science of religious jurisprudence, since with it the religious services, what is lawful and what is unlawful are known, the legal treatments are distinguished from the illegal ones; and they mean, by it, what the individuals are in need of apart from the seldom events.

As to the exegetes and narrators of Hadith argue that it is the science of both the Book (of the Qur'an) and the sunnah (of the Prophet) since with that all branches of knowledge are accessible.

The Sufis argue that it is that science of Sufism (which is intended here). Some of them say that it is the servant's knowledge of his state, and his position from Allah Almighty. Others say that it is the knowledge of fidelity and the defects of spirits, in order to distinguish the visitation of the angel from that of Satan. Others say that it is the knowledge of the inward, and thus, it is due only upon

confidential people in particular, who are its real men; and in this way, they divert the term from its general meaning.

Abu Talib Al-Makki says that it is the knowledge of what is implied in the narration of the principles of Islam, in which The Messenger of Allah "Peace be upon him" said (on the authority of Ibn Umar): "Islam is based upon five principles: to bear testimony to the fact that there is no god (to be worshipped) but Allah..." that's because those five principles are obligatory services, and this necessitates to have knowledge of the way they are done perfectly and how they are obligatory.

The main point here, in which there is no doubt, is what we are going to mention, i.e. that the knowledge is of two types, as we have said earlier in the book's speech: the knowledge of practical religion, and the knowledge of Revelation; and the knowledge that is intended here is that of practical religion. The practical religion enjoined upon every discerning sane person to do is of three divisions: belief, doing (what is lawful) and refraining from (doing what is unlawful).

Once a sane discerning person attains the age of puberty, as shown from having nocturnal wet dreams or from his teeth in the morning of a day, for example, the first obligation due upon him is to learn and understand the meaning of the statement of testimony, i.e. the testimony that "There is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah." It is not obligatory for him to try to verify of the reality of that through consideration, research and bringing about proofs to affirm that: it is sufficient for him just to have faith in it, with truth and firmness in which there is no suspicion nor hesitation. This might happen only by hearing and imitation, with no (need for) research and bringing about proofs. It is known that The Messenger of Allah "Peace be upon him" regarded as sufficient to accept from the harsh Bedouins only their trust and declaration with no need to learn a proof for it.

Once he does so, he has fulfilled the obligation due upon him as expected at the time. The knowledge that is obligatory duty upon him at that time is just to learn and understand the meaning of the testimony, and nothing beyond that is compulsory upon him at that time. The evidence for that is that if he dies a short while after that, he will have died in a state of obedience and not disobedience to Allah Almighty.

But, it might be obligatory to do something beyond that, even though it is inessential, and henceforth, it is not due upon every person: those inessentials might be in doing, in refraining (from doing what is unlawful) or in the belief. As for doing, it is that he might live from the morning up to noon, thereupon he is required to learn how to get purified and perform ablution, and how to offer prayer. If he is healthy enough to keep living until the sun passes the meridian, without being able to learn and do the deed perfectly on time, and furthermore, if he is occupied by learning, the due time would be over, it then might be said: 'Since it is apparent that he would survive, it is obligatory upon him to learn

before the due time'; and it also might be said: 'The obligation of learning which is requisite for doing the deed perfectly ranks second to the obligation of doing the deed; and thus, it might not be obligatory for him to learn before the decline of the sun'; and this applies to the remaining (obligatory) prayers.

If he is to live up to the coming of (the month of) Ramadan, he is required, because of that, to learn fasting: i.e. that the period within which it lies is from dawn up to the rise of the sun, in which it is obligatory to have the intention (to observe fast) and refrain from eating, drinking and having sexual relations, and this should remain until the new moon (of Shawwal) is visible (whether by oneself) or by two witnesses.

If he gains or has got wealth once he has attained the age of puberty, he is required to learn that there is obligatory charity due upon him. But it is not necessary for him to do that before a whole year elapses as of the date of his (conversion into) Islam: if he has got no property other than camels, he is required to learn the obligatory charity due upon him from camels; and so is the case in all categories.

If the months of Hajj come upon him, it is not necessary for him to hasten to learn it, since its doing is not urgent, but the learned men of Muslims should draw his attention to the fact that performing Hajj is binding upon one who has got the necessary provisions and a riding mount, in case he has provisions and a riding mount. When he thinks he should hasten to perform Hajj, then, if he decides to perform it, he is required to learn the way of performing Hajj, and it is sufficient for him to learn only its ceremonies and duties, with no necessity for learning its voluntary and extra deeds, since doing them is voluntary and thus learning it is voluntary; and in this way, its learning is, by no means, an obligatory duty (which should be due upon every Muslim). But even, the prohibition of keeping silent from showing the obligation of performing Hajj at once is questionable, and its discussion is fitting for the religious jurisprudence. This gradation applies to the knowledge of all the deeds which are obligatory duties (due upon every Muslim).

As for the preventions, he should learn the knowledge of that in accordance to the states which come about, and this varies by the different states of men: a mute (for example) is not required such of speech as is unlawful, nor is a blond required to learn such of sights as is unlawful, nor is a Bedouin required to learn such of places as is unlawful for him to sit in the dwellings; since this is obligatory according to what is needed. It is not necessary for him to learn what is known to be far from him, unlike what is concomitant to him, to which his attention should be drawn, just as when he is wearing silk, or sitting in what is forbidden or looking at what is unlawful at the time of his embracing Islam: he should be taught (to avoid it). On the other hand, as to what is not concomitant to him, but is about to befall him, he should be taught (to avoid it), such as eating and drinking. If he is in a town, where wine is drunk and the flesh of swine is eaten, he should be taught (to avoid that); and to be sure, he is required to learn what should be taught.

As to beliefs and deeds of minds and hearts, he should learn that in

accordance with the different thoughts that come about in his mind: if suspicion rouses in him about the meaning of both statements of testimony (that there is no god but Allah and that Muhammad is the Messenger of Allah), he should, at once, learn the proper means therewith to remove this suspicion. If such suspicion does not befall him, and he dies before having the belief that Allah's Speech is Ancient, and that He Almighty is Visible, and by no means could He be vulnerable to the events, and the like of that which is mentioned in relation to beliefs, he will have died while being on Islam according to the unanimity (of all the learned men and jurists).

But some of those thoughts which result in beliefs come about by nature, and some by hearing from the inhabitants of the town (in which one might be). If one is in a town in which religious innovated heresies are in circulation, he should be safeguarded from that once he arrives, by dictating the truth to him, for if falsity is presented to him, it becomes necessary to be removed from his heart, which might be too difficult to do, as if this Muslim person is a trader in a town, in which practicing usury is in circulation. In this case, he is required to learn how to take care of usury.

This is the truth concerning the knowledge that is obligatory duty (whose learning is binding upon every Muslim), i.e. to have knowledge of the way of doing such of deeds as is obligatory to do. If one learns the obligatory knowledge and the due time of its obligation, he will have learnt the knowledge that is obligatory duty (whose learning is binding upon every Muslim). What the Sufis understand in this respect as the visitation of the enemy and the angel's visitation is also true, but for him who undertakes it.

If man could hardly be released from evil, showing off, and envy, he should be required to learn from the knowledge of the quarter of destructives what he needs; and why not since the Messenger of Allah "Peace be upon him" said (according to the narration of Al-Bazzar, At-Tabarani, Abu Na'im and Al-Baihaqi on the authority of Anas): "There are three destructives: niggardliness by which one abides, an inclination which one follows, and one's over-confidence."

Almost no human being could be free from those and such of characteristics as we shall mention later, from among the evil states of the heart, like arrogance, haughtiness and their fellows, cater for those three destructives, and removing them is an obligatory deed (binding upon everyone), and they could not be removed unless their limits, reasons, signs and the ways of treatment are clearly known.

To be sure, one who does not know the evil (is about to) fall into it; and the treatment is to oppose the reason (of the defect) with its opposite; and how would it be done without knowledge of both the cause and causer?

The most part of what is mentioned in the quarter of destructives belong to the obligatory duties (binding upon everyone), even though most of the people have left them since they were occupied by things which are of no significance.

From among the things, which one should not be hastily prompted to learn, unless he has just been converted from a religion to another, is the faith in the

Garden and the fire (of Hell), and the mustering and resurrection (on the Day of Judgement) so that his trust in them would be affirmed. Such (faith) is integral to the statement of testimony. After one affirms his faith in the fact that he (Muhammad) is Allah's Messenger, he should understand the significance of his message which he conveyed (to the people), i.e. that he, who obeys Allah and His Messenger will enter the Garden, and he who disobeys them will enter the fire (of Hell).

Having understood that way of thinking, you then shall have learnt that this is the true way of life, and verified of the fact that man, in the course of his life, during his night and day, is always vulnerable to new thoughts in the performance of his acts of service and treatments, which impose new obligations; and this necessitates him to ask about what befalls him, as well as require him to hasten to learn such of things as he expects to happen most likely in the near future.

If it is clear that the Messenger of Allah "Peace be upon him" intends by the knowledge in his statement: "Seeking after the knowledge is an obligatory duty upon every Muslim" is knowledge with the definitive article, i.e. the knowledge of the deed whose doing is obligatory only upon the Muslims, then, this way of thinking and the due time in which those obligations should be done will come to be evident; and Allah Almighty knows better.

The Knowledge Whose Learning Is A Collective Duty

It should be known that an obligatory science could not be distinguishable from another except in relation to the divisions of knowledge. As far as our subject is concerned, the sciences are divided into legal and non-legal. By the legal sciences it is meant what has been taken and learnt from the Prophets and Messengers "Peace be upon them", and they are not acquired by reason, as is the case of arithmetic (for example), nor by experimentation as is the case of medicine, nor by hearing, as is the case of language.

As for the non-legal sciences, they are divided into what is praiseworthy, what is blameworthy, and what is permissible. The blameworthy science is that which deals with the interests and affairs of this world like medicine and arithmetic; and this (type of sciences) is divided to that which is collective duty, and that which is meritorious, even though it is not obligatory.

As to the collective duty, it is the science which is indispensable for the maintenance of this world, like medicine, which is necessary for the preservation of bodies, and arithmetic's, which is necessary for treatments and the distribution of bequests and heritage; and there are other sciences like those which have the same position. If a town has none to undertake them, its people will be put to critical situation, and if anyone undertakes them, it will be sufficient, and in this way, the obligation will be cancelled from the others.

Thus, let none wonder at our statement that both medicine and arithmetic's are among the sciences which are collective duties, since the fundamental industries like farming, weaving, and politics. Moreover, cupping also is a collective duty, for it a town has no cuppers, destruction will hasten to befall

its people, who will be put to critical situation by becoming victims of ruin. Of a surety, He, who has created the ailment, has created its medicine, and guided the people to the way of using it, and the causes of having it. For this reason, it is impermissible to cause oneself to be vulnerable to destruction by neglecting such medicine.

But as to the study of sophisticated arithmetic's and complicated medicine, it is meritorious, and not obligatory, since it is dispensable, even though it might benefit in supporting the needed amount of related sciences.

As for such of sciences as magic, sorcery, witchery, and the like of that, they are among the blameworthy sciences.

As far as the permissible science is concerned, a mention might be made of the science of poetry, which has no wickedness (or committing what is unlawful), in addition to history, and the like of them.

Nevertheless, the legal sciences about which we are talking are all praiseworthy. But, what might be thought to be legal, even though it is blameworthy, might be mixed with them. Having taken that, they are divided into what is praiseworthy, and what is blameworthy. The praiseworthy among them have fundaments, branches, preliminary and concluding sciences, and they are of four types:

The first type constitutes the fundaments, and they are four: the Book of Allah Almighty (i.e. the Holy Qur'an), the sunnah of the Messenger of Allah "Peace be upon him" (all the sayings, deeds and acts of the Prophet), the unanimity of the nation, and the traditions of the holy companions (of the Prophet).

The unanimity of the nation is one of the fundaments, since it highlights (and explains) the sunnah, and from this point of view, it is the third fundament. So are the traditions of the companions, since they indicate to the sunnah, for the holy companions "Allah be pleased with them" had (the honour and privilege to) witness the Divine Inspiration (as being revealed upon the Prophet), and saw, with the help of the enlightening events, what the others, who came after them, saw not; and of a surety, no statements could be able to express well what is seen by the eyes. From this perspective, the learned men follow their steps and adhere to their traditions, but with a special condition to be stipulated by those who adopt it; and it is not fitting to explain it in this context.

The second type stands for the branches, which constitute what have been understood from the fundaments, not according to their wording so much as it is depending upon meanings, to which the intellects made sense, because of which the understanding extended so much to include what it might not be really intended by the wording. A mention might be made, in this context, of the statement of the Messenger of Allah "Peace be upon him" (on the authority of Abu Bakrah): "Let no judge pass a judgement while he is in the state of anger" from which it was understood that he should not pass a judgement when he is afraid, hungry or suffering from painful ailment. This is of two kinds:

The first kind is concerned with the matters and affairs of this world, and it is

implied in the books of religious jurisprudence, and it is the jurists, the learned men of this world, who undertake it.

The other is concerned with the affairs of the hereafter, and it is divided into the knowledge of the different states and praiseworthy and blameworthy manners of the heart, what is pleasing to Allah Almighty, and what is undesirable; and this science is implied in the last half of this book, i.e. the Revival of Religion's Disciplines; and the knowledge of what the heart raises to the organs, in their religious services and traditions, and it is implied in the first half of this book.

The third type stands for the preliminary sciences, and it acts as instruments like linguistics and grammar, which are instruments of the knowledge of Allah's Book, and the sunnah of His Messenger "Peace be upon him".

To be sure, both linguistics and grammar are not legal sciences in themselves, but they should be studied for the sake of Islamic law "Shari'ah", which has come in the language of the Arabs; and since there no law but that it appears in a certain language, learning such language as instrument (to understand it becomes necessary).

Although the science of calligraphy is an instrument in itself, it is not necessary to learn it since the Messenger of Allah "Peace be upon him" was an unlettered Prophet. But, if memorization is thought to be sufficient to record all that is heard, calligraphy then might become dispensable. But, as long as it fails to do so, the science of calligraphy becomes almost necessary.

The fourth type stands for the supplementary sciences; and as far as the Holy Qur'an is concerned, its related sciences are divided into what deals with wording, like learning the different ways of recitation, pronunciation, what deals with the meaning, like the exegesis, which also depends upon transmission, since language alone could not cover the whole of it, and what deals with its commandments, like learning the abrogating and abrogated (Verses), the general and private, the hidden and the apparent and the way of using some of those with others; and all of that is included in the science that is called the fundamentals of jurisprudence, which also deals with the sunnah.

The supplementary sciences, as far as the traditions and stories are concerned, include the knowledge of the men, their names and ancestries, the names and characteristics of the companions (of the Prophet), the knowledge of Criticism and evaluation (of Hadith narrators) in order to distinguish the reliable from the unreliable, the knowledge of their ages, in order that the Mursal (among the Prophetic traditions) should be distinguished from the Musnad, in addition to all the sciences related to that: those are the legal sciences, and they all are praiseworthy, and learning them is a collective duty.

If you say: Why have you joined the religious jurisprudence with the sciences of this world?

It should be known that Allah Almighty brought Adam "Peace be upon him" from the soil, and drew forth his offspring (out of him) from a quintessence of clay, through flowing semen, and He brought them out of the loins (of men) to the wombs (of women) from which (He brought them out) to the world, from

which (He caused them to die and go) to the graves, from which (they would go) to the place of demonstration (before Him on the Day of Judgement) from which (they would go) either to the Garden or to the fire.

As such are their beginning, ending, and dwelling. Furthermore, He Almighty has created the world to act as provision for the time (of the hereafter) in order that one should take from it what is most fitting for him to take on his journey (to the hereafter). Had they lived in this world with justice and fairness, there would have been no disputes among them, and thus, there would have been no need for religious jurists. But on the contrary, they lived in it with desires (in opposition to justice), and it is that which gave birth to disputes among them. For this reason, a need has been felt for a ruler to drive them, and the ruler has become in need for a law therewith to drive them.

The jurist then is the one who has knowledge of the laws that govern politics, and the way of mediation between the people once they fall in dispute because of their different desires. Thus, the jurist is the tutor and guide of the ruler to the ways of leading and adjusting his wards, in order to organize their affairs as much as they are right.

By my life, it is also concerned with religion, even though not by itself so much as it is through this world, since this world acts as the farm of the hereafter, and the religion could not be achieved but through this world.

However, both dominion and religion are twins in the sense that the religion stands for the foundation, and power for a guardian, and anything having no foundation should inevitably collapse, and anything having no guardian should inevitably be lost. Furthermore, both dominion and adjustment could not be achieved but by power, and the way of adjustment by deciding the matters (between the people) is realized by jurisprudence.

As well as the policy of the people by power does not principally belong to the science of religion since it is concerned with that, without which the religion could not be achieved, so is the knowledge of the way of policy. It is a well-known fact that pilgrimage (for example) could not be done except with the help of a convoy of guardians along the way (to and from the places of Hajj), but of a surety, performing Hajj in itself is one thing, following the way to perform Hajj is another thing (different from that), doing the job of guarding without which Hajj could not be done is a third thing, and the knowledge of the ways, laws and tricks of guarding is a fourth thing.

In short, the jurisprudence is the knowledge of politics and guardianship, as clearly shown from the following narration (of Ibn Majah on the authority of Amr Ibn Shu'aib from his father from his grandfather): "None gives verdicts to the people except three persons: a ruler, a person who is commanded (by the ruler to do so), and a person who does so with no need."

The ruler acts as the imam and leader, and it was their habit to give the verdicts by themselves. The person who is ordered to do so is his viceroy (whom he appoints and asks to do so on his behalf). The third one is him, who does undertake this task with no need (nor command from the ruler to do so).

The holy companions (of the Prophet) "Allah be pleased with them" used to be careful of giving religious verdicts, to the extent that each of them used to refer (the questions and cases about which he would be asked) to his companion. But they were not likewise cautious whenever they were asked about their knowledge of the Qur'an, the way to the hereafter.

According to different narrations, the third person stands for the one who does so to be seen of men instead of the one who does so with no need. To be sure, if one runs the risk of giving religious verdicts, without being needed for that, nothing other than seeking for wealth and authority will be intended.

If you say that It is true that this applies to the judgements pertaining to wounds, limits, mulcts and deciding the matters of disputes, it might not apply to what is included in the quarter of services, like prayer and fasting, or what is implied in the quarter of traditions, like the treatments, and showing what is lawful and what is unlawful'.

It should be known then that the religious jurist more often than not, talks about three of those which belong to the deeds of the hereafter: Islam, both prayer and obligatory charity, and showing what is lawful and what is unlawful; and if you consider the farthest extent to which a jurist might reach in reflecting those, you will know that by no means does he transcend the limits of this world to the hereafter, and if you are sure of this fact as far as those three are concerned, it might be much clearer in anything else.

As for Islam, a jurist talks about what makes it right and what makes it wrong, as well as about its conditions. He does not pay his attention but to what is uttered by the tongue, since the (intention implied in the) heart is beyond the authority of a jurist, for the Messenger of Allah "Peace be upon him" held back those of power and authority from (killing because of) it when he said (according to the narration of Muslim on the authority of Usamah Ibn Zaid): "Why have you not cut open his heart (in order to know his real intention)?" he said that to him (Usamah Ibn Zaid) who killed the person who uttered the statement of Islam, when he based his apology on the fact that he had said so but for fear of the sword.

Moreover, a jurist might judge that one's Islam is right, even under the shade of swords, in spite of his knowledge that the sword did not disclose to him his real intention, nor did it remove the veil of ignorance and confusion from his heart. But he is frightened by the swordsman, (which forces him to say so) since the sword might be stretched to cut off his neck, and the hand to usurp his property; and this statement (of testimony) with the tongue protects both his neck and property, as long as he has a neck (life) and property (which he expects to be saved). But this is held valid only in this world.

For this reason, the Messenger of Allah "Peace be upon him" said (on the authority of Abu Hurairah and Ibn Umar): "I've commanded (by Allah Almighty) to fight the people until they bear testimony that 'There is no god(to be worshipped) but Allah Almighty': if they say so, they will have protected from me their blood and property (except legally, i.e. with just cause)." He thus made the

effect of that in both blood and property.

But the wealth could be of no benefit for the hereafter so much as the lights, mysteries and devotion of hearts could; and a jurist has nothing to do with that: if he is to be engaged in it, he will seem as if he is engaged in theology and medicine; and thus he will go beyond his art.

As for the prayer, a jurist gives his verdict that it is right, as long as all of its acts, even only in form, and the apparent circumstances are realized, although one might be heedless, from the beginning to the ending of his prayer, except at the time of reciting Takbir, and engaged in thinking in the affairs of his treatments in the market. As well as the testimony of Islam only by tongue will not avail, this kind of prayer (in which one's heart does not entertain the submission and fear of Allah Almighty) will be of no advantage in the hereafter. But a jurist gives the religious verdict of validity, since what is done comes in response to Allah's Command, and thus cancels out the punishment of killing or scolding.

But even, a jurist does not discuss the heart's submission and entertaining the fear of Allah Almighty, which stand for the real work of the hereafter, therewith all the deeds will be rewardable; and if he discusses it, he will then go beyond his art.

As for the obligatory charity, a jurist considers what cancels out the ruler's demand for it, and if one refuses to give it and the ruler takes it with compulsion, he will judge that he has become free (of responsibility).

In this issue, it is related that Abu Yusuf used to give as a gift his wealth to his wife towards the end of every year, and at the beginning of the coming year, he would ask her to give it back to him as a gift, in order to cancel out from himself the obligatory charity due upon his property. When this was narrated to Abu Hanifah "Allah's Mercy be upon him" he said: "This is (valid) in accordance with his jurisprudence." However, he has told the truth. But this is in accordance only with the jurisprudence of this world, but its drawback in the hereafter will be much more grievous than any crime else; and this is a clear example of the harmful science.

As far as both what is lawful and what is unlawful are concerned, it is out or good religion (and faith) to refrain from what is unlawful. But there are four grades of such abstention:

The first abstention is that which stands as requisite to the justice of a witness, and if he observes it not, he will have no power of authority to give witness, or become a member of judiciary or government. It is to refrain from what is clearly and evidently unlawful.

The second is the abstention of the righteous good men, according to which one refrains from what is suspicious, in which both lawful and unlawful are likely possible. The Messenger of Allah "Peace be upon him" said (according to the narration of At-Tirmidhi, An-Nasa'i and Ibn Hibban on the authority of Al-Hassan Ibn Ali): "Leave what arouses suspicion in you (and stick) to what arouses no suspicion in you." The Messenger of Allah "Peace be upon him" further said (according to the narration of Al-Baihaqi on the authority of Ibn Mas'ud): "It is

(sufficient for) a sin to have doubt in the hearts (as to what is done)."

The third is the abstention observed by the Allah-fearing pious men. It is to leave what is merely lawful lest its doing might lead to doing what is unlawful. In this context, the Messenger of Allah "Peace be upon him" said (according to the narration of At-Tirmidhi, Ibn Majah on the authority of Atiyyah As-Sa'di): "A man does not belong to the Allah-fearing pious until he leaves that in which there is no harm, for fear of that in which there is harm."

The example of that is to abstain from talking about the states of the people, lest it might lead to backbiting them, to abstain from devouring what is desired for, lest it might result in raising excessive activity and vanity which leads to committing taboos.

The fourth is the abstention observed by the truly and faithfully believers; and it is to refrain from anything other than Allah Almighty, lest they would spend any moment of their lives in anything that does not bring them closer to (the Presence of) Allah Almighty, even though they are certain it does not lead to what is forbidden.

The religious jurist has nothing to do with those, barring the first one relating to the abstention of witnesses, judges and rulers, and what condemns their justice, which will not cancel out the sin in the hereafter. The Messenger of Allah "Peace be upon him" said to Wabisah (according to the narration of Ahmad): "Seek the guidance of your heart, even though the people give you their verdicts, even though the people give you their verdicts."

The religious has also nothing to do with the suspicions of hearts, and the way of acting upon them, since he is mainly concerned with what condemns justice; and that is because all of his reflections should be on the affairs of this world, with which the way to the hereafter might be right. If he talks about the states of the hearts, and the rules of the hereafter, this will be included in his speech by way of curiosity, in the same way as his speech implies something about medicine, arithmetic's, astronomy and theology, or as grammar and poetry imply wisdom.

Sufyan, who was a master in the exoteric science used to say that seeking after that is not beneficial for the provision of the hereafter. But how should it be since they unanimously agree on the fact that it is a great honour for any science that it is necessary to act upon it? How then should one think that this applies to the knowledge of Zihar (one's forbidding his wife to him in the same way as is the back of his mother), Li'an (being engaged in invoking Allah's Curse upon the liar of the couple if the husband launches a charge against his wife of committing adultery), the payment in advance, hiring, exchange of currency, (and the like of them)? The one who learns them in order only to come much closer to (the Presence of) Allah Almighty is mad. However, the deed (which brings one closer to Allah) should stem from the heart, and the organs respond to that; and the intended honour is concerned with those deeds.

If you say: 'Why have you made religious jurisprudence equal to medicine, since medicine deals with the world, as far as the health of the body is concerned,

to which the validity of the religion is related, even though this equality stands against the unanimity of Muslims?

It should be known to you that the equality between them is unnecessary, and there are three points of superiority the religious jurisprudence has:

The first is that religious jurisprudence is a legal science, since it is acquired from Prophethood, unlike medicine, which does not belong to law.

The second is that it is indispensable for anyone of those who follow the right way to the hereafter, be it ill or well, unlike medicine, for which none barring the ailing are in need, and those constitute the minority.

The third is that religious jurisprudence lives close to the knowledge of the way to the hereafter, for it deals with the deeds of organs, and it is well-known that the heart is the primal source and origin of the deeds of organs.

The praiseworthy among the deeds stem from the praiseworthy manners, which is to save (their doer) in the hereafter, as well as the blameworthy among the deeds stem from the blameworthy bad manners; and it is not hidden that there is intimate relation between both heart and organs.

But as for good and poor health, its primal source and origin is the purity of temperament and humors; and this is characteristic to the body and not to the heart. For this reason, whatever religious jurisprudence is compared with medicine, the superiority of the former is evidently clear, in the same way as if the knowledge of the way to the hereafter is compared with religious jurisprudence, the superiority of the former is obviously apparent.

If you ask me to explain to you the knowledge of the way to the hereafter with clarification which includes its parts, even though it could by no means imply all of its details: it should be known to you then that it is of two divisions: the science of Revelation, and the science of Practical Religion.

The Science of Revelation

The first division is that of revelation, and it is the knowledge of the inward: it is the finality of all sciences. One of the knowledgeable men said: "He, who has no share in this knowledge, I am afraid that he would have an evil end; and the least portion of it is to have trust in it, and submit to its men." Another one said: "He, who has the characteristics of arrogance and innovation of heresies, nothing of this knowledge would be shown to him." It is also said that "he refers to the one, who loves the world, and insists on fulfilling a desire which has not been fulfilled through it, and it might be fulfilled through other sciences."

The slightest punishment of him, who denies this knowledge is that he will taste nothing of its (sweetness). According to a poetic verse in this respect: "As for what disappears from you: this is a sin which implies the punishment related to it."

Furthermore, the knowledge of revelation is the knowledge of the true and faithful believers and those brought close (to the Presence of Allah Almighty): it is a light which shines in the heart once it is purified and cleansed from such of

blameworthy characteristics as it has.

With the help of that light, a lot of things are disclosed, which he earlier used to hear their names, and think it had general and ambiguous meanings, which come to be gradually evident and clear until a real knowledge of Allah's Nature, abiding, never-ending perfect Qualities, acts, His Ordinance of creating the world and the hereafter, the point of superiority given by Him to the hereafter over this world, the knowledge of the concept of Prophethood and the Prophet, the concept of the Divine Revelation, the concept of Satan, the meaning of the words "angels and Satans" and how Satans are enemies to mankind, and how the angel appears to the Prophets, and how the Divine Inspiration has been revealed to them, the knowledge of the Dominion of both the heavens and the earth, the knowledge of the heart, and how the soldiers of angels and Satans come to blows with each other in it, the knowledge of difference between the angel's visitations and Satan's visitations, the knowledge of the hereafter, with its Garden and fire (of Hell), the punishment of the grave, the bridge (which will be held over the fire of Hell and lead to the Garden), the balance (of deeds), and reckoning.

(He also will come to know) the significance of Allah's Statement: "(It will be said to him): 'Read your (own) record; sufficient is your soul this day to make out an account against you.'" (Al-Isra' 14)

﴿ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝١٤ ﴾

And the significance of Allah's Saying: "But verily the Home in the Hereafter, that is life indeed, if they but knew." (Al-Ankabut 64)

﴿ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ۝٦٤ ﴾

(He also will know) the significance of the meeting with Allah Almighty, looking at His Honoured Generous Countenance, coming close to His Presence, and the concept of the achievement of felicity in the company of the highest assembly (of angels and inhabitants of the heaven), and approaching the angels and Prophets, and the value of the difference of degrees the inhabitants of the Garden will have, to the extent that they will see each other in the same way as one sees a shining star in the middle of the sky, and the like of that, which is too long to be explained here in detail.

However, the people are different in their understanding of those concepts, even though they have trust and belief in their foundation: some think that all of those are but samples, since Allah Almighty has prepared for His righteous servants what no eye has ever seen, no ear has ever heard of, and no mind has ever thought of, and the creatures have no idea of the Garden beyond the characteristics and names (of its contents). Some think that many of those are examples, as well as many comply with their realities as they are understood from their words. Some think that the utmost knowledge one should have of Allah Almighty is to confess his failure to have knowledge of His (Nature and Reality). Some claim grievous things in their knowledge of Allah Almighty. Some say that "The limit of the knowledge of Allah Almighty is the farthest end which the belief

The quarter of the acts of worship of the public audience reaches, i.e. that He Almighty is Ever-Existing,, Omniscient, All-Powerful, All-Hearing, All-Seeing, Talking.

We mean, by the science of Revelation, to lift the veil so that the truth of those things should be disclosed, so much clear as if they are visible, in which there is no doubt; and this is possible according to the essence and nature of mankind, had it not been for the fact that the rust and impurities have heaped up on the mirror of both heart and mind by virtue of the dirt of this world.

We mean, by the knowledge of the way to the hereafter, the way of polishing this mirror, and cleansing it from dirt and impurities, which act as a veil (of mankind) from Allah Almighty, as well as from the knowledge of His Qualities and Actions.

(This mirror) could be cleansed and purified by refraining from lusts and following the steps of the Prophets "Allah's blessing and Peace be upon them" in all their states as much as what becomes clear from the heart, with the truth, in which all its realities glitter. There is no way to it but through exercise, which will be explained later, in addition to learning and teaching. This is the knowledge that could not be written in books, nor could anyone, upon whom Allah Almighty has bestowed a portion thereof talk about it, unless it is with its real men, and he does so, as one of its members, by way of studying and out of confidentiality.

This is the well-guarded knowledge, intended by the Messenger of Allah "Peace be upon him" when he said (according to As-Salami's narration on the authority of Abu Hurairah): "From among the (sciences belonging to) knowledge, there is that which seems as though hidden, and none perceives it but those endowed with knowledge of Allah Almighty; and once they speak it, none becomes ignorant of it barring those who deceive themselves by (the false impression that they have real knowledge of) Allah Almighty. So, do not look down upon any of those learned men upon whom Allah Almighty has conferred a portion of this knowledge, for in no way has Allah Almighty scorned him when He has given him that (piece of) knowledge."

The science of practical religion

The other division stands for the science of Practical Religion, and it is the knowledge of the different states of the heart. From among the praiseworthy states, a mention might be made of patience, gratitude, fear (of Allah's punishment) and hope (for Allah's reward), contentment, abstinence, Allah-fearingness, satisfaction, generosity, appreciation of the gift for Allah Almighty in all the states, faithfulness, good thinking (of Allah Almighty), good manners, good companionship, truthfulness, and fidelity.

It is a part of the knowledge of the way to hereafter to learn the realities of these different states: their limits and causes, which give rise to them, fruits, and signs, and the treatment of the weak among them until it becomes strong, and what has vanished among them until it is restored to its original state.

The blameworthy among them comprise the fear of poverty, feeling of

resentment for what is Divinely decreed, grudge, spitefulness, envy, cheating, asking for supremacy, love of being praised, love of having long life in this world only for enjoyment, arrogance, showing off, anger, conceitedness, enmity, hatred, greediness, niggardliness, desire (for what is forbidden), over-spending, rudeness, ungratefulness, exalting the wealthy, and despising the poor, sense of pride, haughtiness, rivalry, boasting, feeling too supercilious to tell or recognize the truth, middling in that which is not of one's concern, the love of useless talks, obstinacy, getting adorned for the people, adulation, conceit, being diverted from one's defects by being engaged in the defects of the others, alienation of both grief and fear (of Allah Almighty) from the heart, extreme enthusiasm for self-reprisal in case one is put to humiliation, lukewarm support of the truth, outwardly announcing brotherhood, and outwardly fostering enmity, feeling safe from the plans of Allah Almighty to take away what He has given, depending only upon sneakiness, treachery, deception, the long hope (for fulfilling what is desired), cruelty, harshness, ecstasy of world's pleasures, and dejection at their loss, feeling entertained with the creatures, and feeling lonely for leaving them, unkindness, recklessness, hastiness, lack of shyness and mercy.

Those (blameworthy qualities) and their like from among the characteristics and states of the heart are seed-beds of lewdness and nursery-gardens of turpitudes.

Their opposites, i.e. the praiseworthy manners are the fountain-head of (all good deeds of) obedience and works that bring one much closer (to the Presence of Allah Almighty). The knowledge of the realities, definitions, reasons, fruits and treatment of those things constitutes the knowledge of the (way to the) hereafter; and it is an obligatory duty (whose learning is binding upon every Muslim) according to the verdict of those endowed with the knowledge of the hereafter.

One who leaves it will be ruined in the hereafter according to the power of the King of all kings, as well as one who leaves the evident deeds will be ruined with the swords of the rulers of this world, according to the verdict of its religious jurists. Having taken that, the jurists then are mainly interested in the obligatory duty (whose doing is binding upon every Muslim) as far as the straightness of this world is concerned, whereas this (piece of knowledge) is interested in the straightness of the hereafter. If a jurist is asked about any of those concepts, say, for example, about the concept of fidelity, or about the concept of having trust in Allah Almighty, or even about the point of refraining from showing off, surely, he will stop (and give no answer) although it is an obligatory duty (whose learning is binding upon every Muslim), and indulgence in it leads to his destruction in the hereafter. But if you ask him about Li'an, Zihar, launching false charge (against others), he will relate as many volumes of detailed data to you, which might not be needed for a long time; and even if there is a need for anything of them, a town could hardly have none to undertake it, and suffice him the provision of putting himself to trouble because of it. But on the contrary, he keeps putting himself to trouble because of it during his night and day, neglecting in his study what is of greater significance in itself for the sake of the religion. If he is asked

The quarter of the acts of worship about the reason for doing so, he will say: "I've been occupied by that for it belongs to the science of religion, and one of the collective duties", putting, by doing so, himself and the others to confusion.

The intelligent among men knows, for sure, that if the purpose is to regard it in truth as being one of the collective duties, he would, of a surety, give priority to the obligatory duty (which is binding upon every Muslim) upon the collective duty, and moreover, he would give preference to many collective duties over it. Many are the cities in which there are no physicians barring from among the non-Muslim protectees (who have covenants of security from the Muslims), even though their witness pertaining to physicians as much as the judgements of jurisprudence are concerned, are unacceptable. But even, we could hardly see anyone practicing it, by the time they hasten to take jurisprudence as profession in general, and the matters of dispute and debate in particular; and the town might be filled with religious jurists, who are involved in giving religious verdicts and answers to the different questions.

What grief! How should the religious jurists give concession to take as profession a collective duty, undertaken by many, and indulge in that which none undertakes? Is there any reason for that except that it is not easy for a physician to be appointed as a custodian over endowments and the execution of bequests, to be a guardian over the property of the orphans, to have the high positions of judgement and government, to move forward to be superior to one's fellows, and have the power of authority over one's enemies?

How far! How far! Of a surety, the real science of religion has been obliterated because the learned men dressed it in an evil dress: It is Allah Alone, Whose aid we seek for, and to Whom we take shelter, to save us from this deceit which dissatisfies (Allah) Most Gracious, and causes Satan to smile.

The righteous pious learned men of the outward sciences regard with high appreciation the excellence and value the learned men of inward and those who have knowledge of hearts had. The grand imam Shafi'i used to sit in front of Shaiban, the shepherd, in the same way as a student sits in a nursery school and ask him how he should do in such and such; and when it was said to him: "Is it fitting for the like of you to ask this Bedouin?" he said: "No doubt, this has been guided to know that of which we have been heedless."

Furthermore, both Ahmad Ibn Hanbal "Allah be pleased with him" and Yahya Ibn Ma'in (his disciple) used to visit Ma'ruf Al-Karkhi, who was not of the same standing as they were in the exoteric knowledge, and ask him; and why not since the Messenger of Allah "Peace be upon him" said (according to the narration of At-Tabarani on the authority of Ibn Abbas), in reply to the question: "How should we do if something is raised to us, which we do not find in Allah's Book, nor in the sunnah?" he "Peace be upon him" said: "Ask the good men, and make it a matter of consultation among them."

For this reason, it is said that "the learned men of the exoteric knowledge are the adornment of both the earth and its kingdom, and the learned men of the esoteric knowledge are the adornment of the heaven and its dominion."

Al-Junaid said: One day, my mister As-Sari said to me: "When you stand and leave me: with whom are you going to keep sitting?" I said: "With Al-Muhasibi." He said: "Well. Take from his knowledge, and keep it close to you, and leave his affectation in speech, and refutation of theologians." When I turned away I heard him having said: "Might Allah make you a traditionist first, and then a Sufi, and not a Sufi first who becomes a traditionist." He refers to the fact that he, who first is well-versed in tradition and knowledge and then becomes a Sufi has, indeed, achieved felicity, and he, who is a Sufi before being acquainted with tradition and knowledge has, indeed, put himself in danger.

If you say: "Why have you not brought both theology and philosophy among the divisions of sciences, and show whether they are praiseworthy or blameworthy?"

It should be known to you that such of intellectual proofs which might be of benefit as are included in theology, are also implied in both the Holy Qur'an and the traditions; and what is beyond them are either reprehensible argumentation which is one of heresies innovation as it will be shown clearly later, or (no more than) mere wrangling by dwelling on distinctions or amplification through the array of different opinions, most of which are derived and nonsense, despised by the mind and rejected by the ears, while others are ramblings into things unrelated to religion and not customary during the first period of Islam. but those discourses in total were out of heresies innovation. But now, many things have changed.

Some innovations of heresies which have diverted a lot from the Holy Qur'an and the Prophetic sunnah have broken up, and a new group has appeared, whose members have patched up similes and composed speeches pertaining to that, which led to the fact that what was forbidden came to be permissible by necessity, if not one of the collective duties, as much as should argue against the innovated heresies, in case the call for innovation of heresies is intended, but to some extent, which we shall mention in the coming chapter, Allah Willing.

The parts of philosophy

As for philosophy, it is not science in itself, but it is of four parts:

The first includes both geometry and arithmetic's, and they are permissible so far as there is no fear for one who is engaged in them to transcend them to other blameworthy sciences; and that's because most of those who were engaged in them have gone beyond them to many innovations of heresies. For this reason, the weak among the people should be safeguarded from them even though not for their own sake, in the same way as a nervous one should be saved from standing on the shore of a river, for fear he might fall into the water, or in the same way as the new convert into Islam should be saved from mixing with the infidels, for fear of their negative impact upon him, putting in mind that it is undesirable for the strong (among Muslims) to mix with them.

The second is the logic, whose objective is to look for the point of proof and

its conditions, and the point of term and its conditions, and both are implied in theology.

The third comprises ontology, which is to search for Allah's Nature and Qualities; and this is included in theology. However, philosophers have no independent science unique to them in this respect. But they have different doctrines within its framework, some of which are blasphemous and some ground-breaking. As well as segregation is not an independent science in itself, but its men are no more than a group of theologians, and those of research and consideration, who have false doctrines unique to them in this respect, so are the philosophers.

The fourth includes physiology, and some of it stand in opposition to law, religion and truth; and it is much closer to ignorance, and not knowledge in order to be placed in the divisions of sciences, and some are concerned with the search for the characteristics and properties of bodies, and the way of their change. In this point it is similar to medicine, with the difference that a physician considers the human body as far as good and poor health is concerned, whereas they consider all physical bodies, as far as their change and motion are concerned. But medicine is superior to it, since it is needed for, but there is no need for this science of physiology. Therefore, this does not stand against the fact that it is one of the arts whose learning and practicing are collective duty, for the purpose of guarding the minds of the public audience from falling as victims of the imaginations of the innovators of heresies.

This has come to be needed for because of the new innovations, as well as man has become in need for hiring a convoy of guards on the way to (the places of) Hajj, when the highway men appeared; and had there not been those highway men, hiring those guards would not have become one of the requisites of the way to (the places of) Hajj. So, had the innovator left his nonsense, there would have been no need for anything more than what was familiar during the age of the holy companions "Allah be pleased with them".

Based upon that, let a theologian know his limit beyond which he should not go in the religion, in which his position is like that of a guardian on the way to (the places of) Hajj: as well as if a guard is devoted to guarding, he will not be one of the pilgrims, if a theologian is mainly involved in argumentation and defence, and rather does not follow the way to the hereafter, nor is he engaged in looking after and making straight the heart, he will not be one of the religious learned men, and in this way, a theologian will have no portion of the religion other than the faith, which is shared by the public audience, and it is one of the deeds of the outward heart and tongue; and there remains the art of argumentation and guarding which distinguishes him from the public.

But as for the knowledge of Allah Almighty, His Qualities and Actions, and all that we mentioned as part of the knowledge of revelation, it is not acquired from theology, for indeed, theology is likely a covering veil over it. It could not be achieved but through striving which Allah Almighty has made preliminary to guidance, as shown from His statement: " And those who strive in Our (Cause),

We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

If you say: "You've reduced the designation of a theologians to merely a guard over the faith of the public audience from being vulnerable to distortion by the innovators of heresies, in the same way Allah Almighty: how then should you lower their ranks to such an inferior status in relation to the science of religion?"

It should be know to you that he, who knows the truth only with men will surely be thrown into confusion and straying drifts. So, let you know the truth first so that you would come to know its men, if you are to follow the way of truth; and if you are satisfied with the tradition, and consider the ranks of superiority well-known among the people, be not heedless then of the high rank of the holy companions.

There is unanimity among those whom I've mentioned that they (the holy companions) had the priority and precedence over the others: their high position as far as religion is concerned was unattainable, as well as their supremacy was unsurpassable. But even, in no way was their precedence by virtue of theology or religious jurisprudence so much as it was by their knowledge of the (way to the) hereafter, and following its right way.

Abu Bakr "Allah be pleased with him" (for example) did not excel his fellows because he observed so much (voluntary) fasts, nor because he offered so much (voluntary) prayers, nor because he narrated so much traditions, nor because he gave so much religious verdicts, nor because he was a good theologians, but (he excelled the others) because he had something (of faith and trust in the Prophet unique to him) which resided in his breast as confirmed by the witness of the chief of the Messengers "Peace be upon him" in his favour.

So, let you be eager to get this secret, for it is as valuable as a precious Jim, and well-guarded pearl, and leave that, which the majority of the people agree upon getting it, and estimating it with high consideration and giving it a great value, only for reasons and points, whose details are too long to be explained here. The Messenger of Allah "Peace be upon him" died, leaving many thousands of the holy companions "Allah be pleased with him" all of whom were knowledgeable of Allah Almighty; and the Messenger of Allah "Peace be upon him" praised them. Even though, none of them was perfect in the art of theology. Moreover, none among them held himself to give religious verdicts more than three to nine over ten men.

However, Ibn Umar "Allah be pleased with him" was one of those (learned men). But whenever he was asked to give a religious verdict, he would say: "Go to so and so, the governor, who was appointed to be in charge of the people's affairs, and place it in his neck." He refers here to the fact that giving religious verdicts pertaining to cases and judgements is consequential to the matter of ruling and leading subjects.

When Umar Ibn Al-Khattab died, Ibn Mas'ud said: "No doubt, nine-tenth the true knowledge vanished." It was said to him: "How do you say so, since the majority of the holy companions still live among us?" he said: "I do not mean the science of giving religious verdicts and judgements, but I mean the knowledge of Allah Almighty." Do you think then that he intended the art of theology and argumentation?

Why should you not then be eager to acquire that knowledge, nine-tenths of which vanished with the death of Umar? It was he, who closed the door of theology and argumentation. He struck Dabi' with his stick when he raised to him a question which gave rise to (the false impression of) contradiction between two Holy Verses in Allah's Book. Furthermore, he had desertion towards him, and ordered the people to desert him.

As for your statement that the famous among the learned men are both theologians and jurists, it should be known to you that the reason for which one becomes excellent in the Sight of Allah Almighty is different from that for which one becomes famous among the people.

Abu Bakr As-Siddiq "Allah be pleased with him" was famous among the people for his being the (Prophet's first) successor, whereas he was excellent in the Sight of Allah for that secret which resided in his breast. Umar "Allah be pleased with him" was famous among the people for his policy (of ruling his subjects), whereas he was excellent in the Sight of Allah for his knowledge of Allah, i.e. that knowledge, nine-tenths of which vanished by his death, as well as for his intention to become much closer to (the Presence of) Allah Almighty in his ruling, justice, and the pity he had towards Allah's Creatures; and of course, this is something inward in his breast. One might imagine that all the apparent deeds stem from him who seeks after the power of authority, celebrity, good reputation, and fame. In this way, the fame might be shown in kingdom, whereas the excellence in that secret which none knows (but Allah).

From this point of view, both religious jurists and theologians are like caliphs, judges and men of knowledge. They are divided into different types: there are those who intend Allah Almighty with their knowledge, religious verdicts, and defending the sunnah of His Messenger "Peace be upon him", and seek not after good reputation or showing off: those are fitting for Allah's Good Pleasure, for their acting upon their knowledge, intending the Countenance of Allah Almighty with their religious verdicts and reflections.

As a matter of fact, every (item of) knowledge is a deed, since it is an acquired action, but it is not that every deed is (an item of) knowledge.

The physician (for example) is able to come closer to Allah Almighty with his knowledge, and thus, he receives reward for his knowledge, as being working with it for the Sake of Allah Almighty.

The ruler also intermediates between the creatures just for the Sake of Allah Almighty, and thus he pleases Allah Almighty, and receives his reward, not for his undertaking the science of religion but for his doing a job, therewith he intends

to come much closer to (the Presence of) Allah Almighty with the help of his knowledge.

There are three divisions of things, therewith one might become much closer to (the Presence of) Allah Almighty: an abstract knowledge, and it is the knowledge of revelation, an abstract deed, and it is the justice of the ruler, and his adjusting the people, and what is compound from both deed and knowledge and it is the knowledge of the way to the hereafter; and its owner is one of those of both knowledge and deeds.

Consider yourself where you will be on the Day of Judgement: in the party of Allah's men of knowledge, or in the party of His workers, or in both parties, with the result that you will combine two shares with both parties together. This is more important for you than to imitate (the others) only for fame, as it is said in the form of a poetic verse: "Take (and learn) what you see (clear and evident with your own eyes) and leave that of which you only hear: of a surety, in sunrise (which is near) what makes you independent from (what is in) Saturn (the farthest planet in the solar system)."

Nevertheless, we will transmit, from the biographies of the earlier religious jurists, what makes you know that those who claimed their doctrines later wronged them, and they will be their greatest antagonists on the Day of Judgement. That's because those (earlier jurists) intended with their knowledge nothing other than the Countenance of Allah Almighty.

Their states show, undoubtedly, what might be described as the signs of the learned men of the hereafter, as it will be explained later in the chapter of "the Signs of the learned men of the hereafter". They were not devoted only to the science of jurisprudence so much as they were engaged in the knowledge of the hearts and observing their states. But they were diverted from making compositions and teachings in this field by what diverted the holy companions from making compositions and teachings in the science of jurisprudence, even though they were jurists, and masters of the science of religious verdicts; and the points and reasons for that are well-known, and there is no need to make a mention of them.

We are going to mention from the states of the earlier jurists of Islam what makes you know that it was not they who have been intended by the condemnation implied in what we've mentioned, but it was those, who alleged that they imitated them, and claimed their doctrines, even though they were different from them in their deeds and conduct.

The chiefs and leading pioneers of jurisprudence, who have multitudes of followers in their doctrines are five: grand imam Ash-Shafi'i, Malik, Ahmad Ibn Hanbal, Abu Hanifah, and Sufyan Ath-Thawri "Allah's Mercy be upon all of them". Each of them was a righteous worshipper and abstinent, endowed with knowledge of the disciplines of the hereafter, a religious jurist in the affairs of the people in this world, and each intended only the Countenance of Allah Almighty with his knowledge of jurisprudence.

Although they had those five characteristics, the jurists of this time followed their steps only in one, i.e. to go all-out on making extremely unwarranted

categorizations and classifications of the branches of jurisprudence, for the remaining four characteristics are not fitting but for the hereafter, and it is only this characteristic which is fitting for both this world and the hereafter, and in case the hereafter is intended by it, it might be less fitting for this world.

They went all-out for doing it, and called in its name, seeking to be similar to those five grand imams; and how far from the truth it is to compare the angels with the blacksmiths. Let's now relate from their states what signifies those four characteristics (of the hereafter), even though their knowledge of the religious jurisprudence is clearly apparent.

As for the grand imam Ash-Shafi'i "Might Allah bestow His Mercy upon him", his being a sincere worshipper is shown clearly from a narration according to which he used to divide the night into three portions: one for knowledge, one for religious service, and one for sleep. According to Ar-Rabie, Ash-Shafi'i used to recite the Qur'an in his prayers in full sixty times during the month of Ramadan. Al-Buwaiti, one of his friends, used to recite the Qur'an to its conclusion once every night during the month of Ramadan.

It is reported that Al-Hassan Al-Karabisi said: "I spent more than a night with Shafi'i, and he used to offer prayer for nearly one-third the night, during which, I saw him having recited no more than fifty to one hundred Holy Verses at maximum. He never came upon a Holy Verse of mercy but that he asked for Allah's Mercy for himself, all of the Muslims and the faithful believers, and he never came upon a Holy Verse of punishment but that he sought refuge (with Allah from punishment) and asked Allah to deliver him as well as all the faithful believers.

This clarifies how both fear (of Allah's Punishment) and hope (for Allah's Mercy) were combined (in his heart). Consider how his limiting the recitation to no more than fifty Holy Verses signifies the depth of his versatility and insight in the secrets of the Holy Qur'an!

It is reported that Shafi'i said: "I've never ate my fill for sixteen years, for indeed, satiety makes heavy one's body, hardens the heart, removes the trial, brings about sleep, and makes one too weak to undertake the religious service." Consider here his wisdom of understanding the defect of satiety, and seriousness of worship, for the sake of which he left it; and to be sure, to reduce food is the commencement of service.

Shafi'i "might Allah bestow mercy upon him" said: "I've never sworn by Allah Almighty, whether truthfully or falsely." Consider here his reverence and veneration for Allah Almighty, and how this indicates his profound knowledge of the Majesty (and Glory) of Allah Almighty.

Once, the grand imam Shafi'i "Allah be pleased with him" was asked about something thereupon he kept silent. It was said to him: "Would you not give answer (to this question), might Allah bestow His Mercy upon you?" he said: "No, until I know which is better: to keep silent or to give answer."

Consider his watch over his tongue, even though it is the most uncontrollable from amongst the organs of the body and the most difficult upon the religious

jurists to manage and curb. This highlights the fact that in no way did he use to speak or keep silent but for seeking after excellence and getting reward.

It is reported that Ahmad Ibn Yahya Ibn Al-Wazir said: One day, Shafi'i came out of the market of Qanadil, and we followed him, and behold! A man was abusing a man from those endued with knowledge. On that Shafi'i turned to us and said: "Hold back your ears from hearing obscenity in the same way as you hold back your tongues from uttering it, for indeed, the hearer acts as an accomplice of the speaker; and the wicked man looks at the nastiest thing in his utensil in order to do his best to empty it in yours; and if the wicked man's obscene word is ignored, he who ignores it will grow happy as much as one who utters it grows wretched."

According to the grand imam Shafi'i, a wise man sent a letter to a sage, in which he said to him: "NO doubt, you've been given knowledge. So, pollute not your knowledge with the darkness of sins, lest you will be caught in the darkness on the very day those endued with knowledge will march forward by the light of their knowledge."

As far as his abstinence is concerned, Shafi'i "might Allah bestow mercy upon him" said: "He, who claims to combine the love for both the world and its Creator (at the same time) has, indeed, told a lie." According to Al-Humaidi, Shafi'i "might Allah bestow mercy upon him" set out on journey to Yemen in the company of a governor, and he turned away to Mecca having ten thousand Dirhams. A tent was pitched up for him at a certain place outside Mecca, in which the people came to visit him. However, he did not leave that place before he had distributed the whole money.

One day, on leaving the public bath, he gave the bath-keeper a great amount of money. Once, his whip fell down from his hand, and when a man raised it up to him, he gave him as many as fifty Dinars in reward for his favour. The generosity of Shafi'i "might Allah bestow mercy upon him" is too famous to be in need of mention. No doubt, the generosity is the commencement of abstinence, for he, who loves a thing keeps it; and only he, who leaves the wealth is that in whose sight the world is insignificant; and this is the real concept of abstinence.

That how Shafi'i "Allah be pleased with him" was strong in his abstinence, sincere in his fear of Allah Almighty, and wholehearted in his occupation by the hereafter, is clearly shown from a narration according to which Sufyan Ibn Uyainah related a Hadith pertaining to mystical sciences "Raqai'iq", thereupon Shafi'i fell unconscious. When it was said to him that he had died, he said: "If he should die, no doubt, the best of those of his time should have died."

It is further narrated that Abdullah Ibn Muhammad Al-Balwi said: I sat in the company of Umar Ibn Nubatah, to discuss the worshippers and abstinent, when Umar said to me: "I've never seen more pious and more righteous, and more eloquent than Muhammad Ibn Idris Ash-Shafi'i. one day, I, he and Al-Harith Ibn Labid, a disciple of As-Salih Al-Murri, set out to Safa. He commenced the recitation—and he was of a sweet pleasant voice- with the following: " That will

be a Day when they shall not be able to speak, Nor will it be open to them to put forth pleas." (Al-Mursalat 35:36)

﴿ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴾

I saw the colour of (the face of) Shafi'i "might Allah bestow mercy upon him" having changed, and his skin trembled and he was troubled so much that he fell unconscious. When he woke he said: "O Allah! I seek refuge with You from the position of the rejecters of the truth and the carelessness of the heedless. O Allah! To You the hearts of the Gnostics have submitted, and the heads of those who yearn (for Your Meeting) have bowed in humiliation. O my Allah! Bestow upon me from Your Generosity, and cover me with Your Curtain (therewith to screen my sins), overlook, by virtue of the Bounty of Your Countenance, my indulgence (in service)." Then he walked and we turned away.

When I visited Baghdad, and he had been in Iraq, I sat on the edge of the shore to perform ablution for prayer, and behold! A man passed by me and said: "O man! Make perfect your ablution, perchance Allah Almighty would do well to you in the world and the hereafter!" I turned and behold! There was a man followed by a lot of people. I hastened to finish my ablution, and went on tracing him. He turned to me and said: "Do you have a need?" I said: "Yes: would hat you teach me something from what Allah Almighty have taught you." He said: "It should be known to you that he, who is true to Allah (in all of his words and deeds) will be delivered, and he, who fears for his faith will be secure from apostasy, and he, who abstains from (the delights, pleasures and luxuries of) this world, his eyes will be well-pleased with such of Allah's Reward in the future as he sees. Should I give you more?" I answered in the affirmative, thereupon he resumed: "He, who has the following three characteristics will indeed have his faith complete: he, who enjoins right, and does it, he, who forbids evil, and refrains from doing it, and he, who guards well the limits ordained by Allah Almighty. Should I not give you more?" I answered in the affirmative, thereupon he said: "Abstain from (the ending delights and pleasures of) this world, and desire for (the never-ending bounty of) the hereafter, and prove true to Allah in all of your deeds, perchance you will be in the company of the delivered ones (on the Day of Judgement)."

Then, he turned away. I asked who he was and it was said that he was Ash-Shafi'i. consider how his falling unconscious and giving admonition signify his abstinence and culminating fear (of Allah Almighty); and in no way could such abstinence and fear be achieved but through the knowledge of Allah Almighty, for indeed, "it is the men endued with knowledge, from amongst Allah's Slave that fear Allah most." (Fatir 28)

﴿ وَمِنَ النَّاسِ وَالْأَنْعَامِ خَتِيفُ الْوَلَوْنِ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

﴿ اللَّهُ عَزِيزٌ غَفُورٌ ﴾

By no means did Shafi'i "might Allah bestow mercy upon him" reach such a position of abstinence and fear (of Allah Almighty) through the science of

payment in advance, hiring, and the other sciences of jurisprudence. That's because this (knowledge of Allah) belongs to the knowledge of the hereafter, taken from the Holy Qur'an and the Prophetic traditions, since the wisdom of the foremost and last generations (on earth) is trusted in them.

That he is well-versed in the profound mysteries of the heart and the knowledge of (the way to the) hereafter is shown clearly from the many statements of wisdom related from him. It is narrated that once he was asked about the essence of showing off, thereupon he said intuitively: "Showing off is a fascinating thing of delight, that is placed by the inclination in front of the eyes of the men of knowledge, and they regard it in accordance with their poor judgement, thereupon their deeds become fruitless."

It is reported that he said also: "If you fear that you might feel supercilious because of your deed, consider then of Whom you should seek the good pleasure, for which reward you desire, of which punishment you should feel afraid, for which power and health you should give thanks, and for which item of trial you should celebrate (Allah Almighty): if you consider anyone of those, your deed will come to be insignificant in your sight." Consider here how he explained the nature of showing off, and the treatment of arrogance, and both are from amongst the major defects of the heart.

It is reported that Shafi'i "Allah be pleased with him" said: "He, who does not safeguard himself (from committing what is forbidden) of no benefit will his knowledge be to him." He "Allah's Mercy be upon him" said: "He, who obeys Allah with his knowledge, will get benefit from its mystery." He further said: "There is no one but that he has many who love him as well as many who hate him. Such being the case, be in the company of those who show obedience to Allah Almighty."

It is reported that Abd Al-Qahir Ibn Abd Al-Aziz was a good pious man, and he used to ask Shafi'i "Allah be pleased with him" many questions pertaining to piety, and Shafi'i used to sit in his company because of his piety. One day, he asked Shafi'i "might Allah bestow mercy upon him": "Which of the following is the best: patience, trial or well-establishment in power?" on that Shafi'i "might Allah bestow mercy upon him" said: "The well-establishment in power is the (best degree since it is the) degree attained by the Prophets; and to be sure, one is not well-established in power but after being put to trial, and if one is put to trial, he should patiently persevere, and if he proves to be patient, he then will be well-established in power. Do you not see that Allah Almighty first put Abraham "Peace be upon him" to trial and (when he showed patience) he was well-established in power? He Almighty put Moses "Peace be upon him" to trial and (when he showed patience) he was well-established in power. He also put Job "Peace be upon him" to trial and (when he showed patience) he was well-established in power. He put Solomon "Peace be upon him" to trial and (when he showed patience) he was well-established in power, and given a great dominion. Of a surety, the well-establishment in power is the highest and best degrees, according to the following statements of Allah Almighty: " Thus did we give

established power to Joseph in the land, to take possession therein as, when, or where he pleased." (Yusuf 56)

﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾﴾

Job "Peace be upon him" also was well-established in power after he had been put to trial as Allah Almighty says: "We removed the distress that was on him, and We restored his people to him, and doubled their number, as a Grace from Ourselves, and a thing for commemoration." (Al-Anbiya 84)

﴿فَأَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَبَنَاتَهُمْ مَعَهُ رَحْمَةً مِنْ

عِنْدِنَا وَذِكْرَى لِلْعَبِيدِ ﴿٨٤﴾﴾

This statements from Ash-Shafi'i signify his versatility in the mysteries of the Holy Qur'an, and acquaintance with the different standings of those who followed the way to Allah Almighty, from amongst the Prophets, Allah's Devotees and good righteous men. In reality, all of this belongs to the knowledge of (the way to the) hereafter.

It is reported that it was said to Shafi'i: "When should one be a man of knowledge?" he said: "When he becomes well-versed in the sciences of religion, and learnt them well, and surveyed the other sciences, and acquired what he has missed of them. It is only at this point that one becomes a man of knowledge." However, this, and the numerous statements likewise shows clearly the high standing he attained in the knowledge of Allah Almighty and the sciences of the (way to the) hereafter.

That with religious jurisprudence and argumentation thereof he sought only the Countenance of Allah Almighty is clearly shown from the following narration in which he is reported to have said: "Would that all the people get benefit from that knowledge, and nothing of that should be ascribed to me." See here how he was well-acquainted with the defect of knowledge, and the seeking for having prestige because of it, and how he was entirely far beyond any concern with that, and how his intention in being occupied by it was devoted to the Countenance of Allah Almighty.

It is reported that Shafi'i "Allah be pleased with him" said: "I've never debated with anyone and liked that he should commit a mistake." He further said: "I've never spoken with anyone but I liked that he should be helped achieve success, directed to the right, aided (to avoid mistakes) and be cared, looked after and safeguarded by Allah Almighty. moreover, I've never spoken with anyone, but that it was the same to me that the truth should be made clear by Allah Almighty either on my tongue or on his tongue."

He further said: "I've never brought about the truth and proof against anyone which he accepted from me but that I showed great respect and love for him, and none has ever felt too arrogant to concede to accept the truth, and rather rebelled the proof (even though it was right) but that he became insignificant in my eyes,

and I came to have aversion towards him."

Those are the signs which highlight his seeking only Allah Almighty with jurisprudence and argumentation. Consider in this context how the people did not only emulated him just in one from among those five characteristics, but also they opposed him in it.

For this reason, it is reported that Abu Thawr "Allah's Mercy be upon him" said: "I've never, and the people also have never seen the like of Shafi'i "might Allah bestow mercy upon him". It is reported that Ahmad Ibn Hanbal "Allah be pleased with him" said: "I've never offered a prayer, for forty years, but that I invoked good upon Shafi'i "Allah's Mercy be upon him"."

Consider the fairness of the invoker, and the high rank of the one upon him he invoked good, in comparison with their counterparts and likes from amongst the learned men in this time, and the mutual feeling of resentment and hatred between them, in order to know their indulgence in their claim of emulating those good men of knowledge. Because of his invoking good upon him so much, his (Ahmad Ibn Hanbal's) son asked him: "What source of men was Shafi'i in order to invoke good upon him so frequently as such?" he said: "O my son! Shafi'i was like the sun for this world, and the source of power and health for the people." Do you think then that both could be compensated?

It is reported that Ahmad Ibn Hanbal "might Allah bestow mercy upon him" said: "None has ever touched an inkpot (to record knowledge) but that he was indebted to Shafi'i." It is reported that Yahya Ibn Sa'id Al-Qatan said: "I've never offered a prayer, for forty years, but that I invoked good upon Shafi', in view of such of (the gates of) knowledge as Allah Almighty opened for him, and directed him to the right."

Let's limit ourselves to the portion we have related from the states of his life, for indeed it (to review all the states of his life) is beyond survey. However, we've transmitted the most of those good merits from the book composed by grand sheikh Nasr Ibn Ibrahim Al-Maqdisi "might Allah bestow mercy upon him", in the good merits of Shafi'i "Allah Almighty be pleased with him, and with all the Muslims".

Grand imam Malik "Allah be pleased with him" also was adorned with those five characteristics. It was said to him: "What do you say, O Malik, about seeking after knowledge?" he said: "How good and fine it is! But consider that in which you are in need from morning to evening, to which you should stick."

He "Allah's Mercy be upon him" used to treat the science of religion with high regard, to the extent that whenever he wanted to discourse on Prophetic narrations, he would perform ablution, sit in the front portion of his bed, comb his beard, and apply perfume to his body and then sit firmly with reverence. Then, he would go on discourse. When this matter was raised to him he said: "I like to highly exalt the narrations of the Messenger of Allah "Allah's blessing and peace be upon him"."

It is reported that Malik said: "No doubt, knowledge is a light, which Allah Almighty places wherever He likes; and it is not realized by the large number of

narrations." This respect and appreciation show how strong his knowledge of the Majesty of Allah Almighty was.

That he intended with his knowledge only the Countenance of Allah Almighty is shown clearly from his statement: "The quarrel in religion is of no significance." It is also evident from the statement of Ash-Shafi'i about him: "I was attendant with Malik when forty-eight questions were raised to him, and his reply to thirty-two of them was: 'I do not know'." To be sure, it is not easy upon one who intends anything other than the Countenance of Allah with his knowledge to declare that he have no knowledge. For this reason, Ash-Shafi'i said: "When the men of knowledge are mentioned, Malik stands for a piercing star (in view of his outstanding excellence), and I have been indebted to none more than I was to Malik."

It is narrated that Abu Ja'far Al-Mansur prevented him from relating the narration of the divorce under compulsion, and when he sent to him somebody to ask him about it, he related at presence of an assembly of people that 'No divorce is due upon one who is coerced to do so'. Although he lashed him with the whip, he (Malik) did not cease to relate that narration.

It is reported that Malik "might Allah bestow mercy upon him" said: "There is no man, who is truthful in his speech, and does not tell a lie, but that he continues to get benefit from his mental faculty, and no infirmity nor dotage harms him because of decrepitude."

His abstinence in this world is evident from the narration that Al-Mahdi, the Commander of the Believers asked him: "Have you got a house?" he answered in the negative and said: "But, let me relate to you something: I heard Rabie'ah Ibn Abu Abd Ar-Rahman having said: 'No doubt, one's ancestry is his house.'"

Later on, Ar-Rashid (son of Al-Mahdi) asked him the same question: "Have you got a home?" he answered in the negative, thereupon he gave him three thousand Dinars and said to him: "Buy a home with that (money)." He took it, but spent nothing of it. When Ar-Rashid intended to return, he said to Malik "might Allah bestow mercy upon him": "You should set out with us. Indeed, I've decided to force the people to adhere to the Muwatta 'the Well-Trodden path' in the same way as Uthman "Allah be pleased with him" had forced the people to stick to (his version of) the Qur'anic text." He said to him: "As to forcing the people to adhere to the Muwatta', there is no way to do so, for the holy companions of the Messenger of Allah "Allah's blessing and peace be upon him" were dispersed after his death in different regions, and related the Prophetic narrations, and thus, the inhabitants of each region have a different portion of that knowledge. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect (according to the narration of Al-Baihaqi on the authority of Ibn Abbas): "No doubt, the variation of opinions among my nation (pertaining to the branches, and not the foundations of religion) is (a gift of) mercy (for them)." As for my setting out with you, there is no way to do so, since the Messenger of Allah "Allah's blessing and peace be upon him" said (on the authority of Sufyan Ibn Abu Zuhair): "Of a surety, Medina is much better for

them (to live in) if they knew!" he "Allah's blessing and peace be upon him" further said (on the authority of Abu Hurairah): "Medina removes its impurities, in the same way as the bellows remove the dross of iron." Here are your Dinars as they are (with nothing spent out of it): take it if you so like, or leave it if you so like." He means that 'you force me to leave Medina for what you've given to me, and in no way should I give preference to this world over the City of the Messenger of Allah "Allah's blessing and peace be upon him". This was Malik's abstinence in this world.

When wealth in great abundance was brought to him from different parts of the world, because of the dissemination of his knowledge and dispersion of his companions, he spent them in all sides of good; and as a matter of fact, his generosity clearly reveals his abstinence in, and lukewarm liking for this world. However, the abstinence is not only to abandon wealth, but it is also to have no desire in the heart for it. In spite of his dominion, (the Prophet) Solomon "Peace be upon him" was from among the abstinent men.

However, Malik's disregard for this world is shown from the narration of Shafi'i "Allah be pleased with him": "I saw near the gate of the house of Malik many horses from those belonging to Khurasan, or Egypt according to another narration, better than which I've never seen." I said to Malik: "How good those are!" he said: "All of this is a gift for you O Abu Abdullah." I said to him: "Keep for you at least a riding mount to ride." He said: "I feel shy of Allah Almighty to trample an earth, in which there is the body of the Prophet of Allah "Allah's blessing and peace be upon him" with the hoof of a riding mount." Consider his great generosity, revealed from his giving that all at once as a gift, and his great respect for the earth of Medina.

That he intended with his knowledge only the Countenance of Allah Almighty is clear from the following narration, which shows also how he looked down upon this world: he said: "I visited Harun Ar-Rashid who said to me: "O Abu Abdullah! You should come to visit us regularly, in order that our boys should listen to (the narrations of) Muwatta' from you." I said: "might Allah honour our master, the Commander of Believers! You are the source of this knowledge: if you honour it, it will be exalted, and if you dishonour it, it will be put to humiliation. To be sure, it is the people who should come to acquire knowledge, and it is not that knowledge should come to them (while they are at their homes)." On that he said: "You've told the truth. Come out to the mosque, in order to listen (to Malik) with the public."

As for Abu Hanifah "might Allah Almighty bestow mercy upon him" he also was a righteous worshipper of Allah Almighty, ascetic, knowledgeable of Allah Almighty, afraid of Him, and he intended only the Countenance of Allah Almighty with his knowledge.

That he was a righteous worshipper of Allah is shown from the narration according to which Ibn Al-Mubarak said: "Abu Hanifah "Allah might bestow mercy upon him" was characterized by manliness and performance of a great amount of prayers."

It is narrated that Hammad Ibn Abu Sulaiman said that Abu Hanifah used to give life to the whole night (by supererogatory prayers and celebration of Allah Almighty). It is also narrated that he used to give life to half of the night, and one day, he came upon a street, and a man pointed to him while he walking, and said to another: "This is the man who always give life to the whole night." From this time on, he came to give life to the whole night. He said pertaining to that: "I feel shy of Allah Almighty to be described with something of service I do not do."

As for his abstinence, it is narrated that Ar-Rabie Ibn Asim said: "Yazid Ibn Umar Ibn Hubairah sent me to bring Abu Hanifah to him, and when I brought him he asked him to be the governor of the treasury, but he rejected, thereupon he gave him twenty lashes." Consider how he fled away from the office of governorship of treasury, and instead he endured the punishment

Al-Hakam Ibn Hisham Ath-Thaqafi said: I was reported pertaining to Abu Hanifah, while being in Sham, that he was of the most trustworthy among the people, and the governor liked him to be in charge of the treasury, otherwise, he would strike him on his back. However, he preferred their punishment (in this world) to the punishment of Allah (in the hereafter).

It is narrated that a mention was made of Abu Hanifah in the presence of Ibn Al-Mubarak. He said: "Do you make a mention of a man, to whom this world with all of its contents was offered to him, and he ran away from it?"

It is narrated on the authority of Muhammad Ibn Shuja' from one of his companions that it was said to Abu Hanifah: "Abu Ja'far Al-Mansur, the Commander of the Believers, ordered that ten thousand Dirhams be given to you." But Abu Hanifah was not satisfied." When it was the very day, on which he expected to receive the money, he offered the Morning prayer and wrapped himself with his garment, and kept silent. The courier of Al-Hassan Ibn Qahtabah came to him with the money, and when he entered into him, he did not talk to him. One of the attendants said: "It is his habit not to talk to us but with a word in reply to a word." He said: "Place the money in this bag in one of the corners of the house." Afterwards, Abu Hanifah made a bequest of the furniture of his house, and said to his son: "When I die and you finish from the burial ceremonies, take this heap (of money) and go with it to Al-Hassan Ibn Qahtabah and said to him: "Here is your trust which you've trusted with Abu Hanifah." His son said: I did accordingly, thereupon Al-Hassan said: "Allah's Mercy be upon your father! How zealous he was on his religion!"

It is narrated that he was invited to take the office of judge, thereupon he said: "I'm not fitting for that." He was asked: "Why?" he said: "If I'm truthful, then, (I know for certain that) I'm not fitting for that; and if I'm a liar, then, of a surety, by no means should a liar be fitting for the office of judge."

As for his acquaintance with the way to the hereafter, and the matters of religion, as well as his knowledge of Allah Almighty, this is attested from his great fear of Allah Almighty, and refraining from (the pleasures and delights of) this world. According to Ibn Juraij, "I was reported from this man of yours, An-Nu'man Ibn Thabit, who belongs to Kufah that he was solemnly afraid of Allah

Almighty." According to Sharik An-Nakh'i, "Abu Hanifah was on the habit of spending long in silence, deep contemplation, even though his conversations to the people were little."

This is from amongst the clear signs of his acquaintance with the esoteric knowledge, and occupation by the serious matters of the religion; for indeed, he, who is gifted with (the privilege of) spending long time in silence and abstinence has been given the whole knowledge.

The good merits of Abu Hanifah are beyond calculation. Had he not been characterized by perseverance in self-humiliation and had he not dipped into the sea of contemplation? Had he not, throughout a period of forty-three years, performed his morning prayer without breaking his evening ablutions (because of spending the whole night in supererogatory prayer)? Had he not performed Hajj fifty-five times and seen Allah in his sleep a hundred times?

This is but a little portion of the lives of the three grand imams, Shafi'i, Malik and Abu Hanifah. As for both Ahmad Ibn Hanbal and Sufyan Ath-Thawri, their followers are less in number than theirs, and those of Sufyan are lesser than those of Ahmad, even though they are more famous for piety and abstinence. Since this book, along its different parts, is filled with narrations about their lives, there is no need to take up their lives in more detail now in this stage.

It is more relevant to consider the states and lives of those three grand imams, and see if those states, sayings, deeds for which they refrained from (the delights and pleasures of) this world and wholeheartedly devoted themselves to the service of Allah Almighty are the fruits of only the knowledge of the branches of jurisprudence, like the sciences of payment in advance, hiring, Zihar, Li'an, Ila' (swearing to become aloof from one's wives), or of another kind of knowledge of greater superiority and higher rank. Consider also whether those who claimed they had emulated the three grand imams were or were not true to their claim.

CHAPTER THREE: ON SUCH OF SCIENCES AS POPULARLY THOUGHT TO BE PRAISEWORTHY

Even though they are not so

This chapter deals with the point for which a certain knowledge might be considered as blameworthy

and the way of changing the names of such sciences as Fiqh (the faculty of religious understanding), Ilm (knowledge), Tawhid (Allah's Oneness), Dhikr (celebration of Allah Almighty), and Hikmah (wisdom)

and the extent to which the legal sciences might be praiseworthy and the extent to which they might be blameworthy

The Exposition Of The Reason For Criticizing Such Of Those As Blameworthy

you might exclaim: "Since knowledge is to be acquainted with a certain thing as it is really is, and it is an essential characteristic of Allah Almighty: then, how should a thing be knowledge, and blameworthy at the same time?"

it should be known to you that by no means would the knowledge be regarded as blameworthy for its being knowledge so much as it is held blameworthy in the sight of the people for one of three reasons:

the first: that it leads to damage, which befalls either its doer or anyone else, like the science of magic and talismans, which is regarded as blameworthy, and it is really so, for the Holy Qur'an affirms that as being a cause of sowing the seeds of discord between spouses. Furthermore, (according to the narration of A'ishah) the Messenger of Allah "Peace be upon him" was bewitched and he grew ill because of that and remained as such until Gabriel "Peace be upon him" told him about it, thereupon he brought the material on which the magic was done from underneath a stone in the well (of Dharwan according to Bukhari's narration).

Magic is something obtained from the knowledge of the properties of the precious stones and mathematical calculations particular to the rising points of the stars. A skeleton resembling the person to be bewitched is made out of these precious stones, which is gazed into, in addition to repeated utterances of unbelief and obscenity, which are contrary to law, in expectation for a special time in the rising of the stars, Through which the aid of the devils becomes accessible, with the result that, in accordance with the ordinance of Allah Almighty, the bewitched one becomes vulnerable to strange states.

As far as the knowledge of these things is concerned, it is not blameworthy. But even, it is of no use except for harming people. The instrument of evil is in itself evil, and it is for this reason that magic is regarded as blameworthy. If a person should pursue one of the holy devotees of Allah in order to kill him, but such saint should hide in a safe place and, then, the oppressor inquires about the saint's location it would not be permissible to disclose his hiding place, but rather, to tell a lie in this respect would be incumbent. For while disclosing the location of the saint is, in itself, a knowledge of the fact as it is, nevertheless it is blameworthy because it brings about harm.

The second: that it causes harm to its doer at most, like astronomy, which is not blameworthy in itself. It is of two parts:

One is computational to which the Holy Qur'an refers in telling that the course of both the sun and the moon is computed: "The sun and the moon follow courses (exactly) computed." (Ar-Rahman 5)

﴿الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ﴾

He further says: " And the Moon, We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date-stalk." (Ya Sin 39)

﴿وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

The other is astrology the essence of which is to attest the future events from the present causes. This is similar to the way a physician is guided by the patient's pulse to predict the future development of a disease. Astrology is therefore an attempt to know the course of the laws and ordinances of Allah relative to His creatures. But the law has regarded it as blameworthy.

In this context, (it is narrated by Tabarani on the authority of Ibn Mas'ud) that the Messenger of Allah "Peace be upon him" said: "When the Divine decree is mentioned, withhold (from being engaged in discourses about that); when the stars are mentioned, desist (from talking about them); and when my Companions are mentioned, refrain (from abusing them)."

It is further narrated (by Ibn Abd Al-Barr on the authority of Abu Mihjan) that the Messenger of Allah "Peace be upon him" said: "After my death, I fear three things for my nation: (to be victims of) the injustice and wrongness of the rulers, to have faith in the stars, and to belie the Divine Decree."

It is further narrated that Umar Ibn Al-Khattab "Allah be pleased be with him" said: "Learn from astronomy what is sufficient for you to guide through land and sea and then you should stop (from learning more)."

However, he warned against it for three reasons:

One is that it causes harm to most of the creatures: if they are revealed that those events result from the course of certain stars, they will have the false impression that it is the stars which lead to that, as being directing gods, for they are glorious celestial bodies. In this way, they will have a great impact upon the people, whose hearts (and minds) will come to be attached to them. Furthermore, they will think that both good and evil are withheld by or expected only from them, which leads to the vanishing of the celebration of Allah from the heart. That's because a weak-minded person fails to see what is beyond the media; and only the learned one who is well-established in knowledge knows, for certain, that the sun, the moon and the stars are subdued by the Command of Allah Almighty.

The example of the way a weak-minded one sees that sunlight results from the rising of the sun is like the example of an ant, as if it is gifted with reason, and it happens to stand on the surface of a sheet of paper, thereupon it sees the movement in the process of writing, thinking that it is the work of the pen, but by no means would it go beyond that to see the fingers, and behind the fingers the hand, and behind the hand the will which moves it, and behind the will a scribe who has the ability and will (to write what he likes), and behind all, the Creator of the hand,, the ability, and the will. Most people fail to look beyond the nearby and earthly causes and they hardly promote to grasp the Cause of all causes. This is one of the reasons why astrology has been forbidden.

The other is that the astrology is merely guessing, and as far as an ordinary man is concerned, the influence of the stars could hardly be determined either with certainty or even with probability. Its related judgements result from ignorance. In this way, astrology is regarded as blameworthy in reference to this ignorance, not because it is knowledge.

Furthermore, it is narrated that this knowledge was a miracle given as a gift to the Prophet Idris "Peace be upon him" ((from Allah Almighty to confirm his Prophethood). But now, it has vanished and totally disappeared. If the astrologer happens to be correct in some cases, and how rare they are, this will be by chance. He may happen to have knowledge of some causes, but the effect will not result therefrom unless several other conditions, whose realities are beyond

the reach of human beings, should be accomplished. If he happened to be doomed by Allah to have knowledge of the remaining causes, his prediction would come true; but if that is not achieved, he would go wrong.

This is similar to the guess of a man who is moved to think that there will be rain this day on seeing the clouds gathering and rising from the mountain tops. Although rain may actually fall, it is also possible that a hot sun should rise and disperse the clouds. The mere presence of clouds in the sky is not sufficient for rain to come down; and there are other conditions which cannot be determined.

Similarly, the navigator guesses that the ship will sail safely depending only upon the usual conduct of the winds with which he is familiar. But there are unknown factors which control the movements of the winds of which the navigator might have no knowledge. Consequently, his guess would sometimes be correct and sometimes wrong. For this reason, even the strong-minded one is forbidden to practise astrology.

The third reason is that it is of no use. The least to be said about it is that it is, at its best, to invade what is useless, in which one might waste his life, which is his most valuable property; and to be sure, this is the greatest loss.

In this connection, (it is narrated by Ibn Abd Al-Barr on the authority of Abu Hurairah) that once, the Messenger of Allah came upon a man, having a gathering of people round him, thereupon he asked: "Who is that?" they said: "He is a knowledgeable man?" he said: "Which knowledge has he got?" they said: "Poetry and ancestries of Arabs." On that he said: "This knowledge brings about no benefit, and the ignorance of it causes no harm." The Messenger of Allah "Peace be upon him" added: "The knowledge (which one should learn) is a Holy Verse whose meaning is well-established (or according to another interpretation, a clear sign which is evident), an item of standing sunnah, or a just ordinance."

To middle into astrology then is to intrude what is dangerous, and fall into ignorance, with no benefit to be expected. What will be doomed to happen will inevitably come true, and there is no way to avoid it, unlike medicine, in which there is need, and its proofs could be attested, or even the interpretation of dreams, for, though being a guess work, it is a part of forty-six parts of Prophethood, and there is no danger expected from it.

The third is that whoever mingles into this kind of knowledge gets no scientific benefit from it; and that's because it is blameworthy in itself. It is just like learning the insignificant before the important or the ambiguous before the evident of sciences, or research of the Divine Mysteries, undertaken by both philosophers and theologians, even though they could hardly grasp them in full for none is fitting for knowing their realities and ways barring the Prophets and saints. For this reason, the people should be held back from pursuing them, and rather diverted to only those permitted by law, for this is satisfactory for guidance. Many were the persons who dived into sciences, with the result that they were harmed because of that; and had they not done so, they would have been far better in the science of religion.

The fact that knowledge might be harmful to some people could not be

rejected, just in the same way as an infant might be harmed by the flesh of birds and the variety of sweet edible things. Furthermore, the ignorance of some affairs might be of good benefit for many persons.

In this respect, it is narrated that a man made a complaint to a physician of the infertility of his wife, and her failure to give birth to children. The physician detected her pulse and said to her: "You needn't medicine for fertility, for you will die within forty days as attested from your pulse." Consequently, the woman entertained great fear and she was perturbed. She brought out her property and distributed it (among the poor and needy) and made her bequest in relation to that, and spent with no food nor drink until the appointed term came to its end but even she did not die. Her husband came to the physician and told him that she had not died. He said: "I know that. Have sexual relation with her now, and she will be pregnant." When the man asked him about the reason he said: "I saw her overweight to the extent that fat gathered around the mouth of her womb, and I came to know that she would not become lean unless she entertained the fear of death, thereupon I frightened her with that until she grew lean, and thus the obstruction of pregnancy vanished."

This draws your attention to the danger of many sciences, and makes you grasp the meaning of the statement of the Messenger of Allah "Peace be upon him" (according to the narration of Ibn Abd Al-Barr on the authority of Jabir): "We seek refuge with Allah from (having) knowledge which is of no benefit."

You should then take lesson and admonition from this narration, and pursue not such of sciences as held blameworthy by law, and rather emulate the holy companions (of the Prophet) "Allah be pleased with them", and be satisfied with following the right way of sunnah, since safety lies in following (the steps of the Messenger and his companions), whereas danger lies in adventure and aberration. You should also not blow your own horn so much of what you describe as your opinion, reasonable judgement, proof and evidence, with the claim that you investigate into things in order to know and determine their realities as they are putting in mind that there is no harm in the pursuit of knowledge. To be sure, the harm it might cause to you is more dangerous (than whatever benefit you could get). Many are the things which you might know, whose knowledge would ruin you in the hereafter, unless Allah Almighty intervenes for you with His Mercy.

It should be known to you that as well as physicians know secrets of medical treatments, deemed improbable by those who are not well-versed in medicine, so do the Prophets, who are the physicians of hearts and have knowledge of the rules that govern the hereafter life. So, do not judge their ways in accordance with your limited reason, lest you would be ruined.

Not rarely a person's finger might be injured, and, following his own mind, he might apply ointment to it, until a skillful physician would draw his attention to the fact that his treatment should be to apply ointment to the other side of the palm, which he would deem far improbable, in view of his ignorance of the way the nerves branch, and from which places in the body they spring, and gather around the body. The same is true of the way to the hereafter, and the right ways

and etiquette of law, and the beliefs set for the people to follow, therein lie many niceties and fine points, which are beyond the capacity and power of the human mind to grasp. Similarly, there are wonderful qualities in the properties of the precious stones which experts have failed to understand, to the extent that no one has been able to realize (for example) the reason why the magnet attracts iron.

Nevertheless, the wonderful and strange things in faith and works and their advantage for the purity, cleanliness, integrity, and rectitude of the heart in order to be fitting for rising up to the neighbourhood of Allah, and become exposed to the breeze of His Bounty, are far more numerous and greater than those in therapies and drugs. As well as minds might fail to know the benefits of medicines and drugs, even though they are realized through experimentation, minds also fail to know the things which are useful for the hereafter life, putting in consideration that there is no way to determine them through experimentation. That's because these things would be attainable through experimentation only if some of the dead would return and tell us about such of deeds as are acceptable and useful in the sight of Allah, and bring man much closer to Him, and such of deeds as estrange the creature from his Creator; and the same is true of faith. But unfortunately, in no way is this to be expected.

For this reason, it suffices you for benefit that your mind should guide you to the truthfulness of Messenger of Allah "Peace be upon him" and make plain to you the significance of his counsel. Put aside from your conduct the deviation of your mind (from its limits) and stick to obedience, for nothing else would deliver you.

For this reason, (it is narrated by Abu Dawud on the authority of Buraidah that) the Prophet "Allah's blessing and peace be upon him" said: "No doubt, ignorance lies in some forms of knowledge, and incoherence lies in some forms of (eloquent) speech." It is a well-known fact that by no means could knowledge be ignorance, but it may have the same harmful influence as ignorance.

(It is further narrated on the authority of Abu Ad-Darda' that) The Prophet "Allah's blessing and peace be upon him" said: "A little portion of divine guidance is far better than a great amount of knowledge."

Jesus "Peace be upon him" said: "Many are the trees, but not all are fruitful; plentiful are the fruits, but not all are edible; (similarly) many are the branches of knowledge, but not all are useful."

The Way Of Changing The Names OF SCIENCES

It should be known that the source of confusion of the blameworthy sciences with the legal sciences is the alteration and distortion of the names of the praiseworthy sciences, for evil purposes, which have been given concepts extremely different from those intended for them by the good righteous ancestors and those of the first generation. Those are five terms: Fiqh (jurisprudence), Ilm (science of religion), Tawhid (monotheism), Dhikr (admonition), and Hikmah (philosophy).

Those are praiseworthy terms and the men who are characterized by any of them are those of high positions in the science of religion. But now they have been altered and given blameworthy concepts, but the hearts are reluctant to hold at fault those characterized by any of them, in view of the widespread practice of applying these names to them alike.

The first term stands for Fiqh (jurisprudence), which they have altered more by restriction and particularization than by altering its meaning. They have given it the restricted meaning of acquaintance with the strange cases of religious verdicts, the mastery of the niceties of their origins and reasons, so much discourse in that field, and retention of their related articles. In this way, the most versatile in jurisprudence among the people is he who has the deepest acquaintance with that, and spends the longest time in occupation by it.

During the first age (of the holy companions), the name jurisprudence was given to the knowledge of the way to the hereafter, and the acquaintance with the niceties of the defects of souls and the things, which spoil the deeds, the grasp of the inferiority of (the delights and pleasures of) this world, and looking forward to the blessings of the hereafter and the domination of fear over the heart. This is attested from the following statement of Allah Almighty: "if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them." (At-Tawbah 122)

﴿كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ ۚ﴾

To be sure, it is this kind of religious study which brings about fear and alarm in the soul, apart from such detailed branches as the science of emancipation, divorce, Li'an, payment in advance, hiring. No alarm nor fear could be produced by those branches. Nevertheless, the wholehearted devotion to practicing it always hardens the heart, and deprive it of piety, as we see now those who devote themselves only to this practice.

Allah Almighty further says: "they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not." (Al-A'raf 179)

﴿هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا ۚ﴾

He refers here to the significance of faith, and not the practice of giving religious verdicts. By my life, the term Fiqh, from the linguistic point of view, stands for the faculty of understanding. They are used with both the ancient and modern connotations. Consider Allah's statement: "Of a truth you are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding." (Al-Hashr 13)

﴿لَا تَنْتَفِعُونَ مِنَ الْقُوَّةِ بِشَيْءٍ لَمْ تَحْكُمُوا بِكَتَابِ اللَّهِ ۚ وَلَئِنْ شِئْتُمْ لَغَرَبْنَا لَكُمْ بِالْقُوَّةِ ۚ﴾

He thus attributed their little fear of Allah and their great terror of the power of man to their weak understanding. Judge, by yourself, whether this was the result of the lack of acquaintance with the details of religious verdicts or the result of the disappearance of those sciences we have already mentioned.

(It is narrated by Abu Na'im on the authority of Suwaid Ibn Al-Harith that) the Prophet "Allah's blessing and peace be upon him" said, addressing the members of the delegate who came to visit him: "They are Learned, wise and discerning." When Sa'id Ibn Ibrahim Az-Zuhri was asked about the greatest jurisprudent among Medina's inhabitants, he said: "The most Allah-fearing among them." He seemed to have referred to the fruit of jurisprudence; and to be sure, Allah-fearingness is the fruit of the esoteric science, and not the science of giving religious verdicts and passing judgements.

(It is narrated by Ibn Abd Al-Barr on the authority of Ali that) the Messenger of Allah "Peace be upon him" said: "Should I not tell you about the greatest jurisprudent among the people?" they said: "Yes." He said: "It is he, who does not make the people despair of Allah's Mercy, nor does he cause them to feel secure against Allah's schemes, nor does he make them lose hope of Allah's Spirit, nor does he leave the Qur'an in favour of anything else."

(It is narrated by Abu Dawud on the authority of Anas Ibn Malik that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "To sit with a people who are celebrating (the Praises of) Allah Almighty from the Morning prayer up to the rising of the sun is much dearer to me than to emancipate four slaves from the offspring of Ishmael; and to sit with people who are celebrating (the Praises of) Allah Almighty from the Asr prayer up to the setting of the sun is much dearer to me than to emancipate four slaves."

When Anas related this narration, he turned to both Zaid Ar-Raqashi and Ziyad An-Numairi and said to them: "The gatherings of celebration (of Allah Almighty) were not like those of yours, in which one of you relates his preachings and narrates traditions to his companions. On the contrary, we used to sit in a gathering, remember the (principles and deeds of) faith, learn the Qur'an, understand religion, and calculate Allah's Favours upon us, out of studying religion. In this way, he gave the name of religious study to both learning the Qur'an and calculating Allah's Favours (upon His creatures).

(It is further narrated by Ibn Abd Al-Barr on the authority of Shaddad Ibn Aws that) the Messenger of Allah "Peace be upon him" said: "One would not come to be fully jurisprudent until he dislikes the people only for the sake of Allah, and sees a lot of meanings in the Qur'an", and then (according to the narration of Abu Ad-Darda', whose chain of transmission is short of the Prophet) turns to himself, and hates it more (for the same reason)."

When Farqad As-Sabakhi asked Al-Hassan about something, and he gave him reply, he said to him: "But the jurisprudents differ with you in that matter." On that he said: "Might your mother be bereaved of you O Furaiqid! Have you seen a real jurisprudent with your own eyes? To be sure, the real jurisprudent is he, who abstains from (the delights and pleasures of) this world, seeks after the hereafter, who is well-versed in the matters of his religion, who is on the habit of worshipping his Lord regularly, who is pious, who withholds himself from attacking the reputations of the Muslims, refrains from (having his hand reach) their property, and who is sincere in his advice to their group."

He did not say, in all of what he said, that he is the one who has mastery over all the branches of religious verdicts. But I do not say that the name jurisprudent was given to giving religious verdicts or passing judgements. Nevertheless, this was either in a general and broad manner or by way of regarding the one a subdivision of the other. But its application to the science of the hereafter was more common. Consequently, this restriction brought forth some ambiguity which caused men to devote themselves solely to it to the neglect of the knowledge of the hereafter and the nature of the heart.

Furthermore, they were encouraged to some extent by the fact that the esoteric knowledge is ambiguous, and putting it to practice is very difficult; and it is not easy to attain therewith the high offices of government, judge, wealth and power of authority. This (the negligence of the hereafter) was made alluring by Satan to the hearts, through making particular the name of jurisprudence (to connote only the sciences of religious verdicts and judgements on the exclusion of the knowledge of the way to the hereafter), despite the fact that it has been really held praiseworthy by law.

The **second term** stands for *Ilm* (science of religion), which has been given to the knowledge of Allah Almighty, His Signs, Acts pertaining to His devotees and creatures, to the extent that when Umar Ibn Al-Khattab died, Ibn Mas'ud "Allah be pleased with him" said: "No doubt, nine-tenth the science of religion died." He designated this knowledge as the science, with the definite article and explained it as the knowledge of Allah Almighty. They also altered its concept by more restriction until it came to be ascribed only to those who are engaged in argumentation with his opponents about the problems of jurisprudence and the like of that. It is said about such that he is knowledgeable of the truth, versatile in knowledge, while those who do not practice that nor take it up are referred to among the weak, and are not considered to belong to the company of the knowledgeable. This also is alteration by restriction.

But the most part of what is related in relation to the good merits of the learned men is attributed to those endowed with knowledge of Allah Almighty, His rules of ordinance, acts and attributes. But even, it has now become usual to be applied to those who do not comprehend from the science of the law more than controversial syllogisms on disputed cases. Those well-versed in such gymnastics are now regarded among the versatile learned men, in spite of their ignorance of the sciences of interpretation, tradition and religion,. This, as a result, has proved destructive to a great number of knowledge seekers.

The **third term** stands for *Tawhid* (Monotheism), which has now turned to mean the art of scholastic theology, versatility in the way of argumentation, and grasping the different methods of contradicting the adversaries, and the capacity of being diffuse in speech, by raising a great variety of questions, and arousing so much suspicions, and composing requisites, to the extent that a sect of them described themselves the men of (Divine) equity and Oneness, and the theologians were given the name of learned men of Allah's Oneness, even though nothing of the items of this art was known during the first age (of the holy

companions), who, moreover, used to be hard in condemning anyone whenever he intended to open the gate of argumentation and debate (pertaining to anything in the matters of religion).

As to the evident proofs implied in the Qur'an, which the minds would immediately accept at the first hearing, they were well-known to all. The knowledge of the Qur'an constituted the whole knowledge. The Allah's Oneness, in their sight, was something different, which most theologians did not understand; and even if they were able to understand it, they would not be described as scholastic theologians. It is to see that all things come Allah Almighty in such a way as to divert him from turning to any intermediary causes. Thus, he sees that no good nor evil comes but from Him Almighty. Of a surety, this is a supreme rank, and putting one's trust (in Allah Almighty) is one of its fruits, as it shall be explained later in the book of putting one's trust (in Allah). From amongst its fruits also, a mention might be made of refraining from making complaints against the people, refraining from becoming angry with them, the satisfaction and admittance of Allah's Decree.

One of its resulting fruits was the statement of Abu Bakr As-Siddiq "Allah be pleased with him", when he grew fatally ill, and they asked him to bring a physician to treat him, thereupon he said: "It is the physician (i.e. Allah Almighty) Who has made me ill." A mention might also be made of his statement in another narration when he was asked about what the physician had told him, thereupon he said: "The Physician (Allah) said to me: 'I'm the Doer (without let) of all that I intend.'" However, the supporting proofs for that will be mentioned in the books of putting one's trust (in Allah) and the Allah's Oneness.

The theology is like a precious fruit which has two successive husks; and of course, the outer one is farther from the bith than the inner one. But the people restricted the name only to the husk, and its protecting the bith, and thus neglected the bith entirely. The outer husk is to bear testimony with your tongue that "There is no god(to be worshipped) but Allah", and this is called the contraternity monotheism, i.e. the trinity declared by the Christians. But this might be uttered also by a hypocrite, whose secrecy contradicts his public. The other husk indicates that there should be no opposition in one's heart to the concept of this statement. On the contrary, one should have faith and trust in it from the outward of his heart; and this is the monotheism observed by the public. However, the theologians are the guardians of this husk, to protect it from the mystification of the innovators of heresies. The third stands for the bith, that is, one should see that all things come from Allah, in such a way as to divert him from turning to any intermediary causes, to worship Him uniquely, and join none with Him in worship.

But following one's own vain desires does not belong to this monotheism, for one who follows his own vain desire has indeed taken his desire as his worshipped Allah, as shown from Allah's statement: "Then do you see such a one as takes as his Allah his own vain desire?" (Al-Jathiyah 23)

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾

(It is narrated by At-Tabarani on the authority of Abu Umamah that) the Messenger of Allah "Peace be upon him" said: "The most hateful Allah to be worshipped on earth, in the Sight of Allah Almighty, is one's own vain desire."

In reality, on consideration, one knows that he who worships an idol does not, in fact, worship the idol so much as he worships his own vain desire, for he is inclined to the tenets of his fathers, thereupon he lags behind his inclination. The soul's inclination to what is familiar is described as one's vain desire.

It is not a part of this monotheism to grow angry with or have feeling of resentment towards the creatures, for how could one who sees (and faithfully is satisfied with the fact) that all things come from Allah Almighty have this feeling of resentment towards anyone else?

Theology had this high rank, and it is the rank of the truly faithful believers. See to what extent it has been shifted, and with which husk the people have been satisfied, and how they have sought refuge with mutual praise and boasting of those things whose names have a praiseworthy reputation, while being utterly bankrupt in the meaning and signification for which these names stand, and for which they are praiseworthy. Their bankruptcy is similar to that of a man who gets up early in the morning, turns his face towards the Qiblah and says: "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79)

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

This is the first lie therewith he commits against his Lord everyday, unless he should turn to Allah Almighty with the depth of his heart. But if he means only the apparent meaning of the word face, then, he turns his face only towards the Ka'bah, away from the other directions. By no means could the Ka'bah be the direction of Him Who has created both the heavens and the earth, in order to say that the one who turns his face towards it has indeed turned his face towards That Creator "High He be above any limitation of directions or climes".

On the other hand, if he means by it his heart, as it should be which acts as the instrument of worship, how could his words be true since his heart is bent upon his worldly desires and needs, and engaged in devising tricks therewith to collect wealth and authority and to guarantee worldly means in abundance, towards which he is directing the attention of all his being? When then did he turn his face to the Creator of the heavens and the earth? The following statement sums up the whole matter of monotheism: the monotheist is he who sees nothing but Allah the One and Only, and turns his face only to Him. This complies with the statement of Allah when He says: "Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿لَهُمْ دَرَاهِمٌ فِي خَوَاضِعِهِمْ يَلْعَبُونَ﴾

What is intended here is not verbal profession, since the tongue is like an interpreter who tells the truth at one time and lies at another. What Allah

Almighty regards is (not the interpreter (i.e. the tongue)) but that for which the tongue is the interpreter, i.e. the heart which is the source of religion and the place wherefrom it springs.

The fourth term stands for Dhikr and Tadhkir (celebration of Allah and giving admonition). In this respect, Allah Almighty says: " But give admonition (by teaching your Message): for admonition benefits the Believers." (Adh-Dhariyat 55)

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

There are a lot of traditions in which the assemblies of celebration are praised. (It is narrated by Tirmidhi on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you come upon the gardens of Paradise, you should stop and enjoy yourselves." They asked: "What are the Gardens of Paradise?" he said: "They are the assemblies of celebration (of Allah's Praises)."

(It is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty has roving angels, other than those who undertake the guardianship of men, who roam the earth looking for assemblies of celebration (of Allah's Praises). On seeing an assembly of celebration, they beckon to one another saying: 'Come unto your desired objective!' Then the rover angels gather around these assemblies and hear: 'Behold! Celebrate (the Praises of) Allah, and take admonition!'"

This has been changed to such practice as you see now the most part of preachers keep on in the form of story telling, recital of poems, euphoric utterances and heresies.

As for story telling, it is an innovation (of something which has no reference in the Islamic tradition) and it was forbidden by the pious ancestors to sit in a gathering of a storyteller, on the claim that this was not customary during the lifetime of the Messenger of Allah "Peace be upon him" (according to the narration of Ibn Majah), nor was it during the lifetime of Abu Bakr, nor Umar until the affliction broke up, and the storytellers appeared in its accompaniment. It is narrated that once Ibn Umar came out of the mosque and said: "Nothing has led me to come out of the mosque other than the storyteller, and but for him, I would have not come out."

It is narrated that Damrah said to Sufyan Ath-Thawri: "Should we face the storyteller?" he said: "Turn your backs to those of innovations (which have no reference in Allah's Book or the Prophetic sunnah)." Ibn Awn said: I visited Ibn Sirin who asked me: "What is the fresh news today?" he said: "The governor forbade the storyteller to tell stories." On that Ibn Sirin said: "He has been guided by Allah to the right way."

Once, Al-A'mash entered the mosque of Basrah, and found a storyteller sitting and he was involved in telling his narrations, saying: It is related to us by Al-A'mash...", thereupon he sat in the middle of the ring-shaped gathering and went on depilating the hair of his armpit. The storyteller said to him: "O grand sheikh!

Are you not ashamed of doing that?" he said: "Why? I'm doing something which belongs to the sunnah, whereas you are telling a lie. I'm Al-A'mash, and I've never related to you anything."

According to Ahmad, those who tell lies most are the storyteller and the beggar." It is further narrated that Ali "Allah be pleased with him" drove out a storyteller from the mosque of Basrah, and when he heard the speech of Al-Hassan Al-Basri, he dismissed him not, since he was talking about the knowledge of the way to the hereafter, reminding the people of death, drawing the attentions to the defects of souls, the shortcomings of deeds, the whispered thoughts therewith Satan tempts man, and the ways of taking care of that, giving reminder of Allah's Favours and Blessings, the servant's indulgence in his gratitude, showing the inferiority, defects, impending end, and deceitfulness of this world, and the dangers and the terrors of the hereafter.

This is the kind of giving admonition held praiseworthy by law, and it is narrated that it should be encouraged according to the tradition of Abu Dharr "Allah be pleased with him" according to which (the Prophet) said: "To attend a gathering of celebration and giving admonition is much better than to pray one thousand rak'ahs, and to attend a gathering of knowledge is much better than to visit one thousand ill persons (to enquire about their health), and to attend an assembly of knowledge is much better than to follow one thousand funeral processions." It was said: "O Messenger of Allah! And even much better than to recite the Qur'an?" on that he said: "Should the recitation of Qur'an be of benefit without knowledge?" Ata' said: "A single session of knowledge prevails over seventy gatherings of entertainment."

But, it is sorry to say that those of the deceptive flowery discourse have taken these traditions as good reason for themselves and have adapted the name giving admonition (Tadhkir) to their fables. In this way, they have forgotten the right path of praiseworthy celebration (Dhikr) and rather have been engaged in relating tales which are vulnerable to variations, additions and omissions, and which deviate from and go beyond the stories implied in the Qur'an. Some tales are beneficial to hear while others are harmful in spite of their being true. Whoever would betake himself to this practice would not be able to distinguish truth from lies and what is good from what is harmful. From this point of view, it was forbidden.

For this reason Ahmad Ibn Hanbal "Allah be pleased with him" said: "Much is the need of people for a truthful storyteller!" If the story is one of the stories of the prophets "Peace be upon them", pertaining to the affairs of their religion, and the storyteller is truthful and reliable in his narration, I see no harm in it. But people should safeguard themselves against lies and against those stories which point to trivial faults and compromises which the public fail to understand or realize that they are nothing but rare and slight faults being followed by atonements and rectified by good deeds supposed to cover them up. A layman is apt to take refuge to such reasoning In order to justify his compromises and find for himself an excuse, protesting that such and such has been narrated on the

authority of such and such of masters or prominent men, adding that 'as long as all of us are vulnerable to committing sins, it is no wonder if I disobey Allah (and why not) since a greater person than me has done the same.' This also causes him to be more daring to disobey Allah.

On the contrary, if one should safeguard himself against these two dangers, there would be no harm in it, for it would return to the praiseworthy stories implied in the Qur'an and to the authentic stories of tradition.

There are from amongst the people, those who take the liberty of fabricating stories which exhort men to do what leads them to be more obedient (to Allah Almighty), with the claim that they intend thereby nothing but to call men to the truth. But even, this is one of Satan's temptations, and it is telling the truth that therewith fabrication could be avoided. Moreover, there is in what Allah and His Apostle said enough to dispense with fabrication in preaching. How (should it not be so) since the Prophet "Allah's blessing and peace be upon him" disliked the pretentiousness or rhymed prose which he regarded as pedantic. It is narrated that Sa'd Ibn Abu Waqqas said to Umar, his son, who came to seek something from him, on hearing him uttering rhymed speech: "It is that (rhymed speech) that causes me to hate you. I will never fulfill your need until you give up that."

It is narrated by that the Messenger of Allah "Peace be upon him" said to Abdullah Ibn Rawahah about a three-statement rhyme he composed: "I beware you of composing rhymed speech O Ibn Rawahah!" it seems as if what is beyond two rhymed statements should belong to the banned and pedantic rhyme. For this reason, (according to the narration of Muslim on the authority of Al-Mughirah) when the man said about the blood-money of the fetus: "Should we give the blood-money for him who has got no drink nor food, nor has cried nor wept (once he was born so that it would be known that he was alive before he died): of a surety, this is like a nonentity" the Messenger of Allah "Peace be upon him" said: "(Do you say) rhymed speech like the rhymed speech of the desert Arabs?"

As to poetry, it is blameworthy to use it so much in preachings, depending upon Allah's saying: "And the Poets, it is those straying in Evil, who follow them; See you not that they wander distractedly in every valley? And that they say what they practise not?" (The Poets 224:226)

﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَأَهُمْ فِي كُلِّ وَادٍ يَهيمُونَ ﴿٢٢٥﴾﴾

He Almighty further says: "We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear" (Ya Sin 69)

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ ﴿٦٩﴾﴾

The kind of poetry that is most customary to preachers is that which belongs to the description of affection, the pretty of the object of adoration (more often the woman), the spirit of connection, and the severe pain of departure, in gatherings, whose members are mostly of the crude among the common folk

whose insides are saturated with lust and their hearts never refrain from turning to fair faces. This kind of poetry inspires nothing in their hearts but that which their hearts already conceal, and enkindles therein the flames of lust. Henceforth they begin to shriek and make a show of their love. Most of this, if not all, results from a certain kind of corruption. For this reason, nothing of poetry should be used except that which implies moral instruction, by way of quotation or giving examples. It is narrated (by Al-Bukhari on the authority of Ubai Ibn Ka'b) that the Messenger of Allah said: "From amongst the (verses of) poetry, there are ones that imply wisdom."

But, if the assembly contains only such of the elite as are known to have their hearts absorbed in the love of Allah Almighty, no harm will be caused to those by such of poetry as whose outward indicates to the description of the creatures, since the listener perceives all that which he hears in accordance with what prevails in his heart, as it will be explained in more detail later in the book of audition.

For this reason, Al-Junaid "might Allah bestow mercy upon him" used to address with his speech an assembly of only some over ten person and if they were more, he would not speak; and by no way did the members of his assembly reach the number of twenty. Once, a group of people gathered near the door of the house of Ibn Salim and it was said to him: "Deliver your speech, since your companions came (to listen to you)." He said: "No, those are not my companions. They are the companions of the assembly. It is only the elite who constitute my real companions."

We mean by the ecstatic utterances two kinds of speech innovated by some Sufists:

One comprises the long and broad claims of adoration and love with Allah Almighty, and the connection which renders outward deeds insignificant until some have affirmed oneness with Allah, the removal of the veil, vision of Him with the eye, and direct communication through speech. They say that they were told such and such and that they said such and such, in imitation of Al-Hussain Ibn Mansur Al-Hallaj who was crucified for uttering words of this type, and quote as an example his saying: "I AM THE TRUTH." It is also narrated that Abu Yazid Al-Bastami said: "Glory be to me! Glory be to me!" This is, in fact, a type of speech which is extremely harmful to the common folk, so much that many farmers have gave up their farms and proclaimed the same claims. Furthermore, this speech is attractive to human nature for it relieves it from work and gives superiority to it through the attainment of those stations and the experience of those states. henceforth, the ignorant do not fail to claim these things for themselves nor to swallow up such confused and flowery words.

No matter rejected their claims might be, they do not hesitate to say that such rejection has been the outcome of knowledge and disputation, the knowledge is a veil and the disputation is the deed of the soul, while their words are not understood except from within through disclosure of the light of the Truth. These and similar words have spread like fire in the land and their harm to the common folk has become grievous. To destroy the person who comes out with

such words is, according to the religion of Allah, better than to spare ten lives.

As to Abu Yazid Al-Bastami, such words as have been ascribed to him cannot be true. Even if he were heard saying them, most probably he must have been repeating to himself words about Allah; and it is the same as if he was heard quoting the words of Allah: "Verily, I am Allah: there is no god but Me: therefore worship Me." These words should not have been taken within any context different from that of quotation.

The other type of ecstatic utterances is of ambiguous words, with pleasing aspects and awesome phrases, even though they are pointless. They may be of two kinds: The first and the more common comprises words which are not understandable to their speaker who utters them because of the perplexity in his own mind and the confusion in his imagination resulting from his ignorance of the exact meaning of words which he hears. The other implies words which may be understandable to their speaker even though he is unable to convey them to others through exact language which can express his thoughts in view of his inexperience in science and his lack of instruction in rhetoric. Such words are of no use other than to confuse the heart, amaze the mind, and perplex the understanding. They are also apt to convey a meaning other than that for which they are intended so that anyone may find in them a meaning which is different in accordance with his own nature and desire.

In this context, it is narrated (by Abu Na'im on the authority of Ibn Abbas) that the Messenger of Allah "Peace be upon him" said: "No one of you talks to a people with words they understand not but that those would be a cause of putting them to trial." It is further narrated (by Al-Bukhari ending the chain of transmission up to Ali, and Ad-Dailami tracing it up to) the Messenger of Allah "Peace be upon him" that he said: "Communicate the people with what they recognize, and leave what they reject: do you like that they would give lie to Allah and His Messenger?"

This applies to such of words as are understandable to their author, even though incomprehensible to the minds of the listeners: what then about such of words as are not understandable to the speaker himself, putting in mind that it is forbidden to talk with words which are understandable to the author, and are not so to the listener? In this respect, it is narrated that Jesus "Peace be upon him" said: "Place not the wisdom with men who are not fitting for it, lest you would commit injustice against it, nor withhold it from those who are fitting for it, lest you would wrong them. Be like the skillful physician who applies his medicine just to the location of the disease." In other words: "He, who places wisdom with those who are not fitting for it has indeed proved ignorant, and he, who withholds it from those who are fitting for it has indeed committed injustice. Of a surety, wisdom has a right, and it has men who are fitting for it: so, give each his own right."

As for heresies, it implies something unique to it, besides what has been mentioned under the ecstatic utterances. It is to shift the words of law from their concrete aspects to esoteric things, which are of no benefit to the minds, such as

the Batinite method of interpretation which is unlawful and of great harm; because when words are made to connote other than their concrete meanings, with no authority of the Prophetic traditions nor necessity required by reason, there will be no faith in words nor benefit in the statements of Allah and His Apostle. Almost there can be no trust in what is understood therefrom since its esoteric meaning cannot be subject to certain definition; rather it is vulnerable to different opinions, and it is open to many interpretations. This too belongs to those widespread innovations whose harm is very grievous. The innovators of those heresies have sought nothing but the extraordinary because the human nature is inclined to take pleasure from what is unusual.

In this way, those of Batinah doctrine were able to destroy all the principles of law, when they interpreted it and perverted its exoteric meaning to comply with their concept, as we related about them in our book Mustazhar which is composed in reply to the tenets of Batinah. An example of the way of interpretation adopted by those of heresies could be found in that given by one of them in comment on Allah's statement: "Go you to Pharaoh, for he has indeed transgressed all bounds." (Ta Ha 24)

﴿ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴾

He said: "This refers to his heart, i.e. the heart which transgresses all bounds over the man."

The same is given to Allah's statement to Moses: "And put down your rod!" (Al-Qasas 31)

﴿ وَأَنۢ أَلۡقِ عَصَاكَ ﴾

I.e. that it refers to all things upon which one could depend or rely, other than Allah Almighty, and which he should put down. A mention might also be made of the statement of the Messenger of Allah "Peace be upon him": "You should have your Suhur (night meal which a fasting person has a short while before dawn), since there is blessing in Suhur." They said that he intended thereby the matter of asking for Allah's Forgiveness at the last portion of the night (just before dawn). There are similar interpretations, therewith they intend to pervert the whole of the Qur'an from its exoteric significance, as well as from its interpretation transmitted from Ibn Abbas and the good learned men endued with knowledge in this field.

To be sure, some of those interpretations are certainly invalid, such as the notion of Pharaoh as the heart; and that's because Pharaoh is a concrete person, and we are sure of his existence, as well as of Moses's call to him, from the narrations that have come down to us, the same as Abu Jahl (Father of Ignorance) and Abu Lahab (Father of Flames), and others who belong to the infidels, and by no means do he belong to devils or angels, or to anything which could not be determined by sense, so that the words should be interpreted differently (far from their real meanings). The same is true of construing Suhur as asking for Allah's Forgiveness at the last portion of the night, for the Messenger

of Allah "Allah's blessing and peace be upon him" used to have his night meal and say to his companions (by way of exhortation): "Have your night meals, or come to have the blessed early meal!" of a surety, the invalidity of these ways (of interpretation) is evident, either through the transmitted tradition, or by sense, the same as those which are beyond sense. All of that is unlawful, and leads the people to go astray and become victims of corruption in their religion.

Furthermore, nothing of that was transmitted from the holy companions, nor from their followers, nor from Al-Hassan Al-Basri, even though he was extremely involved in calling the people (to the religion of Allah) and admonishing them. Thus, no connotation was given to the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who interprets (the Qur'an) just depending upon his own opinion, let him occupy his seat in the fire of Hell" other than this meaning, i.e. that one's purpose is to state a certain matter and in order to confirm his opinion, he quotes some Qur'anic texts, which he gives connotations in conformity with his opinion, even though with no supporting evidence from the tradition or language.

Nevertheless, it should not be understood that the Holy Qur'an should not be open to interpretation with the help of intelligence and reason: there are narrations from the Holy Companions and commentators that they given as much as five, six or even seven interpretations of one Holy Verse, and we know that not all were heard from the Messenger of Allah "Allah's blessing and peace be upon him", for some of them might be contradictory, and far from reconciliation; but they all were construed with the help of good reasoning and deep thinking. For this reason, it is narrated that the Messenger of Allah "Peace be upon him" said to Ibn Abbas (by way of invoking good upon him): "O Allah! Give him the power of understanding of religion and instruct him in the interpretation (of the Qur'an)."

However, such of the innovators of heresies as takes the liberty of giving these interpretations, knowing that they are not literally meant by the words, with the allegation that his intention is to call the people to (the Presence of) the Creator is similar to him, who takes the liberty of fabricating lies and attributing them to the Messenger of Allah "Allah's blessing and peace be upon him", to confirm what seems to be true in itself, even though there has no reference in the law, just as the one who brings about a Prophetic tradition for any case he thinks to be true. This is, by all means, a clear transgression, mischief, whose doer incurs upon himself the threat understood from the statement of the Messenger of Allah "Peace be upon him" (on the authority of Abu Hurairah, Ali and Anas): "He, who attributes lies to me, let him occupy his seat in the fire (of Hell)." Perverting the concepts of those words is of greater and more grievous evil, since it makes them unreliable, and not beneficial in understanding the text of the Holy Qur'an.

Now you have come to know how Satan diverted the people from the praiseworthy sciences to the blameworthy ones, as a result of the confusion caused by the teachers of falsehood with their changing the names of sciences. If you follow those only depending upon the prevalence of the signification of the

name, without turning to that which it signified during the first age (of the companions), you will be then like him, who seeks honour through wisdom, by following the so-called a wise man, for the name of wisdom has come those days to be ascribed to the physician, the poet, and the astrologer, in view of the lack of care for the change of the names of sciences.

The fifth term stands for wisdom. The term wise now has come to be ascribed to the physician, the poet, the astrologer, and even the one who reads fortunes for the peasants who squat on street corners. It is wisdom which Allah Almighty appreciates when He says: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

It is narrated that the Messenger of Allah "Allah's Peace be upon him" said: "A word of wisdom man learns is much better than all of this world and what it contains."

Consider the signification of wisdom in the past, and how it has been altered, and make a comparison thereby with the other terms, and avoid being deceived by the confusions caused by the bad learned men, whose evil against religion is much more grievous than that of devils, for it is by means of them that Satan gradually removes the faith from the hearts of people.

For this reason, when the Messenger of Allah "Peace be upon him" was asked about the worst of people, he gave no answer and rather said: "O Allah! I ask for Your Forgiveness!"; and when he was asked once again he said: "They are the bad learned men."

You now have come to know the difference between the praiseworthy and the blameworthy science, and the source of confusion pertaining to them; and it is up to you to choose for yourself, and consider either to copy the guidance of the ancestors, or hang down with the rope of conceit, and imitate the modernists. That's for all sciences which the ancestors adopted vanished, and the most part of those in which the modernists were involved has been newly innovated (and have no reference in the Qur'an and the sunnah); and this confirms the truth of the statement of the Messenger of Allah "Peace be upon him" (according to the narration of Muslim on the authority of Abu Hurairah): "Islam has begun as a strange religion, and it will return to become strange as it has begun: blessed be the strangers!" it was said: "Who are those strangers?" he said: "They are those who amend such of (acts of) my sunnah as the people would corrupt, and give life to such (acts of) my sunnah as the people would cause to die" or, according to another narration "They are those who constantly stick to that which you adopt those days." He said in another narration (by Ahmad on the authority of Abdullah Ibn Amr): "The strangers are a very small group of good righteous people, who live among a multitude of (evil) people, Whose haters among the people are greater in number than their lovers."

Those sciences have become strange to the extent that the people have aversion towards him who is engaged in them. For this reason, Ath-Thawri said: "If you see a learned man having more friends, you should know that he makes confusions, for if he says the truth, they will dislike him."

The Commendable Amount Of Praiseworthy Sciences

It should be known that sciences, in this consideration, are of three parts: one which is blameworthy, in whole or part, one which is praiseworthy, in whole or part; and the more one acquires of it the better he will be, and the third is praiseworthy as much as one learns of it what is sufficient, and what is beyond sufficiency is blameworthy, and it is undesirable to go thoroughly into its deep and minute details. It is best exemplified by the states of the human body: both health and beauty are praiseworthy, whether in little or much; both ugliness and bad manners are blameworthy whether in little or much; and there are other things, in which observing moderation is praiseworthy, such as spending money, for indeed, extravagance is not praiseworthy, even though it belongs to spending, and courage, in which recklessness is not praiseworthy even though it belongs to bravery; and the same is true of knowledge.

The blameworthy part of it, whether in little or much, is that which is of no use, in the religion or the world, since its resulting harm prevails its benefit, like the science of magic and talismans, and astrology: there is no benefit in all of that, and to spend one's life, which is the most valuable property he has, in learning it is to waste what is valuable, and to be sure, wasting what is valuable is blameworthy. The harm of some of those sciences are greater than the good thought to do in life. But even, whatever this good might be, in no way could be compared with the resulting harm.

Such of sciences as whose learning is praiseworthy, to the utmost perfection is the knowledge of Allah Almighty, His Attributes and Acts, His ordinance of creation, and His Wisdom of giving superiority to the hereafter over this world. This knowledge is required for itself, as well as to attain the felicity of the hereafter through it. To exert oneself even to the utmost of his effort runs short of what is required because it is like the sea whose depth cannot be sounded and whose shores and edges could be approached only as much as has been made easy for them; and no one has navigated its ends except the prophets, the saints, and those who are well-established in the knowledge of Allah, each according to his rank and power and Allah's preordainment for him. This is the well-guarded knowledge which is recorded in books but whose acquisition may be at first achieved by learning and considering the states of the learned man in the science of the (way to the) hereafter whose characteristics we shall discuss later. This is done at first, and then It increases through self-mortification, discipline, purifying the heart and freeing it from the affairs of this world, and emulating the prophets and the saints so that it may be revealed to every seeker (of knowledge) in accordance with his labour, even though the exertion of effort to one's best in it is indispensable for self-mortification is the sole key to guidance, other than

which there is no key to it.

As for sciences, who are praiseworthy to a certain extent, they are those mentioned in the chapter of the collective duties: each of those sciences has three stages (of learning): the first is the exclusive learning, which is the least amount, the second is the moderate learning, which is the intermediate, and the third is the thorough learning and it is beyond that moderation which goes on during one's entire lifetime. Be then one of two men: either to be occupied by educating yourself, or devoted to educating the others, after finishing from educating yourself, and beware of devoting yourself to reforming the others before reforming yourself. If you choose to be occupied by educating yourself, do not be concerned but with learning such of sciences as is incumbent upon you, in accordance with your required need, pertaining to the outward deeds, such as learning the principles of prayer, purification and fasting.

Nevertheless, the most important of sciences, which almost all the people have neglected is the knowledge of the praiseworthy and blameworthy attributes of the heart, since no human being is free from such blameworthy attributes as miserliness, envy, arrogance, haughtiness, showing off, and the like of them; and all of those are among the destructives, and refraining from them is obligatory. Performing those outward deeds is just like the external application of liniment to the body when it is afflicted with scabies and boils in spite of indulgence in removing the pus by surgery or purge. False scholars recommend outward deeds just as fake physicians prescribe external ointments for potent internal diseases. The learned men of the hereafter recommend nothing but the purification of the inward and the removal of the sources of evil by cutting off their nursery-beds and uprooting them from the heart. It is only because of the easy character of the deeds of the senses and the difficulty of the deeds of the heart that most people have neglected the purification of their hearts and devoted themselves to the outward deeds, just as the one who takes refuge to the external application of ointments when he finds it unpleasant to drink a bitter medicine, and go on application of ointment, persistently increases the ingredients, therewith his ailments multiply.

If you are longing for the hereafter, seeking salvation and flight from eternal damnation, pursue the science of inward diseases and their remedies, as we have described it in the Quarter on the Destructives of Life, which will lead you to the praiseworthy stations mentioned in the Quarter on the saviors of Life; and that's because once the heart is cleansed from what is blameworthy, it is filled with that which is praiseworthy just as the soil where all kinds of plants and flowers would grow as soon as the grass is weeded out, and unless it is removed no plants nor flowers would grow.

On the other hand, do not pursue those sciences whose learning is a collective duty particularly when they have already been undertaken by others. He who would spend himself in pursuing what would reform others (before he reforms himself) is a weak-minded: how foolish is the man underneath whose clothes snakes and scorpions have crept and have been about to kill him, even though he

is engaged in looking for a whisk therewith to drive flies away from the other people, a task which will neither spare nor save him from what he is going to suffer from the attacks of those snakes and scorpions.

But, if you have finished from purifying yourself and have been able to abstain from outward and inward sin in such a way that purity of the heart and abstinence from sin have become to you a religion and a habitual practice, and how far it is,, then you may pursue those sciences whose learning is a collective duty. You should observe gradual progress therein: begin with the Book of Allah, then the sunnah of His Apostle, then the science of interpretation and the other sciences of the Qur'an such as that of the abrogating and the abrogated, the related and the unrelated, and the difference between what is basic or fundamental (of established meaning) and what is of ambiguous meaning.

The same should be applicable to the study of the sunnah after which you may proceed to the study of applied jurisprudence which is the elaboration of the positive law within jurisprudence. You may proceed to the sources of jurisprudence and to the other sciences as much as is within the limits of the span of life and time allowance. Do not spend the whole of your life in one of these sciences seeking the thoroughness of embracing, because the branches of knowledge are various and numerous and life is short. Furthermore these sciences are only introductory means sought not for themselves but for the sake of something else; and in everything which is sought as a means for attaining another, the end should not be forgotten nor should the sight be restricted from it.

Limit yourself, in the study of vernacular speech, to that which would enable you to understand and speak the Arab tongue, and in the study of the strange words, to those occurrences of the Qur'an and Hadith, and avoid going into them deeply. As to syntax, confine your effort to what is related to the Qur'an and the sunnah, since every science has three stages of learning: the exclusive learning, the moderate learning, and the thorough learning.

We are going to describe those three stages of learning, in the Hadith, interpretation, jurisprudence and theology, just as exemplary standard of measuring the others. The exclusive learning of interpretation is twice the size of the Qur'anic text as the Wajiz (the Brief) composed by Ali Al-Wahidi An-Naisaburi; and the moderate learning is three times the size of the Qur'anic text, as the Wasit (the Intermediate) which he composed therein; and what is beyond that belongs to the dispensable thorough learning, which might go on during one's entire lifetime.

As to the exclusive learning of Hadith, it is sufficient to have mastery of what the two Sahihs contain, through a version that is well-revised and edited by a man who is well-versed in the science of the texts of Hadith. It is not necessary for you to retain the names of the men (of the chains of transmission), since you have been sufficed this burden by those who preceded you, and you might depend upon their books in this respect.

Furthermore, you are not required to memorize the texts of both Sahihs, but it is sufficient for you to retain out of them what enables you to get what you are in need of when it is raised. The intermediate learning thereof is to add to them what is beyond them in the authentic Musnads. The thorough learning comprises all that is beyond that, to imply all the transmitted traditions, including the weak and the strong, the authentic and the defective, and the knowledge of the various ways of transmission, and the names, states and attributes of their different men.

As for jurisprudence, the exclusive learning is to grasp the contents of Al-Mukhtasar (the Concise) composed by Al-Muzani "Might Allah bestow mercy upon him", which we have rearranged in the book of Khulasat Al-Mukhtasar (the Elite of the Concise); and the moderate learning is as long as three times, and this amount is equal to the material implied in the book of Al-Wasit Min Al-Madhhab (the Intermediate in Jurisprudence); and the thorough learning is equal in amount to the material implied in Al-Basit (the Simple), and the likewise lengthy compositions.

As far as theology is concerned, it is solely intended to protect the tenets transmitted by the men of sunnah, from amongst the good righteous ancestors, and no more; and what is beyond that is an attempt to discover the realities of things improperly. The real objective of learning the sunnah is to grasp only the exclusive degree of acquisition, through a limited creed, which is similar to the material we've brought in the book of the Principles of Beliefs implied in this book (of Revival); and the moderate learning is as much as one hundred papers, which is similar to what is implied in the book of Al-Iqtisad Fi Al-I'tiqad (the Moderate in Belief), and it is needed for in order that one should be able to argue against an innovator of heresy, in opposition to his heretical doctrine, and undermine it and remove it from the heart of the ordinary man, even though it is of no use unless it is done with the public folk before they get extremely zealous, and that's because the speech could hardly be of good use with such innovator (of heresies), especially when he has learnt even to a limited degree the art of argumentation; and if you even are able to silence him in argument, he will not abandon his doctrine, and will rather protest with his failure, affirming that somebody else might meet your argument, of which he is incapable, since you put him to confusion by the power of your argumentation. But if an ordinary man is diverted from the truth with an argument, he might be brought back to it once again with opposing argument, especially when his fanaticism in those errors is still not far gone. But if their fanaticism grows deep-rooted, there will be loss of hope for bringing them back to the truth, since fanaticism is a primal cause of affirming the beliefs in the minds of men; and this is one of the defects of the evil men of knowledge, who exceed the due bounds in their fanaticism for what they think to be the truth, and look, with the eye of scorn, down upon the nonconformists. This drives the nonconformists to have ill feeling towards them, encourages them to seek the support of falsehood, and makes them more determined to adhere to their position. But if these fanatics would

approach their opponents privately in a spirit of kindness, sympathy, and advice rather than attack them publicly in the spirit of bigotry and acrimony, they might succeed in their effort. But as long as prestige requires a following and nothing attracts a following better than bigotry, cursing and slandering opponents, they have adopted fanaticism as their rule of conduct and their method of approach, and call it a defence of religion and a protection for the Muslims, even though it leads to nothing but the destruction of all people and the well-establishment of innovated heresies in their minds.

As for these controversies that have broken up in these recent times and on which great works of compositions and argumentations have been written, the like of which have neither been seen nor heard by the Fathers, you should beware of approaching them, and avoid them as you avoid deadly poison for they are like a strong disease. It was these controversies which have driven all jurisprudents to seek after rivalry and boasting which will be discussed later with more detail of their dangers and evils. But it might be said: "No doubt, the people are enemies of that of which they are ignorant." Nevertheless, do not believe in that, for indeed, You have found the one who is well-acquainted: accept this advice from one who has wasted his life in those (controversies) and went beyond the ancestors in composition, investigation, argumentation, and exposition until Allah inspired him with His righteousness and disclosed to him the flaws therein. Henceforth, he abandoned controversies and devoted his attention to himself. Do not be deceived by these who say that giving religious verdicts is the pillar of law, even though they have no knowledge of its principles except through the art of argumentation, while the principles of religion are contained in the books of religion and any additions are nothing but wranglings which neither the ancestors nor the Companions, who had greater versatility than any others in the principles of religious verdicts, had known. These wranglings are not only of no use for the science of religion, but also they cause harm and corruption to one's taste and judgement in jurisprudence.

What is proved true by the judgement of him who is endued with the authority of giving religious verdicts, in case his judgement and taste in jurisprudence are right, could hardly comply with the conditions of argumentation. That is because he who is absorbed, by nature, in syllogisms of controversy becomes subject to the requirements of argumentation, rather than to the good taste of jurisprudence. None is engaged in it barring him, who seeks only after prestige and majesty, pretending that he seeks after the science of religion, even though his life might be consumed, without exerting the slightest effort to acquire the science of religion. So, you should feel secure of the devils of jinns, for indeed, the devils of men have relieved those of jinns of trouble of tempting and misleading the people. In brief, it is satisfactory to those of good and sound minds that you should regard yourself as if you are alone in the universe, in the Presence of Allah Almighty, expecting for death, demonstration (after resurrection), reckoning, the Garden and the fire (of Hell), hoping only for what concerns you from that which is before you, and wipe off yourself anything

else (which concerns you not): and peace be upon you.

It is narrated that one of the sheikhs saw in his dream a learned man, whom he asked: "What about those sciences, in which you used to be involved in argumentation and debate?" he stretched his hand and blew in it and said: "All of them have vanished like the dust scattered about in the air, and I have not get benefit but from two rak'ahs I've performed (with sincere intention) in the middle of the night." According to a certain narration (by At-Tirmidhi on the authority of Abu Umamah), "No people have been misled and given to error after their guidance but that they were perched in disputation." Then he recited: "This they set forth to you, only by way of disputation: yea, they are a contentious people." (Az-Zukhruf 58)

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ﴾

According to another narration, in comment on Allah's statement: "But those in whose hearts is perversity follow the part thereof that is allegorical" (Al Imran 7)

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ﴾

"Those are the men of disputation, whom Allah Almighty means by His statement: "So, beware of them!" it is said by one from amongst the good ancestors: "Towards the end of this time, there will appear the one in whose face the gate of deeds will be closed, and to whom the gate of disputation will be opened." According to another tradition, "You are now in a time, in which you've been inspired to do deeds, and a people will come (after you), who will be inspired (to be involved in) disputation instead." According to the famous narration (on the authority of A'ishah): "The one who is the most hateful among the people in the Sight of Allah Almighty is the contentious quarrelsome." It is further narrated that "No people have been given to logic and argumentation but that their deeds will be suffered to be lost." And Allah Almighty knows best.

CHAPTER FOUR:

ON THE CAUSE OF PEOPLE'S INTEREST IN POLEMICS; THE DEFECTS OF ARGUMENTATION AND DISPUTATION; AND THE CONDITIONS OF RENDERING THEM PERMISSIBLE

It should be known that after the death of the Messenger of Allah "Peace be upon him", the office of caliphate was taken by the well-directed, rightly-guided successors, who were good imams endued with knowledge of Allah Almighty, and versatility in His Judgements and Commandments. Furthermore, they were capable of giving religious verdicts in their judgements, and they hardly sought the help of jurisprudents except in rare cases, in connection with which consultation was necessary. So, the learned men were entirely devoted to the knowledge of the (way to the) hereafter, and gave up the matter of religious verdicts, and anything relating to the people's judgements in this world, and rather wholeheartedly and faithfully turned to Allah Almighty, as transmitted from their biographies.

When the office of caliphate was moved to a people, who were not fitting for it, nor had they mastery over the science of religious verdicts and judgements, they were forced by necessity to seek the help and company of jurisprudents in all their states, in order to ask them for religious verdicts and commandments in the course of their ruling. But, from amongst the learned men of the followers, there remained some, whose conduct was a continuation of the first generation, a commitment to the pure religion, and a persistence on the way of the good early men of knowledge: whenever they were sought after, they would flee, and turn away, which led the caliphates to be importunately persistent on asking them to be in charge of the offices of judge and government.

The people of that age saw how such learned men were honourable, and how the rulers and chiefs turned to them, even though they betook themselves away from them. Henceforth, they stretched their necks up and looked forward to seeking after knowledge, in attempt to become honoured and given prestige by the rulers. They were involved in the science of religious verdicts, and offered their services to the rulers, and established relations with them, and asked for offices and gifts from them, with the result that some failed, and others succeeded; and even the successful one among them was not far from the humility of begging and the servility of indebtedness.

In this way, the jurisprudents came to be job seekers after they had been sought for (by the rulers), and they were put to humiliation by their turning to the rulers and governors after they had been honoured by their refraining from them. But an exception was made for those, whom Allah Almighty gave guidance and success, from amongst the learned men of every time, endued with the knowledge of the religion of Allah Almighty.

Therefore, it was the science of religious verdicts to which the people turned most, because the need for it was felt by the different offices and governments. Then, there appeared many chiefs and governors who were inclined to listen to the articles of people pertaining to the principles of beliefs, and their related proofs and evidences. In this way, their desire for argumentation and disputation in theology became well-known, which led the people to be involved in composing so much in theology, in which they set forth the ways of syllogisms of controversy, and pointed out the different methods of contradictions, pretending that their real purpose was to defend Allah's religion, and protect the sunnah (of His Prophet), and curb the innovators (of heresies), just as the jurisprudents who preceded them claimed that they devoted themselves to the legal profession and took upon themselves the affairs of the Muslims just out of pity for Allah's creatures and for the sake of giving them counsel and advice.

Some time later, there appeared many celebrities and rulers, who regarded improper to discourse in theology, and open the gate of argumentation therein, in view of the resulting clear fanaticisms and widespread enmities, which led to bloodshed and destruction of countries. They rather were inclined to the matter of argumentation in jurisprudence, in order to distinguish the more significant

points of the doctrines of both Ash-Shafi'i and Abu Hanifah in particular. In this way, the people left theology and its related science, and pursued the questions of disagreement between both Shafi'i and Abu Hanifah in particular, paying little attention to the points of disagreement between Malik, Sufyan Ath-Thawri and Ahmad Ibn Hanbal, and the others, pretending that their purpose was to figure out and make clear the niceties of law, determine the principles of religion, and set the basis for the foundations of religious verdicts and decisions. They made so many compositions, in which they made clear so much abstruse points, and set forth the different kinds of syllogisms of controversy, and numbered the various works pertaining to that. Nowadays, they continue their doing, and we do not know what Allah Almighty will cause to happen in the future. This is the sole reason which led the people to pursue the controversies and argumentations. And if the lords of this world are inclined to favour another imam, or to a certain science, surely, they would follow it, and they will not cease to pretend that their occupation was the science of religion, with a sole intention to come much closer to (the Presence of Allah the) Cherisher and Sustainer of the worlds.

**The Exposition Of THE Confusion In Comparing Of THESE
Argumentations With THE CONSULTATIONS OF THE Holy
COMPANIONS AND THE Advices OF THE Forefathers.**

It should be known that those might drag the people to have trust in the idea that "our real purpose from those argumentations is to seek after the truth, in order that it should become clear, since truth in itself is desired, and any co-operation in the examination of truth and the exchange of views therein is both helpful and influential." This use of consultation (almost in all matters) was customary to the holy companions "Allah be pleased with them", like their consultation in the (inheritance of) the grandfather, the brothers, their consultation in the legal punishment of the drunk, the obligation of an indemnity due upon the ruler in case he committed a mistake, as it is shown from the narration according to which a woman committed abortion for her fear of Umar "Allah be pleased with him", in addition to several cases of obligatory shares of inheritance, and what is narrated by Shafi'i, Ahmad, Muhammad Ibn Al-Hassan, Malik and Abu Yusuf, and the like of them from amongst the learned men of knowledge "Allah's Mercy be upon all of them".

However, this suspicious comparison (between argumentation and consultation) might be clear from what I'm going to mention, i.e. that the co-operation to seek after the truth is out of religion, but it has eight distinctive conditions and signs:

The first: since it is one of the collective duties, the one who does not fulfill all obligatory duties (whose learning is binding upon every Muslim) should not be engaged in it; and he, who is engaged in any of the collective duties, claiming that he is searching for the truth, although fulfilling an obligatory duty is still due upon him is a liar. The example of that is the one who leaves the obligatory prayer, and turns to the trade of weaving and tailoring, pretending that his

purpose is to cover the private parts of him who prays while naked, and has no garment. However, this might happen, and it is possible, just as the occurrence of the rare cases which are the subject of the research of controversies is possible, as pretended by a jurisprudent. Those who are engaged in jurisprudence neglect so many affairs, which unanimously belong to the obligatory duties (whose doing is binding upon every Muslim), Similarly, anyone who has been expected to return a deposit to its owner at once, but, instead of doing so, takes refuge to prayer which is the worthiest of all obligations in the Sight of Allah, disobeys Him because it is not enough to be obedient and one's deed constitutes an act of service unless he observes therein the relevance of time, condition and sequence.

The second: one should not be engaged in argumentation unless he finds no other collective duty waiting for him, of more significance, for he who finds any collective duty awaiting him more significant than argumentation, and even though he is engaged in such (argumentation), disobeys Allah. His example is like the example of him, who sees a group of thirsty people whom the people neglect, who are on the verge of death because of severe thirst, and although he is able to restore them to life by giving them water, he is engaged in learning the profession of cupping, pretending that it is one of the collective duties, and if the country is lacking in it, its inhabitants would be ruined; and even if he is told that there is a group of cuppers in the countries, and they are sufficient in such a way that there is no need for his service, he will argue that this will not exclude it from being one of the collective duties. The case of him who does so, and neglects the event which afflicts this group of thirsty Muslims is like the case of him who is engaged in argumentation, although there are other collective duties, of more significance, which none takes up in the country. As for the science of religious verdicts, it has been undertaken by many, and there is no country, in which there are no collective duties, which have been subject to the negligence of the jurisprudents. The most important of those is medicine: we could hardly find a Muslim physician whose witness pertaining to law might be reliable, and none of the jurisprudents desire for taking it up. The same is true of enjoining what is right and forbidding what is evil: although it is one of the collective duties, one who practices argumentation might see in his gathering of debate silk in the form of garments and carpets, but even, he keeps silent, and rather is involved in debate over a case whose occurrence is rare, and even if it occurs, it will be undertaken by a group of jurisprudents. Nevertheless, he pretends, by doing so, that his real intention is just to come much closer to Allah Almighty by performing one of the collective duties. in this context, it is narrated (by Ibn Majah) on the authority of Anas that it was said: "O Messenger of Allah! When should the matter of enjoining what is right and forbidding what is evil be abandoned?" he "Peace be upon him" said: "When adulation will become widespread among your good men, the lewdness among your evil men, the dominion will move to the youngsters among you, and the jurisprudence to the lowly among you."

The third: when one who practices argumentation does his best depending upon his knowledge to be on the right gives legal opinions and religious

verdicts depending only upon his own knowledge, and not upon the doctrines of such grand pioneering imams as Shafi'i, Abu Hanifah, and the like of them; and when the truth appears to him in accordance with the doctrine of, say, Abu Hanifah, he leaves his own opinion, and what agrees with it from the doctrine of Shafi'i and rather gives his religious verdicts depending upon such of truth as has appeared to him from the doctrine of Abu Hanifah, the same as the holy companions "Allah be pleased with them" and the grand imams used to do.

But as for him who is lacking in the sufficient knowledge and the capacity of giving independent religious verdicts as is the case with all contemporaries, but transmits his opinions on the authority of his imam, it is not fitting for him to reject his doctrine even though he should discover its weakness. Of what benefit to him is debate when his doctrine is well-known and his opinions are apt to comply with it? And whenever a doubtful point confronts him he would be compelled to say that the founder of his doctrine might have an answer as he himself has no capacity to interpret independently the foundations of law. But perhaps, if his discussions are on points which are open to two different opinions, It would be more fitting for him for then he might give his verdict in favour of the one and against the other and become thereby more inclined to one and opposed to the other. Therefore, argumentations are not confined to this kind of cases which are open to two different views or opinions. Most frequently, there is greater inclination to pursue the cases in which the points of controversy have been fully discussed and decided.

The fourth: one should not debate but in a matter which occurs, or at least is frequently expected to occur. However, the holy companions "Allah be pleased with them" did not consult each other but in events, which occurred, or would most frequently occur, like the obligations. The debaters are rarely concerned with criticizing the questions, in connection with which the legal opinions and verdicts arise widespread tribulations: on the contrary, they often pursue the far-reaching and impressive questions, which give rise to more widespread debates and argumentations, whatever the nature of the case might be, leaving the case which might occur at most, claiming that it is a reported or even a rare case, not stunning. How amazing it is to pursue the truth in a certain case, which they leave only for it is reported, and it is such nature which makes it true, or leave claiming that since it is stunning, only a little discussion should be given to it. The main point, as far as the truth is concerned, is to reduce debate and reach conclusions concisely and not flatulently.

The fifth: the debate in seclusion is more favourable to him (the debater) than in the gatherings and at the sight and hearing of the celebrities and rulers. Of a surety, seclusion is more conducive to understanding and its atmosphere is more suitable to clear thinking. Public meetings induces hypocrisy and makes one more eager to defend himself whether he is right or wrong. It is a well-known fact that these public meetings and assemblies are not sought after by their devotees for the sake of Allah. One of them may be alone with his companion for a long

period of time but will not even talk to him because there is no audience to applaud his speech. He may at times propose to make a discussion but gets no response for the same reason. But as soon as someone appears or a group assembles, he tries his utmost to provoke a controversy and then take over the discussion.

The sixth: that such (a debater) should seek after the truth in the same way as he is searching for a lost thing, and it is the same to him, whether the truth appears at his hand, or at the hands of anyone who helps him, regarding his companion as a helpful friend and not as an adversary, and gives thanks to him in case he drives him to the mistake, and shows the truth to him. His example is like the one who follows a certain path in search for his lost thing, and his companion draws his attention to the fact that his lost thing is on another way, which he should follow in order to find it: in this case, he should not criticize him so much as he should appreciate his deed, honour him and rejoice with him. As such were the consultations of the holy companions "Allah be pleased with them", to the extent that a woman interrupted Umar about a certain matter and drew his attention to the truth therein while he was delivering his speech in the presence of the public, which led him to say: "A woman has hit the mark, and a man (Umar) has missed." It is narrated that a man asked Ali "Allah be pleased with him" about something, and he said: "It is such and such." The man said: "No, it is not so O Commander of Believers! It is such and such." On that Ali said: "You've hit the mark while I've missed: and above everyone endued with knowledge, there is one who is Omniscient." It is further narrated that Ibn Mas'ud let Abu Musa Al-Ash'ari see his mistake pertaining to a certain religious verdict, thereupon he said: "Ask me no more (to give you religious verdicts) so long as this learned man (Ibn Mas'ud) is living among you." The occasion of that was that Abu Musa, who was duly the governor of Kufah, was asked about a man who was killed while he was fighting in Allah's Cause, thereupon he gave his religious verdict that he would be admitted to the Garden. Ibn Mas'ud stood and said: "Repeat the same question to the governor, because he might have not understood it (in the first time)." He repeated the same question, and Abu Musa gave the same answer. On that Ibn Mas'ud said: "If he was killed while being sincere and true (to his faith), he would enter the Garden." Abu Musa said: "The truth is what he has said." As such the justice and fairness of a truth seeker should be; and if a mention of that is made now to the slightest jurisprudent he would disapprove of it and render it far, and say: "There is no need to say that he has hit the mark, since this is well-known to everyone." Consider the debaters of your time now: how the colour of the face of anyone of them would grow black (out of grief) if the truth becomes clear on the tongue of his opponent, and how he would disregard it, and exert his utmost effort to refute it, and how he would criticize along his lifetime the one who has silenced him, and would not feel shy of comparing himself with the holy companions "Allah be pleased with them" in the co-operation for showing the truth.

The seventh: he (the debater) should not withhold his helper from moving

from an argument to another, and from a problem to another. As such the debates of the good ancestors were. Furthermore, he should remove from his argument all innovated subtitles of dialectics, whether in favour or against him, like his statement: "It is not binding upon me to mention that" or "this contradicts your first portion of speech, and thus it is unacceptable" (and the like of that). However, returning to the truth cancels out falsehood, and thus it should be said; and you know, for certain, that all the gatherings are spent in debating and defending one's opinion, until when one deduces a principle from pretended causes, it is said to him: "What evidence do you have so your conclusion should be accounted for those causes?" he says: "This is what has appeared to me: if something much clearer and more supporting seems to you, make a mention of it, perchance I would consider it." The opponent insists depending upon the claim that "It has several meanings other than what you've mentioned, and since they are well-known to me, it is not binding upon me to mention them." But the one who has brought about this supporting evidence says: "It is imperative to bring about what you claim." But the opponent insists that it is not binding upon him to mention them. As such the assemblies of argumentation are pursued by such questions, while the poor debater does not know that by his statement "I know it well, and it is not bidding upon me to mention it" he tells a lie against law, for if he does not know its meaning which he claims only to demonstrate the failure of his adversary, he will be a wicked liar, who disobeys Allah Almighty, and endangers himself to His Anger with this false claim of his; and if he is true to his claim, he will prove wicked, for concealing what he knows of the matters of law, about which his Muslim brother has asked in order to understand it, and examine its validity, for if he is strong enough, he will return to it (in case it is valid), and if he is weak, his weakness will be shown to him, perchance he will come out of the darkness of ignorance to the light of knowledge. To be sure, there is no difference that it is obligatory upon a person to disclose such of matters pertaining to the religious sciences as he knows whenever he is asked about them. Thus, the meaning of his statement "It is not binding upon me to mention that" is that it is not obligatory upon me to do so within the framework of dialectics which we've innovated, according to man's curiosity and desire for deception and battling with speech. That is because it is obligatory by law, and if he refuses to mention it is either a liar or a wicked. Reflect the consultations of the holy companions "Allah be pleased with them" and the negotiations held by the good righteous ancestors: have you heard of anything in them which is similar to this type of dialectics? Have anyone of them been withheld from moving from an argument to another, from making an analogy to relating a tradition, or from citing a narration to quoting a Qur'anic Verse? On the contrary, all of their argumentations were of this type in which they used to mention such of things and matters as occurred in their minds, just in the same way and sequence they occurred, and they used to consider them all.

The eighth: one should debate only with such men as endued with knowledge, from whom benefit is expected. They frequently are eager to avoid

debating with the intellectual giants and those who are well-established in knowledge, for fear that the truth might appear at their tongues, and they rather desire for debating with those who are inferior to them in knowledge, hoping for confounding them with falsehood.

Beyond those eight conditions (which render the debate permissible), there are so many others, but those eight mentioned above are sufficient for leading you to distinguish those who debate for the Sake of Allah, and those who otherwise debate. In short, it should be known that whoever does not debate with Satan, even though he is preoccupied by him, since he is his most virulent adversary, who still calls him to go astray, and rather is engaged in debating with another one else over the questions, in which the one who does his best depending upon his knowledge to attain the truth either is right or at least shares the reward with him who is right, is, by all means, Satan's ridicule and the object of admonition to those who are sincere to receive admonition. For this reason, Satan gloats over him because of the darkness of evils in which he has dipped him, which we are going to enumerate: so, we ask Allah Almighty for the good aid and success.

The Exposition Of The Evils Of Debate And The Destructive Qualities Resulting From Them

It should be known with certainty that debates which are designed for the purpose of overcoming and silencing an opponent as well as for displaying one's excellence and honour, bigheadedness in the sight of people, boasting, showing off, or attracting the elite, are the main sources of all traits which are blameworthy in the Sight of Allah and praiseworthy in the sight of Satan, His avowed enemy. Its ascription to the secret sins of pride, conceit, jealousy, envy, self-justification, love of power, and others is like the ascription of drunkenness to the apparent sins of the body, such as fornication, launching false charges, theft and murder. Just as the person who has been given the freedom to choose between intoxication and the other sins, regarded the intoxication as the slightest which he took up only to be led by his intoxication into committing all the other sins, so is he who surrenders to the love of overcoming and silencing opponents in debate, and falls victim of the desire for power and boasting. These things have led him to conceal all wickedness in his bosom and motivated in him all blameworthy traits. Proofs of the blameworthiness of all these traits will be presented in the Quarter on the Destructives although we shall now refer to the major evils stirred up by debate.

From among these, a mention might be made of envy: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The envy consume the good deeds in the same way as fire consumes the wood." The debater could not be free from envy because at times he overcomes his opponent and at other times he himself is overcome, and at times his words are praised and at other times those of his opponent are praised. As long as there remains in the world one famous among men for his versatility and regarded by the people as one of

better knowledge and keener insight than the debater, the debater will inescapably envy him and wish that the favours which he receives might vanish from him, and the hearts of the people might be diverted from him, and rather turned towards him. To be sure, the envy is like the burning fire, and if one is afflicted with it, he will live in the punishment in this world, even though the punishment of the hereafter is much more grievous and more severe. For this reason, it is narrated that Ibn Abbas said: "Take (and learn) knowledge wherever you find it, and accept not the sayings of the jurists against each other, for indeed, they are jealous of one another in the same way as the bulls are in a cattle-fold."

Another one of the blameworthy traits is arrogance and pride over the people. In this context, it is narrated that the Messenger of Allah "Peace be upon him" said: "He, who shows arrogance and haughtiness, Allah Almighty puts him to humility; and he, who shows humility (towards others) Allah Almighty raises him up (in degree and superiority)." It is further narrated that the Messenger of Allah "Peace be upon him" said, relating from Allah Almighty (His statement): "No doubt, Magnificence constitutes My Lower Garment, and Majesty constitutes My Upper Garment; and if one disputes with me over any of both, surely, I will smite him."

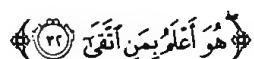
The debater could not be free from showing arrogance and pride over his fellows and rivals, and exalting himself beyond his just and real estimate, to the extent that he and his colleagues fight over their seats in the gatherings and pride themselves on the degree of their elevation or lowliness as well as their closeness to, or farness from the central seat, and the precedence to the way in narrow streets. Often the foolish, deceitful, and cunning among them give good reason for their conduct on the basis that they maintain the honour of knowledge because the believer has been forbidden to put himself to humiliation. They thus consider humility, which Allah and his prophets commended, degradation and regard pride, which is blameworthy in the Sight of Allah, the honour of religion. In alteration of the connotations of these terms for the purpose of putting the people to confusion, like their perverting the connotation of other terms such as wisdom, knowledge and their like.

The feeling of resentment is also one of those blameworthy traits, from which the debater could hardly be free. In this respect, it is narrated that the Messenger of Allah "Peace be upon him" said: "By no means should a faithful believer be resentful." There are such narrations in condemnation of resentment as are not hidden. You could hardly find a debater, who is unable not to entertain the feeling of resentment against anyone who would even nod his head in acceptance of the argument of his adversary, or would not wait for him with politeness to show his good attention when he takes a pause in the middle of his speech. Whenever he sees that, he will be forced to entertain the feeling of rancour; and it is hypocrisy which lies behind his persistence in concealing his rancour, even though in most cases, it inevitably oozes to be apparently visible on him; and how could he be free from that, since it is unimaginable to guarantee unanimous agreement of all of the audience upon his speech, and approval of all his

The quarter of the acts of worship conclusions and deductions? Moreover, if his adversary shows even the least inconsideration of his speech, the feeling of resentment will be planted in his heart along his life, which he will never uproot from himself until the end of his life.

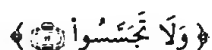
Backbiting also belongs to those blameworthy traits, which Allah Almighty likens to eating the flesh of the dead. However, the debater keeps eating the flesh of the dead, as shown from his indirect reporting of the speech of his adversary, in an attempt to traduce him. As far as he is eager to be truthful in relating his speech, he is mainly concerned with the portions of his speech which show only the points of weakness of his arguments, and the inferiority of his excellence; and this is backbiting, while lying is sheer calumny. Furthermore, the debater could not keep his tongue from dishonouring anyone who turns away from him and listens to his opponent. He would even ascribe to him ignorance, foolishness, lack of understanding, and stupidity.

Self-justification belongs to the blameworthy traits. Allah Almighty says: "Therefore justify not yourselves: He knows best who it is that guards against evil." (An-Najm 32)



It was said to a wise man: "Which kind of telling the truth is hateful?" he said: "One's praising himself (even though it is justified)." A debater, in most cases, could hardly be far from praising himself with his power, the ability to overcome his opponents, and superiority to his fellows. He also could hardly be free from repeating In the course of a debate he: "I am not of those from whom all such things could be hidden", and "I am well-versed in science, of independent knowledge of the foundations of law, and retaining tradition", and the like of that, with which he would sing his own praise, sometimes out of sheer arrogance and at other times out of the need to make convincing his words. It is well-known that arrogance and self-praise are condemned by law and reason.

A mention might be made also of spying and prying into the privates of the people. In this respect, Allah Almighty says: "And spy not on each other!" (Al-Hujurat 12)



A debater could hardly be free from seeking after and prying into the faults and shortcomings of his fellows and opponents, to the extent that whenever he is informed of the arrival of another debater in the town, he delegates somebody to know his innermost states, and disclose, by way of questions, his vices, which he takes as ammunition to use in scandalizing and putting him to shame when there is need for that. He goes as far as to discover the states of his youth and the defects of his body, perchance he would find an error or imperfection in his body such as baldness and the like of it. Should he fear the least defeat at the hands of his opponent, he would, in the course of the debate, allude to these imperfections, particularly if his opponent would remain firm and steadfast, and

would not refrain from being blunt if he were given to insolence and scorn. Both of these practices are regarded as clever ways of repelling the attacks of an opponent, as it is narrated about some of the well-known and celebrated debaters.

A further trait of those blameworthy is to rejoice at the grief of people, and become disheartened at their pleasure; and to be sure, when one loves not for his brother what he loves for himself, he becomes far removed from the good manners of the faithful believers. Everyone who seeks after showing his superiority over the others feels depressed at what pleases and cheers up his fellows and rivals, who rise up to him in excellence and superiority. The hatred which exists between them is like that which exists between fellow-wives. Just as the one wife would tremble and turn pale once she sees her fellow-wife, so would a debater once he sees another: the colour of his (face) would change and his mind would be troubled as if he had seen a strong devil or a hungry wild animal. Where are the companionship and friendliness which used to exist between the learned men of religion whenever they met, and where are the brotherhood, the co-operation, and the mutual sharing for which they were well-known at both times of prosperity and adversity? it was this (extent of companionship and friendliness) which led Ash-Shafi'i to say: "Among these of excellence and wisdom, knowledge is like a bond of blood relationship." I cannot understand how some men, among whom knowledge has created a deep-rooted enmity, claim they have followed his steps. Can any spirit of friendliness be expected to prevail among them when they seek after overcoming each other and boasting of that? How unlikely! It is sufficient for bad that such an evil enjoins upon you the traits of the hypocrites and deprives you of those of the faithful believers and pious men!

Hypocrisy also is one of those blameworthy traits, and there is no need of evidence to criticize and condemn it. Nevertheless, they are in need of it in their debates, for when they meet their adversaries, lovers and devotees, they could find no way but to make themselves lovable to them by good speech, and showing longing for them, and high estimation for their positions and lives. However, both the giver and receiver of speech, and all of those who listen to them, know for certain that all of this is out of lie, falsity, hypocrisy, and insolence. They show love to each other only with their tongues, even though mutual hatred lurks in their hearts. We seek refuge with Allah Almighty from them. (It is narrated by Tabarani on the authority of Salman that) the Messenger of Allah said: "If the people learn knowledge, and leave doing deeds, Endear themselves to each other only with their tongues, even though their hearts seethe with mutual hatred, and sever relations with each other, Allah Almighty then will curse them, and make them deaf and blind." This narration is transmitted by Al-Hassan, and in confirmation to its truthfulness, this case was seen and witnessed.

Another blameworthy trait is to disdain from accepting the truth, and detest it, and persist in disputation about it. to be sure, the emergence of the truth on the tongue of a debater's opponent is the most reprehensible to him. Henceforth, he

would do his best to refute it, and strive his utmost to deny it and would exert his greatest effort in deception, trickery and fraud in order to repel his adversary until disputation becomes customary to him by nature. He hears nothing but that he expresses his objection to it immediately. This habit of his would even drive him to dispute the truths of the Qur'an and the words of law and would cause him to cite the one in contradiction of the other. Therefore, wrangling even in opposing falsity is prohibited since the Messenger of Allah "Peace be upon him" exhorted men to abandon it even though they were right in their disputation. In this respect, (It is narrated by both At-Tirmidhi and Ibn Majah on the authority of Anas Ibn Malik that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves disputation, seeing that he is on falsehood, a palace in one side of the Garden will be constructed for him; and he, who leaves argumentation (with others) even though he is on the right, the same will be built for him in the highest part of the Garden." Allah Almighty makes the one who tells lies about Allah on equal footing with him who gives lie to the truth as shown from His statement: "And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?" (Al-Ankabut 68)

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ

مَثْوًى لِّلْكَافِرِينَ ۚ﴾

He Almighty further says: "And who does more wrong than he who invents a lie against Allah or gives lie to the Truth when it comes to him?" (Az-Zumar 32)

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۚ﴾

Another trait of such kind is showing off and flattering people in an attempt to attract and mislead them. Showing off is that potent disease which leads to committing the greatest of the major sins as will be treated in the Book of showing off. Of a surety, the real intention of a debater is but to show off before the people, and attract their tongues to run with praises over him.

Those are ten traits, which belong to the fundamental secret sins. Others, who lack self-restraint may be involved in controversies which lead to the exchange of blows, kicking, boxing, tearing garments, plucking beards, cursing parents, denouncing teachers, and outright slander. Such people are not enumerated among the respectable men. The prominent and clear-headed celebrities among them are not free from the preceding ten traits, even though they do not go beyond them. One may be free of any of those traits with regard to those to whom he is inferior or those to whom he is superior, or with regard to those who are outside his town or far from his conditions of living. But even, in no way could a debater be free from all these traits with regard to his attitude towards his fellows, who are equal to him in position. Out of each of these ten traits, ten

other vices might be ramified, which we shall neither discuss nor explain with detail at the present time. They include self-importance, anger, hatred, greed, the desire to seek wealth and majesty in order to overcome others, boasting, gaiety, arrogance, exalting the wealthy and those endowed with the power of authority, frequenting their places and taking from their unlawful riches, parading with horses, state-coaches, and forbidden garments, despising people by being vain and ostentatious, meddling in the affairs of others, involvement in so much useless talks, the disappearance of awe, fear and mercy from the heart, absent-mindedness to an extent that the praying one does not know what he has prayed, or recited, or whom he has communed with during his prayer, nor does he entertain any feeling of humility in his heart, despite the fact that he had spent his life in the study of those sciences which are helpful in debate but are useless in the hereafter, such as the embellishment of phraseology and the knowledge of singular anecdotes, and the like of that of those things which are countless, in which the debaters vary according to their different ranks and degrees; and even the most religious and the wisest among them, could hardly be free from many of them. Nevertheless, the aspiration of everyone is to conceal them and, through self-mortification, free himself from them.

It should be also known that these vices are characteristic of those involved in giving admonition and warning if their purpose is to be well-known and well-established in prestige, or to obtain wealth and position. They also are characteristic of those who are engaged in the science of religion and legal verdicts if their aspiration is to secure a position in the office of judge or become trustees of endowments or to excel their fellows. In general, these vices are characteristic of him who seeks, through knowledge, anything other than the reward of Allah Almighty in the hereafter. To be sure, the science does not neglect the learned man so much as it leads him to permanent destruction or permanent life. For this reason, the Messenger of Allah "Peace be upon him" said: "The one who will receive the most grievous torment from amongst the people on the Day of Judgement is a learned man, whom Allah Almighty benefits not by his knowledge." It however does not only benefit him, but also it causes harm to him. Would that he has saved from its evil; and how far it is! No doubt, the danger of knowledge is very grievous, and its seeker indeed pursues the well-established dominion and abiding bliss, and it is for this reason that he could hardly be free from being doomed either to dominion or destruction. He is like the seeker after dominion in this world: if he does not succeed to get wealth, he would have no desire for being saved from humiliation of poverty. On the contrary, he would continue to live in the midst of the worst conditions.

But even, if you say that in giving concession to debate there lies an advantage, i.e. to exhort people to seek knowledge since without ambition for power and the rivalry which it provokes, all branches of knowledge would have vanished, you are true only in one respect. That's because had it been for their expectation of playing with the ball, mallet and birds, the boys would have had no desire for going to school. But this does not mean that the reasons for the school's

popularity are praiseworthy. Similarly had it not been for the love of power, knowledge would not have survived: it does not mean that the seeker after power is saved. On the contrary he is one of those whom the Prophet "Peace be upon him" described when he said (according to the narration of An-Nasa'i on the authority of Anas): "Verily Allah Almighty will support this religion through men who have no faith." He "Peace be upon him" further said (according to the narration on the authority of Abu Hurairah): "No doubt, Allah Almighty will support this religion through even a wicked man." Verily, the seeker after power will inevitably die, even though he might be of benefit to another one, particularly if his call is to leave the (vanities and delights of) this world. This is true of him, whose outward state seems to be like that of the early men of knowledge, while inwardly he conceals his ambitions. He is, in this respect, like the candle which burns itself out in order that others may see. The good of others lies in his own destruction. On the other hand if he should urge people to cherish this world he would be like the fire which, besides consuming everything, burns itself out as well.

In brief, the learned men of knowledge are of three types: those who ruin themselves and cause destruction to others, and this applies to those who publicize the seeking after the (vanities and delights of) this world, to which they turn; those who cause happiness to themselves as well as to the other people, and this applies to those who call to Allah Almighty, outwardly and inwardly; and those who ruin themselves, even though they cause happiness to others, and this applies to those, who call others to the hereafter, and outwardly reject the (vanities and delights of) this world, although their inward intention is to attract the people and establish prestige and majesty.

Consider then to which of those types you belong, and whom you regard in your work. Think not that Allah Almighty accepts but such of deeds and works as are done sincerely for His Countenance. In the book of showing off, if not in all the books of the quarter of the destructives, you will be provided with what will remove suspicion from you, Allah Willing.

CHAPTER FIVE: ON THE PROPRIETIES OF BOTH LEARNER AND TEACHER

There are several duties characteristic of the learner, which might be divided into ten:

The first duty : to give preference to the purity of the soul over the vicious manners and blameworthy characteristics. Knowledge (of Allah Almighty) is the service of the heart, the prayer of the innermost, and the means which brings one inwardly much closer to the Presence of Allah Almighty. As well as prayer, which is the function of the organs, is not valid unless they should be purified from filth, the service and construction of the heart through knowledge are not valid unless the heart should be purified from all vicious manners and wicked characteristics. In this context, the Messenger of Allah "Peace be upon him" said: "Faith has been based upon purity." This should be done outwardly as well as

inwardly. Allah Almighty says: "Verily, the pagans are unclean." (At-Tawbah 28)

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خَفْتُمْ عِيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾﴾

This is to stir up the hearts and minds to be concerned with purification.

To be sure, impurity is not limited to what is outwardly visible and perceptible by senses, since a pagan might be of clean garment and body, but inwardly unclean and stained with filth. Filth applies to all of what should be avoided and abandoned in general, and the vicious characteristics of the inward in particular, for besides their being wicked at the moment, they will be destructive in the future. In this respect, the Messenger of Allah "Peace be upon him" said (on the authority of Abu Talhah Al-Ansari): "The angels never enter a house in which there is a dog." The heart is like the house to act as an abode for the angels, to which they descend and reside. The evil characteristics such as anger, lust, rancour, envy, arrogance and haughtiness are like barking dogs: how then should the angels enter into it, since it is filled with those dogs, seeing that the light of knowledge could hardly be inspired by Allah into the hearts but through the angels? "It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise." (Ash-Shura 51)

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥١﴾﴾

It is the entrusted angels who undertake inspiring such of sciences of knowledge as are sent by Allah into the hearts: they are those holy, purified, faultless, who are free from all blameworthy sins. They never observe or watch but what is good, nor inhabit with what they have of the treasures of Allah's Mercy but what is good and pure. But I do not say that the house is intended by the heart, and the anger and the like of it from amongst the blameworthy characteristics by the dog, but I rather say that this refers to that.

In this way, we can say that there is a difference between intending the hidden concept of words through their literal meaning and incidentally referring to a hidden meaning while affirming the apparent meaning. This subtle point is what distinguishes the Batinites from the true believers. This is the method of consideration, which is the way of the learned and the righteous. Consideration then means that what has already been mentioned connotes something else and thus both should be considered, like a wise man who may witness a calamity befalling somebody else other than him and the calamity would alarm him, in such a way as to draw his attention to the fact that he is vulnerable to calamities and that time is full of vicissitudes.

Thus to turn one's attention from the consideration of the affairs of others to those of his own and from those of his own to the nature of the things of this

world is a praiseworthy way of consideration. Proceed, therefore, from the consideration of the house built by the people to the heart, which is the house constructed by Allah Almighty, and from the consideration of the dog which has been pronounced blameworthy, not for its physical appearance but for its inherent beastly characteristics and impurity, to that of the animal spirit which is bestiality.

It should be known that he whose heart is saturated with anger, greed, indulgence, and readiness to slander people is a beast as far as content is concerned, although a human being as far as form is concerned. However, the light of insight regards the real meaning of things and not their form. In this world forms prevail over the real meanings which lie within them, but in the hereafter forms will comply with real meanings and the latter will prevail. For this reason every individual will be resurrected according to his own spiritual reality: the slanderer will be resurrected in the form of a vicious dog; the greedy, a wild wolf, the haughty, a tiger, and the seeker after power, a lion. This is attested by so many narrations, and confirmed by those of insight and discerning.

You might say that many students of bad character have sought and acquired the knowledge of the sciences. That may be so, but how far they are from real knowledge which is useful in the hereafter and which guarantees happiness! The first characteristic of that true knowledge is that even a elementary grasp of it would show that sin is a fatal and destructive poison. And have you ever seen anyone take anything which he knew to be fatally poisonous? As to what you hear from the sophists it is nothing but (forged) traditions which they fabricate and utter with their tongues so many times, and repeat in their hearts so many times: it is no science at all. Ibn Mas'ud "Allah be pleased with him" said: "Knowledge is not to retain prolific narrations but a light which is inspired into the heart." Others, having in mind the statement of Allah Almighty "It is these endued with knowledge from amongst His servants that fear Allah most" (Fatir 28)

﴿وَمِنَ النَّاسِ وَالْأَنْعَامِ خَلْقٌ يَخْتَلِفُ أَلْوَنُهُ
كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ﴾

Are of the opinion that knowledge is the fear of Allah. He alludes here to the fruits of knowledge; and it is for this reason that one of the scholars said that the meaning of the following statement "We sought knowledge for other purposes than the glory but Allah but knowledge rejected but to be for Allah alone" is that knowledge has resisted our efforts to grasp it and thus its truth was not disclosed to us and all we acquired was its words and terms.

But you might say that several well-learned men and jurists have excelled in the principles and branches of law and applied jurisprudence and have been considered authorities thereon, while they are of blameworthy traits from which they never purified themselves. I will argue then that had you known the relative ranks of the sciences as well as the value of the science of the hereafter,

you would have realized that the sciences to which they have addressed themselves are of little avail as knowledge but are of use merely as deeds provided that they are sought as means with which to come much closer to the Presence of Allah. This last point has already been referred to, and it will again be discussed later.

The second duty: a learner should reduce to a minimum his ties with the affairs of the world and leave his kin and country because such ties occupy one's time and divert his attention. However, never has Allah given a man two hearts, and the more the mind distributes its attention among several things the less able it is to comprehend the truth. For this reason it is said: "Knowledge will surrender nothing to man unless man surrenders the whole of his entity to it." Even when you devote yourself wholeheartedly to it, attaining any of it is not guaranteed. This mind which distributes its attention among different things is like a stream the water of which flows in several directions only to be absorbed in part by the earth and in part by the air with the result that nothing is left for irrigation of planted lands.

The third duty: a learner should neither scorn knowledge nor exalt himself over the teacher, but rather entrust to him the conduct of his affairs and submit to his advice just as the simple patient would submit to a sympathetic and clever physician. He should humble himself before his teacher and seek reward and honour through his service. In this respect, it is narrated by ash-Sha'bi that once Zaid Ibn Thabit finished from offering a funeral prayer, and his mule was brought to him and as he was about to mount it Ibn Abbas rushed and held the stirrup for him. Thereupon Zaid said: "Bother not yourself O paternal cousin of the Messenger of Allah "Peace be upon him"!" Ibn Abbas replied: "Thus have we been commanded to treat the learned and the illustrious." Zaid bent over and kissed his hand and said: "Thus have we been ordered to venerate the kinship of our Prophet "Peace be upon him"."

The Messenger of Allah "Peace be upon him" further said: "It is not out of the manners of a faithful believer to flatter anyone except when he is seeking after knowledge." The seeker after knowledge then should not exalt himself over his teacher. One manifestation of such arrogance is his reluctance to submit but to the popular and well-known teachers. This is evident foolishness because knowledge is the way to salvation and happiness. However, anyone who is trying to escape from the claws of a threatening wild animal would not mind, as long as he is saved, whether he is guided to a place of safety by a well-known celebrity or by an anonymous person.

The torture which the flames of hell fire inflict upon those who are ignorant of Allah are more severe than any which the lions of the jungle are capable of inflicting. Wisdom, therefore, is the required goal of every believer, which he should seize wherever he finds it, and become grateful to anyone who conveys it to him, no matter who the person might be. For this reason it has been said: "Knowledge humbles the haughty youth, As the flood washes away the hill."

Thus knowledge is not attained except through showing humbleness and

harkening. Allah Almighty says: "Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)." (Qaf 37)

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۝﴾

This statement refers to the person who has the faculty of understanding knowledge but fails to grasp it unless he opens his ears and heart and attentively, humbly, thankfully, gladly, and gratefully receives whatever he is told. Let a learner be to his teacher like the soft soil which has received heavy rain and completely absorbed it. Let him follow whatever the teacher should guide him to do, as far as learning is concerned, putting aside his own opinion since his teacher's faults are of more benefit to him than his own right judgment is because experience reveals details which might be strange even though they are very useful.

Many are the physicians who may treat a patient suffering from fever with hot medicines and drinks in order to strengthen his resistance to endure the shock resulting from the remedy. Because of his ignorance, the inexperienced one would be amazed by this treatment. Allah draws the attentions to this possibility through the story of Al-Khadir and Moses "Peace be upon them" in which Al-Khadir said, addressing Moses: "Verily you will not be able to have patience with me! And how can you have patience about things about which your understanding is not complete?" (Al-Kahf 67:68)

﴿قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِط بِهِ خُبْرًا ۝﴾

He then allowed Moses to follow him on condition that the latter would keep silent and ask no questions, and said: "If you follow me, ask me not of aught until I have given you an account thereof." (Al-Kahf : 70)

﴿قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۝﴾

But even Moses waited not and rather persisted to raise questions to Al-Khadir with the result that they had to leave one another. In short, be sure that every learner, who would stick to his own opinion and choice in defiance to those of his teacher, is doomed to disappointment and failure.

But if you argue that Allah Almighty says: "Ask then those endued with knowledge if you know not" (An-Nahl 43)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَلُوا ۝﴾

﴿أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۝﴾

Which means that we are commanded to raise questions (about what we know not), it should be known to you that it is true but only of the things concerning which the teacher gives permission to open the gate of questions. It is known that it is blameworthy to ask questions about that which is beyond your understanding according to your rank (as a student); and it is for this that Moses

"Peace be upon him" was forbidden by Al-Khadir to raise questions. In other words, you should leave asking a question before its due time, and the teacher has better knowledge of that which is fitting for you to understand, and of the due time of revelation; and as well as it is not time for revelation, it is accordingly not time for asking about it.

Ali "Allah be pleased with him" said in this respect: "One of the rights which a learned men of knowledge should have is that you should not bother him with so much questions, nor expect him to give you answers to all the questions, nor be importunate (that he should give you more) whenever he proves unenergetic, nor pull his garment whenever he stands up (to leave), nor disclose a secret for him, nor backbite anyone in his presence, nor seek after his stumble, and in case he slips, you should accept his excuse; and you should venerate and cherish him just for the Sake of Allah Almighty as long as he preserves the religion of Allah Almighty. Furthermore, sit not before him, and if he has a need, you should precede the people to fulfill it."

The fourth duty: he who pursues knowledge, no matter the sciences of this world, or the sciences of the hereafter they might be, should avoid, at least in the beginning of acquisition, the difference of opinions among the people. However, this would perplex his mind, bewilder his understanding, and disperse his opinion, and disappoint him from perception and acquaintance. On the contrary, he should first have a perfect grasp of the one way and doctrine, which is satisfactory to his teacher, and after that, he might pay his attention to the different doctrines and questionable ideas; and in case his teacher is not independent in his opinion, and is in the habit of narrating so many and different doctrines and opinions, he should be cautious of him, for he would be misleading more than guiding (to the truth).

To be sure, a blind is not fitting for leading and guiding the blind persons (to the right way). One in such a state becomes in the blindness of confusion and the wilderness of ignorance. Holding back the beginner of learning from paying his attention to the suspicious ideas is equal to preventing the newly convert to Islam from mixing with the infidels and pagans, as well as exhorting the experienced one to consider the points of difference is equal to inducing the one who is well-established in faith to mix with the infidels and pagans. For this reason, the coward one is prevented from attacking the rows of fighting infidels, to which only the brave one is urged. Heedless of this subtle point, some feeble-minded persons thought that it is permissible for them to follow the strong ones in some of their lenient attitudes towards certain matters of questionable ideas, not knowing that the duties of the strong ones are very different from those of the weak ones.

So, one of them said: "He, who sees me in the beginning (of the journey), will be a truly faithful believer; and he, who sees me in the end (of the journey) will come to be an unrighteous. That is because the end (of the journey) always changes the deeds to be done inwardly, while quietens the organs but from performing the obligations, which might seem to the viewers as being out of laziness, idleness and negligence; and how far this is! For this end makes the heart

firmly attached to Him in His Witness and presence, and keep celebrating His Praises which is the best of deeds regularly and permanently. The weak one's imitation of the strong in what apparently seems to him to be a slip is like the excuse of the one who throws a bit of filth in a jug, justifying his conduct that so many times of that little filth is thrown into the sea; and since the sea is so much greater than a jug, what is applicable to it is more applicable to the jug. But this poor one does not know that the sea with its strength changes this filth into water, and thus, what is filth turns to acquire the water's attribute. But this is not true of the jug, for the little filth in it prevails over its contents, and gives it its attribute.

For a similar reason, what was made permissible for the Messenger of Allah "Peace be upon him" was made not for anyone else. He was given concession to marry nine women, for he was strong enough to be just and fair to all of his women, no matter great they might be in number. But anyone else could hardly be just to all of his wives; and in many cases, he might incline to some of his wives more than the others, which leads him to be disobedient to Allah Almighty, while seeking their good pleasure. So, not prosperous be him, who compares angels with smiths.

The fifth duty: the seeker after knowledge should not leave any of the praiseworthy sciences but that he should consider it in such a way as to be acquainted with its purpose and finality. If his life is long enough to help him, let him then be well-versed in it, otherwise, let him be engaged in what is more important thoroughly, and in the others partly. Indeed, the sciences of knowledge are co-operative, and connected with each other, and the benefit he receives from his going through any of those sciences is that he will have no aversion towards it because of his ignorance of it. However, man is an adversary to what he knows not.

In confirmation to that, Allah Almighty says: "and seeing that they guide not themselves thereby, they will say, "This is an (old), old falsehood!"" (Al-Ahqaf 11)

﴿ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴾

According to a poetic verse: "He, who has ailment in his mouth, finds even the fresh and sweet water of bitter taste." The sciences then, according to their different ranks, are either to lead one to the way of Allah Almighty, or to help him partly follow the way, and they have different positions in relation to nearness and farness from the real purpose; and those who undertake them are guards, like the guards of openings of the borders, and each has a special rank, and according to his degree, he will receive a reward in the Garden, if he intends therewith just the Countenance of Allah.

The sixth duty: he should not pursue each science thoroughly all at once: he should rather observe the sequence, beginning from what is most important. In no way could one's lifetime, no matter long it might be, extend to enable one to acquire all sciences. For this reason, he should take the best of each science, satisfying oneself, so to speak, with the mere tasting of it while directing whatever

power one has left, and devote his entire power of mind, after having obtained such of knowledge as is available to him, to have full mastery of the knowledge of the hereafter, which is the best and most honourable of all sciences, i.e. the two divisions of practical religion and revelation, since the final objective of practical religion is to reach the point of revelation, and the final objective of revelation is to have knowledge of Allah Almighty.

I do not mean by it the faith which is picked up by the common person by way of inheritance or by acquisition, nor the way of dialectics and debate in defense of it from the evasive arguments of the opponents, as it is the final objective of the theologian; but it is a certainty of faith, and a fruit of light inspired by Allah Almighty in the heart of a servant, whose inward has been purified from vices by self-mortification, until he attains the high rank of faith of Abu Bakr "Allah be pleased with him", whose faith would overbalance the faith of all the people of the worlds if it is weighed by it, as is attested by (the Messenger of Allah) the chief of all human beings "Peace be upon him".

In my sight, the belief of a common person, and systematized by a theologian, who does not excel the common one except in the matter of stringing words together, and it is for this that his art is called theology, was beyond the capability of Umar, Uthman and Ali, and the holy companions "Allah be pleased with them" in total. But even, Abu Bakr excelled them by virtue of that secret which resided in his breast. It is astounding that although one hears that from the legislator "Peace be upon him", he despises what he hears similarly and alleges that it belongs to the heresies of Sufists, and it is unreasonable. So, you should be careful of that, otherwise you would lose your capital. Be then eager to have knowledge of the mystery which is beyond the possessions of jurisprudents and theologians; and nothing could guide you to it but your carefulness of pursuit.

In total, the best and the most honourable and the final objective of sciences is the knowledge of Allah Almighty. It is an ocean, whose furthest depth could not be attainable. It is the Prophets from amongst all the human beings who achieve the highest rank therein, followed by the saints and holy ones, followed by those who succeed them. It is narrated that a portrait of two from among the early sages was seen in a mosque, and there was a scroll in the hand of one of them, in which the following was written: "If you become perfect in all things, think not that you have become perfect in anything until you should have full knowledge of Allah Almighty, and be sure that He is the Causer of causes, and the One Who causes all things to exist." In the hand of the other one, the following was written (in a scroll): "Before I know Allah Almighty, I used to drink and become thirsty; and when I have known Him, I came to be satisfied with no drinking."

The seventh duty: one should not pursue a certain art of science before he becomes fully versed in that which is prior to it in rank. However, the sciences are fundamentally arranged in such a way that each paves the way to the other, and leads to that which follows it in rank; and successful is he, who observes this arrangement and gradation. Allah Almighty says: "Those to whom we have sent

the Book study it as it should be studied: they are the ones that believe therein." (Al-Baqarah 121)

﴿الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ ۚ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾﴾

It refers to those who does not go beyond a certain art before they are perfect in knowing and acting upon it. Furthermore, let his intention in any science he seeks after to rise to that which is superior in rank. On the other hand, he should not judge that a certain science is corrupt just because of difference among its protagonists, nor because of some errors committed by one or more of its people, nor because of the fact that the deeds of some do not confirm to their knowledge of it.

You see, for example, that a group of people have left the science of philosophy and jurisprudence, excusing themselves on the grounds that had they had truths in themselves, they would have been comprehended by its protagonists; and all of those suspicions have been explained in detail in the book "the Standard of Science". Another group might relinquish medicine, only because of an error in which a physician has fallen, which they have seen. Others think the astrology is right, just because an astrologer happens to be right in many cases, while others think it is false just because an astrologer happens to be wrong in many cases; and of a surety, both are false. That's because the reality of each science should be known and judged in itself, for it is not true that each person could independently embrace every branch of knowledge. For this reason, Ali "Allah be pleased with him" said: "Accept not the truth only from men: on the contrary, if you know the truth first, you will know its real protagonists."

The eighth duty: he should know the reason, for which the best and most honourable of all sciences is attained; and this refers to two things: the first is the honour of its fruit, and the other is the authenticity and power of its evidences and proofs. Take, for example, both sciences of religion and medicine: the fruit of the former is the hereafter never-ending life, while the fruit of the latter is the perishing life of this world; and in this way, the science of religion is more honourable. Take also both sciences of mathematics and astronomy: of a surety, mathematics is more honourable in view of the authenticity and power of its evidences and proofs. But, if mathematics is compared with medicine, the latter will be more honourable in relation to its fruit, even though mathematics is more honourable in relation to its evidences and proofs.

Since consideration of the fruit is more significant, medicine is more honourable even though it depends mostly upon guessing. From this point of view, it is clear that the most honourable of sciences is to have knowledge of Allah Almighty, His angels, Messengers and Scriptures, as well as to have knowledge of the way to these sciences. So, seek not but it, and be eager not but to pursue it.

The ninth duty: the learner's purpose should be: at the time to adorn and beautify his inward with virtues, and in the future, to come much closer to the Presence of Allah Almighty, and rise up to the neighbourhood of the highest assembly of angels and cherubim. This means that his purpose should not be to acquire power, wealth, and majesty, or to debate the foolish and weak-minded, or to vie in glory with his fellows. Should this be his real purpose, let him then seek such of sciences as is the closest to it, i.e. the knowledge of the (way to the) hereafter. But even, he should not despise the other sciences, such as that of giving religious verdicts, Arabic grammar and the language of those related to both the Holy Book and the Sunnah, and the like of those which we mentioned in the preliminary and supplementary sciences, which belong to the collective duties.

Understand not that our overestimation of the science of the hereafter should lead to underestimation of the other sciences. However, those who undertake those sciences are like those who vigilantly and firmly stand to protect the outposts of Islam, and those who fight in the Cause of Allah: as well as some of them are active fighters, some are on the reserve, some are in charge of water supplies to the soldiers, and some take care of their riding mounts; and none of them does not receive a reward, in case his real purpose is to make superior Allah's Word, and not to get war booty, the same is true of the learned men who are endued with knowledge. In this respect, Allah Almighty says: "Allah raises to lofty ranks those who have faith from among you and those endued with knowledge." He further says: "They are of different ranks (in superiority) in the Sight of Allah."

The virtue is relative, in the sense that our scorn for the money changers when we compare them with royalty does not mean that they are contemptible when compared with the street cleaners. Think not that whatever falls short of the highest rank is worthless. For the highest rank belongs to the prophets, followed by that of the saints, then that of the learned men who are well-established in knowledge, and the righteous according to their ranks. In short "whosoever shall have wrought an atom's weight of good shall see it; and whosoever shall have wrought an atom's weight of evil shall see it." Whosoever will seek Allah through knowledge, no matter what kind, he is sure to profit and advance.

The tenth duty: one should learn the relation of sciences to the real purpose; perchance he would give preference to the closest one over the farthest, to the most important over anyone else. The word 'important' stands for what concerns you, and you should be concerned only with your affairs in both the world and the hereafter. If you are unable to join both the delights and pleasures of this world, and the bliss of the hereafter, as is attested by the Holy Qur'an, and confirmed by intellects and sights, then, you should be more concerned with that which will remain forever. At that level, the world will come to be no more than an abode, the body a riding mount, and the deeds seeking after the real purpose, and there is no purpose other than to meet Allah Almighty (in the hereafter), in which there will be the never-ending bliss and happiness, even though it is not

really estimated as it should be in this world but by a very few men.

The sciences, in relation to the happiness and felicity achieved by the meeting of Allah Almighty (in the hereafter) and see His Bounteous Honoured Countenance, as sought for and understood by the Prophets, which neither the laymen nor the theologians succeed to understand, are of three ranks, which you might understand through the following example by way of analogy: The slave whose freedom and the right to hold property are dependent upon performing Hajj has been told that if he would perform Hajj he would receive both his freedom and the right to hold property; but if he had made his preparations and actually set out, then for some unavoidable reason was detained on the way, he would receive his freedom only, thereby escaping the wretchedness of slavery, but would fail to enjoy the right to hold property.

To accomplish all that he has to do three things: First, the preparation of the means of journey by buying a she-camel and a water-skin, and packing the provisions and fitting out the mount. Second, he should set out on journey to the Ka'bah and leave behind home and kin. Third he should fulfill the ceremonials of Hajj one after the other. Then after he had fulfilled all obligations and put off Ihram, having already performed the farewell circumambulation of the Ka'bah, he would become qualified for freedom and the right to hold property. To every stage in the journey there is a corresponding rank: one for the preparation for the journey, another for setting out on journey and crossing desert, and a third for performing the duties of Hajj. Thus he who has already begun to carry out the duties of Hajj is closer to felicity than he who is still engaged in packing the provisions and fitting out the mount or he who has just embarked on journey.

Similarly, sciences are also of three divisions: one is similar to preparing the provisions and riding mount, and buying the she-camel; and this applies to the sciences of medicine and jurisprudence, and both are concerned with the affairs of the body in the world and the hereafter. Another division is similar to setting out on journey and crossing the desert and going through the obstacles of the way (to the House); and this applies to purifying the inward from the wicked impure traits; and to intrude those huge obstacles which the earlier and latter generations, barring a very few ones, endued with success, fail to approach is to follow the way.

Acquiring the knowledge of it is similar to acquiring the knowledge of the directions of the different desert routes and the encampments along the way. And just as the knowledge of the location of these encampments and acquaintance with the desert routes are of no benefit without actually crossing them, so is the science of ethics of no benefit without practice. Yet practice without knowledge is not possible. A third is similar to Hajj and its obligations; and it is the science of knowing Allah, His attributes, angels, and works as well as what we have mentioned in the survey of the science of Revelation. In it is salvation and attainment of happiness. Salvation will be the lot of any follower of the way on the condition that his real purpose should be the true goal which is safety.

The attainment of happiness is not achieved except by the Gnostics who know Allah and are close to Him, who are given to enjoy in His neighbourhood happiness, bounty and a garden of bliss. But as for those who fall short of perfection, only salvation and peace are their lot. This is in accordance with the words of Allah Almighty: "Thus, then, if he be of those Nearest to Allah, (There is for him) Rest and Satisfaction, and a Garden of Delights. And if he be of the Companions of the Right Hand, (For him is the salutation), "Peace be unto you" from the Companions of the Right Hand."

Anyone who does not follow the way which leads to Allah nor set out on (journey), or anyone who does set out, not in obedience or devotion, but for expedience, belongs to those of the left (hand) who have gone astray, and "For him is Entertainment with Boiling Water, And burning in Hell-Fire." (Al-Waqi'ah 88:91)

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴾ ﴿ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴾ ﴿ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴾ ﴿ فَسَلَمٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴾ ﴿

It should be known that this, in the sight of the learned men who are well-versed in the science of religion, is the "certain truth" a truth which they have perceived inwardly through contemplation. This contemplation is more real and clearer than seeing with the eye. In it they rise above the stage of imitation just because of hearing. Their state is similar to that of him, who hears and makes belief (of what he hears), and then he contemplates therewith his trust is confirmed, unlike the state of others, who accept the truth only by having trust and faith (in what they hear), without having the privilege of contemplation or seeing with their own eyes.

Happiness lies behind the science of Revelation which in turn lies behind the science of practical religion, which is to follow the way to the hereafter. Overcoming the frailties of human characteristics as well as eliminating its blameworthy elements lie behind the science of human characteristics. The science of therapeutics and its administration lie behind the science of hygiene. The promotion of the conditions of health and hygiene by unity, mutual help and co-operation through which clothing, as well as food and lodging are secured, is entrusted to the magistrates, and its principles for conducting human affairs within the framework of justice and policy are in the domain of the jurisprudent, whereas the science which deals with the conditions of health is in the domain of the physician. When one says that there are two sciences: the science which deals with the body (i.e. medicine), and that which deals with the religion, in reference to jurisprudence, he intends those common exoteric sciences and not those specialized esoteric sciences.

But, if you say: "Why have you likened the science of medicine and jurisprudence to preparing the provisions and fitting out the riding mount?"

It should be known to you that what seeks after the nearness (and neighbourhood) of Allah is the heart and not the body. Of course I do not mean

by heart this piece of flesh (within the chest). It is one of Allah's Mysteries which is beyond the perception of senses, and one of His Niceties which He sometimes designates with the spirit, and at other times with the well-satisfied soul. But the religion gives it the name of heart because it is the first mount of that mystery, and with which all the body becomes a mount and an instrument for that nicety.

To uncover this mystery is a part of the science of Revelation. It is not available (to anyone), and there is no concession to mention it; and the best to be mentioned pertaining to it is to say that it is a precious jewel and a valuable and treasured pearl, more honourable than those visible bodies. It is a Divine command in accordance with Allah's Statement: "They ask you concerning the Spirit (of inspiration). Say: "The Spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra' 85)

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

Although all the creatures are ascribed to Allah Almighty, its ascription to Him is more honourable to that of all the body's organs, even though all of the creation and command belong to Allah Almighty, of a surety, the command is superior to the creation.

This precious jewel is the carrier of Allah's Trust, by virtue of which it is loftier in rank than the heavens, the earths and the mountains, which rejected to carry that trust, and were afraid of receiving it, because of the world of dominion. But, let none understand from that that we refer to the sempiternity of spirits, for him who adopts that opinion is an ignorant, and a victim of deceit, who does not know what he is saying. So, let's hold back the rein of exposition of that art, since it is beyond the topic in issue. The real purpose here is that it is this nicety which seeks after the nearness of the Lord, as it is by His Command, from Whom it stems, and to Whom it refers. As for the body, it is the vehicle which it rides, therewith to seek after (its objectives). The body on the way to Allah Almighty plays the same role for it as a she-camel plays for the bodies (of people) on the way to perform Hajj, or as the water-skin in which water is stored, for which the human body is in need.

In this way, every science, whose purpose is the interest of the human body contributes in serving the interest of the vehicle of the spiritual substance; and it is not hidden that the same applies to medicine. Man is in need for it to maintain his health, and had he been living alone, he would also have been in need for it; and there remains a difference between it and jurisprudence in the sense that had man lived alone (in this world), he might have dispensed with it. But man has been created in such a way that it is impossible for him to live alone (in this world), since he could not independently secure his livelihood by doing all works of sowing, cultivating, baking and cooking, or his clothes or lodging by making all the equipment necessary for that, which forced him to mix with and seek the help of others.

But no matter how much people mix with one another their ambitions are

aroused which result in their competition to satisfy their desires, and contend and struggle to fulfill them. Their struggle results in their destruction because of the external disharmony in the body government just as it results from internal disturbances in their physical bodies whenever there is conflict between the humors. Through medicine the harmony between the conflicting humors within the body is maintained and through politics and justice the harmony between the opposing elements in the body government is preserved. The science of maintaining harmony between the humors is medicine, and the science of preserving harmony among men in their affairs and transactions is jurisprudence.

Both of these sciences, whether medicine or jurisprudence, are for the preservation of the body which is the vehicle of the spirit. unless he who devotes himself to the study of either medicine or jurisprudence, mortifies his body and reforms his heart, he will be like the person who purchases the she-camel and its fodder and the water-skin (in preparation for Hajj) but never does set out. And he who spends his life over the niceties of words which occur in the course of the debates of jurisprudence is like him who spends his life tracing the minute fibres of the strings with which the water-skin carried by the pilgrim is sewn together. The relation of the former, from amongst the followers of the way to reforming the heart which leads to the science of Revelation is like the relation of the latter to those who go forward along the pilgrimage route or those who perform its obligations.

Consider these things and then accept this free advice from one who has accomplished these things but only achieved them after a great struggle and a brave effort to break away from the established tradition of men, the common folk and the elite, i.e. tradition is based on ambition and lust. This is sufficient for the discussion of the different duties of the learner.

The Exposition Of The Duties Of The Guide Teacher

It should be known that man in relation to his knowledge has four states, like those of the owner of wealth: in the first state, the owner of wealth gains money which makes him in the state of earning; in the second state, he saves what he earns, therewith he becomes independent of begging; and in the third state, he spends upon himself, therewith he benefits (from his earnings); and the fourth state he spends upon others, therewith he becomes generous and bounteous, and of a surety, this is the most honourable and the noblest of his states. Knowledge is also acquired in the same way as wealth is: in the first state it is sought after and gathered. In the second it is acquired, therewith one becomes independent of asking others. The third state corresponds to study and meditation in which one contemplates and enjoys and gets benefit of what has been acquired. The fourth state corresponds to teaching and instructing others in it; and it is the noblest of all the states.

For this reason, he, who learns, acts upon what he learns, and teaches it to others is called a great one in the dominion of the heavens, for he looks like the sun which lights up for the other things, even though it is lighting in itself, or like

the musk which spreads its scent upon others, as well as it is pleasant in itself. But he, who learns and does not act upon what he learns, is like a notebook, which benefits the others (with what its pages contain), even though it is unintelligent, or like the whetstone, which, itself being blunt, sharpens the razor, or like the needle, which while it remains naked, serves in making clothing for others, or like the wick of a lamp which burns itself out in giving light for others according to a poetic verse: "A glowing wick is he Who gives his light and dies." Whoever takes teaching as a profession takes upon himself a great mission and a grave responsibility. Let him then observe its etiquette and fulfill its duties, which go as follows:

The first duty: he should show petty for the learners, and deals with them in the same way as he deals with his children, in compliance with the statement of the Messenger of Allah (according to the narration of Abu Dawud, An-Nasa'i and Ibn Majah on the authority of Abu Hurairah): "I'm to you in the same position as a father to his children." His goal is to deliver them from the fire of the hereafter, and this mission is more important than the parents' rescuing their child from the fire of this world. For this reason, the right of a teacher (upon his pupil) has come to be more significant and much greater than the right of the parents (upon their child). Of a surety, a parent is the cause of his (his child's) current existence in this mortal life (of this world), whereas a teacher is the cause which leads him to the never-ending everlasting life (of the hereafter).

But for the teacher, what is brought into existence through the parent would inevitably be driven to permanent destruction. It is the teacher which is of great benefit as far as the never-ending hereafter life is concerned. I mean here the teacher of the sciences of the hereafter, or the teacher of the sciences of this world, for the purpose of attaining felicity in the hereafter, and not of getting success in this world. But teaching with the sole intention to get success in this world leads to the destruction of both the teacher and the learner, from which we seek refuge with Allah Almighty.

As well as the right of the children who belong to one father is to lead a life of mutual love and co-operation in all purposes and fields, so is the right of the pupils of one teacher, to love and have kind affection towards one another; and this will not be achieved unless their final goal is to attain the felicity of the hereafter; and if their goal is only to get success in this world, their portion will be mutual hatred, resentment and envy. Both learned men of knowledge and those of the hereafter are on their journey to Allah Almighty, to Whom they are following the way which starts from this world, whose years, months and days act as stations for the road. Therefore, companionship which prevails among the travellers to the different regions and towns is a direct cause of their mutual love and kind affection: what about the journey to the highest Paradise, and the related companionship which should prevail among the travelers to it?

Since there is no restriction or limitation in the way to the happiness of the hereafter, no dispute breaks up among these of he hereafter; and since there is limitation in the pleasures and delights of this world, narrowness is the lot of the

way to it, which results from the crowd of competition and struggle. Those who seek to attain position of authority through knowledge are not included in those whom Allah meant when He said: "Verily, the faithful believers are brothers (to each other)." (Al-Hujurat 10)

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

But they are implied in those, whom He Almighty meant when He said: "Friends on that Day will be foes, one to another, except the Righteous." (Az-Zukhruf 67)

﴿ الْآخِلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴾

The second duty: the teacher should follow the steps of the legislator "Peace be upon him": he should not ask for reward for his teaching, nor should he aim at receiving charge or thanks for his instruction. On the contrary, he should teach just for the Countenance of Allah Almighty, and seeking after His Nearness, seeing they are not under any obligation to him, even though their feeling of obligation to him is incumbent upon them. But he should rather see their favour, when they have educated their hearts to come much closer to Allah Almighty, by planting sciences in them, in the same way as the one who lends you a piece of land in order to cultivate it by yourself: of a surety, the benefit you will get from it is greater than that of its owner. How then should you feel he is under any obligation to you, seeing that the reward you will receive for your teaching is much greater than that of the learner in the Sight of Allah Almighty?

Had it not been for the learner, you (as a teacher) would not have attained this reward. So, ask not for any reward in return for your teaching but from Allah Almighty, in compliance to Allah's statement: "And O my People! I ask you for no wealth in return: my reward is from none but Allah." (Hud 29)

﴿ وَيَقُولُوا لَا اسْئَلُكُمْ عَلَيْهِ مَالًا إِنَّا أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرَنُكُمْ قَوْمًا يَجْهَلُونَ ﴾

Therefore, the wealth and all that the world contains serve the body, and the body is the vehicle and riding mount of the soul. Thus what should be served is knowledge, therewith the honour of the soul is achieved, so, he, who seeks after wealth through knowledge, is like him, who sweeps the lower part of his sandals with his face in order to clean it, reducing thereby the master into a servant, and giving the servant the position of a master. This is what is meant by falling headlong and is exactly like the fate of the criminals on the Day of Judgment when they "shall droop their heads before their Lord." In short, to the teacher belong both favour and the credit. See then how the affairs of religion have fallen into the hands of men who claim that their sole intention, in pursuing the sciences of jurisprudence and theology and in teaching both and other sciences besides, is to come much closer to the Presence of Allah Almighty, yet they sacrifice their wealth and rank, and suffer great humiliations in the service of

rulers in order to gain their favours. Were these men to turn away from such practices they would be ignored and no one would turn to them for advice.

Therefore, the teacher expects the student to follow him in everything, and to back his supporters, fight his adversaries, rise publicly to perform his demands, and to fulfill for him all his needs. If the student fails to achieve all these expectations the teacher will turn against him and become one of his most virulent enemies. How despicable is the learned man who is not only content with such a position but is also proud of it, and does not feel shy to say that his aim in taking up teaching is to spread knowledge for the sake of coming much closer to the Presence of Allah Almighty and for defending His religion! But you have only to look at the indicative portents in order to see the hypocrisy and the deception of it all.

The third duty: the teacher should be persistent in giving advice to the learner as much as is available to him: he should prevent him from attending the work of higher grade before he deserves it, as well as from being engaged in an esoteric science before finishing from that which is exoteric. He should draw his attention to the fact that the real purpose of seeking after knowledge is just to come much closer to the Presence of Allah Almighty, and not to attain power, or vie in glory (with his fellows), or compete (his adversaries), defacing that in his sight as much as possible.

However, what a wicked learned man corrupts is more than what he might mend. If he comes to know, from (what appears to him from) his inward that he seeks after knowledge only for the sake of this world, let him consider the kind of knowledge he seeks after: if it is the science of disputations of jurisprudence and argumentations of theology, and giving religious verdicts in legal disputes, he should prevent him from acquiring them, for those sciences do not belong to the knowledge of (the way to) the hereafter, nor are they included in those in connection with which it was said: "We made an attempt to acquire knowledge but not for the sake of Allah Almighty, but knowledge persisted in being for the Sake of Allah Almighty."

This applies to the sciences of interpretation (of the Qur'an) and Hadith, and the science of the hereafter, and the acquaintance of the soul's morality and the way of educating it, which occupied the early people. If a student learns it just for the sake of this world, there will be no harm to be let alone because, although he has devoted himself to them in the hope of becoming a preacher and gaining followers, he would, in the course or at the end of his work, wake up to the fact that in them lie those sciences which are contributing to the fear of Allah and which regard as slight the world and glorify the hereafter. This may finally lead the student to the right path and he would then observe what he preaches to others. The desire to be popular and influential are to man like the grains which are scattered around the trap in order to ensnare the birds. The same has been done by Allah Almighty in connection with man: He created sexual desire in order to preserve procreation and the survival of the race. He also created

ambition as a means for perpetuating knowledge, a thing highly desirable in these sciences.

But to devote one's life to sheer controversies, theological argumentations, and unusual details while ignoring other studies promotes, in all except those to whom Allah has shown mercy or those who have taken up other religious sciences as well, nothing but hardening in the heart, negligence toward Allah, excess in iniquity, and overindulgence in striving for power. There is no better proof for this than personal experience and observation. Look, learn, and consider so that you might witness the realization of this fact by men all over the world. Truly Allah is the source of our help.

It is narrated that Sufyan Ath-Thawri was once seen in a state of sadness thereupon he was asked: "Why are you sad?" he replied: "We have become traffic for the children of this world. One after another would attach himself to us until he has acquired a portion of knowledge, he would be appointed a judge, or a governor, or a mayor of a certain place."

The fourth duty: and it is one of the subtle points of the profession of teaching. It is that the teacher should dissuade the student from his evil conduct by way of allusion rather than by way of direct utterance and with clemency rather than with horrible scolding. Open dissuasion tears the veil of awe, gives rise to defiance, and encourages obstinacy in accordance with the statement of The Messenger of Allah "Peace be upon him", the guide of every teacher, when he said: "Had men been forbidden to make porridge of camels' dung, they would have done it, saying 'we have not been forbidden to do it but because there is some good in it'." This is shown clearly in the story of Adam and Eve and the prohibition imposed upon them. This story has not been narrated to you as a night conversation but as an example and a reminder. Moreover, such allusions and suggestions invite men of noble souls and shrewd minds who incline to elicit their significance, and the pleasure of grasping their meaning results in a greater desire on the part of man for learning in order to show that such things are not beyond the capacity of his mind.

The fifth duty: such of teachers as undertakes a certain science should not disgrace in the sight of the learner the other sciences which is beyond his teaching, like the teacher of linguistics, whose habit is to disrepute the science of jurisprudence, as well as the habit of the teacher of jurisprudence to disregard the science of interpretation and Hadith on the basis that it depends upon transmission and hearing of narrations, and this is the state of the old men, and there is no role for the mind to play in considering it. The same is also true of the teacher of theology, who is in the habit of disparaging the science of jurisprudence, on the basis that it is no more than hair-splitting controversies and speech about menstruation, which could by no means be compared with the speech about the attributes of (Allah) Most Gracious.

Those are blameworthy traits of the teacher, which should be avoided. On the contrary, he who undertakes the teaching of one science should make easy the way for the learner to study other sciences. Moreover, if he undertakes the

teaching of many sciences, he should observe the gradual progression to promote the student from one grade to another.

The sixth duty: the teacher should limit his teaching to what complies with the learner's understanding: he should not give him anything that is beyond the reach of his mind with the result that he might cause him to refrain from learning, or perplex him, and put him to confusion. In so doing, he copies the guidance of the master of all the human beings, the Messenger of Allah "Peace be upon him" when he said (: "We, the assembly of Prophets, have been commanded to deal with the people in accordance with their different positions, and speak with them in such a way as to conform to their minds."

For this reason, he should confide to him the truth only when he knows that he is capable of understanding it independently. In this connection, the Messenger of Allah "Peace be upon him" further said: "No one tells a people of a speech which is beyond the reach of their minds but that it will be a cause of trial to many of them." Ali "Allah be pleased with him" said, while beckoning to his breast: "Here (within this breast of mine) there are much knowledge (which would have been disclosed) had there been carriers fitting for transmitting them." He "Allah be pleased with him" has told the truth: of a surety, the hearts of the righteous and pious persons act as vaults for Divine mysteries.

The teacher therefore should not reveal all that he knows to everyone, in case the learner has the capability of understanding it, even though he is not fitting to get benefit from it: what then about that which is beyond the reach of the learner's mind? Jesus "Peace be upon him" said: "Hang not the jewels in the necks of pigs!" of a surety, wisdom is much better than jewels, and whoever hates it is worse than pigs. For this reason, it has been said: "Measure (your treatment with) any slave in accordance with the scale of his mind, and weigh for him according to the balance of his mind until you become safe from his evil, and he gets benefit from you" otherwise, your effort will become ineffective because of the disparity of measures of minds.

It is narrated that a learned man was asked about something, to which he gave no answer. On that the asker said: Have you not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Majah on the authority of Abu Sa'id): "He, who conceals a portion of beneficial knowledge will come on the Day of Judgement, reined with a rein of fire"? he said to him: Then, leave the rein and go away; and if he who has the faculty of understanding comes to me, from whom I conceal knowledge, let him then rein me. Indeed, Allah Almighty says: "Give not the weak-minded your property", paying thereby the attention to the fact that it is much better to preserve knowledge and conceal it from him who distorts and damages it. To be sure, it is more unfair to give knowledge to him who is not worthy of receiving it than to conceal it from him who is fitting for it.

(Consider the following poetic verses in explanation of that concept): "Shall pearls be given to herders of the sheep, Shall wealth be trusted to their rustic

keep? They would not comprehend nor know its worth, To give them would be adorning beasts. But Allah is kind if by His grace He sends One worthy of my knowledge, of my wit, To him my goods I'll give and gain his love; Until such time I will withhold my gifts – One's learning would be wasted upon fools; And he does sin who from the worthy keeps."

The seventh duty: the learner of limited understanding should not be taught but such of sciences as are clear in such a way as to conform to his restricted mind, and no mention should be made to him of such of detail as are apt to follow but which he deems fitting for the present to withhold. Of a surety, this might weaken his desire for acquiring such of knowledge as is clear, perplex his mind and understanding, and give him the false impression that it is the teacher's niggardliness and illiberality which lie behind withholding those subtle details from him. That's because everyone thinks he is fitting for every subtle and fine science. There is none but that he is well-satisfied with Allah Almighty for giving him perfect mind; but even, the most foolish and the most weak-minded among them is the most cheerful of the perfection of his mind.

From this point of view, it should be known that it is not fitting to confuse the belief of a layman, who abides by law, and in whose heart the articles of faith transmitted from the ancestors have been well-established, with neither pervasive equivocation nor elusive interpretation, and whose inward is good, but his mind has no capacity to understand anything beyond that. On the contrary he should be let alone with his profession, because if he were confronted with the esoteric interpretations of externals he would give up his position as a layman without attaining the status of an educated man.

Then the obstacles which have hitherto deterred him from evil will crumble and he will be transformed into a rebellious devil who will destroy both himself and others. In reality, laymen should not be disturbed with discussion on the realities which underlie subtle and fine sciences but rather should be restricted to instruction in the acts of worship and honesty in undertaking their respective professions. Their hearts should be filled with yearning for the Garden and fear of the fire (of Hell) as the Qur'an has ordained. They should not be confused with questionable ideas for fear that such suspicious ideas strike root in their hearts with the result that it becomes difficult for them to free themselves from such doubts and fall victims to misery and destruction. In short, the door of controversy and discussion should not be opened to the laymen because it will hinder them from practicing their professions on which the welfare of the world as well as the continued living of the elite depends.

The eighth duty: the teacher should act upon his knowledge in such a way that his deeds should not give lie to his words. The knowledge is perceived by minds, whereas deed is by sights; and since those who see with their eyes are greater in number, whoever has his deeds contradict his words will be detained from the right guidance. If one has anything, and asks the people not to have it on the basis that it is a deadly poison, he will become an object of people's ridicule and lays himself open to their accusation, who in turn will become more eager to get what they have been forbidden, saying: "Had it not been the most

pleasant and the most delicious, he would not have favoured himself with it apart from us."

The example of a guide teacher in relation to those who seek guidance is like the example of the stamp in relation to the clay, or the shade of a cane in relation to a stick: how should the clay be stamped with a stamp which has no form? Moreover, how should the shade of a cane be straight since the stick is crooked? In confirmation to that concept, it is said in the form of a poetic verse: "Forbid not the people to do a thing, the like of which you do yourself: how shameful it will be if you do that!" Allah Almighty says: "Do you enjoy good upon the people and forget yourselves?" (Al-Baqarah 44)

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾

For the same reason, the sin of a learned man is more grievous than that of an ignorant, for with his slip; a lot of people are misled in imitation of his conduct. To be sure, "he, who lays the foundation of an evil way will bear its sin, as well as the sins of those who act upon it." Ali "Allah be pleased with him" said in this respect: "Two men have broken my back (with the heavy burden of their sins): a dissolute learned man and an ascetical ignorant one. The ignorant man deceives men through his asceticism and the learned one deceives them through his debauchery."

CHAPTER SIX: ON THE DEFECTS OF KNOWLEDGE; AND EXPOSITION OF THE DISTINCTIVE FEATURES OF THE LEARNED MEN OF THE HEREAFTER; AND THE LEARNED MEN OF FALSEHOOD

We've mentioned earlier the good merits of knowledge and the learned men; and there are grievous warnings against the learned men of falsehood, which indicate that they will receive the most severe punishment on the Day of Judgement. So, it is a great mission to know the certain features which distinguish the learned men of the world from those of the hereafter. We mean by the learned men of this world those of falsehood, whose purpose from acquiring knowledge is to enjoy the pleasures and delights of this world, and through it attain prestige and high position in the sight of its inhabitants.

In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who will receive the most grievous punishment among the people on the Day of Judgement is a learned man, whom Allah Almighty does not benefit with his knowledge." According to another narration (by Ibn Hibban and Al-Baihaqi ending up with Abu Ad-Darda', and tracing it not to) the Messenger of Allah "Peace be upon him" said: "One will not become a learned man until he acts upon his knowledge." According to another narration (by At-Tirmidhi on the authority of Al-Hassan from Jabir) the Messenger of Allah "Peace be upon him" said: "The knowledge is to two kinds: one which is expressed by tongue (in the form of speech, i.e. the exoteric science) and this is the proof of Allah against His creatures; and another which lies in the heart (i.e. the esoteric science) and this is the beneficial knowledge."

The Messenger of Allah "Peace be upon him" further said (in the narration of Al-Hakim on the authority of Anas): "Towards the end of the time, there will be ignorant worshippers and wicked learned men." According to another narration (by Ibn Majah on the authority of Jabir) the Messenger of Allah "Peace be upon him" said: "Do not learn knowledge with the intention to vie in glory with the learned men, or debate therewith the feeble-minded among the people, or even to divert through it the attention of the people to you: he, who does this will be in the fire (of Hell)." According to another narration the Messenger of Allah "Peace be upon him" said: "He, who conceals a portion of knowledge which he has, Allah Almighty will rein him with a rein of fire (on the Day of Judgement)."

According to another narration (by Ahmad on the authority of Abu Dharr) the Messenger of Allah "Peace be upon him" said: "I am not afraid of the evil of anyone else other than the Dajjal for you more than I'm of the Dajjal himself." It was said to him: "Who are those?" he said: "The misleading rulers and imams." According to another narration (by Ad-Dailami on the authority of Al-Hassan without tracing it up to) the Messenger of Allah "Peace be upon him" said: "He, who advances in knowledge, even though not in guidance, he becomes much farther from Allah Almighty." Jesus "Peace be upon him" said: "Until which time will you keep guiding walkers at night to the right way while you are still sitting in the company of the confused ones?"

Those and other narrations besides indicate how dangerous is the knowledge, and how a learned man is vulnerable either to the everlasting destruction or the never-ending happiness, who, by his pursuit of knowledge, endangers himself to lose safety, unless he attains happiness and felicity.

There are also a lot of traditions in this connection. It is narrated that Umar "Allah be pleased with him" said: "The thing which I fear most for you is a hypocrite omniscient." They asked: "How should one be a hypocrite omniscient?" he said: "When one is knowledgeable of what is expressed by tongue, even though ignorant of what lies in the heart and how he should act upon his knowledge." Al-Hassan "Allah's mercy be upon him" said: "Be not of those who join the knowledge of the learned men and the proverbs of sages, even though in their conduct they are like the feeble-minded persons." A man said to Abu Hurairah "Allah be pleased with him": "I would like to learn knowledge, but I'm afraid I might waste it." He said: "Sufficient for the loss of knowledge is to leave it."

It was said to Ibrahim Ibn Uyainah: "Who among the people is ready to show regret for the longest time?" he said: "In this world, it is the one, who does a favour to somebody who does not give thanks for it; and at the moment of death, it is a learned man who has indulged in his knowledge." According to Al-Khalil Ibn Ahmad: "There are four types of men: a man who knows, and he is well-aware of his knowledge, and this is a learned man whom you should follow; a man who knows, even though he is not aware of the fact that he knows, and this is heedless, whom you should awaken; a man who does not know and he is well-aware of his ignorance, and this is a guidance-

seeker, whom you should guide (to the right way); and a man who does not know, and he is not aware of the fact that he does not know, and this is an ignorant, whom you should reject." According to Sufyan Ath-Thawri: "It is the habit of knowledge to invite the deed to respond to its invitation, otherwise, it will depart."

According to Ibn Al-Mubarak: "One remains a learned man as long as he keeps seeking after knowledge, and once he thinks he has become a learned man, he recedes into ignorance." Al-Fudail Ibn Iyad "Might Allah bestow mercy upon him" said: "I have mercy upon three types of men: a previously chief among his people who has been put to humiliation; a wealthy man among his people who has become poor; and a learned man, who has become a laughing stock for the world." According to Al-Hassan: "The punishment of the learned men is the death of their hearts, and the death of hearts leads to seeking after this world with the deed of the hereafter."

It is said in a form of two poetic verses: "I wonder at him who buys error for guidance, even though he who buys his world for his faith is more amazing! But he, who pays a high price to rob the delights of others in this world is the strangest of all!"

(It is narrated on unknown authority that) the Messenger of Allah "Peace be upon him" said: "The learned man (of falsehood) will receive punishment so much severe that he will be made to go all around so that those of the fire will see in order to increase his torment." Of a surety, he means here the wicked dissolute learned man. It is unanimously narrated on the authority of Usamah Ibn Zaid that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "On the day of Judgement, the learned man will be brought forward and thrown into the fire of Hell whereas his bowels will gush out and he will be made to carry them round and go round all over the Hell in the same way as a donkey turns a mill-stone round and round. Then the people of Hell will ask him about the reason of his torture and he will say: "I was wont to enjoin what is right upon others but failed to do it myself, and to forbid what is wrong and committed it myself."

Therefore, the learned man will receive a double punishment because he disobeys Allah Almighty in spite of his knowledge. For this reason, Allah Almighty says: "Verily, the hypocrites will be in the lowest bottom of the fire (of Hell)." (An-Nisa 145)

﴿ إِنَّ الْكَافِرِينَ فِي الدَّرَجِ الْأَسْفَلِ مِنَ النَّارِ ﴾

That's because they rejected faith after their knowledge of it. Moreover, the Jews have been made much worse than the Christians, although they have ascribed no child to Allah Almighty, nor have they made Him the third in a trinity, but because they rejected faith (of the Messenger) after their knowledge of his reality, according to the statement of Allah Almighty: "They know him with certainty in the same way as they know their real children." (Al-Baqarah 146; Al-An'am 20)

﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ﴾ ﴿كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ ﴿٢٨﴾

He further says: "When there came to them what they really know, they rejected it: behold! Allah's Curse be upon the rejecters of faith!" (Al-Baqarah 89)

﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾ ﴿٢٩﴾

He also says relating the story of Bal'am Ibn Ba'ura': "Relate to them the story of the man to whom We sent Our Signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our Will, We should have elevated him with Our Signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our Signs; so relate the story; perchance they may reflect." (Al-A'raf 175:176)

﴿وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ﴾ ﴿٣٠﴾ ﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَرَكَهْ يَلْهَثْ ذَٰلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾ ﴿٣١﴾

The same is true of the wicked dissolute learned man. Although Bal'am was given the Book of Allah, he betook himself to lusts and desires, and this is the point of his resemblance with the dog, i.e. it is the same whether he was or was not given wisdom, he still lolls out his tongue showing his persistence in lusts and desires.

Jesus "Peace be upon him" said: "The example of the learned men of falsehood is like the example of a rock which has fallen upon the mouth of a river: it neither drank water, nor did it let water pass to the plants; or like the example of the pipes which lead into the cesspool, whose outside is gypsum white and their inside is full of refuse and filth; or like the example of sepulchres the outside of which is polished and clean and the inside is full of dead bodies and bones."

These Prophetic traditions and narrations show that the learned man of this world will occupy a more inferior position and will receive a more severe punishment than the ignorant person, while those who will succeed to attain felicity and become close to the Presence of Allah Almighty are the learned men of the hereafter, who have many distinctive characteristics:

One of those characteristics is that such learned man should not seek the world with his knowledge. That's because the learned man of the least degree should make sense to the insignificance, inferiority, filthy contamination and departure of this world, in contrast with the great significance, eternity, pureness, and glory of the dominion of the hereafter, putting in consideration that both world and hereafter are opposing, or like two fellow-wives: the more you please one of them, the more you cause the other to be angry, or like both scales of the balance: the higher one of them rises up, the lower the other falls, or like both

East and West: the closer you come to one direction, the farther you go from the other, or like two vessels, one of which is full and the other is empty: the more you pour from that which is full into the other until it is filled, the lesser it remains in the first until it becomes empty.

However, he who makes no sense to the insignificance, inferiority, and filth, whereas its pleasures and delights are contaminated with its pains and tortures, and the abrupt end of what becomes pure of it, is, by all means, a weak-minded, since both observation and experience bring about a clear evidence which guides to this fact. How should one of no sound mind be of the learned men? Furthermore, he, who make no sense to the great significance and permanence of the hereafter, is a disbeliever, deprived of faith: how should one who has no faith belong to the learned men? He, who makes no sense to the fact that both the world and the hereafter are opposing, and rather to join them is an impossible desire, is, by all means, ignorant of the laws of all the Prophets and Messengers, if not unbeliever of the Holy Qur'an as a whole, from its beginning to its ending: how should such be numbered among the assembly of the learned men? To be sure, he who is well-aware of all that, and does not give preference to the hereafter over the world is possessed by devil: His lust has vanquished him and his wickedness has overpowered him: how should such be enumerated among the party of the learned men?

According to a narration transmitted from (the Prophet) David, he said relating from Allah Almighty: "O David! The least punishment I will give to a learned man who gives preference to desire over my love is that I forbid him the pleasure and honour of having communion with Me. O David! Ask not about Me a learned man, whom the joy of this world has intoxicated, perchance he will keep you off My Love: those are the highway brigands who attack My worshippers to drive them away from My Path. O David! If you see one who is seeking after Me, be in his service! O David! He, who brings back anyone who has run away to My Presence, I will enlist him among the excellent learned men; and whomever I enlist among the excellent learned men, I will never punish him."

For this reason, Al-Hassan said: "The punishment of the learned men is the death of their hearts, and the death of hearts leads to seeking after this world with the deed of the hereafter." For the same reason, Yahya Ibn Mu'adh said: "The brilliance of knowledge and wisdom vanish only when the world is sought after through them." According to Sa'id Ibn Al-Musayyab "Might Allah bestow mercy upon him" said: "When you see a learned men frequent the gatherings of the chiefs and rulers, you should know that he is a thief." According to Umar "Allah be pleased with him": "When you see a learned man having a tendency to the love of this world, entrust not your religion to him, for he, who loves anything should, inevitably be engaged in what he loves."

It is narrated that Malik Ibn Dinar said: I have read in some books belonging to the ancients that Allah Almighty says: "The least punishment I give to a learned man when he loves this world (and prefers it to My Love) is that I will

take the pleasure and honour of having communion with Me away from his heart." According to a certain narration, a man wrote to his brother: "You've been given knowledge: so, extinguish not the light of your knowledge with the darkness of sins, and thus will remain in the midst of darkness on a day, when those of knowledge will proceed with the help of the light of their knowledge." Yahya Ibn Mu'adh Ar-Razi used to say to the learned men of this world: "O people of knowledge! Your palaces are like those of Caesar, your homes are like those of Khosrau, your doors are like those of Tahir (in reference to Tahir Ibn Al-Hussain Dhu-Al-Yaminayn one of Al-Ma'mun's ministers), your footwears are like those of Goliath (Jalut who was killed at the hands of the Prophet David according to the Qur'an), your coaches are like those of Qarun, your utensils are like those of Pharaoh, your sins are the same as those of the Pre-Islamic days of ignorance, and your beliefs are Satanic: where then is the Muhammadan law?"

According to a certain poet: "The shepherd keeps the sheep from the danger of wolves: Who then would keep them safe by day and night seeing that all the shepherds are like wolves?" according to another: "O you learned men who are the flavour of the town! What will recover salt when it loses its flavour?" It was said to a Gnostic: "Do you not think that he to whom disobedience is well-pleasing does not know Allah?" He replied: "I do not doubt that he who prefers this world to the hereafter, does not know Allah." This latter thing is by far worse.

Think not that abandoning wealth is sufficient for anyone to join the company of the learned men of the hereafter! That's because majesty is more harmful than wealth. For this reason Bishr Ibn Al-Harith related that a certain Bab once told him: "Whenever you hear a man saying: 'We were told,' what he really means is: 'Give room to me (to speak and pay your attention to me)'. This same Bishr buried over ten baskets full of books used to say: "I have yearning to relate traditions but when I lose this yearning I will relate." He also, as well as others besides him, said: "When you feel you have yearning for relating traditions, you should keep silent, and when this yearning vanishes, you might relate." That's because taking pleasure from the majesty of being useful and enjoying the office of guiding others is much greater than any pleasure else one might take from the delights of this world; and he, who responds to his yearning in this respect belongs to these of the world.

For this reason, Ath-Thawri said: "The temptation of relating tradition is much graver than that produced by one's family, property, and offspring." And how should you not be afraid of its temptation, since it was said to the chief of all the Messengers "Peace be upon him": "And had We not given you strength you would nearly have inclined to them a little." (Al-Isra 74)

﴿وَلَوْلَا أَن نَّبَتْنَكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾

According to Sahl: "All knowledge belongs to this world, and the hereafter's portion of it is only that upon which one acts; and all deeds are vain except those done sincerely (and in accordance with the requirements of law)." He further

said: "All the people die barring the learned men (whose knowledge survives); and all the learned men are in the state of bewilderment barring those who act upon their knowledge; and all the workers are arrogant barring the faithful sincere; and every faithful sincere remains in awe until he knows with which work his deeds will be concluded (in this world)." According to Abu Sulaiman Ad-Darani: "When one seeks after tradition (which are of no benefit for the hereafter), or gets married, or sets out on journey to get earnings, he then has inclined to the world." Of a surety, he refers here to the pursuit of the singular chains of transmission, or those traditions which are of no use in seeking for the hereafter.

Jesus "Peace be upon him" said: "How should one be of those of knowledge, who turns his face to the way of his world, even though the hereafter is the end of his journey? How should one be of the learned men, who pursues the narrations only to relate them other than to act upon them?" Salih Ibn Kaisan said: "I've caught up with the venerable sheikhs who used to seek refuge with Allah Almighty from (the evil of) the wicked one who had knowledge of the sunnah." It is narrated (by both Abu Dawud and Ibn Majah) on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Peace be upon him" said: "He, who pursues a portion of knowledge therewith the hereafter is sought for, just to get a worldly benefit will not detect the smell of the Garden on the Day of Judgement."

Allah Almighty describes the learned men of falsehood as those who devour the delights of this world with their knowledge, and the learned men of the hereafter as those who are submissive and ascetic. He says about the learned men of this world: "And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! and vile was the bargain they made!" (Al Imran 187)

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَّنَّ مَا يَشْتَرُونَ﴾

Concerning the learned men of the hereafter He Almighty says: "And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain! for them is a reward with their Lord, and Allah is swift in account." (Al Imran 199)

﴿وَمِنَ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ
ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

According to an ancient man: "The learned men (of the hereafter) will be mustered in the company of the Prophets, whereas the judges in the company of the rulers." The concept of a judge here implies every jurisprudent whose intention is to seek after this world through his knowledge.

It is narrated (by Ibn Abd Al-Barr) on the authority of Abu Ad-Darda' "Allah be pleased with him" that the Messenger of Allah "Peace be upon him" said: "Allah Almighty revealed to one of the Prophet (to convey the following message): 'Say to those who pursue the science of jurisprudence for anything else other than the purpose of maintaining the principles of religion, and learn knowledge for anything else other than to act upon it, and seek after this world through the deeds of the hereafter, who seem, in the sight of the people, as amiable as rams, even though their hearts are the hearts of wolves, whose tongues are sweeter than honey, even though their hearts are more bitter than aloes, who deceive Me, and take Me as a laughing stock, that I will open for them a gate of affliction, which will leave the most forbearing in the state of confusion.'"

It is narrated (by At-Tabarani) on the authority of Ibn Abbas "Allah be pleased with both" that the Messenger of Allah "Peace be upon him" said: "The learned men of this nation are of two types of men: a man who has been given knowledge by Allah Almighty, which he has sacrificed for the people, with no reward he has taken greedily from them, nor has he sold it for a small price: it is that upon whom the birds in the sky, the fish in the water, the beasts on earth, and the honourable scribes (from amongst the angels) invoke prayer. He will come upon Allah Almighty on the Day of Judgement as a noble master, until he joins the sent Messengers. And a man who has been given knowledge by Allah Almighty in this world, which he has withheld from the slaves of Allah, taken charge for it with greediness, and sold it for a small price: it is this who will come on the Day of Judgement, reined with a rein of fire, and it will be called publicly before all the creatures: 'This is so and so, son of so and so, whom Allah Almighty had given knowledge in the world, which he had withheld from His servants, taken charge for it with greediness, and sold it for a small price'. He will be kept in punishment until (Allah) will finish from the reckoning of all the people."

More grievous is the following narration: It is narrated that a man, who worked in the service of Moses, used to say: 'Moses, whom Allah Almighty has chosen told me such and such' 'Moses, whom Allah Almighty has saved told me such and such' 'Moses, whom Allah Almighty has communicated told me such and such' until he became rich, and had abundance of wealth. Moses "Peace be upon him" lost him, and enquired about him, but he received no news about him. One day, a man came to him, having a pig in his hand, in whose neck there was a black string. Moses "Peace be upon him" asked him: "Do you know so and so?" he said: "Yes. It is that pig." Moses "Peace be upon him" said: "O Lord! I ask you to restore him to his original state, so that I could ask him why he had been transformed as such." Allah Almighty revealed to him: "If you invoke me with the same with which Adam and those who came after him invoked me, I would not respond to your invocation pertaining to him. But, I'm going to tell you why I had done that with him: that's because he sought after this world through religion."

More heinous is the following tradition (by Abu Na'im) on the authority of Mu'adh which ends up with him in one narration, and which he traces up to the Messenger of Allah "Peace be upon him" in another narration: "It is one of the things by which a learned man might be tempted that speaking becomes dearer to him than listening." Of a surety, speech is always subject to embellishment and accretion, because of which the speaker might not be secure from falling in mistakes, whereas silence brings about safety and knowledge.

But from amongst the learned men, there is he who stores his knowledge, and likes that none should share it with him; and this will be in the lowest and the first depth of the fire (of Hell). There is also he who likes to occupy the position of a chief in his knowledge in the sense that if he is contradicted or even slighted he grows angry; and this will be in the second depth of the fire (of Hell). There is he who limits his knowledge to those of nobility and wealth regarding the poor unworthy of it; and this will be in the third depth of the fire (of Hell). There is he who appoints himself in the office of giving religious verdicts, and hands down faulty opinions, and of a surety, Allah Almighty dislikes those who make things difficult upon themselves; and this will be in the fourth depth of the fire (of Hell). There is such of learned men as insert in his discourse Jewish and Christian arguments in order to make his knowledge seem abundant; and this will be in the fifth depth of the fire (of Hell). There is he who considers his knowledge something virtuous and honourable and a source of celebration among men; and this will be in the sixth depth of the fire (of Hell). there is also he who is motivated by vanity and conceit. Whenever he preaches he upbraids, and whenever he is admonished he shows arrogance; and this will be in the seventh depth of the fire (of Hell). So, O brother, observe silence, for through it you will overpower Satan. Do not laugh without a cause and do not move without a goal.

According to another tradition: "A servant might receive a lot of thanks as much as to fill what is between the heaven and the earth, even though he is less than the weight of the wing of a mosquito in the Sight of Allah Almighty." It is narrated that a man brought to Al-Hassan, after he had turned away from his session, a case containing five thousand Dirhams and ten garments made of fine silk and said to him: "O Abu Al-Hassan say to him: "Might Allah Almighty repair you! Take back your spending and clothing, since we are not in need for that. It should be known that he, who sits in the like of my gathering (to preach the people) and accepts from the people the like of that, will meet Allah, on the Day of Judgement, having no share (of Allah's reward)."

It is narrated (by Abu Na'im) on the authority of Jabir that the Messenger of Allah "Peace be upon him" said: "Sit not in the gathering of a learned man unless he summons you from five (vices) to accept five (good things): from suspicion to certainty (of faith), from showing off (and doing things in order to be seen of men) to sincerity (in your deeds), from desire (for the pleasures and delights of

this world) to asceticism (and refraining from the worldly benefits), from arrogance to humbleness, and from showing enmity to giving advice (with sincerity to each other)."

Allah Almighty says in this respect: "So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune!" But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."" (Al-Qasas 79:80)

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ۝ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَن ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقِنَهَا إِلَّا الْصَّابِرُونَ ۝ ﴾

Thus, these of knowledge are recognized by their giving priority to the hereafter over the world.

One of those distinctive characteristics is that his deed should not contradict his word in the sense that he should not enjoin anything unless he is the first to do it, in compliance with Allah's statement: "Should you enjoin good upon the people and forget yourselves?" (Al-Baqarah 44)

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ ۚ ﴾

He Almighty further says: "Grievously odious is it in the sight of Allah that you say that which you do not." (As-Saff 3)

﴿ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝ ﴾

He also says in the story of Hud (on his tongue while addressing his people): "I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power." (Hud 88)

﴿ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَيْكُمْ عَنْهُ ۚ ﴾

He says too: "So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things." (Al-Baqarah 282)

﴿ وَاتَّقُوا اللَّهَ ۖ وَيَعْلَمُكُمْ اللَّهُ ۚ ﴾

He says: "But fear Allah, and listen (to His counsel): for Allah guides not a rebellious people." (Al-Ma'idah 108)

﴿ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۚ ﴾

He Almighty said to Jesus: "O son of Mary! Admonish yourself: if you receive admonition, you might give admonition to the people, otherwise, feel shy of Me!" (It is narrated by Ibn Hibban on the authority of Anas that) the Messenger of Allah "Peace be upon him" said: "On the very night I was made

to set out on the Night Journey, I came upon a people, whose lips were being filed with files of fire. I asked them: "Who are you?" they said: "We used to enjoin good upon the people, even though we did it not, and forbid them to do evil, even though we did it." (It is narrated by 158 on the authority of that) the Messenger of Allah "Peace be upon him" said: "The destruction of my nation will be at the hands of a wicked learned man (of falsehood), and an ignorant worshipper; and the worst of the evil ones are the evil learned men (of falsehood), and the best of the good ones are the good learned men (of the hereafter)."

According to Al-Awza'i "Might Allah bestow mercy upon him": The land larva complained to Allah the stench of the corpse of the infidels from which they were suffering, thereupon Allah revealed to them that 'the bellies of the evil learned men (of falsehood) are more foul-smelling than that from which you are suffering'." According to Al-Fudail Ibn Iyad "Might Allah bestow mercy upon him": "On the Day of Judgement, the wicked among the learned men will be brought forward for reckoning before the idolaters." According to Abu Ad-Darda' "Allah be pleased with him": "Wretched be him once, who does not know, and wretched be he seven times, who knows and does not act upon what he knows."

According to Ash-Sha'bi: "On the Day of Judgement, some of the inhabitants of the Garden will appear to some from the denizens of the fire (of Hell) and ask them: "What has caused you to enter the fire (of Hell), even though Allah Almighty has admitted us to the Garden by virtue of your instructing and teaching us?" they will say: "We used to enjoin good but do it not, and forbid evil, but do it." According to Hatim Al-Asamm: "On the Day of Judgement, there will be none more distressed than a learned man, who has taught a people his knowledge, upon which they acted upon (in the world), even though he did not do, thereupon they attained felicity because of that, but he was given to destruction." According to Malik Ibn Dinar: "Unless a learned man acts upon his knowledge, his preaching will vanish from hearts in the same way as a drop of water evaporates from a rock."

It was said in the form of poetry: "O preacher of the people! You've become unreliable (in your religion) since you chide many of their acts, which you do yourself. You strive your utmost to advise them by your preaching (to do what is right and refrain from what is evil), even though, by my life, you commit such of sins as are destructive. You condemn the world and those who have desire for it, even though your yearning for it is much greater than theirs."

According to another poet: "Forbid not an act the like of which you do: it is great shameful upon you to do so."

Ibrahim Ibn Adham "Might Allah bestow mercy upon him" said: I came upon a stone in Mecca, on which the following phrase was written: "Turn me perchance you would take lesson." I turned it and behold! The following was written on it: "Since you act not upon what you know: how should you pursue the knowledge of that which you do not know?" according to Ibn As-Simak

"Allah's mercy be upon him": "Many are those who remind of Allah, even though they themselves forget (the celebration of) Allah! Many are those who frightens others from (the punishment of) Allah, even though they themselves fear Allah not! Many are those who bring others much closer to Allah, even though they themselves are far from Allah! Many are those who invite others to Allah, even though they themselves flee away from Allah! Many are those who recite Allah's Book, even though they themselves abandon Allah's Signs."

Ibrahim Ibn Adham "Might Allah bestow mercy upon him" said: "When we speak, we are always careful not to commit errors in language, but when we do deeds, we commit errors and fall short of the ideal set before us." According to Al-Awza'i: "When one comes to be careful not to commit errors in speech (during the religious service) he looses submission."

It is narrated (by Ibn Abd Al-Barr and Ad-Darimi) on the authority of Makhul from Abd Ar-Rahman Ibn Ghunm from ten from amongst the holy companions of the Messenger of Allah "Peace be upon him" that they said: We were studying knowledge in the mosque of Quba' when the Messenger of Allah "Peace be upon him" came out to us and said: "Learn as much knowledge as you like to know, but Allah will give you no reward unless you act (upon what you learn)."

According to Jesus "Peace be upon him": "The example of him who learns knowledge upon which he acts not is like the example of a woman who has committed adultery in secrecy, which resulted in her pregnancy, and when her pregnancy became visible, she was ashamed. The same is true of him who does not act upon his knowledge, thereupon Allah Almighty will openly disgrace him on the Day of Judgement before the people." According to Mu'adh "Allah be pleased with him": "Beware of the slip of the learned man, for he is highly estimated by the people, who, in turn, might imitate him in his slip." According to Umar "Allah be pleased with him": "When a learned man falls into a slip, a multitude of people commit that error in imitation of him." According to Umar "Allah be pleased with him": "There are three things, because of which the time will come to an end, one of which is the slip of a learned man."

Ibn Mas'ud "Allah be pleased with him" said: "A time will come upon the people, in which the sweetness of hearts will become salty, thereupon neither the man of knowledge nor the learner will be able to get benefit from the knowledge; and that's because the hearts of their learned men will be like the salty land, which will fail to become sweet and fresh even if the rain of the sky descend upon it." That will happen when the hearts of the learned men incline to the love of this world, which they give preference over the hereafter. At that time, Allah Almighty will deprive them of the resources of wisdom, and extinguish the lamps of guidance from their hearts. Whenever you meet anyone of their learned men, he will tell you that he fears Allah but this fear will be expressed only by his tongue, because the signs of debauchery and wickedness will be visible from his deed. On that day, how fertile and rich will the tongues be, and how barren and arid will the hearts be! By Allah, other than Whom there is no god, this will not happen but because the learned men teach knowledge for something other than

Allah Almighty, as well as the learners acquire knowledge for something other than Allah Almighty. According to both Torah and Gospel the following is written: "Ask not to learn that which you do not know until you act upon that which you know."

Hudhaifah "Allah be pleased with him" said: "You now live in a time, in which if anyone of you gives up one-tenth what he knows, he will be ruined; and a time will come upon the people in which if anyone of them acts upon only one-tenth what he knows, he will be saved; and this is in view of the prolific number of those who are idle."

It should be known that the example of the learned man is like the example of the judge. In this respect (it is unanimously narrated on the authority of Buraidah that) the Messenger of Allah "Peace be upon him" said: "There are three types of judges: one judges with the truth knowingly, and such will be in the Garden; and one judges with injustice whether knowingly or unknowingly, and such will be in the fire (of Hell); and one judges in opposition to what Allah has commanded, and such will be in the fire (of Hell)."

According to Ka'b "Might Allah bestow mercy upon him": "Towards the end of the time, there will be learned men, who will urge the people to abstain from this world, even though they themselves will not refrain from it, frighten the people (from the punishment of Allah), even though they will fear not, forbid the people to seek the favours of the rulers and governors, even though they themselves will pursue their favours. They will give priority to this world over the hereafter. They will slander the people with their tongues, and approach the rich wealthy apart from the poor. They will contest with each other because of jealousy over knowledge in the same way as women contest because of jealousy over men. One of them will grow angry with his sitter in case he sits with anyone else. They are the compellers, the enemies of (Allah) Most Gracious."

(It is narrated on the authority of Anas that) the Messenger of Allah "Peace be upon him" said: "Satan would keep baiting you with knowledge." It was said: "How would that be O Messenger of Allah?" he "Peace be upon him" said: "He would say to you: 'Seek after knowledge, and did nothing until you have full knowledge'. In this way, he would continue to seek after knowledge, and defer doing anything until he dies without doing any deeds."

According to Sari As-Saqta: A man who was eager to pursue the exoteric knowledge secluded himself to religious service, and when I asked him about the reason he said: "I saw in a dream somebody having said to me: 'How long will you keep wasting knowledge, might Allah waste you?' I said: 'I preserve it.' He said: 'Then (you should know that) to preserve knowledge is to act upon it.' On that I gave up its pursuit, and rather turned to (putting it to practice by) doing deeds."

According to Ibn Mas'ud "Allah be pleased with him": "Verily, knowledge does not lie in retaining a prolific number of narrations, but it rather lies in entertaining the fear (of Allah in the heart)." According to Al-Hassan: "Learn as much knowledge as you like to know, but by Allah, Allah Almighty will give you

no reward until you act (upon what you know). Verily, the weak-minded are mainly concerned with the narration, whereas the learned men are mainly concerned with preserving (knowledge through acting upon it)." According to Malik "Allah's mercy be upon him" said: "Verily, seeking after knowledge is good, and disseminating it is good, provided that the intention is true. But, consider what is necessary for you from morning to evening, and give preference to nothing over it."

According to Ibn Mas'ud "Allah be pleased with him": "Verily, the Holy Qur'an has been revealed perchance you should act upon it, but you've taken its study as means of acting upon it. A people will come later, who will try to modify it in the same way as an arrow is modified; and of a surety, they will not be the good among you." The learned man who does not do according to his knowledge is like a sick man who prescribes treatment for others, or like a hungry one who works out delicious menus of food but cannot taste them. Allah Almighty says in a similar meaning: "Woe to you from what you describe!" (Al-Anbiya 18)

﴿وَلَكُمْ آلَؤُلُؤُا مِمَّا تَصِفُونَ﴾

according to a Prophetic tradition (transmitted by At-Tabarani on the authority of Abu Ad-Darda' that the Prophet said): "I fear for my nation most a slip of a learned man, or a debate of a hypocrite in the Qur'an."

From among those characteristics, a mention might be made of the fact that he should be mainly interested in acquiring such of sciences as are of good use for the hereafter, conducive to the religious works of obedience, avoiding such of sciences as are of little use, which lend themselves to debate and gossip. The example of him, who turns away from the practical knowledge, and rather is engaged in argumentation and debate is like the example of a sick man who has so many ailments, and he happens to meet a skillful physician, and the time is very limited, and instead of devoting himself to his real mission, which he is required to achieve, he occupied himself by asking for the qualities of drugs and the curiosities of medicine: how foolish this is!

(It is narrated by Ibn Abd Al-Barr and Abu Na'im on the authority of Abdullah Ibn Al-Miswar that) a man came to the Messenger of Allah "Peace be upon him" and said: "Teach me some of the curiosities of knowledge!" he asked him: "What have you done pertaining to the beginning of knowledge?" he said: "What is the beginning of knowledge?" he "Peace be upon him" asked him: "Have you known the Lord Almighty?" he said: "Yes." He said: "Then, what have you done for Him?" he said: "What Allah wills." He further asked: "Have you known the death?" he answered in the affirmative, thereupon he said: "Then, what have you done in preparation for it?" he said: "What Allah wills." On that the Messenger of Allah "Peace be upon him" said: "Go and do perfectly what you know and then come so that we might instruct you in the strange facts of knowledge."

Therefore, the learner should correspond to the same in connection with

whom it is narrated from Hatim Al-Asamm that Shaqiq (his mister) said to him: "How long have you been in my company?" Hatim said: "Since thirty-three years." He asked him: "How much have you learnt from me during that period?" he said: "Only eight questions." Shaqiq said to him: "We all are to Allah, to Whom we refer! I've spent my life with you but you learnt only eight questions." He said: "O mister! I've learnt nothing more than those, and I do not like to tell a lie." He said: "Then, bring me those eight questions, perchance I would listen to them from you."

"The first" Hatim said "I cast a glance at the creatures, and see that everyone loves anything will remain with whatever he loves until (it is time for him to die and go to) the grave, and once he reaches the grave, he departs from what he loves. Having understood that, I've made the good deeds my dearly loved in order that when I enter the grave, my dearly loved will enter with me." He said: "You've done well O Hatim! What is the second question?"

He said: "I have considered Allah's saying: " And for those who had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, Their Abode will be the Garden." (An-Nazi'at 40:41)

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنْ أَهْوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

I then came to know that Allah's statement is the truth, thereupon I strived myself so much to repel such lower desires until it found its abode in the obedience of Allah Almighty."

"The third is that I've caught a glimpse over the creatures and observed that everyone has anything of significance and high value would raise and preserve it. At the same time, I considered the statement of Allah: "What you have will inevitably perish, and what is with Allah will abide forever" (An-Nahl 96)

﴿مَا عِنْدَكُمْ يَنْفَدُ ۚ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

the result is that the more I have anything of value and high esteem, the more I direct it to Allah Almighty, perchance it would be preserved with Him."

"The fourth is that I cast a glance at the creatures, and found that everyone refers to wealth, high social status, honour and good ancestry. I've considered them and behold! They are of no significance. At the same time, I've considered the statement of Allah: "Verily, the most honourable among you is the most Allah-fearing of you" (Al-Hujurat 13)

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ﴾

thereupon I did my best to safeguard myself from the punishment of Allah perchance I would be regarded honourable in the Sight of Allah."

"The fifth is that I've cast a look at the creatures in their slandering each other and cursing each other, and the main cause of that is their mutual envy. At the same time, I've considered the statement of Allah Almighty: "We've given each his due portion of living in this world." (Az-Zukhruf 32)

﴿ تَحْنُ قَسَمًا بَيْنَهُمْ مَعِيشَتِهِمْ فِي الْحَيَاةِ الدُّنْيَا ﴾

Thereupon I gave up the envy, and isolated myself from the people, and came to know that everyone's portion (in this life) is determined by Allah Almighty. For this reason, I turned to have no feeling of enmity towards the people."

"The sixth is that I've cast a glance at the people, and found them transgressing over each other, and fighting each other, thereupon I returned to the statement of Allah: "Verily, Satan is an enemy to you, so, take it as enemy." (Fatir 6)

﴿ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ﴾

taking from this, I considered Satan alone my enemy, and strove my utmost to be cautious of him, for Allah Almighty bears witness that he is an enemy to me; and the result was that I came to have no feeling of enmity towards anyone else from amongst the creatures."

"The seventh is that I have cast a glance at the creatures, and detected that everyone of them pursues a fragment (of livelihood), for which he humiliates himself, and does what is unlawful for him to do. At the same time, I've considered the Statement of Allah Almighty: "There is no moving thing on earth but that its sustenance is incumbent upon Allah." (Hud 6)

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا ﴾

on that I came to know that I'm one of those moving things, whose sustenance is incumbent upon Allah Almighty. The result was that I came to be engaged in what Allah has enjoined upon me, and entrusted to Him what I have with him."

"The eighth is that I have caught a glimpse over the creatures and found everyone of them having put his trust in that which is created (like him): one in his property, one in his trade, one in his profession, and one in his good health. In short, every creature has put his trust in another creature like him. Then, I have returned to the statement of Allah Almighty: "He, who puts his trust in Allah, He suffices him (for Helper and Supporter)." (At-Talaq 3)

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

The result was that I came to put my trust in Allah Almighty, for He suffices me (for Helper and Supporter)." On that Shaqiq (his mister) said to him: "O Hatim! Might Allah Almighty grant you success! Of a surety, I've studied all sciences implied in the Torah, the Gospel, the Psalms, and the Holy criterion (i.e. the Qur'an), and found that all kinds of good and faith depend upon those eight questions. So, if one puts them to practice, he will have put the (principles of all the) four Scriptures to practice."

It is only the learned men of the hereafter who are mainly concerned with understanding and making sense to the existence of this kind of science. But the

learned men of this world are mainly engaged in that with facilitates for them the getting of wealth, prestige and power, and neglect such sciences (of the hereafter), with which Allah Almighty sent all of the Messengers and Prophets "Peace be upon all of them". According to Ad-Dahhak Ibn Muzahim: "I've joined them, while their habit was to learn nothing from each other but piety, and now, they learn nothing from each other but scholastic theology."

One of those distinctive features that he should not be inclined to lead a comfortable life including the indulgence in food and drink, the luxury in his dress, furniture and housing. On the contrary, he should give priority to economy in all of that, in imitation of the good ancestors "Might Allah bestow mercy upon them", and incline to be satisfied with the minimum requirements of all of that; and the more he is inclined to the side of penury, the closer he draws to the Presence of Allah Almighty, and the higher he is raised up in rank to the party of the learned men of the hereafter.

In confirmation to that, it is narrated from Abu Abdullah Al-Khawwas, a companion of Hatim Al-Asamm that he said: "Once I and Hatim, in the company of three hundred and twenty pilgrims arrived at Ar-Rayy. We were all going to Mecca for performing Hajj. The men had their woollen cloaks but ran short of provisions and provision bags. On arriving at Al-Rayy we came upon an ascetic merchant who loved the poor. He offered us shelter and food for the night. In the morning our host asked Hatim: "Do you have anything to do for you? Indeed, I want to visit a patient jurisprudent to enquire about his health in the town." Hatim replied: 'Visiting the patient is meritorious, and hearkening unto the learned is a form of religious service. I shall accompany you.' The patient jurisprudent was Muhammad Ibn Muqatil, the judge of Ar-Rayy. As they arrived at the gate of his mansion they saw a great and striking palace. This made Hatim wonder and say (to himself): 'How does such a palace belong to the property of a learned man!' On being admitted they entered the palace and behold! they were in the midst of an impressive wide spacious house with luxurious curtains and draperies. But Hatim still wondered. They then stepped into the hall in which the patient was lying on a soft mattress. Over his head stood a lad waving a fan. While Hatim remained standing the merchant sat down beside Ibn Muqatil and inquired about his health. Noticing that Hatim was still standing, Ibn Muqatil beckoned to him to sit down but Hatim said: 'No, I will not sit down.' Ibn Muqatil then exclaimed: 'Then, perhaps there is something I might do for you!' Hatim replied: 'Yes I wish to ask you a question.' Ibn Muqatil said: 'Ask.' Hatim replied: 'Sit up perchance I might ask you!' Ibn Muqatil sat up and Hatim asked him: 'From where did you learn the knowledge which you have?' He said: 'From trustworthy reporters who related their knowledge to me directly.' Hatim asked: 'And wherefrom did they get theirs?' he said: 'From the holy Companions of the Messenger of Allah "Peace be upon him".' Hatim further asked: 'And wherefrom did the Companions get theirs?' he said: 'From the Messenger of Allah "Peace be upon him".' Hatim asked: 'And wherefrom did the Messenger get his?' he said: 'From Gabriel who got his from Allah

Almighty.' Hatim said: 'Tell me then, in that which Gabriel received from Allah and transmitted to the Messenger of Allah "Peace be upon him" who related it to his companions who conveyed it to trustworthy transmitters who in turn handed it down to you, did you hear of any learned man who advanced in worth in the Sight of Allah because he led a life of luxury in his house and because his wealth exceeded that of a governor?' he said: 'No.' Hatim asked: 'What have you learnt then from those trustworthy transmitters?' Ibn Muqatil replied: 'I have learnt that he who refrains from this world and seeks after the hereafter, shows love to the poor and prepares himself for the hereafter, will be favoured by Allah.' Hatim then said: 'The example of whom have you followed then, that of the Messenger of Allah "Peace be upon him" and his Companions and their righteous followers or that of Pharaoh and Numrudh, the first to use gypsum and bricks in masonry? O teachers of falsehood! The ignorant man who has a lustful desire for the pleasures of this world would see you and your fellows and would say to himself: 'If the learned men lead such a life, there is no reason why I should not do the same.' Having said this, Hatim left, and Ibn Muqatil's sickness was aggravated.

The news of that soon became in circulation among the people of Ar-Rayy and they informed Hatim that At-Tanafisi in Qazwin was more extravagant. Hearing this, Hatim made his journey to Qazwin and on his arrival, called on At-Tanafisi and addressed him saying: 'Might Allah bestow mercy upon you! I am a non-Arab who wishes you would instruct me in the principles of my religion and the commencement of my prayer, namely, how to perform ablution preparatory to service.' At-Tanafisi rose up while Hatim was watching. At-Tanafisi performed ablution applying water thrice to each part of his body that should receive water, and told Hatim to perform ablution in the same way. Hatim then said: 'Could you please stay where you are until I perform ablution before you and thus be sure I have learnt it correctly?' At-Tanafisi moved aside and Hatim went on to perform ablution. When he got to the washing of his arms up to the elbows he applied water four times. At-Tanafisi said: 'You have transgressed the due limits.' Hatim asked: 'In what respect?' he said: 'In washing your arms four (instead of three) times.' On that Hatim exclaimed: 'Glory be to Allah! For using an extra handful of water you think I have transgressed the due limits, but as to your indulgence in all this luxury you do not render yourself extravagant.' At-Tanafisi then came to know that Hatim's real purpose was to admonish him rather than to learn from him. He entered his home and did not come to see the people for forty days.

When Hatim entered Baghdad, its inhabitants came to him and said: "O Abu Abd Ar-Rahman! Although you are a non-Arab (who does not speak Arabic fluently like the native speakers), no one ever talks to you but that you silence him." Hatim replied: "Verily, I have three characteristics which enable me to overpower my adversary: I rejoice when he is right, grieve when he is wrong, and make an effort not to act foolishly towards him." When the grand imam Ahmad Ibn Hanbal heard this he said: "Glory be to Allah! how great is the wisdom of this man! Come! Let us call on him." When they entered his house, Ibn Hanbal

addressed him saying: "O Abu Abd Ar-Rahman! What will grant salvation from this world?" Hatim replied: "O Abu Abdullah! You will not be saved (from this world) until you have four characteristics: Overlook men's ignorance, spare them yours, give them from you substance and except nothing from theirs. You will not be saved until you do these."

He then turned to Medina where he was welcomed by its inhabitants. He said to them: 'Which city is this?' They replied: 'The city of the Messenger of Allah "Peace be upon him".' He asked: 'Where is the palace of the Messenger of Allah "Peace be upon him" perchance I might go and offer prayer in it?' they said: 'He had no palace, but all he had was a modest house half-buried in the ground.' He said: 'Where then are the palaces of his Companions?' they said: 'They had no palaces, but all they had were modest houses half-buried in the ground.' Hatim said: 'O Men! This is then the city of Pharaoh!' having become angry, they took him unto the governor and said: 'This non-Arab says that this is the city of Pharaoh.' The governor asked Hatim why he had said so, and Hatim replied: 'Be not hasty with me! I am a non-Arab stranger in this city. When I arrived in it I inquired whose city it was and was told that it was the city of the Messenger of Allah "Peace be upon him". I then asked where his palace was. Hatim then recalled the whole story with the following Qur'anic quotation in the end: "You had in the Apostle of Allah a good example (to follow)" (Al-Ahzab 21)

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

after which he said: 'Whose example have you then followed, that of the Messenger of Allah "Peace be upon him" or that of Pharaoh, the first to use gypsum and brick in masonry?' Hearing that, they released him and let him go safely." This is the story of Hatim Al-Asamm "Might Allah Almighty bestow mercy upon him". Later on, the adoption of asceticism and leaving luxury in life will be attested by the biographies and stories of the good ancestors which will come in their due course.

What is true is that using such of things as permissible for ornament is not unlawful although its practice leads to having affection for it which is hard upon one to give up. Persistence in adornment is not possible except through practices which will inevitably lead to committing sins such as adulation, compromise, and hypocrisy as well as to other prohibited offenses. It is then wise to avoid these things because whoever indulges in the luxuries of this world would never be safe. Had salvation been compatible with indulgence in luxury, the Messenger of Allah "Peace be upon him" would not have been insistent on refraining from the delights and pleasures of this world even to the extent that he took off the shirt embroidered with marks and threw away the gold ring during his sermon (once he noticed that the people imitated him and took on gold rings); and this will be discussed later.

It is narrated that Yahya Ibn Yazid An-Nawfali wrote to Malik Ibn Anas the following: "In the name of Allah, Most Gracious, Most Merciful. Allah's blessing

and peace be upon His Apostle Muhammad. From Yahya Ibn Yazid Ibn Abd Al-Malik to Malik Ibn Anas: I have been informed that you wear fine clothes, eat well-baked and prepared food, recline on comfortable couches, and have chamberlains at your door. At the same time you have assumed the seat of learning and men have come to you from every direction, regarding you as their imam and accepting your decisions as the final word. Fear then Allah O Malik, and stick to humbleness. I have written to you this letter of advice, whose contents no one besides Allah has seen. Peace be upon you."

Malik's reply went as follows: "In the name of Allah Most Gracious, Most Merciful. Allah's blessing be upon Muhammad, our master, as well as upon his family and Companions. From Malik Ibn Anas to Yahya Ibn Yazid: Allah's peace be upon you. To go further: I've received your letter which I accept as indicating your sincere counsel and sympathy for me, which shows your refined character. Might Allah bless you in piety and reward and help you attain prosperity for your advice. I ask Allah to grant me success; there is no strength nor power but with Allah, Most High, Most Great. As to your charge that we eat well-baked and prepared food, wear fine clothes, take chamberlains at our door, and recline on comfortable couches, it is true that we do all these but at the same time, we ask for Allah's forgiveness. Let's mention in this respect that Allah Almighty says in His Book: "Say: 'What has prohibited Allah's goodly raiment, and the beneficial viands which He has provided for His servants?'" Furthermore we know for certainty that refraining from these things is better than indulgence in them. Anyway, do not neglect us in the matter of writing and in no way shall we neglect you. Peace be upon you."

Consider here how Malik was just and fair in his reply: he admitted that refraining from these things was better than indulgence in them, but at the same time he made a mention of the opinion that they were permissible; and of a surety, he has told the truth in both. Nevertheless, this might not be possible but for such men as Malik whose justice enabled him to admit the fairness of such advice, and be, at the same time, too powerful to confine himself to that which is permissible, without being led to adulation, adoration, and transgressing the due bounds of doing what is undesirable. But anyone other than him might not be able to do the same. To be sure, to flirt with luxury in what is permissible is very dangerous, and it is far from piety and Allah-fearingness. Piety and Allah-fearingness are characteristic of the learned men of Allah Almighty, and what characterizes such Allah-fearingness is to be far from the manners of risk.

One of those characteristics is that one should keep himself aloof from magistrate, in the sense that he should not visit them as long as there is a way for him to flee from that. Moreover, he should avoid mixing with them. If they make their effort to seek him out, it should be known that this world (with its pleasures and delights) is sweet and fresh, whose rein is in the hands of those magistrates; and he who associates with them, whatever he might be, is forced to do his best to please them, and win their hearts, even though they might be wrongdoers. For this reason, it is binding upon every religious man to condemn them by showing

But unfortunately, their visitor might either be tempted by their luxury of life, which develops in him the scorn of Allah's favour upon him, or keep silent and cease to reject their misdeeds, in order to court their favour, or endeavour to speak in such a manner as to justify their crimes in order to please them and embellish their standing, and this is the evident falsehood, or be desirous for getting something of their luxuries, and this is the downright lawlessness. A discussion of what is permissible to accept from the riches of magistrates and what is not permissible, especially such things as jobs and rewards, will be taken up in the Book on what is Lawful and what is Unlawful. In short, their company is a master key to evil and it is necessary for the learned men of the hereafter to be careful and cautious.

In this context (it is narrated by Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Ibn Abbas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lives in the desert will become ruthless; and he, who is entirely engaged in chasing and hunting will become heedless; and he, who frequents the company of the magistrates will be led astray." (It is further narrated by Muslim on the authority of Umm Salamah that) the Messenger of Allah "Allah's blessing and peace be upon him" also said: "There will be appointed over you chiefs some of whose acts you will accept, and some of whose acts you will reject. Whoever rejects will be held guiltless and whoever dislikes them will be safe. But whoever admits them and follows them in that will be moved far by Allah Almighty." It was said to him: "Should we not fight them?" he "Allah's blessing and peace be upon him" said: "No, as long as they offer prayer."

According to Sufyan: "In Hell, there is a valley, in which none will reside barring the reciters (of the Qur'an) who (intend with their knowledge only to) frequent the kings." According to Hudhaifah: "Beware of the stations of afflictions!" it was said: "What are they?" he said: "They are the gates of the chiefs and governors: one of you visits a chief, and makes belief of his lie, and praises him with such of qualities as are not in him."

(It is narrated by Al-Uqaili on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The learned men remain the trustees to whom the Prophets and Messengers entrust the servants of Allah as long as they do not mix with magistrates. But once they do so (i.e. associate with the magistrates), they betray the Messengers. At that time, you should beware of and keep yourselves away from them."

It was said to Al-A'mash: "No doubt, you've given life to knowledge in view of the prolific number of people who take it from you." On that he said: "Be not hasty with your judgement! One-third (those who learn) die before having full perception of it, one-third hang down around the gates of the magistrates, and they are the worst of all the creatures, and it is only a very few who prosper from among the remaining third."

For this reason, it is not strange to hear Sa'id Ibn Al-Musayyab "Might Allah

bestow mercy upon him" saying: "When you see a learned man having associated with the magistrates, you should be cautious of him for at that time he is like a thief." According to Al-Awza'i "Might Allah bestow mercy upon him": "There is nothing more odious to Allah than a learned man who frequents an official." (It is narrated by Ibn Majah on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of learned men are those who frequent the chiefs and governors; and the best of the chiefs and governors are those who come to (learn the knowledge from) the learned men."

According to Makhul Ad-Dimashqi "Might Allah bestow mercy upon him": "He, who learns knowledge, and becomes well-acquainted in religion, and then joins the company of the magistrate, whom he adulates coveting to get from what he has, will have plunged into an ocean of fire in the midst of Hell, crossing in it as much as is the number of his steps (he takes towards him)."

Samnun said: "How dim-witted is the learned man who is continually sought for in his gathering, but is never found there, and when the caller inquires about his site he is reported to be at the governor's house." He further said: "I often heard them having said that whenever a learned man is detected to be fond of this world, people should not then entrust their faith to him, until I began to do so myself: I never called on a governor but that I reckoned myself on my leaving him, and I usually found that I was held blameworthy despite the fact that, as you know, I have always confronted him with rude and harsh words and repeatedly contradicted his desires. But even, I had hoped to be saved from the humiliation of calling on him, although I have received nothing from him, not even a sip of water." He then resumed: "However the learned men of our time are even worse than the learned men of the children of Israel: they offer to the ruler such of concessions and opinions as would conform to his desires. Had they reminded him of his obligations and of the things wherein lies his salvation, he would have found them boring, and would have disliked their visits to him. Nevertheless, it would have been their own salvation in the Sight of their Lord."

Al-Hassan said: "There was before your time a man who had embraced Islam at a very early date and had enjoyed the company of the Messenger of Allah "Allah's blessing and peace be upon him". (Abdullah Ibn Al-Mubarak reported that he meant Sa'd Ibn Abu Waqqas "Allah be pleased with him"). He did not frequent the company of governors: on the contrary he avoided them. One day his sons said to him: "Those whose Islam was not as early as yours and who, unlike you, did not enjoy the company of the Messenger of Allah "Allah's blessing and peace be upon him", frequent the company of governors: would that you frequent their company (as they do)!" He said: "O my sons! Shall I go to a stinking corpse surrounded by my people? By Allah! If I can do, I shall never join them." They said: "O our father! We shall then die because of starvation." He said: "I would rather die as a believer because of starvation than die as a fat hypocrite." Al-Hassan commented: "By Allah he rejected their suggestion, because of his awareness of the fact that the earth (of the grave) eats up both fatness and flesh (of the body) but not the faith. To be sure, this indicates that he

who frequents the magistrate is never safe from hypocrisy, which contradicts the faith.

Abu Dharr said to Salamah: "O Salamah! Frequent not the magistrates, for indeed, you never get anything from the pleasures of their world but that they shall get more from your faith." This is, undoubtedly, a great trial to which the learned men are put, and a significant instrument in the hand of Satan to use against them, and particularly against the learned man who has a pleasant voice and an attractive speech. Satan persists in whispering in his ear that through his preaching and visits to them he may be able to turn them away from injustice and to induce them to act upon the principles of law, until finally the learned man imagines that his visits to governors are an integral part of religion. However, once he calls on the magistrates, he begins to pay them compliments and flatter them with praise and eulogy, wherein lies the destruction of religion. Thus it is said that when the true learned men acquire knowledge they go on acting upon it, and when they really act upon it they become absorbed in their work, and when they become absorbed in their work they lose their interest in this world, and when they lose interest in this world they seek the way of Allah, and when they seek the way of Allah they turn their back and flee from this world.

Umar Ibn Abd Al-Aziz wrote to Al-Hassan: "To go further: Nominate to me some people whose aid I might seek to help me achieve the matter of Allah Almighty." His reply went as follows: "As for the men of religion, you are not their desired goal, and as for the men of world, they are not your desired goal. But, I advise you to seek the nobles, for they indeed safeguard their nobility from being contaminated with treachery."

If it is the duty of the learned men (of the hereafter) to flee away from Umar Ibn Abd Al-Aziz, who was the most ascetic from amongst the people of his time, how should then they consider it fitting to seek and mix with other rulers, putting in mind that such early men of knowledge as Al-Hassan, Ath-Thawri, Ibn Al-Mubarak, Al-Fudail, Ibrahim Ibn Adham, and Yusuf Ibn Asbat pointed out the learned men of this world, from those of Mecca, Sham and the other cities, either because of their inclination to the (pleasures and delights of this) world, or because of their associating with the magistrates?

One of those characteristics is that he should not be hasty to give religious verdicts: on the contrary, he should stop from and be careful of doing so as much as it is possible for him to flee away from it. If he is asked about what he knows for certain, depending upon the text of Allah's Book, the Prophetic tradition, the general unanimity and consent of the Muslims, or the right analogy, let him then give religious verdict; and if he is questioned about something in which he has doubt, let him say: "I do not know"; and in case he is asked about anything which he thinks to be so depending only upon his independent investigation and speculation, let him take care, and avoid falling into mistake, and rather refer the question to anyone else whom he thinks to be more capable.

This is the clear wisdom, for indeed, it is dangerous to build one's opinion depending only upon his independent investigation. According to a certain tradition (by Al-Khatib, Abu Dawud and Ibn Majah on the authority of Abdullah Ibn Umar): "The knowledge is of three parts: the words and statement of the Book (i.e. the Holy Qur'an), the established sunnah (of the Prophet), otherwise (the phrase) 'I do not know' (in case there is no answer which has any reference in Allah's Book or the Prophet's sunnah)." According to Ash-Sha'bi: "(The phrase) 'I do not know' constitutes half the knowledge; and the reward of him, who keeps silent of what he knows not for the Sake of Allah Almighty is not lesser than him who speaks (of what he knows), for it is more difficult upon one to admit his ignorance." As such was the habit of the holy companions and the righteous ancestors "Allah be pleased with them".

Whenever Ibn Umar "Allah be pleased with both" was asked to give a legal verdict, he would say: "Go to this governor to was appointed to be in charge of the affairs of the people, and make him responsible for it." According to Ibn Mas'ud "Allah be pleased with him": "He, who gives the people legal verdicts in all things for which they seek his verdict is a mad." He further said: "The refuge of a learned man is to say 'I do not know' (if he is asked about what he really knows not), and in case he misses it, of a surety, he will be blighted." According to Ibrahim Ibn Adham "Might Allah bestow mercy upon him": "Nothing is more severe upon Satan than a learned man, who speaks with knowledge, and keeps silent also with knowledge, thereupon Satan says about him: 'Look at that (learned man), whose silence is more severe upon me than his speech.'"

In description of the Abdal (Substitutes), it was said: "They eat only when they are gnawed by the pangs of hunger; they rest only when they are overpowered by lack of sleep; and they speak only when it is necessary for them to speak." In other words they do not speak unless they are asked and even then they will not talk if they could find someone to answer on their behalf. If it is necessary for them to speak they will open their mouths and reply. They consider the initiative to speak before being asked an expression of a hidden lust for speech.

Both Ali and Abdullah "Allah be pleased with them" happened to come upon a man who was talking to the people, thereupon they said: "This man calls on the people to know him (through his speech)." According to somebody: "The genuine learned man is he, who, when asked about anything, seems as if his premolar tooth is taken removed." According to Ibn Umar: "You like to make us like a bridge through which you cross to (the fire of) Hell." According to Abu Hafs An-Naisaburi: "The genuine man of knowledge is him who, when asked about anything, entertains the fear of being questioned, on the Day of Judgement: 'From where have you brought this answer?'" whenever Ibrahim At-Taimi was asked about anything, he would shed tears and say: "Have you not found anyone other than me to ask him so that you need to ask me?" such learned men of knowledge as Abu Al-Aliyah Ar-Riyahi, Ibrahim Ibn Adham and Ath-Thawri used to deliver their talks to two, three or a very few number of

people, and if they increased in number, they would turn away from them.

(It is narrated by Abu Dawud and Al-Hakim on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not know whether Uzair was or was not a Prophet; and I do not know whether Tubba' (of Yemen) was or was not cursed, and I do not know whether Dhul-Qarnain was or was not a Prophet." Furthermore, when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best and the worst places on earth he said (according to the narration of Ahmad, Al-Bazzar on the authority of Ibn Umar): "I do not know." He persisted in that state until Gabriel came down to him, whom he asked, thereupon he said: "I also do not know." He remained as such until Allah Almighty revealed to him that the mosques are the best places as well as the markets are the worst places on earth.

It is reported that from every ten questions raised to Ibn Umar "Allah be pleased with both", he used to give answer only to one, and keep silent of the remaining nine, in contradiction with Ibn Abbas "Allah be pleased with both", who used to give answer to nine and leave the remaining one. From amongst the religious jurists, there were those on whose tongues the statement 'I do not know' ran more than the statement 'I do know', including Sufyan Ath-Thawri, Malik Ibn Anas, Ahmad Ibn Hanbal, Al-Fudail Ibn Iyad, and Bishr Ibn Al-Harith. Abd Ar-Rahman Ibn Abu Laila said: "I've caught up in this mosque with one hundred and twenty from amongst the holy companions of the Messenger of Allah "Peace be upon him", and no one of them was asked about a Prophetic tradition or a legal verdict but that he hoped that his brother should suffice him (in answering it)." In other words: "The question would be displayed to anyone of them, who would refer it to another, who, in turn, would refer it to a third, and so on until it would return to the first (to answer it)."

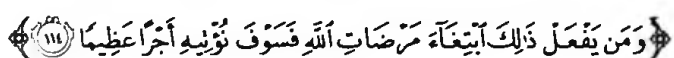
It is narrated that one of the refugees of the mosque vestibule was given a roasted head of a calf as a gift, and although he was in a terrible need for food he did not touch it but passed it on to one of his colleagues who in turn passed it on to another, and so on until it had gone all around them and finally come back to the first refugee. Consider then how things have changed among the learned men, in such a way that the undesirable things have now become desirable, whereas the desirable no longer sought.

The avoidance of undertaking the responsibility to give religious and legal verdicts is attested by the following narration in which it was said: "None should give a religious or legal verdict to the people barring three: a governor (appointed by the ruler to be in charge of the people's affairs), one who is commanded (by the governor to do so on his behalf), otherwise one who does so without being asked to do it." According to another narration: "It was the habit of the holy companions to flee away from four things: the imamate, the responsibility of legacies, the deposits, and giving religious or legal verdicts." According to a certain narration: "The swiftest among them to give a religious verdict was the one who was the least learned among them; and the most reluctant among them

was the most pious and righteous among them."

Therefore, the holy companions and their followers "Allah be pleased with all of them" were entirely involved in five things: reciting the Holy Qur'an, inhabiting the mosques (by performing all the obligatory prayers in them in congregation), celebrating (the Praises of) Allah Almighty, enjoining what is right, and forbidding what is evil. This is due to what they heard from the Messenger of Allah "Peace be upon him" (according to the narration of At-Tirmidhi and Ibn Majah on the authority of Umm Habibah): "everything said by mankind is held against him barring three things: enjoining what is right, forbidding what is evil, or celebrating (the Praises of) Allah Almighty."

In confirmation to that Allah Almighty says: "In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value)." (An-Nisa 114)



A learned man saw in a dream one of those endowed with sound minds from amongst the people of Kufah whom he asked: "What have you come to think about such of legal and religious verdicts as you used to give?" he turned his face with sigh away from him, and then he said: "We have found it of no significance, nor have we admired its outcome."

According to Ibn Hussain: "Anyone of those (modern jurists) gives a religious verdict in a case, even though had it been raised to Umar Ibn Al-Khattab, he would have gathered all the people of Badr (holy battle) for consultation about it." In this way, keeping silence has remained the habit of the people of knowledge, unless they are forced by necessity to talk. According to the following tradition (by Ibn Majah on the authority of Ibn Khallad): "When you see a man having been given to silence and abstinence, approach him, for indeed, he would dictate wisdom to you."

It is said: "There are two kinds of learned men: a public learned men, who intrudes to give religious and legal opinions, and they are the companions of the magistrates; and a pre-eminent learned men, who is well-versed in the sciences of monotheism and the deeds of hearts, and they are those who spend their lives in privacy of oratories throughout the world.

It was said that the example of Ahmad Ibn Hanbal was like the example of Tigris, from which everyone could get water, and the example of Bishr Ibn Al-Harith was like the example of a covered well of fresh water, which one after another would aim." They also used to say: "So and so is a learned man, so and so is a theologian, so and so is a theologian of greater rank, and so and so is more practical in doing deeds." According to Abu Sulaiman: "Knowledge is much closer to keeping silence than it is to talking." It was said: "The more one increases in knowledge the lesser he speaks, and the more he speaks, the lesser he has knowledge."

It is narrated that Salman sent a letter to Abu Ad-Darda' "Allah be pleased with both", and a bond of brotherhood was established between them by the Messenger of Allah "Peace be upon him", in which he said: "O my brother! I've received the news that you betook yourself to medicine to treat the people. Consider then: if you are really a physician, then talk to them, for indeed your speech to them is a source of healing, otherwise, if you are only a practitioner, I beseech you by Allah to beware of killing a Muslim." Afterwards, Abu Ad-Darda' stopped from giving any medical treatment. Furthermore, whenever Anas was asked about anything, he would say: "Ask our chief Al-Hassan." Similarly, whenever Ibn Abbas "Allah be pleased with both" was asked about anything, he said: "Ask Zaid Ibn Harithah about it." Ibn Umar "Allah be pleased with both" said, when asked about anything: "Ask Sa'id Ibn Al-Musayyab."

It is narrated that one of the companions related twenty Prophetic traditions in the presence of Al-Hassan, and when he was asked about their interpretation he said: "I do not know more than what I've related to you." Al-Hassan then went on interpreting them one by one thereupon they were surprised by his good interpretation and retention of narrations. On that this companions picked up a handful of pebbles and threw it at them and said: "Do you ask me about knowledge, and this encyclopedist lives among you?"

Another one of those characteristics is that he should be mainly concerned with the esoteric science, the observation of the hearts, and the knowledge of and following the way to the hereafter, with a sincere hope for uncovering the veil of that through self-mortification and observation, for self-mortification leads to contemplation, and through the subtle details of the sciences of the hearts the sources of wisdom gush forth. But books and learning do nothing of significance for the wisdom which is beyond the limit of one's mind are opened only through self-mortification and observation, practicing both outward and inward deeds, coming before Allah Almighty in solitude, in the presence of the heart with pure reflection, and full devotion to Allah Almighty, and not to anything else. This is the key of inspiration and the source of disclosure and revelation

Many are the learners, who spend a long time of their lives in learning, even though they could by no means go beyond what they have heard even with a word; and many are those who are exclusive in their learning only to what is important, and at the same time, they devote themselves to the practice of deeds and observation of the heart, to whom Allah Almighty has opened such of niceties of wisdom as puzzle these of sound minds. For this reason (it is narrated by Abu Na'im on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who acts upon what he knows, Allah Almighty provides him with the knowledge of what he knows not."

According to one of the ancient Scriptures (Allah says): "O children of Israel! Say not that the knowledge is in the heaven, and who would bring it to the earth, nor that the knowledge is in the farthest ends of the earth, and who

would raise it up to the heaven, nor that the knowledge is behind the seas, and who then would cross with it! You should know that knowledge is made to lie in your hearts. So, educate yourselves before Me with the education of the spiritualists, and let your manners be the same of the truly faithful believers, perchance I would cause knowledge to appear in your hearts until it cover and surround you."

According to Sahl Ibn Abdullah At-Tastari: "The learned men, worshippers and abstinent have disappeared from this world (by death), with their hearts still closed, and only the hearts of the truly faithful believers and martyrs have been opened." Then, he recited the following statement of Allah Almighty: "With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea." (Al-An'am 59)

﴿عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ﴾

Had it not been for the fact that the exoteric science is judged in accordance with the enlightenment of the heart of him who has a sound heart with the help of the innermost light, the Messenger of Allah "Allah's blessing and peace be upon him" would not have said: "Seek the guidance of your heart, even though the people give you their verdicts, even though the people give you their verdicts, even though the people give you their verdicts." He "Peace be upon him" said in his relating from his Lord Almighty (according to the narration unanimously transmitted by traditionists on the authority of Abu Hurairah): "The servant still comes much closer to Me with supererogatory deeds until I love him, and once I love him, I will be his hearing therewith he hears, his sight therewith he sees..."

Many are the subtle meanings and concepts of the mysteries of the Holy Qur'an occur in the minds of those who wholeheartedly devote themselves to the celebration (of the Praises of Allah Almighty) and reflection (of His Signs), of which the books of the Qur'anic interpretations are void, and of which even the well-known commentators of the Qur'anic text might be heedless. When they are disclosed to the watchful devotee and is displayed to the commentators, they would highly appreciate them, considering them the outcome of the workings of a pure heart and the gracious blessings of Allah on the sound mind which turns to Him. Similarly the science of Revelation and the mysteries of the science of practical religion as well as the subtleties of the passing thoughts of the hearts are, each of them, oceans the depths of which are too intense to be perceived and can be traversed by seekers only to the extent to which each of them has been given the power and helped to do good deeds.

In describing such men, Ali "Allah be pleased with him" said in the course of a long conversation: "The hearts are like vessels; the best among them is that which is the most ready to hold good. Men are of three types: divine learned men, seekers of knowledge for the hope of salvation, and rude ruffians who follow every cry and are swayed by every passing wind. They follow not the light of knowledge and stand not on its firm foundation. Verily knowledge is better than wealth: you guard wealth, but it is knowledge which guards over you.

Knowledge increases by spending while wealth diminishes therewith. Knowledge is a religion worthy of being admitted, through which man is enabled to submit his will to the will of Allah in this life, and has kindly words from his fellowmen after his death. Knowledge governs but wealth is governed. Furthermore, the benefit of wealth vanishes with the loss of wealth: many are the wealth hoarders who die (out of grief for the loss of their wealth), even though they are living, while the learned men survive as long as the time lasts." Taking a deep breath and pointing to his breast, he resumed: "Herein lies abundance of knowledge, (which would have been shown) had I found anyone to carry it on. But unfortunately, I find seekers who are not entrusted, for from amongst them, there is he who exploits religion for worldly benefits, employs the favours of Allah to tie up His saints with yokes, therewith he exalts himself over His people; or he who follows the righteous but, for the least suspicion, he becomes victim of doubt and skepticism, for he has no understanding nor insight; or he who has great yearning for pleasures and delights, and is guilty of indulgence, easily led in the ways of lust; or he who is lured by the desire to amass wealth and hoard it, who follows his appetite and resembles grazing cattle more than human beings. On my Allah! As such will knowledge perish when its people die. But the world will not be short of men who will support the cause of Allah, some openly in public while others secretly for fear of persecution, lest Allah's proofs and evidence of existence be nullified. But how many are they and where are they? Those are the smallest in number but the greatest in worth. They have no equals to exist among men, but their ideal lies in the hearts. Through them Allah will preserve the proofs of His existence until they entrust His testament to their successors or plant its seeds in the hearts of their fellow-saints. With their knowledge they penetrated the matter of the truth and arrived at the core of certainty: they rendered easy what the pampered have deemed inaccessible and entertained themselves with what the heedless have feared. They go through this life with bodies, the spirits of which are attached to heaven. They are the saints of Allah Almighty from amongst His people, His trustees and deputies on earth, and the missionaries who summon men to His religion." He then wept and said: "Oh how much I have longing to see them!" What he mentioned at the end is the description of the learned men of the hereafter, the greater part of whose knowledge is obtained through doing deeds regularly and persistent self-mortification.

The Significance Of Certainty

A further characteristic is that he should be fundamentally interested in strengthening the certainty of faith, since the certainty is the essential resources of faith. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Baihaqi and Al-Khatib on the authority of Ibn Mas'ud): "Certainty of faith constitutes the whole belief." So, the science or let me say the commencements of certainty of faith should be obtained, and then its way will be opened to the heart. The Messenger of Allah

"Allah's blessing and peace be upon him" said (according to the narration of Abu Na'im on the authority of Thawr Ibn Yazid): "You should learn certainty of faith." It means you should sit in the company of these whose faith is certain, and listen from them to the science of certainty of faith, and be regular to emulate them, in order that your certainty should be constantly strengthened as theirs has been; and of a surety, a little certainty of faith (one obtains) is much better than more deeds (one does).

(It is narrated by At-Tirmidhi on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said, in reply to a question about two persons, one of whom had certainty of faith, even though he committed a great deal of sins, and the other had striven himself in religious service, even though he had but a little certainty of faith: "There is none of mankind but that he commits sins." But, he who has sound mind, and has, by nature, a certainty of faith will receive no harm from sins, for the more he commits a sin, the more he turns to Allah in repentance, ask for His Forgiveness, and shows regret with the result that his sins will be plotted out of him, and there will remain surplus good deeds therewith he will enter the Garden.

So, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The things of which you have been given the least portion are the certainty of faith and the resolution of patience. So, he, who has been given his due portion of both should not mind how much he misses of standing at night (for supererogatory prayers) and observing fasts by the day."

According to the Luqman's counsel to his son: "O my son! The deed could not be achieved but through one's certainty of faith, and one could not do deeds but as much as is equal to such certainty of faith as he has, and a worker would not run short of doing deeds unless his certainty of faith decreases." According to Yahya Ibn Mu'adh: "Verily, monotheism brings about light (in reference to the certainty of faith), and polytheism brings about fire, but even, the light of monotheism is much stronger in burning the evil deeds of monotheists than the fire of polytheism is to the good deeds of polytheists." Allah Almighty makes many references to those who have the assurance of faith in the Holy Qur'an, which indicate that it is the certainty of faith which joins all kinds of goodness and happiness.

But, you might say: What is the certainty of faith? What do you mean by its strength and weakness? One then should understand it first, and then be engaged in seeking after and learning it, since what is not really understood could not be sought.

It should be known that the term 'certainty' is a homonymous word used by two opposing factions, to have two different applications.

The first application relates to philosophers and theologians, who express by it the absence of suspicion, since the soul's inclination to have trust in anything has four stations:

The first is that both belying and trusting become equal, and this is expressed

by doubt, and its example is to be asked about a certain person, whether he will or will not be punished by Allah Almighty, and since his state is unknown to you, you will not be inclined to pass a judgment either in the affirmative or in the negative: on the contrary, both possibilities become even in your sight; and this is called 'doubt'.

The second is that you are inclined to one of both probabilities, putting in mind that its opposition is possible, even though it does not prevent you from giving preference to the former. The example of that is your being asked about a certain man famous for his righteousness and piety: if he dies while being on such a state, should he be punished? However, you are more inclined to the possibility that he will not be punished than it is to the possibility of punishment, in view of the fact that the signs of righteous and piety are visible on him. But at the same time, there is possibility, in your sight, for a hidden thing in his innermost intention which might assure his punishment. This latter possibility is equal to that former inclination, but it does not cancel out its being more likely. This state is called 'conjecture'.

The third is that one is more inclined to make belief of a matter, to which he is taken up, in such a way as nothing else occurs to the mind, and even if it occurs to the mind, the soul will not accept it, but with no certain knowledge of its truth, for if he would only examine more carefully doubt and conjecture, he would more readily admit other possibilities. Such a state is described as a belief approaching certainty of faith, and it is the belief of the common folk in all legal matters, that becomes deep-rooted in themselves just as it is simply hearsay. Thus every group is certain of the authenticity of its own doctrine and the infallibility of its own imam or leader. Should any one member of these groups be reminded of the possible mistake of his imam, he would resent it so much and refuse to admit that.

The fourth is the real knowledge obtained through clear evidence and proof, in which there is no suspicion, and no doubt could be imagined. If suspicion is absent and it is impossible to exist, this state will be described as the certainty of faith in the sight of those. The example of it is that When a wise man is asked: "Is there anything eternal in existence?" he will not be able to affirm or deny the question instantly because the eternal is beyond the perception of senses unlike, say, the sun and moon whose existence is evidently perceptible. Furthermore the fact that something eternal exists is not axiomatic so much as the fact that two is greater than one is axiomatic: it is like the fact that the origination of anything originated is impossible without a cause, which is also axiomatic but in a different way. It is the habit of the mind to be reluctant to accept spontaneously and intuitively the existence of the eternal. But there are some who may hear these things and on such authority accept them without question, and continue to believe them. This is the same belief of all the common folk. There are others who believe only through evidence. These are told that if nothing eternal exists then all existing things are originated; and if all existing things are originated then they are originated without a cause, or some of them are so originated, all of

which is impossible and what leads to the impossible is itself impossible. Therefore, out of sheer necessity, the mind is compelled to believe in the existence of something eternal. For there are only three positions: that all existing things are eternal; that all are originated; that some are eternal and some are originated. If all are eternal the question will have been answered since all are held to the eternal. But if all are originated we shall have to accept the impossible, namely origination without a cause. Consequently the third and first positions are established. Every kind of knowledge thus obtained is called certainty, whether it has been obtained through reasoning such as that above, or through the mind instinctively, as the impossibility of any originated existence without a cause, or through tradition, as the knowledge that Mecca exists, or through experimentation, such as our knowledge that cooked scammony is a laxative, or through some evidence, as we have already stated. Both the philosophers and the scholastic theologians require the lack of doubt before they use this term. Every part of knowledge which is free from doubt is called certainty. Henceforth, certainty is never described with weakness because there are no degrees in the negation of doubt.

The second application of the term 'certainty' is that of the jurists, Sufis, and most of the learned men. In it, no attention is paid to either conjecture or doubt but rather to the fact that it takes hold of and prevails over the mind in such a way as to say that so and so has but a little faith in death, although there is no doubt in it, and another has a strong faith that he receives his livelihood, although it is quite possible that it will never come. Thus whenever the soul is inclined to the acceptance of anything which prevails over the heart and takes hold of it, and as a result becomes the ruler and dispenser of the soul either by urging it to action or by forbidding therefrom, such a thing is called certainty of faith.

Undoubtedly all men share the certainty of death and entertain not the slightest doubt regarding its proximity but there are some among them who do not take heed of its approach nor prepare for its advent as if they were not sure of it. Others are so obsessed by the fear of death that they have directed all their attention towards preparation for it, leaving thereby no room for anything else. Such a state is described as strength of certainty of faith. For this reason someone said: "I have seen nothing so certain in which there is no doubt, similar to suspicion in which there is no certainty as death." Based upon that, within the framework of this terminology certainty of faith may be described either with strength or with weakness. When we said that the learned men of the hereafter direct their main attention to strengthen the certainty of faith, we had in mind both meanings, namely the negation of doubt, i.e. certainty of faith and give full power and control to the certainty over the soul until it becomes the dominant and ruler over it and only dispenser of its affairs.

Understanding this, you will come to know what we mean when we say that certainty of faith may be divided into three different fashions, in relation to strength and weakness, muchness and littleness, and clearness and vagueness.

As to strength and weakness they are applied to the second technical meaning of certainty of faith, in so far as faith prevails over and takes hold of the heart. The degrees of faith in respect to strength and weakness are beyond limit, and the extent to which people will prepare for death varies in accordance with the difference of their certainty of faith in regard to both terms. The variation of the degrees of clearness and vagueness within the framework of the first technical application of the term certainty cannot be denied. As far as conjecture is concerned, it also could not be denied, within the framework of the second application of the term. There is also no way for the existence of these varying degrees of clearness and vagueness to be denied even where doubt has been dispelled. For example you can readily understand that there is a difference between your trust in the existence of Mecca and that of Fadak, or between your trust in the historicity of Moses and that of Joshua, although you have no doubt in either because the authority for both is tradition. But the one is clearer and more vivid in your mind than the other, because its evidence is greater since it was mentioned by more historians and narrators.

The same is true of the philosopher in connection with any theory reached through deduction, because what he construes through the evidence of one proof is not as clear in his mind as that which he deduces through the evidence of many proofs, although both are equal in the negation of doubt. This is sometimes denied by the scholastic theologian who draws his knowledge from books and hearsay sources and does not reflect what he already knows regarding the variations in those states.

As to littleness and muchness they are subject to the appurtenances of certainty. For example a person's knowledge may be described as much greater than that of another which means that the amount of information he has received is much greater. For this reason the learned man may be of strong assurance (i.e. he has full knowledge) of all the contents of the law or only of a part of it.

But, you might say that you have understood 'certainty of faith', in relation to its strength and weakness, muchness and littleness, and clearness and vagueness in both its meanings of the negation of doubt as well as of taking hold of the heart, and ask what its appurtenance comprise, what the means whereby it is assured are, and how it can be sought because unless you know how and where to seek it you cannot assure it.

It should be known to you then that what the prophets brought belongs in its entirety to the means whereby certainty of faith is assured. For certainty of faith is a specific knowledge whereas its appurtenances are the parts of information implied in the law, and there is no hope of enumerating them. Nonetheless, let me make a mention of some of those which constitute the major appurtenance.

One of those is (to have faith in the) Oneness of Allah Almighty, which means that one sees that all things come only from the primal Causer of causes, in the sense that he then should give no concern to the secondary causes in this

respect, since all means are seen by him to be subject (to the will of the Causer of causes), and have no power in themselves. If one has trust in that, he then will have certainty. If, above and over his faith, the possibility of doubt is negated from his heart, he will then have assurance of one of both concepts (i.e. certainty). If, above and over faith, a power prevails over him to the extent that it removes from himself the possibility of satisfaction or even dissatisfaction with, or the appreciation for the secondary causes, and rather he gives such secondary causes the same position he gives to a pen and a hand in relation to a benefactor who signs his name, i.e. he neither is grateful to the pen or the hand, nor does he feel anger or pleased with them, but rather sees them as only two instruments and mediums subdued (to be in service of the human being), he will then have the certainty in the other concept which is the nobler, i.e. faith, which is the ensuing fruit, spirit and advantage resulting from the first state of certainty.

The more man might verify of the fact that sun, stars, non-living things, plants and animals, and in total, all of the creatures, are no more than things subdued with His (Allah's) command in the same way as the pen is in the hand of a scribe, and that the eternal everlasting power (of Allah Almighty) is the primal source of all things, the more the power of having trust, satisfaction and acceptance (of Allah's Will) will prevail over his heart, and he will come to have certainty (of faith), and at the same time, he will be free from all feelings of anger, resentment, envy, and bad manners. This is, to be sure, one of the gates which leads to certainty.

One of those also is to have confidence of Allah's insurance of livelihood and sustenance to all of His Creatures, as is confirmed by His statement: "There is no moving creature on earth but its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear Record." (Hud 6)

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾

It is to be sure that this will come to him, and that what is doomed to him will inevitably be brought to him. The more this fact prevails over his heart, the more he will be moderate in its pursuit, and the farther he will be from greediness, yearning and heartbreaking for what escapes him. Therefore, this certainty will lead to many good deeds and praiseworthy manners.

Another one of those is to be possessed by the faith in the fact that "he who does even the atom's weight of good will see it, and he who does the atom's weight of evil will see it." (Az-Zalzalah 7:8)

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ ﴾

it is to have certain faith in both reward and punishment in the sense that he sees the obedience (through good works) relates to reward in the same way as the bread relates to satiety, and that disobedience (through committing sins) relates to punishment in the same way as poison and venomous vipers relate to

destruction. As well as he is eager to earn bread to keep himself satisfied, and store it no matter little or much it might be, he should also be eager to do all (good works of worship leading to) obedience, no matter little or much they might be; and as well as he avoids all poisons, no matter little or much its amount might be, he should similarly avoid all (sins which lead to) disobedience, no matter little or much they might be, no matter insignificant or significant they might be.

However, it is true that the certainty in its first concept might be a general characteristic of almost all the believers, its second application (i.e. the true faith) is unique only to those who are brought near (to Allah Almighty). The fruits of this certainty are the true observation of the heart in its movement, tranquillity, and passing thoughts, as well as extreme emphasis on piety and great endeavour to avoid all evils. The more the faith prevails (in the heart), the stronger the avoidance (of sins) and the stronger the endeavour (to do so) are.

One of those also is the true faith in the fact that Allah Almighty watches over you in all of your states, and sees all the secret suggestions of your conscience and your hidden passing thoughts and ideas. This fact is assured to all the believers in accordance with the first concept, i.e. the negation of doubt. But as for the second concept (i.e. the faith), which is intended here, it is a rare meaning, which none perceives but the sincere and truthful. Its fruit is that one in his seclusion is courteous and well-manners under all conditions as a man in audience with an exalted king. He fixes his eyes on the king and sits before him in silence, showing politeness in all his doings and carefully refraining from the slightest thing which may violate etiquette. His inward thoughts should by no means contradict his outward deeds because he will realize that Allah watches over his inner life just as men watch his outward behaviour. Thus, his endeavour to cleanse and purify his inner life in order to make it alluring to the encompassing Sight of Allah should be greater than his to make his outward behaviour alluring to men. This state of faith breeds shyness, fear, meekness, humility, submission, and obedience, as well as other praiseworthy qualities; and these praiseworthy qualities bring about many supreme good works.

Certainty in each of those is like a tree, and these good qualities of the heart are like the branches that shoot out from it. This good works of worship which result from those good qualities are like the fruits and blossoms which sprout out from the branches. However, certainty of faith is the primal origin and foundation, and it has so many means therewith it is obtained, and doors which lead to it, greater in number than what we've mentioned, which will be discussed in more detail in the quarter of the savors, Allah Willing. But, let's be satisfied now with this amount for the explanation of the meaning of the term.

One of those characteristics which distinguish the learned man is that he should be sad, submissive, fixing his eyes in silence on what is in front of him, having the effect and signs of the fear of Allah and piety be visible on his appearance, clothing, poise, movement, stillness, speech and silence, in such a way that none looks at him but that he is reminded of Allah Almighty, and his form points out to him his deed. It is well-known that the eye of generous

honourable acts as a mirror on which his soul is reflected, and the learned men of the hereafter are famous for their signs of tranquillity, lowliness, and humility. In this respect, it is said: "Allah never dresses any servant in a dress much better than that of submission with tranquillity: it is the dress of the Prophets, and the sign which distinguishes the righteous men, saints and learned men of knowledge.

But even, to be involved in chatter and prate and possessed by excessive laughter, temper and flippancy are all the outcome of a life of smugness in which man feels safe, and becomes heedless of Allah's terrible punishment and great wrath. It is the practice of these of this world who are heedless of Allah unlike that of the learned men, because, as At-Tastari said: "The learned men are of three kinds. The first kind are those who know the commandments of Allah but not the Days of Allah; they are these who give their decisions as to what is lawful and what is unlawful. This knowledge does not bring about fear. The second are those who know Allah but not His Commandments nor His Days; and they are the ordinary believers. The third are those who know Allah as well as His commandments and Days; and they are the saints in whose hearts fear and humility prevail." By the Days of Allah he means the unknown punishments which Allah inflicted and His hidden blessings which He bestowed upon the early generations, and which He will also visit upon the succeeding generations. Thus, anyone whose knowledge encompasses this, his fear of Allah would be stronger and his humility would be more evident.

According to Umar "Allah be pleased with him": "Learn knowledge, and observe tranquillity, reverence and tolerance for knowledge, and behave humbly towards those from whom you learn, and let those who learn from you behave humbly towards you; and be not of the haughty among the learned men, lest your knowledge would vanish because of your ignorance." It is said: "Allah never confers knowledge upon a servant but that He gives him besides tolerance, humbleness, good disposition and kindness: this is the useful knowledge."

According to the following tradition it is said: "He whom Allah gives knowledge, (a tendency to) asceticism, humbleness, and good manners, will be a leading pious." According to another Prophetic tradition (transmitted by Al-Hakim and Al-Baihaqi on the authority of Iyad Ibn Sulaiman): "From amongst my nation, there are a people, who laugh publicly because of (their happiness and satisfaction with) Allah's all-embracing mercy, and weep secretly because of their fear of Allah's punishment. They live with their bodies on earth, and their hearts up in the heaven, their souls in this world, and their minds are attached to the hereafter. They walk with tranquillity, and come close (to the Presence of Allah) by means of access (of invocation and celebration of His Praises)."

According to Al-Hassan: "Tolerance acts as the minister of knowledge, leniency its father and humbleness its garment." According to Bishr Ibn Al-Harith: "He, who seeks after power through knowledge, and draws near unto Allah Almighty with his heart full of hatred, will be odious in (the sight of the inhabitants of) both the heaven and the earth." It is narrated in the Israeli tales

that a man made three hundred and sixty compositions in wisdom until he was described as a wise man. But Allah revealed to His Prophet: "Tell so and so that you have filled the earth with hypocrisy (of your compositions) and you've not intended Me with anything of that. So, I never accept anything of your hypocrisy." Thereupon the man regretted and gave up his work, and rather went on associating with the laymen in the markets, shared food with the children of Israel, and showed humbleness in himself. On that Allah Almighty revealed to His Prophet: "Tell so and so that it is now that you've become fitting for My Good Pleasure."

It is narrated by Al-Awza'i that Sa'd Ibn Bilal said: "Anyone of you might cast a glance at a policeman, and seek refuge with Allah from his evil; and he might catch a glimpse of one of the learned men of this world, who flatters the people and are longing for power, and he does not bother him, even though such are worthier of being detested from that policeman." It is narrated (on the authority of Al-Hassan) that it was said: "O Messenger of Allah! Which deed is the best?" he "Peace be upon him" said: "It is to avoid taboos, and to cease not from the celebration of (the Praises of) Allah Almighty." It was further said: "O Messenger of Allah! Which companion is good?" he "Peace be upon him" said: "The one who, whenever you celebrate Allah, will encourage you, and whenever you forget Him will remind you." It was said to him: "Then, which of the companions is evil?" he "Peace be upon him" said: "He who, whenever you forget (to remember Allah) will not remind you, and whenever you celebrate Him will not encourage you. It was said: "Which of the people is the most learned?" he "Peace be upon him" said: "He who fears Allah most among them." It was said: "Tell us about the good among us, perchance we might sit in their company." He "Peace be upon him" said: "Those who, whenever they're seen, Allah is remembered." It was said: "Which of the people is evil?" he said: "O Allah! I ask You for forgiveness!" they said: "Tell us O Messenger of Allah!" on that he "Peace be upon him" said: "They are the learned men when they become dishonest."

(It is narrated that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the people, he who will be the safest in the hereafter is he, who used to be the most apprehensive in this world, and he who will laugh most in the hereafter is he, who used to weep most in this world, and he who will be the happiest in the hereafter is he, who used to be the saddest in this world."

It is narrated that Ali "Allah be pleased with him" said in one of his sermons: "My conscience is pledged to Allah even though I pretend that no crops of anyone will wither if they were planted with piety, nor will the roots of any tree be dry if it were raised with righteousness. The most ignorant man is he who has picked up haphazardly tidbits of knowledge which carried him into the darkness of sin, yet despite this and despite the fact that he has not spent a single day in study, he has been called learned by disreputable and evil men. He would go after quantity not knowing that little knowledge of the right kind is better than a great

deal of it which diverts man from Allah. He would drink, as it were, from stagnant and stale water and be engaged in diverse activities but of no use. Then he would sit down to teach men and to explain to them what is obscure. If he would be confronted with a weighty problem he would relate a wordy and redundant opinion which, rather than remove all ambiguity, would put the inquirer to a mess of confusion similar to a cobweb, and would so baffle him as to make it impossible for him to determine whether the man is right or wrong. He is rooted in ignorance and is the victim of diabolical madness. He will not decline to answer that which he does not know and thus avoid error, nor will he strive to gain a strong hold on knowledge that through its mastery he may prosper. Through his ignorance blood is shed, and through his juridical opinions unlawful adultery is rendered lawful. He is not capable of dispensing with the problems which have been submitted to him and is not equal to the task which has been delegated to his care. On such men should fall the worst punishment; they should bewail and lament their fate while they live." Ali resumed: "Abide by knowledge when you hear it, and mix it not with jesting lest it be bothered."

One of the predecessors said: "When a learned man laughs even once jestingly because of knowledge, his knowledge is negatively affected." It was also said: "If the teacher possesses three characteristics, the learner portion will be perfect: patience, humility, and good nature; and if the learner possesses three characteristics, the teacher's portion will be perfect: intelligence, good manners and earnest understanding."

In total, the learned men of the hereafter always possess the qualities which the Qur'an mentions because they study the Qur'an in order to act upon it and not to take power and prestige.

In this respect, (it is narrated by Al-Hakim and Al-Baihaqi that) Ibn Umar "Allah be pleased with both" said: "For a short period of time we were in the habit of being instructed in the principles of faith before the Qur'an. Whenever a Surah was revealed we would learn the lawful things it enjoined and the unlawful things it forbade, its commandments and its prohibitions, and those things at which we had to stop. But I have also seen men who master the text of the Qur'an before learning the principles of faith. They would recite the Qur'an from the beginning to the end, but even they would not know what it commands and what it prohibits, nor would they have acquaintance with those things at which one should stop. They would handle these things and toss them about as if they were the worst kind of dates."

According to another tradition (by Ibn Majah on the authority of Jundub) the similar idea is expressed as follows: "We, the Companions of the Messenger of Allah "Allah's blessing and peace be upon him", we were in the habit of being instructed in the principles of faith before the Qur'an; but after you, there will come people who will master the text of the Qur'an before being well-acquainted with the principles of faith: they will be perfect in reciting it according to the different ways in which it was revealed, but at the same time, they will ignore its precepts and commandments. They will say: 'We recite the Qur'an perfectly: who

could recite it better than us? We have perfect knowledge of it: who has better knowledge of it than us?" This shall be their share" or According to another narration: "Those are the worst of this nation."

It is said that five merits deduced from five Holy verses in the Book of Allah Almighty are characteristic of the learned men of the hereafter. These merits are the fear of Allah, submission, humbleness, good disposition, and giving preference to the hereafter over this world, i.e. asceticism.

The fear of Allah is deduced from His statement: "Those truly fear Allah, among His Servants, who have knowledge." (Fatir 28)

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

the merit of submission is understood from Allah's statement: "bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain! for them is a reward with their Lord, and Allah is swift in account." (Al Imran 199)

﴿ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ﴾

That of humbleness is taken from the statement of Allah Almighty: "but lower your wing (in gentleness) to the Believers." (Al-Hijr 88)

﴿ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾

The quality of good disposition is learnt from the saying of Allah Almighty: "It is part of the Mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you." (Al Imran 159)

﴿ فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ﴾

The virtue of asceticism is inferred from the statement of Allah Almighty: "But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."" (Al-Qasas 80)

﴿ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَرَ وَعَمِلَ صَالِحًا ﴾

(It is narrated by Al-Hakim and Al-Baihaqi on the authority of Ibn Mas'ud that) when the Messenger of Allah "Allah's blessing and peace be upon him" recited the following statement of Allah Almighty: "Those whom Allah (in His plan) wills to guide, He opens their breast to Islam; those whom He wills to leave straying, He makes their breast close and constricted" (Al-An'am 125)

﴿ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ﴾

It was said to him: "What is the meaning of opening the breast?" he "Peace be upon him" said: "When the light (of faith) is inspired into the heart, the breast opens to it and becomes too spacious (for it to enter)." It was further said: "Is there any sign characteristic of that?" he "Allah's blessing and peace

be upon him" said: "Yes: to desert the abode of arrogance (i.e. this world with its vanities), to return to the abode of eternity, and get ready for death before it comes."

One of those characteristics which distinguishes a learned man is to direct the most part of his search and study to the science of deeds: what damages them, puzzles the hearts, arouse suspicions, and give rise to evil. To be sure, the foundation on which religion is mainly based is to safeguard oneself from evil. For this reason, it is said (in a form of poetic verses): "I've known evil, not for the sake of evil but for the purpose to safeguard myself from it. That's because such of people as does not really know evil should inevitably fall into it."

However, the actual deeds are within the reach of all, and the most significant, if not the highest of them is the regular celebration of (the Praises of) Allah Almighty with both heart and tongue. The main point is to be well-aware of what corrupts and distorts them, a science whose branches and divisions are various, and their discussion is very lengthy. Nevertheless there is urgent need for all of that, because of which one might be put to distress and trial during his journey on the way to the hereafter.

On the other hand, the learned men of this world always pursue the hair-splitting and rare cases in judgements and verdicts, and trouble themselves in bringing hypothetical forms which might hardly occur along so many generations, and even in case of their occurrence, they would occur to a people other than them, and there would be as many as are capable of confronting them. Nonetheless, they leave such of pressing problems as haunt them repeatedly during night and day, in their passing thoughts, whispers, and deeds. How far removed from happiness is the one who sells his own important and necessary concerns for insignificant even though unnecessary concerns of others, giving preference to winning the nearness and approval of the people over those of Allah Almighty, and still worse it is that such is described by the reprobates of this world as a virtuous learned man, who is knowledgeable of the subtle sciences. But the reward he receives from Allah Almighty is that he never get benefit from the acceptance of the people in this world: on the contrary, his happiness is overshadowed with distresses and misfortunes, and on the Day of Judgement, he will come bankrupt (of good deeds) and sad in grief for what he will see of the profit of the doers of good deeds and the success of those who are made near to Allah Almighty; and to be sure, this will be the evident loss for him.

Al-Hassan "Might Allah bestow mercy upon him" was, according to the unanimity of men, from amongst the people the most similar in his speech to the Prophets and Messengers "Peace be upon all of them", and the nearest to the right guidance of the holy companions "Allah be pleased with them". The most part of his speech was mainly focused upon the passing thoughts of hearts, the acts which corrupt deeds, the evil suggestions of souls, and the innermost hidden abstruse traits which characterize the lusts. One day it was said to him: "O Abu Sa'id! You say things which are never heard from anyone else: from where have

you got them?" he said: "From Hudhaifah Ibn Al-Yaman." It was said to Hudhaifah: "We see that you say things which are never heard from anyone of the holy companions: from where have you got them?" he said: "Verily, the Messenger of Allah "Allah's blessing and peace be upon him" favoured me with them. The people used to ask him about good, but I asked him about evil, for fear I might fall in it, seeing that the knowledge of good would not escape me" or in other words "And I came to know that he who had no knowledge of evil would have no knowledge of good."

It is further narrated that they used to say: "O Messenger of Allah! Which reward would be for him who does such and such? i.e. they asked him about the meritorious rewardable of deeds. But as for me, I asked him: "O Messenger of Allah! Which thing would corrupt such and such (of deeds)?" when he saw that I continuously asked him about the evil of deeds, he favoured me with this special knowledge.

Hudhaifah "Might Allah bestow mercy upon him" was also favoured with the knowledge of hypocrites and the acquaintance with hypocrisy, its reasons and subtleties of afflictions was unique to him (apart from the other companions). Umar, Uthman, and the elder from among the companions "Allah be pleased with them" asked him about the public and private afflictions. Whenever he was asked about the hypocrites, he would tell about the number of such of them as still survived, but without defining their names. Umar "Allah be pleased with him" asked him whether he had, to his knowledge, any signs of hypocrisy, and he set him free from that. Whenever Umar "Allah be pleased with him" was summoned to a funeral procession, he would cast a glance: if Hudhaifah attended, he would perform funeral prayer on it, otherwise, he would leave it. Hudhaifah "Allah be pleased with him" was also called the Man of Secret.

Thus, to take care of the ranks and states of the heart is the practice of the learned men of the hereafter, for it is the heart which seeks after the nearness of Allah Almighty. But even, this branch has come to be strange, and in short it has disappeared to the extent that if anyone of the learned men addresses himself to anything of it, he would be rendered odd and curious and his efforts would be described as the embellishments of preachers. How far and different from that are the researches which men now carry in the niceties of dialectics and argumentation! The poet was right when he said: "Many are the roads, but truth is a single path, And how few are those who tread this way. They pass unrecognized, their goal unknown, While slowly and steadily they walk along. The people are heedless of what is required from them, and most of them are far from the way of truth."

In total, the most part of the people do not incline but to what is easier and more convenient to their dispositions. Verily the truth is bitter, and if it is difficult to discover it, it is much harder to attain it, since its way is rough, particularly when the point is to know the nature of the heart, in order to purify it from the vicious blameworthy qualities. This is as painful as to remove one's soul continuously, and he who pursues it is like the person who takes his medicine and

keeps patient on its bitterness in the hope of being cured, or like the man who fasts throughout his life and suffers all resulting difficulties in order to enjoy breaking his fast at death.

Yet when has this path be encouraging or attractive? For this reason it is said that there were in Basrah one hundred and twenty speakers engaged in preaching and warning, but only six were engaged in the science of certainty of faith, the study of the states of the heart and the qualities of the inner self, including Sahl At-Tastari, As-Subaihi, and Abd Ar-Rahim. To the former there always flocked multitudes of people, while to the latter only a few which hardly exceeded ten came. That's because valuable and precious things are not fit except for the elite, and what is placed at the disposal of the mob is cheap.

Another one of those characteristics which a learned man should have is that he should depend, in the acquisition of his knowledge, upon his deep insight and perception with the help of his pure heart, and not upon scripts and books, nor upon the imitation of what he hears from others. but at the same time, he should imitate the lawgiver "Allah's blessing and peace be upon him" in all of his commands, sayings and deeds, and also the holy companions "Allah be pleased with them" whereas their deeds testified that they heard knowledge from the Messenger of Allah "Peace be upon him".

On the other hand, if one emulates the lawgiver "Allah's blessing and peace be upon him" and receives with acceptance all of his deeds and sayings, he should be eager to understand their significance. It is true that it is binding upon the imitator to do the same act done by the lawgiver "Allah's blessing and peace be upon him", but it should be known that he did it just for a certain significance it had. For this reason, he should strive himself in search for the significance of deeds and sayings. If one is satisfied only with retaining what is said, he will be no more than a container of knowledge, and not a learned man, and it was customary to say in this respect about such: "So and so is only a container of knowledge, and not a learned man." He, who is in the habit of retaining information, and lacking of acquaintance with the items of wisdom and significance lying behind it, could by no means be described as a learned man of knowledge. But when one removes the veil from his heart, and would allow it to be flooded with the light of guidance he would become a leader to be emulated, and therefore should not blindly follow the example of others.

For this reason, (it is narrated by At-Tabarani) on the authority of Ibn Abbas that he "Allah be pleased with both" said: "There is none (from amongst the learned people) but that his knowledge might be accepted or rejected, barring the Messenger of Allah "Allah's blessing and peace be upon him"." He learnt jurisprudence from Zaid Ibn Thabit, and the rules of recitation from Ubai Ibn Ka'b, and later on he came to differ with them in some questions of jurisprudence and rules of recitation. According to somebody: "We accept willingly what we have received from the Messenger of Allah "Allah's blessing and peace be upon him", and might accept or reject what we've received from the holy companions "Allah be pleased with them". But as for what we've received

from the early followers, the matter is different, for both them and us are men (of knowledge)."

The superiority of the holy companions "Allah be pleased with them" is due to the fact that they saw with their own eyes the different states and affairs of the Messenger of Allah "Allah's blessing and peace be upon him", and their hearts were attached to things which they perceived with the help of their indicators, which helped them become right, with no transmission nor narration (through intermediaries), since the light of Prophethood overflowed them to the extent that in most cases it kept them far from any mistake.

If the dependence upon the hearsay sources related from others is unsatisfactory, the reliance on books and written compositions should be farther from the truth. That's because the books and written composition was an innovation which was not customary during the lifetime of the holy companions, and the first generation of the early followers; and it was not before the year of one hundred and twenty that it came into existence, after the death of all the companions, the pioneering followers, after the death of Sa'id Ibn Al-Musayyab, Al-Hassan, and the best among the early followers. Moreover, the early fathers disliked writing down the Prophetic traditions and composing books, lest the people would be occupied by them on the exclusion of the retention and recitation of the Qur'an, consideration and celebration (of Allah). In this respect they said: "Retain in memory in the same way as we did."

For this reason, Abu Bakr and a group of the holy companions disliked to write down the Holy Qur'an in a Mushaf, and said: "How should we do a thing which the Messenger of Allah "Allah's blessing and peace be upon him" did not?" they were afraid that the people might put their full trust in the Mushafs, and said: "Let's leave the Qur'an to be received from each other by way of dictation and recitation, in order that this should be their main occupation and concern." They remained as such until Umar Ibn Al-Khattab and others from amongst the companions suggested that the Holy Qur'an should be written down in a Mushaf, lest the people would weaken and fail to retain it, and warned against the possibility of any dispute concerning a word or an ambiguous in the absence of any source of reference. The result was that Abu Bakr's breast was expanded to this idea which he accepted, and gave his commands that the Qur'an should be gathered in a written form in one volume.

But Ahmad Ibn Hanbal criticized Malik in his composing Al-Muwatta' (the Well-Trodden Path), saying: "He did a new thing which the holy companions "Allah be pleased with them" never did."

It is said that the first book to be composed in Islam is Ibn Juraij's book of traditions and ways of recitation, which he transmitted from Mujahid, Ata' and the companions of Ibn Abbas "Allah be pleased with both" in Mecca, followed by the book of Ma'mar Ibn Rashid in Yemen, in which he gathered many Prophetic traditions and acts of sunnah. Then Malik Ibn Anas composed in

Medina his book of Muwatta' (the Well-Trodden Path). Later, Sufyan Ath-Thawri composed his Jami'.

In the fourth century of Hegira, there appeared so many compositions in scholastic theology and the people engaged themselves more and more in debate and argumentation. They inclined to debate and anecdotes and using them in preaching. Consequently the science of certainty of faith began to vanish, and the science of the heart, and the investigation of the qualities of the soul, and the study of the stratagem of the devil became curious and unknown. All barring a very few ignored them. Then it became the custom to give the name learned man to the arguing scholastic and the story-teller, who embellished his words with rhymed prose. This was primarily because laymen made up their audience, I mean laymen who could not distinguish true knowledge from that which is false, while the acts and learning of the Companions were not evident to them, so that they would be able to know how different they were from them. These men continued to enjoy the title 'learned' which they went on inheriting from each other.

At the same time the science of the hereafter came out of sight and the difference between knowledge and disputation disappeared except from the private among them, who were still able to say, whenever they were asked whether so and so was more learned than another, that the former had more knowledge, while the latter was given to mere argumentation and disputation, distinguishing thereby between knowledge and the ability to dispute and argue. In this way did the science of religion decline during those early centuries: how then about its state at the present time? Things have come to a point where anyone who would dare to show his disapproval of the present state of affairs would become under the risk of being described as insane. For this reason, it is better for man to be engaged in his own business and to hold his peace.

One of those characteristics of a learned man is that he should be so much eager to safeguard himself from the innovations in religion, even though they gain the unanimity of the public; and let not him be deceived by the people's dependence upon the innovations made after the holy companions "Allah be pleased with them". Let him further be extremely eager to search for the different states, conduct and deeds of the holy companions, and for the matters which occupied most of their concern, and whether they diverted their main concern in teaching, composing books, argumentation and debate, judiciary, the office of judgement, the guardianship of endowments and bequests, devouring the wealth of the orphans, associating with the magistrates, and flattering them, or in the fear (of Allah), sadness, reflection, self-mortification, observation of the deeds of both the outward and inward, avoidance of minor as well as major sins, eagerness to understand the hidden qualities of the soul's lusts, and the stratagems of devil, and the other subjects which belong to the esoteric sciences.

It should be known, beyond the shadow of doubt, that the greatest learned

man and the nearest to the truth from amongst those of his time is him, who is the most similar to the holy companions, and the most knowledgeable of the way which the early ancestors followed, from whom the principles and foundations of religion were taken and learnt. For this reason, when it was said to Ali "Allah be pleased with him": "You've differed with so and so (in this matter of religion)", he said: "The best among us is him, who stick to the principles and foundations of this religion most among us." Therefore, in order that one should conform to the inhabitants of the time of the Messenger of Allah "Allah's blessing and peace be upon him", he should not mind of his difference with, and contradiction to the people of his own time. However, the people adopt what they do for they are inclined by nature to it, and since they are not able to admit that it might account for forbidding the Garden to them, they claim that there is no way to enter the Garden but through that (which they adopt and do).

For this reason Al-Hassan said: "Two innovators have appeared in Islam: A man of bad judgment who alleges that the Garden will be the reward only for those who adopt his opinions, and a man of luxury and extravagance who worships this world for the sake of which he become displeased, and for the sake of which he becomes satisfied, and besides which he seeks nothing. So, you should reject both for they are doomed to enter the fire of Hell. The average man in this world finds himself standing between a sybarite who summons him to the luxuries of this world, and a faddist who calls him to follow his whim. But fortunately Allah has saved him from both. He aspires to be like the righteous fathers and inquires about their deeds and follows their footsteps, and prepares himself for a great reward. As such you should be."

It is narrated (by Ibn Majah) on the authority of Ibn Mas'ud with its chain of transmission going back to the Messenger of Allah "Allah's blessing and peace be upon him" and according to another version stopping short of the Messenger of Allah, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Of all things, two are best: the word and guidance. The best word is the word of Allah, and the best guidance is the guidance of the Messenger of Allah "Allah's blessing and peace be upon him". Beware of innovations because of all things, they are the worst; and every innovation is a heresy, while every heresy is a sin. Behold! let not your long life harden your hearts. Verily whatever has been ordained is now approaching and whatever has not been ordained will not occur."

During his sermon, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Na'im on the authority of Al-Hussain Ibn Ali): "Blessed be he whose concern with his own faults occupies him from meddling with the faults of others, spends out of the money which he gains without sin, associates with the learned and the wise, and shuns the people of errors and disobedience. Blessed be he who humbles himself, whose nature has

been refined and whose heart has been reformed, who keeps his evil from the people. Blessed be he who acts upon his knowledge, who spends the surplus of his substance, and who never speaks but with what is necessary, who lives within the limits of law and does not transgress its due bounds to bring about innovations."

Ibn Mas'ud used to say: "Towards the end of time good guidance will come to be better than doing many deeds." He resumed: "You now live in a time wherein the best among you is he who is the swiftest to carry out affairs, but you will come upon a time wherein the best will be the most cautious and deliberate because of the abundance of suspicious things." Really he told the truth because any one at the present time who does not stop and think, but rather follows the crowds and does what they have done, will perish as they have perished.

According to Hudhaifah "Allah be pleased with him": "More surprising is that what is accepted in this time of yours was rejected in the past time (of the holy companions), and what is rejected in this time of yours will come to be accepted in the coming time. But even, you are good as long as you know the truth, and the learned man among you is not dealt with slightly." However, he has told the truth, for the most of what is accepted now was rejected during the age of the holy companions. It is accepted now, for example, to decorate and furnish the mosques, and spend great deal of wealth in their ornate construction and covering them with fine rugs.

However, taking carpets in the mosque was regarded one of the innovations, and it is said that this innovation was made by pilgrims. That's because the early men hardly placed anything on the ground to be between their bodies and the dust in the prayer.

The same is true of the involvement in the subtle details of debate and argumentation, for the service of the sciences of this time, claiming that it is the greatest thing therewith one draws near unto Allah Almighty, even though it was one of the rejected things.

A mention here might be made of the melodiousness of the recitation of both Qur'an and the call for prayer (Adhan), transgressing the due limits of the matters of cleanliness and being extremely suspicious in matters of ceremonial purity, regarding clothes unclean on petty and far-fetched grounds, and being lax in rendering lawful and unlawful foods as well as many others like that.

Ibn Mas'ud "Allah be pleased with him" told the truth when he said: "You live now in a time, in which the desire is controlled by knowledge, but later, a time will come upon the people, in which the knowledge will be controlled by desire." According to Ahmad Ibn Hanbal: "They have left the real knowledge, and addressed themselves to the amazing things: how little knowledge they have; and Allah is the source of help." According to Malik Ibn Anas: "In the past, the people did not ask about those things, about which the people at present ask; and

the learned men used not to describe things as lawful or unlawful, but I caught up with them while describing things as desirable and undesirable." This means that they considered only the extent to which things would be desirable or undesirable, just because the sinfulness of the unlawful was evidently clear. According to Hisham Ibn Urwah: "Ask them not nowadays about what they have innovated by themselves, for indeed, they've prepared the related answers, but rather ask them about the right way of sunnah, for indeed, they know it not."

According to Abu Sulaiman Ad-Darani: "It is not fitting for him who is inspired anything of good to do to act upon it until he hears its confirmation in the Prophetic traditions thereupon praises Allah Almighty for its conformity to what is within himself." The reason why he said so was that the innovations in religion have struck the ears, and attracted the hearts to the extent that it might bother their purity, and cause one to regard falsehood as the truth; and in order to prevent that, such should be careful by supporting his inspiration with evidence from the Prophetic tradition.

For this reason, when Marwan introduced the pulpit in the sanctuary during Id prayer, Abu Sa'id Al-Khudri stood towards him and said: "O Marwan! What is this innovation?" he said: "It is not an innovation. It is better than what you know and advocate. The people have increased in number, and I wanted that the voice (of the imam) would reach all of them." On that Abu Sa'id said: "By Allah! You will never bring what is better than I know. By Allah! I will not offer prayer behind you today." Such disapproval of his act seemed to have been due to the fact that the Messenger of Allah "Allah's blessing and peace be upon him" used to recline against a bow or a stick during the Id or Istisqa' sermons, and not against the pulpit.

According to a famous tradition (on the authority of A'ishah): "Whoever changes anything in our religion, which is not integral to it, this change should be cancelled." According to another narration (by Ad-Daraqatni on the authority of Anas): "Let the curse of Allah, the angels and all the people be upon him who deceives my nation." It was said: "O Messenger of Allah! How does he deceive the nation?" he "Allah's blessing and peace be upon him" said: "He makes an innovation (which is not included in the religion) and force the people to act upon it." (According to another narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is an angel sent by Allah to make a public announcement everyday: "Behold! The intercession of the Messenger of Allah "Allah's blessing and peace be upon him" will never extend over anyone that contradicts his sunnah."

The example of him who transgresses against the religion by making an innovation which violates the sunnah in relation to the one who only commits a sin is like the example of him who rebels against the king in order to destroy the government in relation to the one who only disobeys him in implementing a particular command. It is true that the sin of the latter might be excused, unlike

him who rebels against the state. According to a learned man: "It is insolent to keep silent from that which the predecessors discussed, as well as it is ostentatious to talk in that from which the predecessors kept silent." According to another learned one: "To be sure, the truth is very heavy: he, who goes beyond it commits injustice; and he, who runs short of it fails; and he, who aligns himself beside it is satisfied." (According to the narration of Abu Ubaid on the authority of Ali Ibn Abu Talib: "I advise you to adhere to the middle position to which the high is levelled down and the low is raised up.")

According to Ibn Abbas "Allah be pleased with both": "Verily, the error has sweetness in the hearts of its doers." In confirmation of that, Allah Almighty says: "Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world." (Al-An'am 70)

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا﴾

And: "Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)?" (Fatir 8)

﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا﴾

Such of innovations as have been made after the holy companions "Allah be pleased with them" which have not been integral to the religion, and have been beyond the demand of necessity and need belong to the mere play and amusement.

It is narrated that Iblis "Allah's Curse be upon him" scattered his soldiers (from Satans) during the lifetime of the holy companions "Allah be pleased with them" (to induce them to violate the right way and law of religion), but they returned with failure and they were in the state of sadness. He asked them about their state, and they said: "We've never seen the like of those (to whom you've sent us), and we have failed to do headway with them, and they troubled us so much." He said to them: "No doubt, you have no power over them, for they've enjoyed the company of their Prophet, and attended the Divine Revelation which He sent down upon His Messenger. But after them, there will come a people, from whom you will be able to fulfill your need." When it was the age of the followers, he sent his soldiers to scatter among them, and later they went back to him disappointed, and said: "We've never seen more amazing than those: we trapped them into a sin after another, and when it was the end of the day, they went on asking for (Allah's) Forgiveness, thereupon Allah would change their evil deeds into good deeds." He said to them: "Then, you will not be able to do headway with those, for their right belief in monotheism, and following the right way of their Prophet. But afterwards, there will come a people, with whom you will be well-pleased: you will play with them as you wish, and drive them with the reins of their desires as you like. If they will ask for Allah's forgiveness He will

not answer them, nor will they repent so that Allah might change their sins into good deeds." And so after the first century (of Hegira) there came another group of men among whom the Devil kindled desires, and made alluring to them their innovations which they rendered lawful, and set them up as their religion. They neither asked for Allah's forgiveness nor did they turn to Allah in repentance from their sins. The result was that their enemies were given power over them and led them wherever they desired.

But, you might say: "From which sources has the narrator of this story known what Iblis had said, since he did not see Iblis, nor did Iblis tell him anything of that?"

It should be known to you that the mysteries of the Dominion might be disclosed to those of hearts, once by way of inspiration in such a way as to enable them to receive a passing idea which occurs to their minds, knowing not from where it has come to them, and once by way of a true vision in a dream, and once during wakefulness, by discovering the hidden meanings through the visible examples, as though in a dream, and this is the highest degree since it is one of the high degrees of Prophethood, just as the true vision in a dream is one of forty-six parts of Prophethood.

So, beware of making your portion of this science the rejection of what goes beyond the limit of your finite understanding, for it is in this that the pedantic among the learned men have been ruined, when they alleged their knowledge have encompassed all intellectual sciences. It is much better to be ignorant than to deny such things for the devotees of Allah Almighty, and he, who denies that to Allah's devotees would be inevitably forced to deny the Prophets and thus come out of the pale of religion.

One of the Gnostics said: "the Substitutes (Abdal) throughout the land have disappeared and have screened themselves from the sight of the public for they could not endure looking at the learned men of the present time, who are, in their sight, ignorant of Allah Almighty, even though they are, in their own sights as well as in the sight of the ignorant, knowledgeable of Allah Almighty." According to Sahl At-Tastari: "One of the greatest sin is to be ignorant of the ignorance, and watch the life of the laymen, and listen to the speech of the heedless; and no attention should be paid to the saying of every learned man who delves into this world, and moreover, he should be accused in all of what he says, for everyman always delves into what he likes, and repels what opposes his own desire." For this reason, Allah says: "nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿وَلَا تُطِيع مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ قَرْطًا﴾

It is taken for granted that the disobedient layman is happier than the ignorant

of the way of religion, who renders himself learned, for the former admits his laxity, which leads him to ask for Allah's Forgiveness and turn to Him in repentance from his sins, whereas the latter who is ignorant regards himself a learned man, is occupied by those sciences, which serve as his means to gain the worldly benefits, from following the real path of religion, thereupon he neither turn to Allah in repentance, nor does he ask for His Forgiveness: on the contrary, he keeps on his conduct until his death.

But, since that prevails on most men, except those whom Allah Almighty have saved, and there is no hope for reforming them, the safest thing for the cautious man of religion is to seek seclusion and solitude. This will be discussed in the Book of Seclusion. For this reason Yusuf Ibn Asbat wrote to Hudhaifah Al-Mar'ashi: "What do you think of a man who has found none to join with him in the celebration of Allah but that he is a criminal whose companionship is sinful?" In other words, he found no pleasant company; and he was right, because the company of people is never free from backbiting, hearing of backbiting, or keeping silence of evil. The best that the learned man can do is either to benefit others by his knowledge or to benefit himself by the knowledge of others. Had this poor man but considered the matter and realized that it was not possible for him to get any benefit without its being tainted with the blemishes of hypocrisy and the desire of wealth and power, he would have known that the receiver of his benefit is inclined to make it a means for gaining this world and an instrument for evil, in which he would be his supporter, accomplice, an auxiliary who would provide him with his tools and instruments. He would be like the merchant who would supply the brigands with their swords. For knowledge is like the sword, and its proper use is in the service of good as the proper use of the sword is in fighting. So, no merchant is allowed to sell his swords to such of men as from whose states he can know that he will use it to carry out highway robberies.

Those are twelve characteristics of the learned men of the hereafter, each of which comprises many qualities of the early learned men. Be, then, one of two: a man who possesses these qualities, or a man who admits his failure to have all of them, even though he acknowledges them. But by no means should you be the third one, (who neither possesses those qualities nor admits his failure to have them), lest you will confuse yourself and substitute the instrument of religion for the luxuries of this world, and compare the biographies of the idle to those of the learned men who are well-established in knowledge, and join, with your ignorance and rebellion the crowd of those who are doomed to destruction and despair. We seek refuge with Allah from the deceit of Satan through which many have perished, and ask Allah to make us of those who are not deceived by this world, nor are they prompted to deny Allah Almighty because of their conceit.

CHAPTER SEVEN: ON MIND: ITS HONOUR, REALITY AND DIVISIONS

The Exposition Of The Honour Of Mind

It should be known to you that this topic is not in need to be explained, since through it the honour of knowledge has appeared earlier; and to be sure, the mind is the source, fountainhead and foundation of knowledge, and knowledge springs from it in the same way as the fruit springs from a tree, the light from the sun, and the vision from the eye. How should that which is the means of happiness in this world as well as in the hereafter not be honoured? Moreover, how should there be doubt in its existence, seeing that a beast, while lacking the faculty of discernment, deems high the mind to the extent that the hugest, strongest and the most brutal of animals, seeing the face of a human being, retires and feels afraid of him, because of its sense that man has power over it, in view of the faculty of resourcefulness, which is characteristic of him in particular. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Hibban on the authority of Ibn Umar): "The chief among his people is like the Prophet among his nation."

This is due not to the abundance of his wealth, nor to his great person, nor to his enormous power, but it is rather due to his great experience which is a fruit of his mind. For this reason, you see the Turks, Kurds, as well as the ruffians among the Arabs and all other people, in spite of their closeness in their lives to the beasts, respect their sheikhs by nature. Similarly, when many obstinate rebels among the Arabs, who had made up their minds to kill the Messenger of Allah, saw him and cast a glance at his honoured countenance, they feared him, and the radiant light of Prophethood shone on them through his face, although it was only latent in his soul in the same way as the mind is.

It is true that the honour of mind is intuitively known, our aim here is to relate many traditions and narrations which make a mention of such honour. Allah Almighty gives it the name of light in His saying: "Allah is the Light of the heavens and the earth; and the like of His Light is as if there were a Niche and within it a Lamp." (An-Nur 35)

﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوفٍ ﴾

He also gives the knowledge obtained through it such names as the spirit, revelation and life, as shown in His saying: "As such We have revealed to you a Spirit by Our Command." (Ash-Shura 52)

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ﴾

He further says: "Is he, who was dead and We have given him life, and ordained for him a light therewith to walk among the people like him whose example is in darkness whence he never comes forth?" (Al-An'am 122)

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ﴾

What is intended here by light and darkness is knowledge and ignorance, as confirmed by His Statement: "We bring them out of darkness to light." (Al-Baqarah 257)

﴿يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ﴾

In this context, (it is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Know Allah and be ruled by mind, perchance you will know what has been enjoined upon you and what you have been forbidden. Be sure that mind is your glory before Allah. He who obeys Allah, even though he might seem ugly, his rank lowly, his station humble and his appearance shabby, is intelligent; but he who disobeys Allah, even though he might seem good-looking, his rank exalted, his station noble, his appearance fair, and his power of speech sharp and fluent, is ignorant. Therefore, the apes and pigs are, in the sight of Allah, mindful than he who disobeys. Be not deceived by the honour given to such disobedient by the men of this world, for verily they are of those who are given to loss."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tabarani on the authority of Abu Umamah, and Abu Na'im on the authority of A'ishah): "The first thing which Allah created was the mind. When He Almighty created it He said to it: 'Come forth!' and it did accordingly. He then said to it once again: 'Come back!' and it did accordingly. Then Allah Almighty said: 'By My power and glory I have created nothing more honourable in My Sight than you. With you I take, with you I give, with you I reward and with you I punish.'"

But you may raise the following question: 'If this mind is an accident, how should it have been created before all other substances, and if it is an essence, how should it be a self-existent essence and not be isolated?' it should be known that this belongs to the science of Revelation, and it is not fitting to discuss it under the science of practical religion, and our aim at present is to discuss these sciences.

It is narrated (by Ibn Al-Muhabbar and At-Tirmidhi) on the authority of Anas "Allah be pleased with him" that he said: The people praised a man in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and exceeded the due limit of eulogy. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What about the state of his mind?" they said: "Do we tell you about his endeavour in religious service and doing good deeds, and you ask us about the state of his mind?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the foolish does evil with his ignorance than what a wicked man does with his wickedness. Indeed, the worshippers will rise in the future (i.e. in the hereafter) up to the ranks which

draw them near unto their Lord as high as are their minds."

It is narrated (by Ibn Al-Muhabbar) on the authority of Umar "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man (better than him who) has the like of the excellence of mind, therewith to lead his companion to the right guidance, and keep him away from sin; and none should have his faith complete until his mind is mature." (It is further narrated by Ibn Al-Muhabbar on the authority of Amr Ibn Shu'aib from his father from his grandfather and At-Tirmidhi on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man attains, with his good manners, the rank of the fasting person, who regularly stands (for night supererogatory prayers); and a man will not complete his good manners until his mind is mature, and at that point, he will have completed his faith, obeyed his Lord, and disobeyed his enemy Iblis."

It is narrated (by Ibn Al-Muhabbar) on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a supporting prop (on which he depends), and the supporting prop of a faithful believer is his mind; and his religious service is achieved just in proportion to his mind. Have you not heard the statement of the wicked men while being in the fire (of Hell): "Had we hearkened or had good understanding, surely, we would have not been among the denizens of the blazing fire." (Al-Mulk 10)

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

It is narrated (by Ibn Al-Muhabbar) on the authority of Umar "Allah be pleased with him" that he asked Tamim Ad-Dari: "What does achieve the supreme authority among you?" he said: "The sound mind." He said: "You've told the truth. When I asked the Messenger of Allah "Allah's blessing and peace be upon him" the same question he said the same as you had said, and resumed: "I asked Gabriel "Peace be upon him": "What does achieve supreme authority?" he said: "The sound mind."

It is narrated (by Ibn Al-Muhabbar) on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that he said: One day, so many questions were raised to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "O people! Everything has a mainstay, and the man's mainstay is his mind; and the most credible and the most ready among you to know the facts is the one who has the best mind among you."

It is narrated (by Ibn Al-Muhabbar) on the authority of Abu Hurairah "Allah be pleased with him" that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Uhud, he heard the people saying: "So and so is braver than so and so. So and so has endeavoured in fighting better than so and so." And the like of that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for this matter, you

have no knowledge of it." they asked: "How is that O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "They fought in proportion to their minds doomed by Allah to them, and their victory and intentions have been also in proportion to their minds. The casualties received by Such of them as were afflicted have been at different stages. When it will be the Day of Judgement, they will have their stages according to their different intentions and minds."

It is narrated (by Ibn Al-Muhabbar and Ad-Daraqatni) on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels have endeavoured and done their best assiduously with the mind in obedience of Allah Almighty; and the faithful believers from among mankind have endeavoured and done their best in obedience of Allah Almighty in proportion to their minds; and the one who is the most ready to do deeds in obedience of Allah Almighty is he, who has the greatest mind among them."

It is narrated (by Ibn Al-Muhabbar and At-Tirmidhi) on the authority of A'ishah "Allah be pleased with her" that she said: I said: "O Messenger of Allah! With which are the people given superiority over each other in this world?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "With the mind." I further asked: "And in the hereafter?" he said: "Also with the mind." I exclaimed: "Is it not that they will be rewarded for their deeds?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Do they do deeds but as much as such of minds as have been given to them by Allah? Their deeds are as much as their minds make available to them to do, and they will be rewarded as much as their deeds will be."

It is narrated (by Ibn Al-Muhabbar) on the authority of Ibn Abbas "Allah be pleased with both" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a tool and an instrument, and the mind constitutes the believer's tool and instrument; and everything has a mainstay, and the mind constitutes the man's mainstay; and everything has a supporting prop, and the mind constitutes the religion's supporting prop; and every people have a final objective, and the mind constitutes the final objective of Allah's devotees; and every people have their caller, and the mind constitutes the caller of the worshippers; and every merchant has his commodities, and the mind constitutes the commodities of the scholars; and every house has a caretaker, and the mind constitutes the caretaker of the houses of the saints; and every ruin has rehabilitation, and the mind constitutes the rehabilitation of death; and every man has offspring who belong to him and perpetuates his memory, and the mind constitutes the offspring of the saints, who belong to them and perpetuate their memory; and every journey has a shelter, and the mind constitutes the shelter of the faithful believers."

(It is narrated by Ibn Al-Muhabbar on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest one amongst the faithful believers to Allah Almighty is he, who toils in obedience of Allah Almighty, is sincere in his advice to His servants, has his mind attain maturity, admonishes himself, therewith he sees the truth and acts upon it accordingly during his lifetime, and (not only) prospers (but) also causes others to succeed."

(It is narrated by Ibn Al-Muhabbar on the authority of Abu Qatadah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has the most mature mind among you is the most Allah-fearing among you, the best of you to abide by what Allah Almighty has enjoined and what He has forbidden, even though he does the least voluntary deeds among you."

The Exposition Of The Reality And Divisions Of Mind

It should be known that the people differ in defining mind, and most of them forget that this difference is due to the fact that the word mind designates various things, and this is the reason for their difference. The enlightening fact to which no doubt rises is that 'Aql' is a homonymous word, which designates four different meanings, just in the same way as the word 'Ayn' and the like of it are. For this reason, a single definition should not be sufficient to describe those meanings, and rather each one should have its independent definition.

The first is to describe that thing that distinguishes man from all the other animals, therewith he is ready to accept and understanding the theoretical sciences, and grasp the intellectual abstract arts. It is the same thing intended by Al-Harith Ibn As'ad Al-Muhasibi who says in defining the mind: "It is an instinct therewith the theoretical sciences are perceivable, as if it were light to be cast into the heart, with the help of which things become comprehensible." But, he was unjust who refuted that definition, and rather reduced the mind to grasp only the axiomatic knowledge, since he who is heedless of this knowledge as well as the sleeping one are called intelligent, since they have this instinct, even though they are lacking the comprehension of this knowledge.

As well as life is an instinct, therewith man is ready for selective motions and sense perception, mind also is an instinct therewith some animals are ready to grasp many theoretical sciences. Had it been possible to make equality between man and donkey as far as the instinct and sense perception are concerned, in such a way as to say, for example: "There is no difference between them except that Allah Almighty, as a matter of course, creates in man many faculties of perceiving sciences, which He does not create in a donkey, as well as in the other beasts", it then would have been proper to make such equality between a donkey and an inanimate thing as far as existence is concerned, in such a way as to say: "There is no difference between both except that Allah Almighty, as a matter of course, creates in the donkey some particular movements"; and had it

been possible to regard a donkey as a dead inanimate thing, it then should have been said that all movements seen from it are created in it by Allah Almighty according to the very sequence in which they are done. and as well as it should be said that it differs from the inanimate thing, in relation to movements, but with a particular instinct characteristic of it, expressed by life, man also differs from the beasts, in relation to perception of theoretical sciences, but with an instinct characteristic of him, expressed by mind.

It is like a mirror, which differs from the other bodies in its power of reflecting images and colour, with a particular quality characteristic of it, i.e. the polish. The same is true of the eye, which is different from the forehead with qualities and features, which enable it to see. To be sure, the relation of this instinct to knowledge is like the relation of the eye to vision; and the relation of the Holy Qur'an and law to this instinct in so far as it leads to the unfolding of sciences to it is like the relation of the sunlight to the sight. As such you should understand this instinct.

The second applies to such of sciences as come to existence with the discerning child who is able to make sense to the possibility of what is possible and the impossibility of what is impossible, just as the knowledge of the fact that the two are greater than the one, and that a single person could, by no means, exist in two places simultaneously. This is what is meant by a theologian in his definition of mind, in which he says: "It is the knowledge of the axiomatic sciences, just as the knowledge of the possibility of what is possible and the impossibility of what is impossible." This definition is right in itself, for this knowledge exists, and giving them the name of mind is evident. But it is invalid to deny this instinct, and rather affirm that nothing exists other than this kind of knowledge.

The third applies to knowledge obtained through experience in the course of events. One might be described as intelligent when his teeth have been cut by experience, and educated by time; and the opposite is described as an unintelligent dim-witted ignorant. This kind of knowledge is called mind.

The fourth is that this instinct attains such a power and strength as to enable it to know the expected ends and consequences of matters, curb the lust which hankers for an urgent pleasure; and if one has this power, he might be called an intelligent, in so far as his going on undertaking and retiring from are dominated by his consideration of the expected ends and consequences, and is not controlled by any urgent pleasure. This also is characteristic of man, therewith he is distinguished from all beasts and animals.

The first is the foundation, source and fountainhead of the other three. The second is the branch nearest to the first, the third is an offshoot of both the first and the second together, since with the power of the instinct and axiomatic knowledge, the empirical sciences are obtained. The fourth is the final fruit and ultimate goal. The first two are integral to nature, and the last two are acquired. For this reason Ali "Might Allah honour him" said: "I see that knowledge is of

two kinds: that which is integral to nature, and that which is obtained through acquisition, But no acquired knowledge is of any use in the absence of natural knowledge, in the same way as the light of the sun is of no benefit When the light of the eyes is shut off."

The first, i.e. that which is integral to nature is intended by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of At-Tirmidhi on the authority of Al-Hassan from many companions): "Allah has created nothing more honorable to His Sight than the mind."

The last, i.e. the acquired knowledge, is intended by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Abu Na'im on the authority of Ali): "When men draw near unto Allah with righteousness and many kinds of good deeds, you might draw near unto Him with your learning." The same is meant by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Al-Muhabbar and At-Tirmidhi on the authority of Abu Ad-Darda') to Abu Ad-Darda': "Advance in learning perchance you will draw nearer unto your Lord." Abu Ad-Darda' exclaimed: "May my father and mother be sacrificed for you! How can I do that?" The Messenger of Allah "Peace be upon him" replied: "Avoid the taboos of Allah Almighty and fulfill His commands perchance you will be wise; do such of deeds as are good and righteous, perchance you will advance in exaltation and honour in this world, and attain nearness and power from your Lord in the world to come."

It is narrated (by Ibn Al-Muhabbar) on the authority of Sa'id Ibn Al-Musayyab that he said: Umar, Ubai Ibn Ka'b and Abu Hurairah "Allah be pleased with them" visited the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Who is the most knowledgeable among the people?" He "Allah's blessing and peace be upon him" said: "The intelligent mindful." They further asked: "Then, who is the best worshipper among the people?" he said: "The intelligent mindful." They asked: "Then, who is the best among the people?" he said: "The intelligent mindful." They said: "Is it not that the intelligent mindful is he whose manhood is perfect, eloquence evident, generosity is clear, and position is great?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All of that is but chattels of this world, and the hereafter, in the Presence of your Lord, is only for the righteous." (Az-Zukhruf 35)

﴿وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْخَيْرَ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ﴾

(He then resumed) "The intelligent mindful is the righteous Allah-fearing, even though he seems in this world inferior and lowly."

According to another narration (transmitted by Ibn Al-Muhabbar on the authority of Sa'id Ibn Al-Musayyab) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The intelligent mindful is he, who believes in Allah, trusts his Messengers, and obeys Him through His deeds."

The original meaning of the word 'Aql' (mind) seems in both language and usage to have been given to this instinct. But it comes to designate knowledge as far as it is its direct fruit, in the same way as to designate anything with its direct fruit. It is said, for example: "Knowledge is to safeguard oneself (from Allah's punishment), and the learned man of knowledge is he who fears Allah most." However, piety is the direct fruit of knowledge, (in the same way as knowledge is the direct fruit of the mind) and thus it designates the fruit of such instinct allegorically. But it is not our purpose now to scrutinize this linguistic meaning.

It is to say that all those four divisions are included and designated by the word, and there is no difference among the learned men about their existence, and in case of any, it applies only to the first one. But the true fact is that it exists, and it represents the origin of all. Those divisions of knowledge seem to lie in the instinct by nature, but they come to light when a certain reason appears to bring them out, as if there is no external influence to affect their existence, and rather they remain inherent in it until they emerge, like the water in the land, which appears on digging a well; and it collects at the bottom of the well and can be distinguished by sense; but even, no new element is introduced in this process. The same is true of the oil in almond nuts and the attar in rose petals. For this reason Allah Almighty says: "And when your Lord brought forth their descendants from the loins of the sons of Adam and took them to witness against themselves, saying: 'Am I not your Lord?' They said: 'Yes, we witness to that'." (Al-A'raf: 172)

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا ۚ﴾

What is meant here is their declaration of souls, and not verbal profession, for men are divided in relation to verbal profession into two factions: believers and unbelievers. Henceforth Allah Almighty says: "If you ask them who created them, they will be sure to say: 'Allah'." This means that if they would only consider their condition, their souls and hearts would witness to the fact that it is Allah Almighty Who created them (in conformity to) "the true nature on which Allah created them." In other words every human being is created to be a believer, and every human being is created with an inherent knowledge of things as they are in reality, i.e. this knowledge seems as if they were inherent in it for it is nearly ready to perceive it as it is.

On the other hand, since belief is well-established by nature in the human soul, the human beings have been divided into two groups: one has turned away from that belief and has forgotten all about it, and those are the unbelievers, and the other has thought of the matter, and remembered, like one who bears a witness, and, being heedless for a while, has forgotten all about it, but finally has remembered it. For this reason Allah Almighty says: "Perchance they may remember" (Al-Baqarah 221)

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

And: "That those endued with sound minds may remember" (Sad 29)

﴿وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ﴾

And: "And remember Allah's favour upon you, and His covenant which He had covenanted with you" (Al-Ma'idah 7)

﴿وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ﴾

And: "And we have rendered the Qur'an available as a sign to be remembered, but is there anyone who will remember?" (Al-Qamar 17)

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

To give such the name of remembrance is not far-fetched. This remembrance is of two kinds: one is to recall an image which once existed in one's mind but has vanished, and the other is to recall an image which is inherent in one's mind by nature.

These facts are evident to him who has the faculty to perceive things with the help of the light of his insight, but are abstruse to him who is given to blind imitation and acceptance of things rather than to investigation and observation. Thus, you find such man entangled in the like of these Verses, committing many illogical and arbitrary prejudiced mistakes in the interpretation of remembrance and the declaration of souls, having the false impression that the Prophetic traditions and the Qur'an are full of contradictions. Such an attitude may overpower him in such a way as to make him regard them with contempt. Moreover, he might think they are incoherent.

He is like a blind man who enters a house and, stumbling over some utensils says: "Why were not these utensils removed from the way and returned to their places?" He is then told: "They are in their right places and it is your sight that is wrong. The same is true of the inconsistency of the insight, if not worse and graver because the soul is like a horseman and the body a horse, and the blindness of the horseman is more harmful than that of the horse. In comparison between insight and sight Allah Almighty says: "By no means has his heart falsified what he saw" (An-Najm 11)

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾

And: "And thus did We show Abraham the dominion of the Heavens and the Earth." (Al-An'am 75)

﴿وَكَذَلِكَ يُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ﴾

The opposite of both is called blindness as shown in the saying of Allah Almighty: "For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts." (Al-Hajj 46)

﴿فَإِنَّهَا لَا تَعْمَىٰ الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

He Almighty further says: "And he who is blind in this (world) will be in the hereafter blind and more straying from the path." (Al-Isra' 72)

﴿وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾

Some of those matters which were disclosed to the prophets were revealed through the sight and others through the insight, but both were called vision. In short he whose insight is not shrewd will understand nothing of religion except its husks and outward forms rather than its pith and truth. These, then are the different divisions to which the word 'Aql' is applied.

The Exposition Of People's Disparity Of Mind

The people are different as to the matter of disparity of mind, and there is no significance of being concerned with relating the speech of those of little knowledge; and it is more important to take the initiative to tell the truth in this respect. The evident fact in which there is no doubt is to say that this discrepancy applies to the four divisions barring the second, which belongs to the axiomatic knowledge of the possibility of what is possible and the impossibility of what is impossible. He, who is able to make sense to the fact that the two are greater than the one is also able to know that one thing could, by no means, exist in two places simultaneously, and that in no way could both eternity and origination be ascribed to one thing; and the same is true of all things, and what is evidently perceived with no doubt. But the disparity pervades the other three divisions.

Therefore, the people's disparity of the fourth division, i.e. the power of overcoming lusts, is not hidden. Moreover, it is evident that the states of one person might be different in that from time to time. This disparity is partly due to the difference of the power of the desire, in such a way that an intelligent might be able to abandon a desire and persist in another, even though not restricted to it. a youth, for example, might fail to abandon adultery, but when he grows up and attains maturity, he might become capable of leaving it. the desire for showing off and power of authority becomes stronger not weaker with the advancement of age. It is also partly due to the difference of knowledge of the harm and damage caused by this desire.

For this reason, a physician might be able to safeguard himself from some harmful kinds of food. It is true that he who has the same intelligence might not have the same capability because of his lacking of medical knowledge, even though he thinks there is harm in those kinds of food, but the more the knowledge of the physician is perfect, the more he feels afraid; and in this way, such fear acts as an instrument and a tool for the mind to help it overcome and break the desires. Similarly, the learned man might be more capable than the ignorant of refraining from sins, in view of his knowledge of the evil consequences of disobedience; and of course I mean here the real learned man, and not those of the flowing robes who dote and rave and prate of things they know little about.

If disparity results from the divergence of the power of the desire, it does not

then belong to the disparity of mind; and if it results from the difference of knowledge, we have given this kind of knowledge the name of mind, for it strengthens the instinct of mind, and thus the disparity results from that knowledge to which the name is applied. It might also result merely from the difference of the instinct of mind, for the stronger it becomes, the more it is inevitably capable of overcoming the desire.

As for the third division, i.e. the empirical knowledge, the people's disparity therein could not be denied. However, they differ in the amount of acquisition, and rate of perception; and this is due either to the disparity of instinct or to the disparity of practice. As for the first, which is the origin, i.e. the instinct, there is no way to deny the disparity therein. It is like the light which rises onto the soul, and dawns with the beginning of the age of discernment, and then grows with the progress of time and develops gradually until it attains its maturity around the age of forty. The parable of it is like the light of the morning, whose commencements are too hard to see and then it gradually increases until it reaches its completion with the emergence of the disk of the sun. the disparity of insight is like that of sight; and the difference is visible between the weak-sighted and the sharp-sighted.

The ordinance of Allah governs all His creatures with the principles of graduation in development. The sex instinct, for example, does not appear with a child suddenly all at once at the age of puberty, but rather it gradually appears little by little. The same is true of all the other forces and facilities. Indeed, he who denies the disparity of men in this instinct is loose outside the limits of sanity, and he who thinks that the mind of the Prophet is the same as that of any of the outlandish peasants and desert ruffians is himself meaner than any of those outlandish peasants.

How could the disparity of instinct be denied since in the absence of it men would not have varied in their ability to understand knowledge, nor would they have been divided into a stupid who fail to understand anything except after long and wearisome explanation by teacher, an outstanding who responds to the least sign, and a perfect from whose soul truth emanates without any previous instruction, as shown from the statement of Allah Almighty: "Whose oil would well nigh shine out, even though fire touches it not! It is light upon light." (An-Nur 35)

﴿يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ﴾

this applies to the Prophets "Peace be upon them" in whose inward thoughts obscure things are made clear without having learnt or heard anything alike. This is described by the word 'inspiration'. The Messenger of Allah "Allah's blessing and peace be upon him" referred to the like of that when he said (according to the narration of Ash-Shirazi on the authority of Sahl Ibn Sa'd, and At-Tabarani on the authority of Ali): "The holy spirit whispered the following into my heart: 'Love whomever you please, for you will leave him; live anyway as you like, for you will inevitably die; do what you like, for you will be rewarded accordingly'."

This kind of conveying information by the angels to the Prophets is different from clear revelation with its implication of hearing a definite voice with the ear and seeing the angel with the eye; and this has been described as whispering into the heart. The stages of revelation are many, but it is not fitting to delve into them under the science of practical religion, because they belong to the science of Revelation. But, think not that the knowledge of the stages of revelation requires that its knower should be a receiver of revelation, because it is not improbable for a sick physician to know the different stages of health or for a wicked learned man to know the different stages of justice in spite of his lack of justice. That's because knowledge is one thing and the existence of what is known is another. Henceforth, it is not that everyone who knows what Prophethood and sainthood are should be himself a Prophet or a saint, and it is not that everyone who knows what piety and devoutness are should be himself pious or devout.

That men are divided into those who take notice by themselves and understand those who do not understand except through warning and instruction, and those who benefit from neither, is like the division of the bosom of the earth into parts where water collects and increases until it bursts out by itself into springs of living water, parts where water collects but cannot be reached without digging, and parts where not even digging will avail. This is true of the disparity of men in native intellect. In confirmation to the disparity of the mind, it is narrated (by Ibn Al-Muhabbar and At-Tirmidhi on the authority of) Abdullah Ibn Salam that the Messenger of Allah "Allah's blessing and peace be upon him" at the end of a long conversation, described the throne and stated that the angels asked Allah Almighty: "O our Lord! Have You created aught greater than the throne?" Allah replied: "Yes, the mind." The angels said: "How great is it?" Allah answered: "Verily no one can grasp its greatness. Can you calculate the number of sand of the sea?" They said: "No." Allah then replied: "Verily I have created the mind in different kinds as numerous as the sand of the sea. Some men were given one grain, others two, three and four grains, still others received a good portion, others a portion equalling a camel-load, and others even greater."

You may say: "Why then do some groups among the Sufi disparage the intellect and reason as well as the rational and the reasonable?" You should know, then, that the reason for it is that men have transferred the term intellect or reason (Aql) and the term rational or reasonable (Ma'qil) from their real and original meaning to another and false meaning, namely argumentation and debate over contradictions and requisites, which is scholastic theology. Consequently the Sufis could not tell that men have erred in this terminology, especially since it has not been possible to remove that from their minds in view of its current and well established usage. As a result they disparaged reason and rationalism. Could it be imagined, however, that the light of the insight, through which Allah is known and the truthfulness of His Apostle is recognized, will ever be disparaged or belittled when Allah Himself praised it? And if it were ever disparaged what other thing could be praised? But if the praiseworthy knowledge be the law, by what is its truth known? If it were known through the blameworthy and unreliable

_____ The quarter of the acts of worship intellect, that the law itself is blameworthy. No attention, however, is paid to him who says that the law is known through certainty itself ('Ayn Al-Yawing) and the light of belief rather than through intellect, because we mean by intellect what he means by certain sight and the light of belief, namely the inner characteristics by which man is distinguished from the animal and through which he comprehends reality.

Most of these wild errors have arisen from the ignorance of some who sought realities in words and erred wildly therein, because of the confusion which exists in the technical terminologies of men.

CHAPTER ONE: THE EXPOSITION OF THE CREED OF THE ESTABLISHED COMMUNITY OF SUNNAH AS MANIFESTED IN THE TWO STATEMENTS OF TESTIMONY WHICH FORM THE FIRST OF THE PILLARS OF ISLAM.

The Meaning Of The First Word Of Testimony

We say, putting our trust in Allah: Praise be to Allah the beginner and restorer of creation, the Doer of what He wills, Whose throne is glorious and Whose power is mighty, Who guides the elite among His servants to the straight path and the right way, Who grants them benefit once they affirm His Oneness by safeguarding their creeds from the darkness of suspicion and hesitation, Who leads them to emulate His chosen Apostle and to copy the guidance of his honoured Companions by directing their footsteps to the way of truth, Who rises to them with His Glory in His Essence and Acts by His beautiful attributes which none perceives barring he who inclines his ear in contemplation, and makes known to them that He is one in His Essence without any partner, single One without any compeer, eternal without any opposite, uniquely separate without any rival, and that He is one, eternally ancient with nothing prior to Him, perpetual without any beginning before Him, never-ending with none after Him, undying without any end, subsisting without cessation, abiding without termination.

He has not ceased and He will not cease to be described by the epithets of majesty. At the end of time He will not be subject to dissolution and decay: on the contrary, "He is the first and the last, the Evident and the Hidden, and He has full knowledge of all things." (Al-Hadid 3)

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

1- Transcendence (Tanzih): He is not a body having a certain form, nor a limited or restricted substance: He does not resemble other bodies either in limitation or in accepting division, nor is He a substance since by no means could substances exist in Him, nor is He an accident since in no way could accidents exist in Him. Nay! He resembles no entity and no entity resembles Him: "nothing is like unto Him and He is not like anything" (Ash-Shura 11)

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

No measure could limit Him and in no way could boundaries contain Him; no direction could surround Him and neither the earths nor the Heavens bound Him. Truly, He is seated on the throne in the very way He described and in the sense in which He willed: in a state of equilibrium far removed from contact, firmness, stability, envelopment, and change. The throne does not support Him, but the throne and those who carry it are supported by the grace of His power

and are controlled by His Hand.

He is above the throne and above the Heavens and above everything to the limits of the earth in such a way as to bring Him not nearer to the throne and the Heavens, nor make Him farther from the earth. No, He is highly exalted above the throne and the Heavens, just as He is highly exalted above the earth. nonetheless He is near to every existing being and is "nearer to a creature than his jugular vein"; and "He is witness over everything since His nearness is not similar to the nearness of bodies, just as His essence is not similar to the essence of bodies. He does not exist in anything, just as nothing exists in Him: exalted and Hallowed be He far above any place to imply Him, and sanctified be He far above time to limit Him. Nay! He had been before He created time and place, and He is now in the same and very way He was. He is distinct from His creatures by virtue of His attributes.

There is nothing in His essence besides Him, nor is His essence in any other besides Him. He is far removed from change of state or location. Events have no place in Him and misfortunes do not befall Him. No, He does not cease, in the epithets of His Majesty, to be far removed from decay, and in the attributes of His perfection He has no need of an increase in perfection. In His essence His existence is known by reason; His essence is seen with the eyes, a favour and a grace He will grant to the righteous in the everlasting abode, and a perfection of bliss from Him through seeing His gracious Countenance.

2- Life and Power: We bear witness that He is ever living, All-powerful, All-Compelling, and all-subduing; no inadequacy nor weakness befall Him; no slumber nor sleep overtakes Him; no dissolution nor death does not prevail over Him. He is the Lord of the Kingdom and Dominion, be it visible or invisible, the Lord of Power and Might: His are dominion, subjugation, creation, and command; the Heavens are rolled in His right hand and created things are constrained by His hand. He is Unique in creating and inventing; He is alone in bringing into existence and innovating. He created all creatures and their deeds, and decreed their sustenance and their lives; nothing preordained escapes His hand and the mutations of things are not beyond His power. What He decrees is beyond calculation and What He knows has no end.

3- Knowledge: We bear witness that He knows all things which knowledge implies, encompasses all that happens from the limits of earth to the highest of the heavens; not an atom's weight in the earth or in Heaven is beyond His knowledge. therefore, He knows the creeping of the black ant upon the solid rock in the darkest night, and He learns the motion of the molecule in the midst of the air. He knows the secrets and that which is more shrouded in secrecy; He has knowledge of the suggestions of the minds, the movements of the thoughts, and the concealed things of the inmost by virtue of a knowledge which is eternally ancient by which He is persistently described through the ages, not by a renewed and acquired knowledge which arises in His Essence through experience.

4- Will: We bear witness that He is the Willer of all things that are, the Master

and Disposer of all originated things: nothing happens, whether in the dominion of visible or unseen, no matter meager or abundant small or great, good or evil, of use or disadvantage, belief or unbelief, knowledge or ignorance, success or failure, increase or decrease, obedience or disobedience, unless it is by His Will. What He wills is and what He does not will is not: there is not a glance of the eye nor a stray thought of the heart but that it is subject to His will. He is the originator of creation, the Restorer of creation, the Doer of whatever He wills. There is none that cancels His command, none that enhances His decrees.

There is no way for a servant to flee away from disobeying Him, unless it is by His help and mercy, and none has power to obey Him unless it is by His will. If men and jinns, angels and devils gather to move or to render still an atom's weight in the world, without His will, surely they would fail. His will exists in His essence as one of His attributes, by which He is persistently described from eternity, the Willer, in His infinity, of the existence of things at their appointed time which He has decreed. So they come into existence just at their appointed times even as He has willed in His infinity without precedence of sequence. They come to pass in accordance with His knowledge and will without variation or change. He does not direct things through arrangement of thought and awaiting the passage of time, and this is why one thing does not distract Him from another.

5- Hearing and Seeing: We bear testimony that He is All-Hearing, All-Seeing. He hears and sees all things in such a way that no audible thing, however faint is beyond His hearing, and no visible thing, however minute, is hidden from His sight. Distance does not hinder His hearing, nor does darkness obstruct His seeing. He sees without eyes and hears without ears in the same way as He perceives without a mind, grips without a hand, and creates without an instrument, since His attributes are, in no way, similar to these of created things, just as His essence is, by no means, similar to the essence of created things.

6- Speech: We bear witness to the fact that He speaks, commanding, forbidding, promising, and threatening, with a speech which is eternal, ancient, and self-existing, unlike the speech of created things, it is not a sound which is caused by the passage of air or the friction of bodies, nor is it a letter which is pronounced by the movement of the lips and tongue. We bear testimony to the fact that the Qur'an, the Bible, the Gospel, and the Psalms are His books revealed to His Messengers, that the Qur'an is recited by the tongue, written down in copies, and preserved in the heart. Nevertheless it is eternally ancient, subsisting in the essence of Allah, not subject to division and separation by its being transmitted to the heart and (transcribed on) leaves. We bear witness to the fact that Moses heard the speech of Allah with no sound nor word, just as the righteous will see the essence of Allah in the hereafter, with no substance nor accident. As long as He has all of these qualities, He is living, knowing, willing, hearing, seeing and speaking with life, power, knowledge, will, hearing, seeing, and speech, not only through the Essence.

7- Acts: we bear witness to the fact that there is no entity besides Him,

except that it originates by His Action and proceeds from His Justice, in the most beautiful and perfect and complete and just of ways. We bear testimony to the fact that He is wise in His actions, just in His Commandments; and in no way could His Justice be comparable with that of men, since prejudice might be expected from the latter in his dealing with the property of anyone else other than him, but in no way could injustice be expected from Allah, for as long as He does not encounter any property of another besides Him, He is not unfair in his dealing with it. Everything besides Him, men and jinns, angels and devils, Heaven and earth, animals, plants, and inanimate things, substance and accident, as well as things perceived and things felt, are all originated and created by His power from nothing and made from naught, since He existed in eternity by Himself and there was none along with Him. So He originated the creation thereafter just to demonstrate his Power and realize such of His Will as had preceded and such of His word as existed in eternity, not because He had any need or necessity for it.

We bear testimony to the fact that He is Generous in creating, inventing and enjoining obligations, which He has not done by necessity, and that He is gracious in beneficence and reform, which he has not done because of any need. His are generosity and kindness, beneficence and grace, since He is able to bring upon His creatures all ways of torture and to shower upon them all kinds of pain and affliction, and should He even do this, it would be out of His Justice, and not out of wickedness nor of tyranny. He rewards His believing servants for their acts of obedience out of His Generosity and encouragement rather than in accordance with their merit and desert. For in no way is He under obligation to anyone and injustice is not expected from Him. Furthermore, none has any claim against Him. His claim to obedience is obligatory and binding upon all creatures because He enjoined it upon them on the tongues of His prophets and not by reason alone. But He sent His apostles and demonstrated their truthfulness by way of explicit miracles and they conveyed His commands and prohibitions, His promises and threats. So it became obligatory upon all creatures to have faith in what they brought.

The Meaning Of The Second Word Of The Testimony

The second word of the testimony is that which affirms the Apostleship to all the Prophets and Messengers "Peace be upon them", and asserts the fact that Allah Almighty sent the unlettered Quraishi Prophet Muhammad "Allah's blessing and peace be upon him", as a Messenger to all the Arabs and non-Arabs, to both jinns and men. By his law He abrogated all the previous laws, except such of them as He confirmed. He gave him preference over all other prophets and made Him the chief of mankind, and rendered incomplete such of faith as affirms only the Allah's Oneness, i.e. "There is no god (to be worshipped) but Allah" unless it is followed by the testimony to the apostleship of the Prophet "Allah's blessing and peace be upon him", i.e. that Muhammad is the Messenger of Allah.

Moreover, he made it obligatory upon all the creatures to have faith in him, in all the things which he related (from his Lord) concerning the affairs of this world and the hereafter, in such a way that He will not accept the faith of any creature until he believes in that which the Messenger of Allah "Allah's blessing and peace be upon him" related concerning these which will happen after death, the first of which is the question of Munkar and Nakir. These are two awful and terrible creatures who will make the dead one sit up in the grave, both soul and body and will ask him about the Allah's Oneness and about the Apostleship, saying: "Who is your Lord? What is your religion? Who is your Messenger?" They are the two trial-causers of the grave and their questions are the first trial one will encounter after death.

One should have faith in the punishment of the grave and that it is real and that His Commandment pertaining to the body and soul is just and in accordance with His will.

He should have faith in the balance of acts and deeds with both its scales and tongue, the magnitude of which is like the firmaments of the Heavens and the earth, in which the deeds are weighed by the power of Allah Almighty, and its weights will be as minuscule as atoms and mustard-seeds, in establishment of exact justice. The records of the good deeds will be placed in a good manner in the scale of light, by which the balance will be weighed down according to the measure of their degrees in the Sight of Allah and by His grace, while the records of the evil deeds will be displayed in an ugly manner in the scale of darkness, by which the balance will be light by virtue of Allah's Justice.

One should also have faith in the bridge and that it is real: it is a bridge stretched over Hell, sharper than the sword's edge and finer than a hair, on which the feet of the unbelievers slip, according to the Commandment of Allah, and they fall into the Fire, whilst the feet of the faithful believers stand firm, by the grace of Allah, and thus they will be made to pass into the eternal abode and the everlasting life.

One should also have faith in the frequented fount-lake, i.e. the tank of Muhammad, from which the faithful believers will drink before being admitted to the Garden and after having crossed the bridge. Whoever gets a single sip therefrom will never become thirsty again. Its width is (as long as is the distance which is covered in) a month-journey, its water is whiter than milk and sweeter than honey, around which there are utensils as numerous as the stars of the heaven, into which flow two canals which stem from (the river of) Abundance (Kawthar).

One should also have faith in the reckoning and the differences between men concerning it: some will be directly questioned, some will be treated compassionately and some will be admitted to the Garden with no reckoning, and these are Allah's nearest devotees. Allah will ask such of Messengers as He likes about the conveyance of His message, and such of infidels as He likes about their rejection of the Messengers. He will ask the innovators about such of laws as they innovated, and the Muslims about their deeds.

One should also have faith in the fact that the monotheists will be released from the Fire of Hell after retribution has been exacted from them so that no monotheist will remain in the fire of Hell. One should have faith in the intercession of the Messengers, followed by the learned men of knowledge, then by the martyrs, and then by all the faithful believers, each according to his dignity and rank in the Sight of Allah Almighty. Such of believers as remains and has no intercessor will be released by Allah's Grace. That's because no believer will abide in the fire of Hell, and whoever has in his heart an atom's weight of faith will be brought out from the fire.

One should believe in the excellence of the holy Companions with their different ranks, and that the most excellent of mankind, after the Messenger of Allah "Allah's blessing and peace be upon him", is Abu Bakr, then Umar, then Uthman, and then Ali "Allah be pleased with them". One should think well of all the Companions and praise them, just as Allah and His Apostle "Peace be upon him" praised them.

All this is narrated in the Prophetic traditions transmitted from the Messenger of Allah "Allah's blessing and peace be upon him" and from his Companions. He who abides by all this and has faith in it with no suspicion will be of the people of truth and the right Law, and by so doing will keep himself far from the followers of error and the party of heresy.

We ask Allah Almighty, by His mercy, to make us perfect in certainty of faith and steadfast in religion; and this we ask for ourselves and for all the Muslims throughout the world. Verily, He is the most merciful of those who are merciful. And Allah's blessing and peace be upon the well-chosen, His servant Muhammad, our chief and master.

CHAPTER TWO: ON THE WAY OF PROGRESSION TO RELIGIOUS INSTRUCTION; AND THE SEQUENCE OF THE STAGES OF FAITH

It should be known that what we have already stated under the Exposition of the Creed should be presented to the child in his early years in order that he may memorize it, and its meaning will gradually be uncovered to him little by little as he grows older. The first step is to retain it in memory, after which he will come to understand it, then believe in it, then attain certainty of faith and acceptance, and all of this is obtained during childhood without proof. It is out of Allah's Grace upon mankind that He Almighty has expanded his heart to have faith from the very beginning without the necessity of any argument or proof. How can this fact be denied since all the creeds of the laymen are based on pure dictation and simple approval on authority of others? It is true that a belief which results from simple approval on authority of others may not be free of some weakness at the beginning, in the sense that it can be shaken and annulled by its opposite once it is mentioned; and it is for this that it should be strengthened and assured in the heart of the child and the layman until it is well established and unshakeable.

But even, the way of strengthening and assuring it does not lie in learning the art of argumentation and speculation so much as it lies in the recitation and

learning the interpretation of the Qur'an, in the study of the Prophetic traditions and their meaning, and in the performance of religious duties and acts of worship. Henceforth, a child's belief continues to increase in strength through such of the proofs and arguments of the Qur'an as falls on his ears, such of the illustrations of tradition and their advantages as he receives, such of the lights of the acts of worship and the fulfillment of the duties thereof as rises upon him, as well as through watching the righteous, sitting in their company, listening to their words, and observing their mark and manner in submission to Allah, feeling afraid of Him, and humbling themselves before Him. Such commencement of dictation are then like the sowing of the seed in the heart, while these actions will serve to water and irrigate the seed until it grows up and becomes strong and develops into a good and firm tree the roots of which are well grounded in the earth, and the branches of which rise up towards the sky.

Such listener should be strictly guarded as possible as it could be from argumentation and speculation, because the damage resulting from argumentation is greater than reform, and the resulting corrupt is greater than improvement. Indeed, the process of strengthening the faith of the child through argumentation is like striking a tree with an iron mallet for the purpose of strengthening it. Breaking its limbs in this way will destroy it, if not damage it fully. Watching is sufficient for you in this respect. If you compare the creed of the righteous and pious among the laymen with that of the speculators and those given to argumentation, you will find that the faith of the layman is as firm as the lofty mountain which is never moved either by storm or lightning, while the creed of the speculator who guards his belief with the syllogisms of controversy is like a thread hanging in the air, blown to and fro by the winds. But, an exception is made of those who have heard the proof of faith and have admitted it on authority of others, just as they have taken hold of faith itself and admitted it on authority of others, since there is no difference as far as approval on authority of others is concerned between the proof and the thing proved. That's because learning the proof is one thing, and arriving at it through independent thinking is another.

But if the child is brought up on this creed and is to pursue a worldly activity in order to earn his livelihood, nothing beyond it would be opened to him, though he would, in the opinion of the people of the truth, be saved in the hereafter, as long as the Law has not enjoined upon the ruffian Arabs to do anything more than a verbal approval of the literal meaning of these creeds. But they are not required to study, inquiry, and bring out of proofs. Nevertheless, if he hopes to be one of the followers of the way to the hereafter and be lucky enough to attain success in this respect, so that he could continue to act (upon his knowledge), sticking to piety, "restraining his soul from lust", and be given to self discipline and self-mortification, avenues of guidance would be opened for him which would disclose to him the realities of this creed through a Divine Light cast into his heart by self-mortification, in fulfillment of the promise of Allah Almighty about which He says: "And he who strives for us in Our ways We

will guide them; for Allah is assuredly with those who do right." (Al-Ankabut 69)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

Verily, this is the precious and valuable gem which is the ultimate goal of the faith of the saints and Allah's nearest devotees, to which the secret which rested in the bosom of Abu Bakr As-Siddiq and by which he excelled all others referred. The revelation of this secret, nay, these secrets, has different stages, in accordance with the degree of self mortification and the degrees of the purity and freedom of the inner self from anything other than Allah Almighty, as well as in accordance with the attainment of guidance by virtue of the light of faith.

This is similar to the differences of men in the comprehension of the mysteries of medicine, jurisprudence and the other sciences, which vary in accordance with their diligence, and their true nature in intelligence and good sense; and just as the former variations are beyond limitation, so are the latter.

A question: If you say that the study of argumentation and scholastic theology is blameworthy, like astrology, or that it is permissible or commendable, then, you should know that in this particular respect men go as far in both sides as to exceed the due bounds: some say that it is an innovation and thus it is unlawful and that it is better for the servant to face his Lord guilty of any sin, apart from the sin of polytheism, than to meet Him with that of scholasticism; and others say that it is an obligation whose duty is either collective or binding upon everyone, and that it is the best form of deed and the highest kind of obligation, in which there lies the confirmation of theology and the protection of Allah's religion. Among those who hold it unlawful are Ash-Shafi'i, Malik, Ahmad Ibn Hanbal, Sufyan and all these of sunnah among the predecessors and forefathers.

Ibn Abd Al-A'la' said: "I heard Ash-Shafi'i having said, On the day he was debating with Hafs Al-Fard, one of the Mu'tazilites: 'It is better for a servant to meet his Lord guilty of any sin, apart from the sin of polytheism, than to stand before Him with a bit of scholasticism.' I have also heard Hafs saying things which I cannot repeat." Ibn Abd Al-A'la' reported also that Ash-Shafi'i said: "I have discovered among the scholastic theologians things which have never been expected from them. It is better for a servant to be put to the trial of violation of all of Allah's orders, with the exception of the sin of polytheism, than to devote himself to scholasticism."

Al-Karabisi narrated that Ash-Shafi'i was once asked about something belonging to scholasticism thereupon he grew angry and said: "Ask Hafs Al-Fard and his followers about this 'Might Allah dishonour them'." When Ash-Shafi'i fell ill, Hafs visited him and said: "Who am I?" Ash-Shafi'i replied: "You are Hafs Al-Fard: Might Allah neither keep nor make you prosper until you give up your sins." Ash-Shafi'i said: "If men but knew whatever lurks in scholastic theology they would have fled away from it in the same way as they flee away from a lion." He added: "Whenever I hear a man saying that the name is what is named or something else other than what is named, I bear witness that he is a

scholastic theologian and has no faith."

Az-Za'farani narrated that Ash-Shafi'i said: "My judgment concerning the scholastic theologians is that they should be beaten with palm leaves and carried while being in that state round among the tribes and clans, with the statement that this is the punishment of those who reject the Qur'an and the Prophetic sunnah, and rather address themselves to scholastic theology."

Ahmad Ibn Hanbal said: "A scholastic theologian never prospers. You can find none having delved into scholastic theology, but that his heart is corrupt." He was so strong in criticizing it that he abandoned Al-Harith Al-Muhasibi, in spite of his asceticism and godliness, because he composed a work on the refutation of heresy, telling him: "Woe to you! Do you not first declare their heretical beliefs in order to be able to reply to them, thereby forcing men to study these heresies and consider these suspicious matters, all of which will draw them into speculation and controversy." Ahmad Ibn Hanbal also said: "The scholastic theologians are heretics."

Malik said: "Have you seen how a theologian will reject his religion for a new one everyday when one of stronger argument confronts him?" In other words, the position of the theologians is changeable. Malik also said: "It is impermissible to accept the testimony of sectarians and heretics." In interpretation of this, some of his friends said that he meant by sectarians the scholastic theologians, no matter to what doctrine they might belong.

Abu Yusuf said: "He who seeks knowledge through speculation will become a heretic." According to Al-Hassan: "Argue not with sectarians nor mix with them, nor hearken to them." Thus the traditionists among the Forefathers have unanimously agreed (upon their criticizing scholastic theology). The many restrictions which came down to us from them are incalculable. They have said that the companions did not refrain from scholastic theology, although they were better informed and more eloquent phrase-makers than anyone else, but because of their knowledge of the resulting evils. For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hairsplitters be destroyed! Let the hairsplitters be destroyed! Let the hairsplitters be destroyed!" By this he meant those who are excessive in investigation and research. They (the earlier traditionists) also protested that had it (scholastic theology) been an integral part of religion the Messenger of Allah "Allah's blessing and peace be upon him" would have commanded (his Companions to address themselves to) it, and would have taught (them) its various ways, and would have praised it and commended its protagonists, seeing that he taught them abstention and exhorted them to study the law of the obligatory shares of inheritance and commended (its teachers and learners). On the other hand he forbade them to delve into divine decrees saying: "Refrain from speculation on Divine decrees." The holy Companions continued to refrain from such speculations. To be sure, it is unfaithful and unjust to add to what the teacher set forth; and of a surety, the holy Companions are our teachers and the example which we should imitate, and we are their followers and disciples.

The other group protested that if the dangers of speculation result from such terms as essence and accident and the other strange terms with which the Companions were not familiar, it would not be difficult to explain, because there is not a branch of knowledge but that new terms have been introduced therein for making its meanings more understandable, as say, the science of Hadith, the science of exegesis, and the science of jurisprudence. Had those people to encounter such terms as refutation, invalidation, composition, deduction, and false collocation, as well as the other questions which are produced by analogy they would not be able to understand them. Therefore the introduction of new terms to signify a definite meaning is as legal as the invention of utensils and containers of new shape and form for usage in permissible things.

If it is the meaning of such terms which causes dangers, we intend to attain through them nothing but the knowledge of the proofs for the origination of the universe, the Allah's Oneness of the Creator, and (the essence of) His Attributes as they have come down to us in the Law. From which time, then, has the knowledge of Allah by proof been unlawful?

But if the main concern should be with sectarianism, fanaticism, sowing the seeds of enmity, hatred, and all that speculation and controversy give rise, then those are unlawful and should be avoided, against which it should be strictly guarded, in the same way as pride, conceit, hypocrisy, and the desire for power which the sciences of Hadith, exegesis and jurisprudence produce are unlawful and should be avoided, against which it should be strictly guarded. But even, let not that to which a branch of knowledge might lead prevent anyone from seeking that knowledge: How should the mention of the proof and the desire for learning and investigating it be forbidden in the presence of Allah's statement: "Say: Give your proof if you speak the truth" (Al-Baqarah 111)

﴿ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴾

And: "... that he who would perish might perish by clear proof, and he who would live might live by clear proof" (Al-Anfal 42)

﴿ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ ﴾

And: "Do you Have any authority for this?" (Yunus 68)

﴿ إِن عِنْدَكُمْ مِن سُلْطَانٍ بِهَذَا ﴾

I.e. any evidence or proof for this. And: "Say: 'The absolute evidence is Allah's.'" (Al-An'am 149)

﴿ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ﴾

And: "Have you not considered him who disputed with Abraham about his Lord, because Allah had given him dominion? When Abraham said: 'My Lord is He who gives life and death,' he said: 'It is I who give life and death,' Abraham said: 'Since Allah brings the sun from the East, do then bring it from the West.' The unbeliever was confounded, for Allah guides not the evil doers." (Al-Baqarah

258)

﴿ قَالَ إِبْرَاهِيمُ فَلْيَرْبِ اللَّهُ بِأَتَى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ﴾

In this quotation, Allah Almighty mentions, by way of commendation, the controversy which broke up between Abraham and his opponent and how Abraham argued with and silenced him. Allah Almighty says too in this context: "This is our argument which we granted Abraham against his people." (Al-An'am 83)

﴿ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ ﴾

He Almighty further says: "They said: 'O Noah! Already have you disputed with us, and increased our disputation.'" (Hud 32)

﴿ قَالُوا يَنْبُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا ﴾

He also says in the story of Pharaoh: "Said (Pharaoh): "And what is the 'Lord and Cherisher of the worlds'?" (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between, if you want to be quite sure." (Pharaoh) said to those around: "Do you not listen (to what he says)?" (Moses) said: "Your Lord and the Lord of your fathers from the beginning!" (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!" (Moses) said: "Lord of the East and the West, and all between! If ye only had sense!" (Pharaoh) said: "If you put forward any god other than me, I will certainly put you in prison!" (Moses) said: "What if I show you that which shall be a proof of my mission?" (Ash-Shu'ara' 23:30)

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴾ ﴿ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴾ ﴿ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَعِيبُونَ ﴾ ﴿ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴾ ﴿ قَالَ إِنْ رَسُولُكُمْ أَلَّذِي أَرْسَلَ إِلَيْكُمْ لَمَجْنُونٌ ﴾ ﴿ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴾ ﴿ قَالَ لَنْ أَخَذَتْ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ الْمُسْجُوبِينَ ﴾ ﴿ قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ ﴾

In short the Qur'an, from its beginning to its end, is an argument with the unbelievers.

The fundamental proof adopted by theologians for the Allah's Oneness is the statement of Allah Almighty: "Had there been in either (Heaven or earth) gods besides Allah, both would have surely gone to ruin." (Al-Anbiya 22)

﴿ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ﴾

Their fundamental proof for the Apostleship lies in His statement: "And if you are in doubt as to that which We have sent down to Our servant, then produce a Surah like it." (Al-Baqarah 23)

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ﴾

Their fundamental proof for the resurrection is: "Say: He shall give life to them who first gave them life." (Ya Sin 79)

﴿قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

Thus the Messenger of Allah "Allah's blessing and peace be upon him" did not cease to argue and dispute with the unbelievers. Allah Almighty says: "Dispute with them in the kindest manner." (An-Nahl 125)

﴿وَجَنِّدْ لَهُمْ بِأَلْفِي هِيَ أَحْسَنُ﴾

The Companions, too, used to argue and dispute with the unbelievers, but only at the time of need. At the time of the companions the need for disputation was little.

The first to lay the foundation of bringing the innovators back to the truth by means of argumentation was Ali Ibn Abu Talib when he sent Ibn Abbas to the Khawarij. Ibn Abbas argued with them saying: "for which reason do you have hatred against your imam?" They said: "He has fought, but did get no war prisoners nor booty." Ibn Abbas said: "War prisoners and booty are taken only in war against unbelievers: Had A'ishah been taken as captive on the Day of the Camel and had fallen to the lot of anyone of you, would he have regarded it lawful to deal with her in the same way as he would deal with his own property (and ignore) that she is, according to the expression of the Qur'an, your mother?" They answered in the negative, and consequently two thousand of them surrendered by virtue of his argumentation with them.

It is narrated that Al-Hassan once debated with a Qadarite with the result that the latter retracted from his error. Ali Ibn Abu Talib "Might Allah honour him" once debated with a Qadarite. It is narrated that Abdullah Ibn Mas'ud argued with Yazid Ibn Amrah on the topic of faith. Abdullah (Ibn Mas'ud) said: "If I say that I am a believer it is just like my statement that I belong to the inhabitants of the Garden." Yazid Ibn Amrah said to him: "O Companion of the Messenger of Allah! This is but a slip on your part! What is faith unless it is to believe in Allah, His angels, books and apostles, as well as in resurrection and the balance (of both acts and deeds), to perform obligatory prayer, observe the obligatory fasts, and practice regular charity. Nevertheless, we have sins which we commit, and if we but know that they would be plotted out of us, we would know that we will be of the inhabitants of the Garden. For this reason we say that we are believers, but we do not say that we belong to the inhabitants of the Garden." Ibn Mas'ud replied: "By Allah, you have said the truth: this is a slip on my part."

It should be said that they (the Companions) did not devote themselves but a little to that (speculation), which they did briefly and only at the time of need. They did not delve into it for the purpose of writing about or teaching it, nor did they take it up as a profession. It is then said that they did not devote themselves to it but a little because there was no significant need for it, since no heresy had appeared at that time. They addressed themselves to it briefly because their only purpose was to silence the opponent and force him to recognize his error. Their objective was to reveal the truth and get rid of suspicious matters. Therefore, had the confusion of the opponent persisted or he proved unrelenting on his error,

they would have prolonged their argument, without reckoning, as it were, the need with weight or measure once they had entered into their (debate). Furthermore, they did not undertake the process of teaching and writing about it for it was their custom with regard to such sciences as jurisprudence, exegesis and Hadith.

If it is permissible to compose books on jurisprudence and to work out rare hypothetical cases which seldom happen, therewith to get ready for the time of need, or simply to sharpen the wits, it is also permissible for us to classify the methods of argumentation to get ready for the time of need, with the rising of suspicious matters or the uprising of an innovator, or to sharpen the wits or have the argument ready perchance at the time of need it will be within the reach of all, as the preparation of armaments for war before the day of battle.

This is all that might be said about both parties. But, if you ask me what I think of this, let me say that the truth of the matter is that those who condemn it absolutely and utterly and those who praise it absolutely and unconditionally are wrong. The question should be more carefully explained as follows:

It should be known that from among the prohibited things, there is firstly that, considered unlawful in its very nature, such as wine or (the flesh of the) dead. What I mean by 'its very nature' is that the cause of prohibiting it is a quality inherent in it: intoxication (in the case of wine) and putrefaction (in the case of the flesh of the dead). If we are asked concerning these two things, we would not be reluctant to say that they are absolutely unlawful, regardless of the possibility of making permissible the eating of the flesh of the dead at the time of need, or the drinking of wine when a person chokes over a morsel and finds nothing to swallow it with other than wine.

Secondly there is, from among things, those which may be rendered unlawful for some other reason, like making a transaction in opposition to one's Muslim brother during the period of choice, practicing traffic during Adhan, or eating earth which is rendered unlawful because of its harmful effect. Such things are divided into those which are harmful both in their small or large quantities and are absolutely unlawful, like, say, poison which is fatal whether in small or large quantity; and those which are harmful only when taken in excess like, say, honey, which is harmful to the feverish patient when it is taken in excess. The same applies to eating earth. nevertheless, rendering wine and eating earth absolutely unlawful, and honey lawful applies only to the most general cases.

In an event having opposing cases, , it will be far better, and much safer from falling into confusion to be analyzed independently and uniquely, which thus brings us back to theology, to say that it has points of advantage and disadvantage, merit and harm. As far as its merit is concerned, whenever it is useful it is either lawful, or commendable, or obligatory, as the occasion demands. As far as its harm is concerned, whenever it is harmful it is unlawful. Its harm lies in arousing doubts and destroying the creeds by moving them out from the realm of certitude and determination. These things are lost at the

beginning and their restoration by means of proof is doubtful; and it varies with the difference of individuals.

Such is its harm in the established faith. But even, it has another harmful effect which is represented in setting firm the belief of the heretics in their heresies and installing them in their hearts so that their claims become stronger and they grow more obstinate in their insistence on them. But such harm results from the fanaticism which disputation fires up. For this reason you see that a lay heretic can, by means of pleasant manner, be easily dissuaded from his error within a quick time, unless he were brought up in a town where disputation and fanaticism flourish, and in this case, if both the foremost and the last gather and exert combined effort to remove the heresy from his heart they will fail. On the contrary, passion, fanaticism, hatred of the opponents of debaters and non-conformist groups possess his heart and prevent him from grasping the truth. So even if he were told, "Do you want Allah to remove for you the veil and to disclose to you, by means of personal observation, that the truth is on the side of your opponent?" he would dislike it for fear that his opponent would become glad because of it.

This is the chronic disease which has become widespread among men all over the land. It is a kind of corruption inflamed by the debaters through their fanaticism. This is sufficient for its harm.

As to its benefits it is thought that it is of good benefit in disclosing facts and knowing them as they really are. But how far from the truth this is, because the fulfillment of such noble desire is beyond argumentation. Indeed, the perplexity and confusion brought about by argumentation prevail over anything it might disclose or unfold. If you were to hear that from a traditionist or a half-scholar you might think that they have fallen victims of that because of their ignorance, for men are the enemies of that which they know not. Take it from one who is well-versed in speculation, and, came to abandon it after a careful study and a thorough investigation of it in which he exceeded the extremities of its masters and went further to study in great detail other relevant subjects, and has become sure of the fact that the way to the realities of knowledge from this direction is closed.

By my life, argumentation might be of use in revealing, unfolding, and clarifying but a few things, yet this is very rare and only occurs in simple and clear matters which are readily understood even before going on any deep study of the art of argumentation. It has only one benefit: it preserves the creed for the laymen and guards it against the confusion of innovators by different kinds of argumentation. However, a layman is apt to be influenced by the argument of the innovator no matter false the argument might be; and to confront a false position with its counterpart might repel it. People are expected to follow this creed which we have already mentioned because the Law has ordained it for the good of their lives in this world and the hereafter, and because the righteous Fathers agreed on it. The learned men are expected to watch over it for the laymen from the ambiguities of the innovators, just as the magistrates are expected to well-guard

their property from the attacks of the wrongdoers and ravishers.

Since both its harm and benefit are clearly evident, one should be like the skillful physician who is careful of using dangerous drugs, which he does not apply except to the right place and only at the time of need, and as much as it is just needed.

To explain further, the laymen and the common folk who are engaged in crafts and trades should be let alone in the veracity of their beliefs which they have accepted when they have been instructed in the established faith which we have already stated. To teach them the art of argumentation and disputation is definitely harmful to them since it might arouse doubts in their minds which will shake their faith. Once these doubts are aroused it will be difficult to treat their shaken faith.

As to the layman who has faith in a certain innovation, he should be called back to the truth by way of thoughtfulness and delicacy and not through fanaticism: in other words, through nice words which have the power to convince the soul and have a positive effect on the heart, words much closer to those of the arguments of the Qur'an and the tradition, mixed with a few amount of admonition and warning. This is much better than debate along the line set down by the scholastic theologians, since the layman, on hearing such arguments, thinks that they are a kind of technique in disputation which the disputant has learned in order to force men to adopt his belief. so, if the layman fails to reply to these arguments he will assume that the scholastic theologians of his doctrine are more capable of refuting them. Disputation with both this man and the former is unlawful. Likewise it is unlawful to argue with one who has fallen victim to doubt, since doubt should be removed by way of thoughtfulness through admonition and understandable proofs free of excessive speculation and continual debate.

Verily, argumentation is of only one benefit, namely, when a layman has been convinced to believe in an innovation by means of a certain kind of argument, in which case it should be countered by the same kind of argument in order to bring the man back to the truth. This applies to him who, because of his liking of disputation, is no longer satisfied with the ordinary admonitions and warnings, but has reached such a state of suffering as from which nothing barring debate will heal him. For this reason it is permissible to argue with him. But in a country where heresy is rare and only a single doctrine prevails, it is sufficient to declare the creeds which we have already mentioned, without any attempt to take up the question of proofs. The person should wait until something questionable arises before he takes up the question of proofs which he should present as much as it is required, and in proportion with the need.

If the heresy is Common and there is fear that the children might be deceived by it, there would be no harm to instruct them in what is similar to what we have included in the book entitled *Ar-Risalah Al-Qudusiyah* (The Holy Message), as a means for averting the effect of the disputations of innovators in case such effect should confront the children. This is a brief amount which

we have included in this book because of its conciseness. If he (the child) is intelligent enough and well-aware of a certain question or falls skeptic of something in his mind, then the dangerous disease has appeared and its trouble has become visible. In this case, there will be no harm to promote him (the child) to what is similar to the amount which we have included in the book entitled *Al-Iqtisad Fi Al-I'tiqad* (The Economy In Faith), nearly fifty folios in which there is no departures from the foundations of the creeds to the other investigations of the scholastic theologians.

Should this satisfy him (the child) he might be let alone; otherwise, the disease has become chronic, its trouble aggravated, and the epidemic widespread. Let the physician be as thoughtful and tactful as possible, and let him await the will of Allah until, by virtue of His Grace, the truth shall be disclosed to the child. Otherwise he will persist in his doubt and skepticism as long as it is so ordained.

It is from this amount contained in that book and its like that benefit can be expected. The books which deal with anything other than this are of two kinds:

The first deals with things other than the foundations of the creeds, such as those which discuss propensities, transmutations, and perceptions, or discoursing on vision: whether it has or has not opposite which is called obstruction or blindness, and in case this obstruction exists, then it will be an obstruction (which hinders the eye) from (seeing) all invisible things, or affirmation of proof of obstruction for every visible thing that can be seen, in proportion to its number, in addition to other misleading nonsense.

The second is concerned with an additional expansion of the same arguments in their application to other subjects, with further questions and answers, i.e. details which add nothing but more perplexity and ignorance to him who has not already been satisfied with the previous amount. For many are the things which turn to be more abstruse with dilation and expansion.

If one says that the investigation into the rules of perceptions and propensities is of a great use for whetting the mind which is the instrument of religion just as the sword is the instrument of holy war, and consequently there is no harm in whetting it, it will be like saying that since playing chess whets the mind, it is a part of religion. This is out of madness because the mind may be whetted through the other sciences of Law in which there is no fear of harm or injury.

In this way, you know the amount of scholastic theology which is blameworthy and that which is praiseworthy, the conditions under which it is condemned and these under which it is praised, and the persons who might benefit from it and the persons who might be harmed.

A question: If you say that 'since you admit the need for it in refuting the arguments of the innovators, and since innovations have now risen and calamities have become widespread, the need for it has become urgent, undertaking this science should inevitably become a collective duty, just as taking up the protection of property and other rights and fulfillment of the duties of justice and government and their like. Furthermore, unless the learned men address

themselves to disseminating and teaching this science and making investigations in it, it will not survive, and if it were entirely left, it would vanish. To be sure, there is no sufficient capability, in human nature by itself, of overcoming the suspicious matters of innovators unless this topic is learnt and studied. For this reason, it should be taught, and investigation into it is now one of the collective duties, which was not customary at the time of the Companions when there was no urgent need for it.'

It should be known to you that the truth in which there is no doubt is that in every town, there should be somebody, who would undertake this science and address himself to it, in order to refute the suspicious matters of the innovators which are in circulation in such town. This undertaking should be accomplished by way of education, but it is not right to be taught to the laymen in the same way as the sciences of jurisprudence and exegesis are taught to them. That's because this (argumentation) is like drugs, and jurisprudence is like food: the harm of food is not dangerous but the harm of drugs is dangerous as we have already mentioned.

This science should not be taught but to men who have the following three characteristics: The first is wholehearted devotion to and passion for knowledge: for the working man is detained by his work from mastering the subject in full as well as from removing the doubts when they arise. The second is shrewdness, intelligence, and eloquence, because the stupid one gets no advantage from his understanding and the dull one gains nothing from his argument: on the contrary such a man is more apt to be harmed by disputation and expects no good from it. The third is that the man should, by nature, be righteous, religious, and pious: he should not be possessed by passions, because the wicked man would deviate from religion on his feeling of the least suspicion. Furthermore, passions would eliminate all preventions and remove the barrier which stands between him and worldly pleasures. He would not be keen on driving out anything questionable, but rather would seize upon it to free himself from any obligation. The things which such a student will spoil would be greater than those which he would reform.

When you know these divisions you would realize that, in disputation the praiseworthy argument is like those of the Qur'an: kind words which influence the hearts and convince the minds without going deeply into syllogisms and analyses which most people do not understand; and even if they understand them they render them trickeries and artifices which their advocate has learnt in order to make things abstruse. Should he be confronted by one of his professional colleagues he would resist him.

You also know that Ash-Shafi'i and all the forefathers were forbidden from delving into disputation as their main concern, because of the harm inherent in it to which we have already referred. The reports of Ibn Abbas's argumentation with the Khawarij and Ali's concerning free will show that their disputation belonged to the clear and evident kind, done only at the time of need. Such disputation is praiseworthy in all cases. Verily, the need for disputation varies

with the time, and this applies to the rule which governs it.

Such is the rule of the creed which Allah imposed on man and the method of defending and preserving it.

As to dispelling doubts, revealing truths, knowing things as they really are, and comprehending the mysteries which the words of this creed signify, there is no way to attain any of them except by means of self-mortification and overcoming passions, seeking Allah wholeheartedly and persisting in thoughts which are free from the defects of disputation. They are a mercy from Allah which comes only to those who expose themselves to its beneficence according to what Allah ordained to them and the extent to which they had exposed themselves to it as well as the capacity of their hearts and the degree of their purity. This is the sea whose depth cannot be reached, and whose water can not be traversed.

A question: If you say that this discussion refers to the fact that these sciences have external as well as internal meanings some of which are obvious and understandable at the first glance, while others are hidden and become gradually evident by means of self-mortification, self-discipline, solemn desire, pure thinking and a heart which is wholly devoted to what is sought for, and of course this is almost contrary to the Law since the Law does not have external and internal meanings, secret and manifest, but the external and the internal, the secret and the manifest in it are all the same, then you should know that the classification of these sciences into hidden and obvious is not denied by anyone of true insight but is denied only by those short of knowledge, who have obtained some knowledge in their youth, at which they stopped and made no further advance and consequently failed to promote to the lofty heights, where lie the high ranks of the learned men and saints.

This is clear from the indications of the Law. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily the Qur'an has an external as well as internal meaning, a scope as well as a point." Ali said, pointing to his breast: "Verily herein lies abundant knowledge; would that there were carriers to (comprehend and) transmit it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "We assembly of prophets were commanded to communicate with everyone in proportion to his faculty of understanding." He further said: "No one has ever recited a tradition to a people which their minds have failed to understand but that it is a cause of temptation for them." Allah Almighty says: "These similitudes do We set forth to men, which none understands except those endued with knowledge." (Al-Ankabut 43)

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily of knowledge there is that which is like a well-guarded thing, which none perceives but those who are endued with knowledge of Allah Almighty..." to the end of the Hadith as we have narrated it in the Book of Knowledge. He further said: "If you only know what I know, you would laugh little and weep much." If

this had not been a secret which he was forbidden to disclose to them because the minds were short of grasping it, why then did he not divulge it to them, putting in consideration that they would have surely believed him had he mentioned it?

In his comment on the statement of Allah Almighty "It is Allah who has created seven heavens and as many earths; the (divine) command comes down among them" (At-Talaq 12)

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ﴾

Ibn Abbas said: "Had I told you its interpretation, you would have stoned me to death" or "you would have said: 'He is a blaspheme'" according to another narration. Abu Hurairah said: "I have retained from the Messenger of Allah 'Allah's blessing and peace be upon him' two things, one of which I have divulged, and had I to divulge the other, this throat (of mine) would be cut off." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not by more fasting nor by much prayer that Abu Bakr has excelled you, but by a secret which rested in his bosom." There is no doubt that this secret was attached with the foundations of the creeds and not departed from it. However, what belonged to the foundations of religion could not have been hidden from the other Companions through its outward form.

Sahl At-Tastari said: "The learned man possesses three kinds of knowledge: exoteric knowledge which he conveys to these of what is exoteric; esoteric knowledge which he cannot reveal but to its own people; and a knowledge which stands between him and His Lord and which he cannot disclose to anyone." One of the Gnostics said: "To divulge the secret of Lordship is (as sinful as is the) unbelief." Another said: "Lordship has a secret, and if it is revealed, Prophethood will become invalid; Prophethood has a secret, and if it is disclosed, knowledge will become pointless; and the learned men of Allah have a secret, and if it is divulged, the law will become ineffective." If he who said this did not imply the uselessness of Prophethood as far as the feeble-minded are concerned because of their failure to understand, then what he said is wrong. Rather, what is true is that in which there is no contradiction. The perfect man is he whose knowledge does not destroy his piety, and the way to attain piety is Prophethood.

A question: If you say: "These verses and traditions may be subject to several interpretations. Show us, then, how their exoteric meaning differs from the esoteric, for if the esoteric is contradictory to the exoteric, it will make invalid the Law, which is the situation of those who say that reality is contrary to the Law, and of a surety, this is clear unbelief because the Law represents the exoteric and reality represents the esoteric. If the one is neither contradictory nor dissimilar to the other, then both are the same so, the division (of knowledge into exoteric and esoteric) will be of no use and the Law will have no secret meaning which should not be disclosed. But, both the hidden and the evident will be identical."

It should then be known to you that this question gives rise to a serious matter and leads to the science of Revelation which is an essential departure from the

purpose of the science of practical religion which is the topic of these books. The creeds which we have already mentioned are included within the deeds of the heart which we are required to admit with consent, by setting the heart firm on and sticking to them, not by striving to grasp their realities, since this is not binding upon all people. Had it not been an integral part of practical religion we would not have mentioned it in this book, and had it not been one of the external deeds of the heart we would not have mentioned it in the first half of the book.

The true revelation is characteristic of the essence of the heart and its inward part. But should the discourse lead to arousing doubt or the shadow of doubt as to the disagreement of the exoteric with the esoteric, it will be then necessary to present a brief explanation. For he who says that reality disagrees with the Law and the esoteric contradicts the exoteric is closer to unbelief than to belief. In fact, the secrets whose comprehension is unique to Allah's nearest devotees whose practice is restricted to them apart from the majority and which they do not divulge to the audience may be divided into five categories:

The first category is that the thing in itself is subtle and beyond the faculty of understanding of most minds. This means that its comprehension is restricted to the elite who should not divulge it to those who have no power to understand it lest it becomes a source of distress to them in case their minds fail to comprehend it or to perceive the concealed secrets of the spirit. The Messenger of Allah "Allah's blessing and peace be upon him" himself refrained from explaining this part. That is because minds fail to grasp its reality and the imaginations are short of perceiving its truth. But think not that this was not disclosed to the Messenger of Allah "Allah's blessing and peace be upon him", for he who does not know the spirit does not know himself, and he who does not know himself does not know his Lord. It is not improbable that this was disclosed to many saints and learned men even though they were not prophets. But they exercised themselves in the etiquette of the Law and kept silent from the matters of which the Messenger of Allah "Allah's blessing and peace be upon him" himself was silent.

Indeed, the attributes of Allah have many hidden ones which are beyond the faculty of understanding of the audience. The Messenger of Allah "Allah's blessing and peace be upon him" mentioned nothing of them except those that are evident to the minds, such as knowledge and power and their like, which men understand in terms of something of the same kind they have and then suppose that they are able to perceive them through their own knowledge and power, putting in consideration that they have such qualities as are called knowledge and power. Thus, they arrive at that by means of analogy. But had the Messenger of Allah "Allah's blessing and peace be upon him" mentioned some of the attributes of Allah of which men have no like and which are similar, even a little, to anything they have, they would not have understood them. Thus, if the pleasure of sexual intercourse is mentioned to the child or to the impotent, it will not be understood by them except in terms of the pleasure of eating which they

understand, even though this kind of understanding is not obtained from real experience.

However, the difference between Allah's knowledge and power and human knowledge and power is so much greater than the difference between the pleasure of sexual intercourse and the pleasure of eating. In short, man has no power to understand but himself and his own attributes inherent to him at present or in the past. By comparison and analogy with these he comes to understand the attributes of others. He will also realize that there is a difference between his attributes and those of Allah in nobleness and perfection. Therefore it is not within the power of men but to ascribe to Allah what has been attributed to himself, such as action, knowledge, and power as well as other attributes, and to acknowledge that in the case of Allah they are more perfect and more noble. The most part of his emphasis would be on his own attributes rather than on those of majesty which belong absolutely to Allah Almighty.

For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "I could not reckon Your Praises as they should be, for You are really praised just in the same way as You have praised Yourself." This does not refer to the failure to express what I comprehend so much as it is rather an admission of the failure to comprehend the essence of the majesty of Allah. So, someone said: "No one has truly known Allah except Allah Himself." Abu Bakr As-Siddiq said: "Praise be to Allah who has given men no way to know Him except through their failure to know Him." Let us now desist from this kind of discourse and rather return to the main topic, namely that one of these categories constitutes that which the minds fail to understand, such as the spirit and some of the attributes of Allah Almighty.

Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" referred to something alike when he said: "Verily Allah has seventy veils of light. Had He removed them, the majesty of His face would have burnt everyone whose sight might happen to perceive His glory."

The second category of those hidden matters which Prophets and the saints refuse to mention or divulge implies those things which, being intelligible in themselves and the minds do not fail to understand, will be harmful to most hearers if they are mentioned although not harmful to the Messengers and saints. The mystery of the Divine decree which the learned men were forbidden to divulge belongs to this part. So, it is not improbable that certain truths may be harmful to some people just as the light of the sun is harmful to the eyes of bats and the rose perfume is harmful to black beetles. How could this be considered differently when we know that our statement that unbelief, adultery, sin, and evil exist all by the will of Allah, which in itself is true, but even, it has been harmful to some people who were moved to have the false impression to use it as an evidence for folly, recklessness, and approval of evil and wickedness? In this way Ar-Rawandi, as well as several separatists, have deviated from the right path by following such heresies.

Similarly, if the secret of the Divine decree were disclosed, the majority of

The quarter of the acts of worship people would imagine (even falsely) that Allah is lacking in power, because their minds are short of comprehending anything which should remove that false impression. On the other hand, if someone talks about the day of Judgement arguing that it will come after a thousand years, or a few years after or before, his statement would be understood. But even, the appointed time of the day of Judgement has not been made known for the interest of men and for fear of any resulting harm. The interval may be long and the appointed time very far, with the result that people would become careless and heedless, putting in mind that the time of punishment and retribution is still very far, even though it might be, in Allah's knowledge close at hand., On the other hand, if the appointed time is made known, people would be severely frightened with the result that they would neglect their works and deals and the world would be vulnerable to ruin. Had this to happen as such and come true, it would be exemplary of this category.

The third category applies to such of things as will be understood causing no harm in the case it is mentioned clearly, although it is referred to by way of metaphor or allegory perchance it should have stronger and deeper effect on the heart of the listener. Its importance is as far as it leaves a greater impression on the heart.

Thus if a person had said that he had seen a man placing pearls around the necks of swine and his words were taken metaphorically to express the conveying knowledge to, and disseminating learning among those who are unworthy, the (ordinary) listener would readily understand its literal meaning while the thorough and careful listener, when he examines and finds that the man had no pearls and was not surrounded by swine, would see through and comprehend the inner and esoteric meaning. Consequently men differ in this respect. An example of this kind of speech is the following: A weaver and a tailor toil On either side of Spica Virginis: one is weaving shrouds for the dead, The other fashions swaddling clothes.

The poet expressed the celestial phenomena of the rising of the stars and their setting metaphorically through the parable of two artisans.

This kind of (metaphor) belongs to the principle of expressing a certain meaning through a picture which contains the same meaning or a similar meaning.

Belonging to the same kind are the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Verily the mosque will shrink when people spit on its courtyard just as the piece of skin will shrink when it is placed over the fire." You can readily understand that the courtyard of the mosque does not actually shrink when people spit on it. What the words of the Messenger of Allah "Allah's blessing and peace be upon him" really mean is that the atmosphere of the mosque, being honoured and exalted, has been dishonoured and belittled by spitting, which is as opposed to the idea of the mosque as fire is to the integrity of the particles of skin. Belonging to the same kind are the words of the Messenger of Allah "Allah's blessing and peace be upon

him" when he said: "Is he who raises his head from prostration before the imam not afraid that Allah will transform his head into that of a donkey?" This, however, will never take place literally but only metaphorically since the head of the donkey is proverbial, not for its form and shape, but for its characteristic stupidity and foolishness. Thus, whoever would raise his head from prostration before the imam, his head would become like that of a donkey in stupidity and foolishness. It is this which is meant and not the shape which the literal meaning (of the words) indicates. For it is utterly foolish to place following the imam and preceding him together because they are contradictory. The knowledge that, in such cases, there are inner meanings which differ from the outward significations, can only be determined by either rational or legal evidence. The rational is when any interpretation according to the outward meaning is impossible, as in the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The heart of the believer lies between two of the fingers of the Merciful (Allah)." When we examine the hearts of the believers we shall not find them surrounded with fingers, and consequently we shall know that the words are used metaphorically for power which is inherent in figures and constitutes their hidden life. Furthermore, power was metaphorically represented by the fingers because such a metaphor conveys the idea of power more completely. Of the same kind is the instance where Allah expresses the idea of His power metaphorically by saying, "Our words to a thing when We will it is but to say, 'Be,' and it is." (An-Nahl 40)

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

The outward meaning of this verse is not possible because if the saying of Allah 'Be' was addressed to the thing before that thing came into existence, then it would simply be an impossibility since the non-existent does not understand address and, therefore, can not obey. And if it was addressed to the thing after the thing has come into existence, then it would be superfluous, since the thing is already in existence and does not need to be brought into being. But whereas this metaphor has been more impressive upon the minds in conveying the idea of the greatest power, recourse has been made to it.

Those cases where the inner meaning is determined by means of legal evidence are the cases which can be interpreted according to their literal and outward signification, but, on the authority of tradition, a meaning other than the outward was intended, as is the case in the interpretation of the words of Allah when he said: "He sends down the water from Heaven: then flow the torrents in their due measure, and the flood bears along a swelling foam." (Ar-Ra'd 17)

﴿ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ ﴾

Here the word water stands for the Qur'an which the torrents represent the hearts. Some of the hearts receive and hold much; others receive much and hold little; while others still receive much and hold nothing at all. The foam represents

unbelief and hypocrisy, which, although it rises to and floats upon the surface of the water, does not last; but guidance which benefits men, endures. Into this part a group of men went deeply and interpreted the things which were mentioned in connection with the hereafter, such as the balance, the bridge, and the like. All this, however, is innovation because it was not handed down by tradition, especially since its literal and outward interpretation is not impossible. Therefore it should be interpreted literally.

The fourth category is where man comprehends the thing in a general way and then through further investigation and experimentation, he understands its particulars so that it becomes a part of him. Thus the two kinds of knowledge differ. The first, (i.e. the general) resembles the husks, while the second (i.e. the particular), resembles the pith. The first is the exoteric or outward, the second is the esoteric or inward. This is just like the example of the man who sees a person in the dark or from a distance and acquires a certain picture of that person. But when he sees him from a close range or after the darkness is gone, he realizes certain differences (between this second picture and the first). This last picture, however, is not opposed to the first but complementary to it. The same is true of knowledge, faith, and belief. For a man may believe in the existence of love, sickness, and death even before any of them occur. But to believe in their existence after they have taken place is more complete than believing in their existence before they take place.

In fact man has, with regard to passion and love as well as the other conditions, three different stages and three distinct degrees of comprehension. The first is to believe in the existence of the thing before it takes place; the second is to believe in its existence at the time of its occurrence; and third is to believe in its existence after it has taken place. To recognize the existence of hunger after it is gone is different from recognizing its existence before it is gone. Similarly, there are some of the sciences of religion which mature by experience and their mature state as compared with their premature state is like the esoteric as compared to the exoteric. Hence there is a difference between the sick man's knowledge of health and the healthy man's knowledge of it. In short, men differ in these four parts; yet in none of them is there an esoteric meaning which contradicts the exoteric. Rather the exoteric meaning completes and perfects the esoteric just as the pith completes the husk.

The fifth category is where concrete words are used figuratively. The feeble minded will regard the literal and exoteric meaning sensible and will not go beyond it; but the man who has an insight for realities will comprehend the secret it contains. This is like the words of him who said: "The wall said to the peg, 'why do you split me?' The peg replied, ('How do I know?'). As him who is hitting me and does not let me go. Go see the mallet which is behind me' " This is, undoubtedly, figurative. Of the same kind are the following words of Allah, "Then He applied Himself to the Heaven, which was then but smoke: and to it and to the Earth He said: 'Come ye, whether in obedience or against your will? And they both said: 'We come obedient'" (Fussilat 11)

﴿ثُمَّ أَسْمَوْنَ إِلَى السَّمَاءِ وَهِيَ دُحَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿٤٤﴾﴾

The stupid one, because of his lack of understanding, would assume that both 'the Heaven and the earth possess life, intellect, and the ability to understand speech. He would also assume that they were addressed by a speech of actually enunciated words which both could hear and reply to with enunciated words saying, "We come obedient." But he who has insight would realize that this was a figurative (use of language), and that Allah only expressed the idea that the Heaven and earth are subject to His will. Of the same kind, too, are the words of Allah when He said: "Neither is there aught which does not celebrate His praise." (Al-Isra' 44)

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ- ﴿٤٥﴾﴾

The stupid one, because of his lack of understanding, would assume that the inanimate things possess life, intellect, and the ability to speak and enunciate words, so that they would have to say, "Praise be to Allah" in order that His praise might be established. But he who has insight would know that no actual utterance with the tongue was meant by that, but merely that everything, through his own existence, praises Allah, and in its own essence sanctifies Him and attests to His Oneness. As has been said: In everything He has a song Which declares that He is one.' In the same way it is said: "This masterpiece testifies that its maker possesses fair ability and perfect knowledge." This does not mean that the masterpiece actually utters the words, "I testify..." etc. but merely that, through its form and state, (it testifies to the ability and knowledge of its maker). Similarly everything does, in itself, stand in need of a creator to create and sustain it, to maintain its attributes and to move it to and fro in its different states. And through its need it testifies to its Maker by hallowing Him. Such a witness is comprehended by those who have insight, not those who stand still and venture not beyond externals. For this reason Allah said: "But their utterances of praise ye understand not." The feeble minded do not understand this at all, while Allah's nearest devotees and the versatile learned men do not understand it perfectly because everything hallows Allah and praises Him in many ways and each comprehends according to his intellect and insight. The enumeration of these witnesses is not becoming under the science of practical religion. In this part too those who cling to externals differ from those who have insight, and in it the disagreement between the esoteric and the exoteric becomes evident. In this connection people are either extremists or followers of the middle-road. As extremists, some have gone so far in the (allegorical) interpretation of words that they have explained away all or most of their outward and literal meaning. They have taken the words of Allah, "Yet shall their hands speak unto us and their feet shall bear witness" (Ya Sin 65)

﴿وَتَكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ ﴿٦٥﴾﴾

And: "And they shall say to their skin, 'Why do you witness against us?' They

shall say, 'Allah who gives a voice to all things, has given us voice'" (Fussilat 21)

﴿ وَقَالُوا لَجُلُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ ﴾

And the conversation which takes place between Munkar and Nakir, and in the balance, the bridge, and the judgment day together with the debate between the people of Hell and the people of Heaven when (the former) said: "Pour upon us some water, or of the refreshments Allah has given you" (Al-A'raf 50)

﴿ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ﴾

And claimed that all this was figurative.

On the other hand some went to the opposite extreme and forbade any but the literal interpretation. Among those was Ahmad Ibn Hanbal who went as far as to forbid the allegorical interpretation of the words of Allah "Be' and it is." (An-Nahl 40)

﴿ كُنْ فَيَكُونُ ﴾

(His followers) have claimed that these words were words of actual speech with enunciated letters and sounds brought into existence by Allah every moment He created a created thing. I have even heard one of his followers say that (Ahmad Ibn Hanbal) forbade the allegorical interpretation of all but three traditions, namely the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The Black Stone (al-Hajar Al-Aswad) is the right hand of Allah in the earth;" and, "The heart of the believer lies between two of the fingers of the Merciful (Allah);" and "Verily I shall find the soul of the Merciful (Allah coming) from the direction of Al-Yaman." (Even here) the literalists have been inclined to forbid any allegorical interpretation. It is assumed, however, that Ahmad Ibn Hanbal knew that ascending (I?) is not fixity of location, and descending is not change of location; nevertheless he forbade allegorical interpretation for the good and welfare of people, since whenever it is allowed matters become worse and go out of control, overstepping the limits of moderation. Things which go beyond the limits of moderation are beyond control. Therefore there is no harm done by such a prohibition which is also attested by the lives of the Fathers who used to say, (when discussing verses and traditions), "Take them literally as they have been (revealed and) handed down." Thus Malik, on being asked about ascending, went so far as to say, "The fact of ascending is known but its manner is not; to believe in it is an obligation, to inquire about its manner is a heresy." Another group advocated the middle of the road position and permitted allegorical interpretation in everything which relates to the attributes of Allah but have taken the things which pertain to the hereafter in a literal sense and forbade their allegorical interpretation. The advocates of this position are the Ash'arites. The Mu'tazilites go further. They explain away the possibility of seeing Allah and His being possessed of hearing and sight. They also explain away the ascension of the Messenger of Allah "Allah's blessing and

peace be upon him" and claim that it had not taken place bodily, the punishment of the grave, the balance, the bridge, and other eschatological representations. Nevertheless they confess the resurrection of the body, Paradise with its food, perfume, and sex as well as other sensual pleasures, and Hell with burning first which scorch the skin and melt the fat.

The philosophers go still further. They interpret all eschatological representations as allegories denoting mental and spiritual pain, and mental and spiritual delight. They deny the resurrection of the body but believe in the immortality of the soul and that it will be punished or made happy by punishment and delight of non-sensual nature. They are extremists.

The true middle-road between this complete allegorization and the rigidity of the Hanbalites is subtle and obscure. It is found only by those who enjoy divine guidance and comprehend things by the aid of divine light, not by hearsay. Then when the mysteries of things are revealed to them, so that they see them as they are, they go back to (the Qur'an) and traditions and their wording; whatever agrees with what they see with the light of certainty they affirm, and whatever disagrees with it they interpret allegorically.

But he who bases his knowledge of these things on mere hearsay will thereby fail to secure a firm foothold or gain a well-defined position therein.

Such a man who confines himself to mere hearsay would do better to follow the position of Ahmad Ibn Hanbal.

But a closer examination and definition of the middle-road position in these things belongs to the vast subject of revelation which we must leave aside.

Our aim was only to make clear that the esoteric and exoteric may be in harmony with one another and that no disagreement exists between them. At any rate many things have been unfolded through (our discussion) of these five parts. It is our opinion that for the common people the explanation of the creed which we have already given is sufficient for them and that nothing further will be required of them in the first degree (where they stand). But if any fear of disturbances arises on account of the spread of heresies, then, in the second degree, recourse may be had to a (statement of the) creed wherein a brief and abridged outline of the obvious proofs is presented. We shall, therefore, present these obvious proofs in this book and shall confine ourselves therein to what we have issued to the people of Jerusalem, entitled *Al-Risalah Al-Qudusiyyah Fi Qawa'id Al-'Aqa'id* (The Jerusalem Epistle on the Foundations of the Articles of Faith) and contained in the third chapter of this book.

CHAPTER THREE: ON THE OBVIOUS PROOFS OF THE CREED WRITTEN IN JERUSALEM

We say: In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah who distinguished the community of the faithful with the lights of certainty and favoured the people of truth by guiding them to the forts of faith; who saved them from the errors of the unrighteous and the wickedness

of the unbelievers, and with His grace led them to follow the example of the chief Apostle; who directed their footsteps in the way of the honoured Companions of the Messenger of Allah "Allah's blessing and peace be upon him" and enabled them to emulate the righteous Fathers, so that they protected themselves against the dictates of (sheer) reason with the strong cord (of Allah), and against the lives and beliefs of the ancients with the clear beaten track (of the Fathers), combining thereby the products of reason and the ordinances of the traditional Law. Furthermore they found out that mere verbal repetition of the words "There is no god but Allah, Muhammad the Messenger of Allah "Allah's blessing and peace be upon him"" is of no avail unless they completely understand what fundamental principles the words of the witness involve. They also have known that the two words of the witness, despite their brevity, contain an affirmation of the existence of Allah Himself, His attributes, and His works, as well as an affirmation of the truthfulness of the Messenger of Allah "Allah's blessing and peace be upon him". They have also known that faith is founded upon four pillars each of which involves ten principles (signal).

The first pillar is the knowledge of the essence of Allah and involves ten principles. They are the knowledge that Allah exists and that He is ancient and subsisting; that He is neither substance nor body nor accident; that He is not limited by direction nor fixed in location; that He is seen and that He is one.

The second pillar deals with the attributes of Allah and comprises ten principles. They are the knowledge that He is living, knowing, powerful, willing, possessed of hearing, seeing, and speaking; that He is removed from being a substratum for originated properties or a locus of phenomena; and that His words, knowledge and will are ancient and eternal.

The third pillar relates to the acts of Allah Almighty and involves ten principles. They are : that men's actions are created and willed by Allah and acquired by men; that Allah has been gracious to create and to invent; that He is free to impose unbearable obligations and to punish the innocent, while taking into consideration that which is salutary is not obligatory upon Him; that there is nothing obligatory except by Law; that the sending of prophets is possible and the prophecy of our Prophet Muhammad is true, being confirmed by miracles.

The fourth pillar is on the things accepted on authority and involves ten principles. They are the affirmation of the day of resurrection and the day of judgement, the inquisition (of the dead by) Munkar and Nakir, the torment of the grave, the balance, the bridge, the creation of Paradise and Hell, the nature of the imamate, that the excellence of the Companions is in accordance with the chronological order, the qualifications of the imamate, and that even though piety and knowledge are not possible to obtain (in the incumbent), his imamate is considered legitimate and binding.

The First Pillar Is The Knowledge Of The Essence Of Allah And That He Is One And It Includes Ten Principles

The first pillar is the knowledge of the existence of Allah Almighty: The first light which should be used for illumination and the first thing to be followed on the road of admonition are the instructions of the Qur'an, since no explanation is better than that of Allah. Thus He says: "Have We not made the earth as a wide expanse, And the mountains as pegs? And (have We not) created you in pairs, And made your sleep for rest, And made the night as a covering, And made the day as a means of subsistence? And (have We not) built over you the seven Firmaments, And placed (therein) a Light of Splendour? And do We not send down from the clouds water in abundance, That We may produce therewith corn and vegetables, And gardens of luxurious growth?" (An-Naba 6:16)

﴿الَمْ جَعَلِ الْأَرْضَ مِهْدًا ۝ وَالْجِبَالَ أَوْتَادًا ۝ وَخَلَقْنَاهُ أَزْوَاجًا ۝ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝ وَجَنَّاتٍ أَلْفَافًا ۝﴾

And: "Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise." (Al-Baqarah 164)

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَاحِ الْيَتَّى تَجْرَى فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝﴾

He also says: "Do you not see how Allah has created the seven heavens one over the other? And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? And Allah has produced you from the earth, growing (gradually), And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?" (Nuh 15:18)

﴿الَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۝ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۝ وَاللَّهُ أَشْتَبَرُ مِنَ الْأَرْضِ نَبَاتًا ۝ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝﴾

And: "Do you then see? The (human Seed) that you throw out, Is it you who create it, or are We the Creators? We have decreed Death to be your common lot, and We are not to be frustrated. From changing your Forms and creating you (again) in (Forms) that you know not. And you certainly know already the first form of creation: why then do you not celebrate His praises? See you the seed that you sow in the ground? Is it you that cause it to grow, or are We the Cause?

Were it Our Will, We could crumble it to dry powder, and you would be left in wonderment, (Saying), "We are indeed left with debts (for nothing): "Indeed are we shut out (of the fruits of our labour)." See you the water which you drink? Do you bring it Down (in rain) from the Cloud, or do We? Were it Our Will, We could make it salt (and unpalatable): then why do you not give thanks? See you the Fire which you kindle? Is it you who grow the tree which feeds the fire, or do We grow it? We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts." (Al-Waqi'ah 58:73)

﴿ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِّلْمُقِيمِينَ ﴾

Any one with the least traces of brain in his head will, on considering the significance of these Holy Verses and examining the wonders of Allah's handiwork, in Heaven and on earth as well as the beauties of nature in animal and plant, realizes that this wonderful (universe) with its consummate order requires a creator to direct it and a maker to govern it and watch it over. Human nature, in tact, testifies that it is subject to the will of Allah and governed in accordance with His law. For this reason Allah Almighty says: "Is there any doubt concerning Allah, the Creator of the Heavens and of the Earth?" (Abraham 11)

﴿ أَفَى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ﴾

The Messengers were, therefore, sent in order to call men to monotheism, that they may say, "There is no god but Allah." They were not, however, commanded to say, We have a god and the world has another," because such a thing is inborn in their minds from the time of their birth. For this reason Allah Almighty says: "If indeed you ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law), they will certainly reply, "Allah." How are they then deluded away (from the truth)?" (Az-Zumar 38)

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ﴾

And: "So set you your face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (Ar-Rum 30)

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَیِّمُ

وَلَئِنْ أَكْثَرَ النَّاسُ لَا يَعْلَمُونَ ﴾

Therefore there is in human nature and the testimonies of the Qur'an what will render the task of citing proofs unnecessary. Nevertheless, by way of preparation and following the example of the learned theologians, we say: One of the accepted axioms of the mind is that an originated phenomenon can not come into existence without a cause. Since the world is an originated phenomenon, it can not come into existence without a cause. That originated phenomena can not come into existence without a cause, is obvious. For every originated

phenomenon belongs to a certain definite time the precedence or the subsequence of which may be assumed. Its being definite in time and distinct from what preceded it and what succeeded it, will naturally require one who renders things definite (in time). As to one saying that the world is an originated phenomenon, its proof is found in the fact that bodies are not independent of motion and rest. Both states are originated phenomena; and whatever is not independent of originated things is itself originated. The proof comprises three claims.

The first is that bodies are not independent of motion and rest. This is readily understood and requires neither meditation nor thinking, for he who conceives of a body in neither the kinetic state nor in the static state is both ignorant and foolish.

The second claim is our saying that both motion and rest are originated phenomena, the proof of which is found in the alternation and in the appearance of the one after the other is gone. This is true of all bodies, those that have been seen as well as those that have not been seen. For there is not a static object the potential motion of which is not required by the mind, and there is no moving object the potential rest of which is not required by the mind. The novel is originated because of its emergence and the anterior because of its extinction since if its eternity were established its extinction would have become impossible, as we shall show and prove in establishing the subsistence of the Maker.

The third claim is our statement that whatever is not independent of originated things is itself originated. Its proof lies in the fact that if it were not so, then there would be, before every originated phenomenon, other originated phenomena which have no beginning; and unless these originated phenomena come to naught in their entirety, the turn for the present originated phenomena to come into being immediately would never arrive. But it is impossible for that which has no end to come to naught. Furthermore if the celestial spheres have revolutions, the numbers of which have no end, it is inevitable that their numbers be either odd or even, or both odd and even, or neither odd nor even. But it is impossible that their numbers be both odd and even at the same time, or neither odd nor even for this would be a combination of both the negative and the affirmative, since in the affirmation of the one is the negation of the other, and in the negation of the one is the affirmation of the other.

Furthermore they can not possibly be even because the even number becomes odd with the addition of one; and how could that which has no end be wanting one? Nor can they possibly be odd because the odd number becomes even with the addition of one; and how could it be wanting one when its number has no end? (Again they can possibly be neither odd nor even for this will mean that they have an end). Therefore the conclusion is that the world is not independent of originated phenomena, and that which is not independent of originated phenomena is itself originated. And when its being an originated phenomena has been established, its need for an originator becomes axiomatic.

The second principle is the knowledge that Allah Almighty is eternally

ancient: He has no beginning, but He is the beginning of everything and before anything living or dead. The proof of this is found in supposing that if Allah were originated and not ancient, He would have been in need of an originator Himself. In turn His originator would also need an originator and so on to infinity. And that which goes on and on endlessly will never reach an ancient originator which is the first cause. This is the required thing which we have called the Maker of the world and its Creator and Fashioner.

The third principle is the knowledge that Allah, besides being without beginning, is also everlasting without end. He is the first and the last, the visible and the invisible, since that of which the eternity is established its coming to an end is impossible. Its proof lies in the realization that if it came to naught it is inevitable that it should come to naught either by itself or through an opposing annihilating agency. And if it were possible for a thing, which is conceived of as self-subsisting, to come to naught, it will be possible for a thing, which is conceived of as self-annihilating, to come into being. And just as the sudden emergence of existence requires a cause, so does the emergence of extinction require a cause. That it will come to naught through an opposing annihilating agency is false, because if that annihilating agency were ancient, existence side by side with it would be inconceivable. But we have learnt in the two previous principles of the existence and eternity of Allah. How then did He exist in eternity with His opposite? If, however, the opposing annihilating agency were an originated phenomenon, its existence from eternity would be impossible because for the originated phenomenon to oppose the ancient and destroy its existence is less likely than the ancient to oppose the originated and prevent its existence. In fact prevention is easier than destruction while the ancient is stronger and more pre-eminent than the originated.

The fourth principle is that Allah is not a substance which can be isolated. Rather He transcends everything which resembles isolation. The proof of this lies in the fact that every substance which is definite is limited by its own place and is inevitably either quiescent in it or moving away from it. Therefore it is not independent of motion or quiescence. But both these are originated, and that which is not independent of originated phenomena is itself originated.

If an ancient definite substance were conceivable the eternity of the substances of the world would have been reasonable. And if a person should use the term substance (for Allah) and not mean thereby a definite substance, he would be mistaken as far as the use of the term is concerned, not as far as the meaning for which he had used it.

The fifth principle is that Allah is not a body composed of different substances, since the body is that which is composed of substances. When His being a substance limited by place is refuted, His being a body is also refuted, because every body is limited by place and is composed of substances.

But it is impossible for the substance to be free from division, composition, motion, quiescence, form, and quantity, all of which are

characteristic of originated phenomena. And if it were possible to believe that the Maker of the world is a body, it would also be possible to believe in the Divinity of the sun and the moon as well as other heavenly bodies. If, therefore, one should dare and call Allah a body but not mean thereby a composition of substances, he would be wrong as far as the name is concerned, but not in negating the idea of body.

The sixth principle is the knowledge that Allah is not an accident subsisting in a body or existing in a substratum; because an accident is that which exists in a body. But every body is inevitably originated and as such its originator exists before it. How then could (Allah) exist in a body when He has existed in eternity alone, with no other besides Himself, and then originated the bodies and the accidents after Himself. (Again how could He exist in a body) when He is a knowing, and able, and willing Creator as shall be discussed later. It is impossible for these attributes to exist in accidents.

On the contrary they are impossible except in a self-existing and self-sufficient being. The conclusion derived from these principles is that (Allah) is a self-existing being, neither substance, nor body, nor accident; that the whole world is made of substances, accidents, and bodies, and consequently He resembles nothing and nothing resembles Him. He is the living, the subsisting, there is none like unto Him. For how could the created resemble its creator, the ordained he who ordained it, and the fashioned, he who fashioned it. All bodies and accidents were created and made by Him; hence it is impossible that they be like unto Him or (in any way) resemble Him.

The seventh principle is the knowledge that Allah is removed from being limited by any direction because a direction is either above or below, right or left, before or behind. All these He had created and originated through the creation of man whom he made with two extremities, the one rests on the earth and comprises his feet, while the opposite extremity is his head. Consequently the term above was originated to indicate the direction of the head and the term below, the direction of the feet. This is true even of the ant which creeps on the ceiling with the result that the directions, in relation to it, are reversed-what we consider above is to it below, and what we consider below is to it above. Similarly man was created with two hands, the one usually stronger than the other. The term right was therefore originated to indicate the direction of the stronger hand and the term left to indicate the opposite direction. Consequently the right hand side is called the right and the opposite direction thereof is called the left. Man was also created with two (other) directions from one of which he sees and toward which he moves. Consequently the term before was originated to designate the direction toward which he moves, while the term behind was originated to designate the opposition.

Therefore the directions are originated through the creation of man; and had he not been created along these lines, but rather created round like a sphere, these directions would never have existed. How then could Allah have been

limited by any direction in eternity when every direction is originated.

Or how could He have become limited by any direction when He never had any direction above Him when He created man; for that will mean that He has a head, since above designates the direction above the head. But Allah is too exalted (above His creatures) to have a head (like their heads). Again how could He have become limited by any direction when He never had any direction below Him when he created man; for that will mean that He has feet, since below designates the direction below the feet. But Allah is too exalted (above His creatures) to have feet (like their feet). All this is impossible (to imagine) in the mind.

For whatever the mind conceives is definite is so far as it is limited by place, in the same way as substances are limited, or by substances, in the same way as accidents are. But the impossibility of His being a substance or an accident has been established; consequently His being limited by direction becomes impossible.

If therefore anything else is meant by the term direction other than these two meanings then the usage will be wrong in terminology and signification; because if Allah were above the world He would be opposite to it, and everything which is opposite to a body is either equal to it in size, or smaller or larger. All this implied measurement which necessarily requires an object or measurement. But Allah the One Creator and Ruler of the world is too exalted above such things.

As to the raising of hands heavenward at the time of petition it is because Heaven is the direction of supplication and implies a description of the one to whom the supplications are offered, such as majesty and grandeur, employing thereby the direction of height to represent the quality of glory and exaltation. For Allah is above in all dominion and power.

The eighth principle is that Allah is seated upon the throne in the sense which He willed by that state of equilibrium-a state which is not inconsistent with the quality of grandeur and to which the symptoms of origination and annihilation do not permeate. It is exactly what has been mean by the Comprehension of the sky in Allah's Design in the Qur'an as shown from the statement of Allah Almighty: "Moreover, He comprehended in His design the sky, and it had been (as) smoke." (Fussilat 11)

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ ﴿١١﴾﴾

This is only through dominion and power, as the poet said: "Bishr has gained dominion over Iraq, With neither sword nor shedding of blood." Thus were the people of truth compelled to pursue such a figurative and allegorical interpretation just as these of the esoteric knowledge were compelled to interpret the statement of Allah Almighty: "And He is with you wheresoever you may be. And Allah sees well all that you do." (Al-Hadid 4)

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾﴾

This has been taken, by agreement, to mean thorough comprehension and knowledge just as the words of the Messenger of Allah "Allah's blessing and peace be upon him", "The heart of the believer lies between two of the fingers of the Merciful (Allah)", have been taken to mean might and power, while his statement "The Black Stone is the Right Hand of Allah on earth" has been taken to mean veneration and honour, because if they were taken literally, the result would have been impossible. Similarly the sitting of Allah upon the throne, if it were left to mean fixity of location and stability, would necessitate that He who is seated upon the throne be a body in contact with the throne, and be either equal to it in size, or larger or smaller. But all this is impossible, and what leads to the impossible is itself impossible.

The ninth principle is that Allah, although removed from form and quantity and unlimited by directions and climes, is nevertheless seen with the eyes in the hereafter, the everlasting abode. For He Almighty says: "On that day shall faces beam with light, looking towards their Lord." (Al-Qiyamah 22:23)

﴿وَجُوهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

But He cannot be seen in this world according to His statement: "No vision can grasp Him. But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things" (Al-An'am 100)

﴿سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ﴾

And according to His statement in His conversation with Moses: "By no means can you see Me (direct); but look upon the mount; if it abide in its place, then shall you see Me." (Al-A'raf 143)

﴿قَالَ رَبِّ اُنْظُرْ اِلَيْكَ قَالَ لَنْ تَرِنِي وَلَكِنَّ اَنْظُرْ اِلَى الْجَبَلِ فَاِنْ اَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي﴾

Would that I knew how the Mu'tazilites knew the attributes of Allah that Moses himself did not know; or how Moses asked to see Allah Almighty when seeing Him was impossible. Ignorance is more likely to be rampant among heretics and sectarians than among the Messengers.

The acceptance of the Holy Verse (which speaks) of seeing (Allah) literally (is justified) because it does not lead to anything impossible.

For vision is a kind of revelation and knowledge, although it is more complete and clearer than knowledge. And if it is possible to know Allah without reference to distance or direction is also possible to see Him with reference to distance or direction. And just as it is possible for Allah to see men without confrontation, it is possible for men to see Him without confrontation; and just as it is possible to know Him without modality or form, it is possible to see Him likewise.

The tenth principle is the knowledge that Allah is one without any associate, single without any like. He is separate in creating and innovating; He is alone in bringing into existence and inventing. There are none like Him to rival or equal Him, and none opposite Him to contest or contend with Him.

The proof of this is found in the statement of Allah Almighty: " If there were,

in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!" (Al-Anbiya 22)

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾﴾

This will be readily illustrated (by the fact) that had there been two gods and the first of them willed a certain thing, the second, if he were under compulsion to aid the first, would be a subordinate and impotent being rather than an almighty Allah; and if the second were able to contradict and oppose the first, he would be a powerful and dominating being while the first would be weak and impotent rather than an almighty Allah.

The Second Pillar Concerning the Attributes of Allah Almighty, and it includes Ten Principles

The first principle is the knowledge that the Maker of the world is almighty and that, in His statement: "He has power over all things."

He is truthful, because the world is perfect in its making and orderly in its composition. For he who would see a garment of silk, fine in its weave and texture, symmetrical in its embroidery and ornamentation, and would imagine that it was woven by a dead man that has no life, or by a helpless man that has no power, would be completely lacking in intellect and utterly foolish and ignorant.

The second principle is the knowledge that Allah is omniscient knowing all things and comprehending all things; nothing in Heaven or on earth is ever hid from His knowledge. He is truthful when He says, "And He knows all things." (Al-Baqarah 29)

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾﴾

Furthermore evidence of His truthfulness is found in His statement: "Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)." (Al-Mulk 14)

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾﴾

He has led you, through His creation, to arrive at the knowledge that you can not doubt the evidence which this intricate and orderly creation, even in insignificant and meager things, offers to the knowledge of the Maker of how to bring order and how to arrange. And what Allah Himself says is the last word in guidance and in revealing knowledge.

The third principle is the knowledge that Allah is living, because he whose knowledge and power are established, his being possessed of life will, of necessity, become established. If it is possible to conceive of the existence of an able, knowing, doing and ruling being yet lifeless, it will be possible to doubt the life of animals, despite their movements, as well as the life of all craftsmen and artisans, all of which is utter ignorance and error.

The fourth principle is the knowledge that Allah is willing. He wills all His

works and nothing exists which does not depend upon, and proceed from His will. He is the Creator, the Restorer, the Doer of whatsoever He wills. And how could He not be a Willer when, in everything which has proceeded from Him, He could have willed its opposite; and wherever there is no opposite He could have caused the Same thing to proceed from Himself before or after the time in which it has proceeded. His power is equal to coping with both opposites and both times in the same way. Therefore, it is necessary that there should be a will which directs His power to one or the other possible thing. And if knowledge would, in specifying the thing known, render the will needless, so that it could be said that a thing has come into being at a time when its existence had already been known, it would be possible for knowledge to render power needless, so that it could be said that a thing has come into being without (the instrumentality of) power, but simply because its existence had already been known.

The fifth principle is the knowledge that Allah is hearing and seeing. Neither the cogitations of the innermost heart nor the secret thoughts and reflections are hid from His sight; the sound of the creeping of the black ant upon the solid rock in the darkest night is not beyond His hearing. And how could He not see and hear when seeing and hearing are (attributes of) perfection not of defect? Could the created be more perfect than the creator, the thing made more magnificent and more complete than the maker? Or how could they ever be equal, no matter how much He might diminish in perfection while His creation and handiwork increase therein? And again how could the argument of Abraham against his father, who ignorantly and erroneously worshipped idols, be sound? Abraham addressed his father saying: "O my father! why worship that which hears not, and sees not and can profit you nothing?" (Maryam 42)

﴿لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

But if these defects which characterized the idols of his father characterized his god as well, his argument would have been invalid and his evidence worthless, and the statement of Allah Almighty "This is Our argument which We furnished Abraham against His people" (Al-An'am 83)

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ﴾

Would have been false. And just as it has been possible for the mind to conceive of His being a doer, although He has none of the physical senses, and knowing, although He has neither heart nor brain, so it is possible to conceive of Him as seeing, although He has no eyeballs, and hearing, although He has no ears, for all cases are the same.

The sixth principle is that Allah speaks with a speech which is a self-existing attribute. It is neither a sound nor a letter; it does not resemble the speech of other beings, just as His existence does not resemble theirs. In reality genuine speech is the speech of the soul although sounds were built into words merely as symbols, just as gestures and signals are often used to represent the same thing. How then has this fact not been known by a group of ignorant people while it

has been known by ignorant poets.

Said their spokesman: "Genuine speech is that of the heart; Our words are its outward expression." As to him whose intellect does neither deter nor restrain him from saying that his tongue is an originated thing, but what originates in it by means of his originated power is ancient, (you have no reason to expect that he will ever be sane again, and, therefore, shun all discussion with him. Similarly pay no attention to him who does not understand that the ancient is that thing before which nothing existed. (Thus in the phrase "Bism Allah" (In the Name of Allah) the b precedes the s and consequently the s cannot be ancient). For Allah has a secret (reason) for leading some men astray; "And whom Allah causes to err, none shall guide." (An-Nisa 88)

﴿مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا﴾

As to him who deems it improbable that Moses could have, in this world, heard a speech which was neither sound nor phone, let him deny that in the hereafter he could see a being who has neither body nor colour. But if it has been possible to conceive of seeing that which has no colour, or body, or size or quantity, while until now nothing else has been seen, the same thing would be possible in the case of hearing, just as it has been in the case of seeing. And if it has been possible to conceive of Allah as having one knowledge, which is the knowledge of all existent things, it would also be possible to conceive of Him as having one attribute, which is a speech comprising all that He has represented with words. And if it has been possible to conceive of the existence of the Seven Heavens, and Paradise and Hell, written all on a small piece of paper and preserved in a minute part of the heart, and seen with a part of the eyeball not exceeding the size of a lentil seed, without the Heavens and Earth, Paradise and Hell actually existing in the eyeball, or the heart, or the paper, it would also be possible to conceive of the speech of Allah as being read with tongues, preserved in the hearts, and written in books, without the actual existence of that speech in these things. For if the very speech (of Allah) should actually exist on the leaves of a book, Allah Himself, through the writing of His name on these leaves, would exist actually thereon. Similarly the very fire of Hell, through the writing of its name on the leaves, would exist actually thereon and (the leaves) would be consumed.

The seventh principle is that the self-existing speech (of Allah), as well as His other attributes, is ancient from eternity; since it is impossible that He be a substratum for originated phenomena and subject to change. On the contrary His attributes demand the same external nature which His essence demands. Change does not overtake Him and mishaps do not befall Him. Nay, He does not cease, in His eternal nature, to be described with the commendable attributes, and in His everlasting nature, to be far removed from change. For whatever is a substratum for originated phenomena is not free therefrom, and whatever is not free from originated phenomena is itself originated. The description of bodies with the epithet of origination was established because of the fact that they are

subject to change and variation in properties. How, then, could their Creator share with them (the property of) accepting change.

We conclude from this that the speech of Allah is ancient from eternity and self-existing. Only the sounds which represent it are originated. For just as it is possible to conceive that a child's desire for learning and his wish for it are existent in the personality of the father before the child is born—so that when he is born and attains maturity, having been given by Allah (a predilection for that) knowledge which is related to the father's desire, he becomes bound by that same desire which existed in the personality of his father and persisted until he has acquired the knowledge related to it—it is likewise possible to conceive that the divine command, which the words "Take off your shoes" represent, has existed in the personality of Allah (from the beginning), and that these words were addressed to Moses after he was born, having been given by Allah (the predilection for) their knowledge and an ability to hear that ancient speech (of Allah).

The eighth principle is that His knowledge is ancient. He has not ceased to know Himself and His attributes, as well as everything which He creates.

Everything which He creates is not novel to Him, rather it comes into being with His eternal knowledge. Thus if we were given foreknowledge of the coming of Zaid at sunrise, and that foreknowledge persisted until the sun had risen, then the coming of Zaid at sunrise would have been known to us through that foreknowledge without any necessity for its renewal. This is, then, how the eternal nature of the knowledge of Allah should be understood.

The ninth principle is that His will is ancient. In its eternal nature it governs the origination of phenomena in their appointed times in accordance with the eternal foreknowledge (of Allah). For if His will were originated (and not ancient), it would have become a substratum for originated phenomena.

Furthermore if the will of Allah should happen in other than Himself, He would not be the Willer of it, just as you would not yourself execute an action which is not in yourself. No matter what hypothesis you may assume, its presence requires another will, and likewise the other will requires a third, and so on to infinity. And if it were possible for a will to come into being without (another) will, it would be possible for the world to come into being without a will.

The tenth principle is that Allah is living possessing life, powerful possessing might, willing possessing a will, a speaker with the ability to speak, a hearer who can hear, and seeing possessing sight. He has the qualities of these ancient attributes. To speak of a knower but without knowledge is like speaking of one who is wealthy but without wealth, or of knowledge without a knower, or a knower without something known. For knowledge, the knower, and that which is known are inseparable just as murder, the murdered, and the murderer are inseparable. And just as it is impossible to conceive of a murderer without murder and one murdered, or of one murdered without a murderer and murder, it is impossible to conceive of a knower without knowledge, and of knowledge

without something known, and of something known without a knower. These three are inseparable and the one is inconceivable without the other. Whoever would deem it possible that a knower would exist independently of knowledge, he would have to deem it possible that a knower could exist independently of that which is known, and that knowledge could exist independently of a knower, since there is no difference between these qualities.

The Third Pillar Concerning The Knowledge Of The Acts Of Allah Almighty, And It Includes Ten Principles

The first principle is the knowledge that every originated phenomenon in the world is of His make, creation, and invention. There is no other creator of it besides Him, and there is no innovator of it except Him. He created men and made them, and He brought into being their freedom and actions (sing. . . All the works of His servants are created (by Him) and for Him, and are connected with His power, confirming thereby His statement: "That is Allah, your Lord! There is no god but He, the Creator of all things; then worship you Him; and He has power to dispose of all affairs" (Al-An'am 102)

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ (١٠٢)

And "But Allah has created you and your handiwork!" (As-Saffat 96)

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ (٩٦)

"And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts. Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them)." (Al-Mulk 13:14)

﴿وَأَمِيرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (١٤)

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ (١٥)

He commanded His servants to be careful in their words, works and secret thoughts and intentions, because He knows the orientation of their works, having arrived at this knowledge through (the act of) creation. And how could He not be a creator of the works of man when His power is complete and free of any impotence. Furthermore His power is connected with the actions of the bodies of men. These actions are similar to one another and the connection of the power of Allah with them is essential. What then would prevent its connection in the case of some actions and would not prevent it in the case of others, when all are similar? For how could the animal be capable of invention by itself? The spider and the bee as well as the other animal's product fine works which amaze the minds. But how could they have invented these things alone without the Lord of Lords, when actually they are not aware of the benefits they produce? Let all creatures be abased, for Allah, the Lord of Heaven and Earth, is the sole ruler of the visible and the invisible worlds.

The second principle is the fact that Allah, being the sole inventor of the actions of His servants, does not prevent them from doing voluntary actions by

way of acquisition, for Allah has created will as well as the willed, choice as well as the chosen. Will is a quality with regards to man and a creation of Allah rather than an acquisition; whereas actions are a creation of Allah and an acquired quality of man. They were created voluntary through His will which is one of His attributes. Furthermore they are related to another quality which is called freedom. Consequently in this relation, they are called an acquisition. And how could they be the result of complete compulsion when the difference between the voluntary actions and the involuntary reflexes is instinctively comprehended by man? Or how could they be a creation of man when he does not know the different parts of acquired actions and their numbers? Thus when the two extreme positions are disproved, (namely the position that actions are the result of compulsion and the position that they are the result of volition), there remains nothing except the middle-road position which asserts that they are voluntary through the will of Allah by invention and through the will of the servant by another connection which is expressed by the term acquisition. The connection between the will and the willed need not necessarily be one of invention only, since the will of Allah in eternity was connected with the world although the world was not yet invented, and at the time of invention the connection is of a different nature. Hence it is evident that the will is not limited by the necessity that the willed should obtain.

The third principle is that the works of the servant, although they are his acquisition, are nevertheless willed by Allah. Neither a twinkling of an eye nor a stray thought of a heart ever occur, either in the visible or the invisible world except through His decree and will. He is the source of good and evil, benefit and harm, belief (Islam) and disbelief, knowledge and ignorance, success and failure, orthodoxy and heresy, obedience and disobedience, monotheism and polytheism. There is none that rescinds His Commands, none that supplements His decrees. He leads astray whom He wishes and guides whom He wishes. "He cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

This is attested in tradition by the statement which has a catholic consent of all the faithful, namely, "What He wills is and what He wills not is not" as well as the statement of Allah Almighty "that, had Allah (so) willed, He could have guided all mankind (to the Right)" (Ar-Ra'd 31)

﴿أَن لَّوِ شَاءَ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

And: "Had we pleased we had certainly given to every soul its guidance." (As-Sajdah 13)

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

As to the evidence for it from reason (we know) that since Allah does neither like nor will sins and crimes, they must be in accordance with the will of the enemy, the devil (Iblis), who is the enemy of Allah, and consequently what takes place in accordance with the will of the enemy will be greater than what takes place in accordance with the will of Allah. How on earth would a Muslim deem it possible that the authority of the most powerful Allah, He of the majesty and honour, be reduced to a state (so weak) that if the authority of a village chieftain were reduced to it, he would scorn and adjure it, since if the enemy of the village chieftain can achieve in the village itself more than the chieftain himself, the latter would abjure his rank and resign his office? But his prevails among men, and according to the innovators, its prevalence is contrary to the will of Allah. This would be the limit in weakness and impotence. Allah, the Lord of Lords is high exalted above the blasphemous words of the transgressors.

Furthermore when it becomes evident that the works of men are, in relation to Allah, created, it follows that they are also, in the same way, willed by Him. If it should then be asked, "How does Allah forbid what He has willed and enjoin what He does not will?" we would say that the question is not that of will. Therefore if a master strikes his slave and is reprimanded by the sultan, he justifies his action by the rebellion of the slave against him. But the sultan disbelieves him. So he attempts to prove his contention by ordering the slave to do something which the slave would refuse in the presence of the sultan. Therefore he tells the slave to saddle a mount. Now the master ordered the slave to do something the fulfillment of which he did not really desire. If he had not given his order, he would not have been able to justify himself; and if had really desired its fulfillment he would have desired destruction for himself, which thing is impossible.

The fourth principle is the knowledge that Allah is generous in creating and inventing and gracious in imposing obligations upon men. Neither creation nor imposing obligations were necessary for Him although the Mu'tazilites hold that these were necessary for the welfare of men. But this is impossible since He is the sole cause, the only being to enjoin and to forbid. How then can He be subject to any necessity or exposed to any need or petition.

The obligatory means one of two things: First an act in the neglect of which is harm, either remote as is the case when we say that it is necessary for men to obey Allah if they want to escape torment by fire in the hereafter, or immediate as is the case when we say that it is necessary for him who is thirsty to drink lest he dies. Secondly, it means anything the non-existence of which would lead to an impossibility. Thus it is said that the existence of that which is known is necessary since its non-existence will lead to an impossibility, namely knowledge becoming ignorance.

If the adversary, by saying that the act of creation is necessary for Allah, should mean the first signification, he would expose Allah to harm. If he should mean the second signification, he would then be a Muslim, since when

knowledge of thing obtains, its existence will be inevitable. But if he should mean a third signification, that thing is unintelligible. As to his statement that (creation and imposing obligation are necessary for the welfare of men, it is worthless since if no harm would overtake Allah for neglecting the welfare of men, the assertion that (creation and imposing obligation) are necessary, as far as Allah is concerned, is meaningless. Furthermore, the welfare of men demands that Allah should create them in Paradise; to create them in the world of misery and to expose them to sin, lay them open to the dangers of punishment, and to the terrors of resurrection and the day of judgment, spell no bliss in the opinion of the intelligent.

The fifth principle is that, contrary to the position of the Mu'tazilites, Allah is free to impose on men obligations which are beyond their power to fulfill. For if this were not contingent, it would be impossible for men to ask Allah to spare them that burden. But as a matter of fact they have beseeched Allah to spare them that burden when they said." "O our Lord! Lay not on us that for which we have no power (to endure)." (Al-Baqarah 286)

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ﴾

Furthermore Allah has informed His prophet that Abu-Jahl would not believe Him, nevertheless Allah commanded the Messenger of Allah "Allah's blessing and peace be upon him" to command Abu-Jahl to believe in all the statements of Allah. But among the statements of Allah were those that Abu Jahl (Father of Ignorance) would not believe Him. How then would he believe Him by not believing Him? The existence of such a thing is absolutely impossible.

The sixth principle is that, contrary to the position which the Mu'tazilites hold, Allah is free to inflict pain on men and to torment them, without their having previously committed any offence, and without the necessity of compensating them with future rewards. For He has freedom of action among His subjects and it is inconceivable that His subjects would oppose His freedom therein. Tyranny is dispensing with the possessions of others without their permission.

But this is impossible in the case of Allah, because He does not confront possessions belonging to others besides Himself whereby His dispensing with these possessions could be tyrannous.

The existence of such a thing proves its contingency. Thus the slaughter of animals is an infliction of pain on them, and the various kinds of torture which man imposes upon them have not been preceded by any offence. If it should be said that Allah will raise them from the dead and will reward them according to the amount of pain which they suffered, and that such action is necessary, and, therefore, incumbent upon Allah to perform, we would say that anyone who would claim that it is incumbent upon Allah to bring every ant which was killed under the feet and every bug which was crushed between the fingers back to life, so that He might reward them for the pains which they suffered, would violate

The quarter of the acts of worship the dictates of the Law and reason, since He would regard resurrection and reward necessary and therefore incumbent upon Allah. If he means thereby that Allah will suffer some harm through its neglect, then it is impossible; and if he means something else, we have already said that it will be intelligent whenever it does not conform to (any of) the (two) meanings of the term necessary mentioned above.

The seventh principle is that Allah does with His servants whatever He wishes and does not have to take into consideration that which is salutary for His servants, because of what we have already mentioned regarding the fact that there is nothing necessary and, therefore, incumbent upon Allah. In fact it is not reasonable to think of necessity in connation with Allah. "He cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

I wonder what answer would the Mu'tazilites give when, in connation with his statement that it is incumbent upon Allah to do what is salutary and good, we place before Him the following (hypothetical) problem: It is supposed that in the hereafter an argument takes place between two persons, a child and an adult, both of whom died Muslims. Now, according to the Mu'tazilites, Allah exalts the rank of the adult and gives him preference over the child, because the former toiled and labored in acts of worship after he attained maturity. In fact this is incumbent upon Allah according to the Mu'tazilites. Suppose then that the child says, "O my Lord! Why have you exalted his rank above mine?" And Allah answers, "Because he has attained maturity and has labored in acts of worship." Thereupon the child rejoins, "But Lord, it is you who have caused me to die a child. You should have prolonged my life until I attained maturity; then I would have labored in Your worship. But You, O Lord, have deviated from justice by favouring him with long life. O Lord! Why have You so favoured him?" Allah would reply: "Because I knew that if you had lived to attain maturity, you would have committed the sins of polytheism and disobedience. Hence it was salutary for you to die a child." Such will the apology of the Mu'tazilite be for Allah. But then the unbelievers will cry up from the midst of Hell-fire saying: "O Lord! Have you not known that if we had lived to attain maturity we should have committed the sin of polytheism? Why then have you not caused us to die in childhood before we could sin? We should have been content to enjoy in Heaven a lesser rank than that of the Muslim child." What kind of answer could be given for this? In the face of this situation, is it not imperative to conclude that divine matters, in view of their majesty, transcend the evaluation and judgment of the followers of the Mu'tazilite school? If it should be said that since Allah can consider that which is salutary for men but instead he inflicts upon them all manner of torment, His action is undesirable and unworthy of wisdom, we should then say that the undesirable is that which does not promote the satisfaction of one's desire. But a thing may be undesirable to one person and desirable to the other if it disagrees with the desire of the one and promotes that

of the other. Thus a family would deem the murder of their child undesirable but their enemies would welcome it. Hence if that which does not promote the satisfaction of the desire of Allah is what is meant by the word undesirable, then it is impossible, because Allah has no desire and, therefore, it is impossible to conceive of anything undesirable proceeding from Him, just as it is impossible to conceive of Allah being tyrannous, because it is impossible to conceive of Him acting freely with the possessions of others, (since He does not confront possessions belonging to others besides Himself). But if that which does not promote the desire of some other than Allah is what is meant by the word undesirable, then why did you say that it was impossible for Him? Is it not merely wishful thinking, disproved by what we have postulated in the debate of the adult and the child and the plea of the unbelievers from the midst of Hell-fire? Furthermore the wise is he who knows the realities of things and capable of harnessing them in accordance with his will. It is here where the consideration of that which is salutary is imperative. And as to the wise among us, he takes into consideration that which is salutary as far as he himself is concerned, in order to gain there with praise in this world and reward in the hereafter, or to prevent some evil from befalling him—all of which are impossible in the case of Allah.

The eighth principle is that the knowledge of Allah and obedience to Him are obligatory upon men, not, as the Mu'tazilites say, on account of reason, but on account of the ordinance of Allah and His Law. For if reason renders obedience obligatory, it does so either for no purpose, which thing is impossible, or for some purpose or desire. This must refer either to Allah, which thing is impossible since Allah is free of all desires and wants (in fact belief and unbelief, obedience and disobedience, are, the same in relation to Allah), or to the desire of the creature, which is also impossible, since the creature has no desire at the time, but rather he is worried by reason and is deterred from his desires because of it; and he has no desire except reward or punishment in the hereafter. But how could it be known that Allah rewards man for obedience and disobedience and does not punish him for them when both, in relation to Him, are the same. Furthermore He has no inclination to the one or to the other and is not characterized by the one or the other. The knowledge of how to distinguish between them was arrived at through the Law; while he who arrives at it through drawing an analogy between the creator and the creature errs, as the creature distinguishes between gratitude and ingratitude on the basis of the amount of joy, gladness, and pleasure which he derives from the one or the other.

If it should be said that if study and knowledge are not rendered obligatory except through the Law, which does not become fixed and defined unless the person who is required to fulfill its obligations studies and examines it, and if that person should say to the Messenger of Allah "Allah's blessing and peace be upon him" that reason does not place upon him any such obligation, and, therefore, he is not going to pursue the study of the Law despite the fact that it becomes fixed and defined only through such study, with the result that the Messenger of Allah "Allah's blessing and peace be upon him" is silenced, we would then say that this

argument is the same as that of the person who, on being warned by another that there is a wild lion standing behind him, and that unless he runs away the beast will devour him, and that he can ascertain that the warning is true if he will only look behind, says to the one who warned him that the truth of the warning can be established only if he looks behind him, yet he is not going to do so unless the truth of the warning is first established. This will reveal the foolishness of the man and will accomplish nothing besides exposing him to the danger of being devoured. It will not, however, cause the Warner any harm. The same is true of the Messenger of Allah "Allah's blessing and peace be upon him" who says, "Beware, for death is lurking behind you and further beyond wild lions and consuming fire await you. If we do not take heed for yourselves and admit my truthfulness by acknowledging my miracle, you will surely perish. He who will take notice will realize the dangers, take the necessary precautions, and will consequently be saved but he who will not take notice and persists in his stubbornness will die and perish. But I shall suffer no harm even though all men may perish, because my duty is confined to warning." The Law declared the existence of the wild lions beyond death, while reason aids in understanding the words of the Messenger of Allah "Allah's blessing and peace be upon him" and in realizing that what he foretells is possible, and nature urges that precautions be taken against injury and harm. A thing is necessary because its neglect causes injury and harm; while is reason that which renders a thing necessary because it makes known the impending harm. But reason in itself does not lead to the knowledge that when a person follows his appetite he will expose himself to harm after death.

This then is the meaning of the Law and reason as well as their part in determining that which is necessary. For had it not been for the fear of punishment for the neglect of things enjoined, necessity would not have been established, since the term necessary would be meaningless if no harm in the hereafter were consequent upon its neglect in this world.

The ninth principle is that sending prophets is not impossible. This is contrary to the Brahmans who say there is no use in sending prophets since reason renders it unnecessary. (This is false) because reason does not guide men to works which lead to salvation in the hereafter, just as it does not guide them to discover medicines which are useful in the health. Therefore the need of men for prophets is just like their need for physicians. The integrity of the physician is known through experience while the truthfulness of the principle is known through miracles.

The tenth principle is that Allah sent Muhammad as the last of the Messengers so as to abrogate all previous Laws before him; the laws of the Jews and the Christians and the Sabians; He upheld him with unmistakable miracles and wonderful signs such as the splitting of the moon, the praise of the pebbles and causing the mute animal to speak, as well as water flowing from between his fingers and the unmistakable sign of the glorious Qur'an with which he challenged the Arabs For the Arabs, in their struggle with the Messenger of Allah

"Allah's blessing and peace be upon him", did everything to check mate him but despite their distinguished ability and excellence in eloquence and rhetoric, they were not able to oppose him with anything like the Qur'an, because it was not within the power of human beings, (in their writings), to combine the succinctness of the phrases of the Qur'an and the smoothness of its style (notwithstanding the richness of the Qur'an in narratives of early history and the fact that the Messenger of Allah "Allah's blessing and peace be upon him" himself was unlettered (unfamiliar with books) with the prediction of unknown future events the subsequent occurrence of which established the truthfulness of the Messenger of Allah "Allah's blessing and peace be upon him". Examples of this are found in the words of Allah when He said: "Ye shall surely enter the sacred Mosque, if Allah will, in full security, having your heads shaved and your hair cut;" and again: "Alif, Lam, Mim. The Greeks have been defeated in a land hard by; but after their defeat, they overthrow their foes in a few years."

The reason why a miracle attests the truthfulness of apostles is because everything which human beings can not do must be the work of Allah. Whatever is linked by the Messenger of Allah "Allah's blessing and peace be upon him" with a challenge enjoys the same position as that to which Allah says "You are right." This is like the case of the person who, standing before the king announces to the subjects that he is the king's messenger, and in order to prove that he is right asks the king to stand upon his throne and sit down three times contrary to his usual practice. The king obliges and the subjects know, beyond the shadow of doubt, that the king's action takes the place of his saying You are right."

The Fourth Pillar Concerning the Accepted Things and Believing in what the Messenger of Allah "Allah's blessing and peace be upon him" told Concerning them, and it includes Ten Principles

The first principle is the belief in the resurrection of the dead and the day of judgment both of which have been mentioned in tradition. They are real and belief in them is obligatory, because, according to reason, they are possible. They signify restoration to life after death which, like the first act of creation, is within the power of Allah. Allah says: "And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?" Say, "He will give them life Who created them for the first time! for He is well-versed in every kind of creation!." (Ya Sin 78:79)

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۚ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۚ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝﴾

Therefore the ability of Allah to restore the dead to life is deduced from His ability to perform the first act of creation.

Allah says: "Your creation and quickening (hereafter), are but as those of a single individual." (Luqman 28)

﴿ مَا خَلَقَكُمْ وَلَا يَغْنُتْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۚ ﴾

Restoration to life is nothing but a second act of creation, and is possible like the first act of creation.

The second principle is the belief in the inquisition of Munkar and Nakir. This is mentioned in tradition, and should be accepted, because it is possible, since it does not require anything except the restoration to life of that part (of the body) with which dialogues are understood. This is possible in itself and neither the apparent stillness of the dead man's corpse nor our failure to hear the questions put to him will refute it. For the sleeping person is outwardly still and motionless, but he perceives inwardly pains and pleasures the effects of which he feels once he is awake. Furthermore the Messenger of Allah "Allah's blessing and peace be upon him" used to hear the voice of Gabriel and to see him while those who were around neither heard nor saw him. For "naught of His knowledge shall they encompass, barring what He wills." (Al-Baqarah 255)

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ ﴾

Thus if Allah Almighty does not create for men hearing and seeing, they will not know Him.

The third principle is the belief in the punishment of the grave which is mentioned in tradition. Allah Almighty says: "In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day that Judgment will be established: "Cast you the People of Pharaoh into the severest Penalty!" (Ghafir 46)

﴿ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۚ ﴾

It was also well known that the Messenger of Allah "Allah's blessing and peace be upon him" and the righteous Fathers were wont to seek refuge in Allah from the punishment of the Grave. This punishment of the grave is possible and the fact that the corpse may be dismembered and scattered in the bellies of lions and the gizzards of fowls does not prevent the belief in it, because the bodily members which feel the pains of punishment are those particular members to which Allah ordains the restoration of sense perception and feeling.

The fourth principle is the belief in the balance which is real. Allah Almighty says: "Just balances will we set up for the day of Judgement" (Al-Anbiya 47)

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ ۚ ﴾

And: "Then those whose balance (of good deeds) is heavy, they will attain salvation: But those whose balance is light, will be those who have lost their souls; in Hell will they abide..." (Al-Mu'minun 102:103)

﴿ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ ﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا

أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۚ ﴾

The manner in which this is done is that Allah causes to exist in the balance sheets of men's works a weight in proportion to the value of these works in His sight. Consequently the value of the works of men becomes known to them so that the justice of Allah in punishment, His grace in forgiveness, and generosity in reward might become evident.

The fifth principle is the belief in the bridge, which is stretched over Hell; it is finer than a hair and sharper than the edge of the sword. Allah said: "And guide them to the road for Hell, and set them forth: they shall be questioned." This is also possible and belief in it is obligatory. For Allah who is able to make the birds fly in the air is also able to make man walk over the bridge.

The sixth principle is the belief that Paradise and Hell are created. Allah Almighty says: "Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous." (Al Imran 133)

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

The word of Allah 'prepared' proves that both Paradise and Hell are created. Therefore the literal meaning of the verse should be accepted, especially since it is not impossible. Nor will it be said that there is no use in their creation before the day of judgment because "He (Allah) cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿ لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

The seventh principle is that the rightful imams after the Messenger of Allah "Allah's blessing and peace be upon him" are Abu-Bakr, then 'Umar, then Uthman, and then 'Ali. No clear designation of an imam was ever made by the Messenger of Allah "Allah's blessing and peace be upon him". For had there been any such designation it would have had a much better chance to become known and survive than the designation of a local imam in some part of the land by unknown governors and army commanders. In the latter case the designation became known and survived. How then did it not become known and survive in the case of the Messenger of Allah "Allah's blessing and peace be upon him"? If it were really made, how then did it disappear and why was it not transmitted to us? Accordingly Abu Bakr was not an imam except through election and through the oath of allegiance. To hold that someone other than Abu Bakr was designated would amount to the same thing as accusing all the Companions of contradicting the Messenger of Allah "Allah's blessing and peace be upon him" and of violating the principle of catholic consent. No one dares fabricate such an accusation except the Rafidites. The belief of the established community of sunnah requires the vindication of all the Companions as well as their praise just as Allah and His Apostle have praised them. As to the struggle which took place between Mu'awiyah and Ali, it was the result of different points of view in independent interpretation rather than a struggle wherein Mu'awiyah disputed Ali's right to the imamate. 'Ali deemed that the surrender of the assassins of 'Uthman, because of

their many relatives among the tribes and the fact that these relatives were scattered all over the army, would lead to disturbances which would endanger the safety of the imamate in its early days. He, therefore, saw fit to postpone their surrender. On the other hand, Mu'awiyah thought that any delay in the surrender of the assassins to justice would, in view of the enormity of their crime, incite further attacks on the lives of imams and would lead to the shedding of blood. One of the celebrated learned men said that every independent interpreter of the law was right in his own interpretation; while others said that he who is right is one. No one of learning and intelligence, however, has charged 'Ali with error (in his interpretation).

The eighth principle is that the excellence of the Companions is in accordance to their chronological order in which they succeeded the Messenger of Allah "Allah's blessing and peace be upon him". For real excellence is that which is excellent in the sight of Allah and no one will have knowledge of it except the Messenger of Allah "Allah's blessing and peace be upon him". Several verses in praise of all the companions were revealed and a number of traditions which recite their honour have been handed down. Yet the subtle distinction of excellence and precedence is not grasped except by those who were eye-witnesses to revelation and had the opportunity to observe it in its setting and to watch its development. Had they not understood that so well they would not have arranged matters as they did, since they did not use to abandon the way of Allah because of threat of pressure and nothing would turn them away from truth.

The ninth principle is that, in addition to Islam, the qualifications of the imamate are five: male sex, being of age, piety, learning, competence, and membership in the Quraish tribe, because the Messenger of Allah "Allah's blessing and peace be upon him" said: "The imams should be of the Quraish." When these qualifications obtain in several candidates, the imam will be the one who receives the homage and allegiance of the majority of Muslims, and he who contradicts the (will of the) majority is a trespasser who should be brought back into line with the majority.

The tenth principle is that if neither piety nor knowledge obtain in the claimant, yet any attempt to oust him will result in perilous and unbearable strife, we hold that his imamate should be considered legitimate and binding because of the grave dilemma which confronts us. Thus we have either to replace him by another and consequently stir strife, in which case the evil that will afflict the Muslims will surpass any loss they may incur because of the claimant's lack of piety and knowledge, qualifications designed to promote the public welfare; but no one will destroy the means of welfare in order to promote and enhance it, for this will be just like the person who will erect a single house and demolish a whole town; or we have to declare that there is no imam and consequently there is neither law nor equity in the land, which thing is impossible. We declare that the authority of unjust rulers should be enforced in their land because of the urgent need for authority therein. How, then, do we not declare an imamate legitimate when the need for it is great and urgent? These then are four pillars

which comprise the forty principles which pertain to the foundations of the creeds. He who believes therein will be in harmony with the established community of sunnah and the enemy of all heretics. Might Allah guide us by His grace and drive us into the right path of truth.

CHAPTER FOUR:

ON FAITH AND ISLAM; THE POINTS OF SIMILARITY AND DIFFERENCE BETWEEN THEM AND THE INCREASE OR DECREASE OF BELIEF; AND THE FOUNDATIONS WHICH THE FOREFATHERS LAID DOWN THEREIN

This chapter includes three questions:

Question One

People differed concerning Islam, whether it was identical with faith or different therefrom; and, in the event it was different, whether it was independent from faith and could exist without it, or inseparable from it and does not exist without it. Some have said that they are one and the same thing, others that they are two different things wholly unrelated, and still others that although they are two different things, they are closely related to each other. Abu Talib Al-Makki had something to say in this connection; yet what he said was greatly confused and extremely long. Let us, therefore, proceed to declare the truth without bothering about what is useless.

To begin with, this discussion comprises three considerations: first concerning the literal meaning of the two terms Islam and belief; second the technical meaning of the two terms in the Qur'an and tradition; and third the functions which they fulfill in this world and the next. The first is one of language, the second is one of interpretation, and the third is one of jurisprudence and Law.

The first consideration concerning the literal meaning of the words. Belief means literally acceptance. Allah said: "But you will not believe us" which is the same as His saying that he will not accept their word. Islam on the other hand means submission, and surrender to Allah through yielding and compliance; and henceforth abjuring rebellion, pride, and stubbornness. Acceptance lies in the heart while the tongue serves as its interpreter. But submission is more comprehensive and pervades the heart, the tongue and the senses. For every acceptance with the mind is a submission and a disapproval of pride and unbelief. The same is true of verbal confession as well as of obedience and compliance with the senses. According to the dictates of language Islam is the more general term, while belief is the more specific. Therefore belief represents the noblest part of Islam. Consequently every acceptance is submission, but not every submission is acceptance.

The second consideration treats of the technical meaning of the two terms in the Qur'an and tradition. The truth of the matter is that the Law i.e. the Qur'an and tradition, has used the two terms as synonyms interchangeably, as different terms of different meaning, and as related terms the one being a part of the other.

Their use synonymously is shown in the statement of Allah Almighty: "Then we evacuated those of the Believers who were there, But We found not there any

just (Muslim) persons except in one house.” (Adh-Dhariyat 35:36)

﴿ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٧﴾ ﴾

Yet as a matter of fact there was only one family. Allah Almighty further says: “Moses said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His in Islam)." (Yunus 84)

﴿ وَقَالَ مُوسَىٰ يُعَقِّمُ إِن كُنتُمْ ءَامِنًا بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنتُمْ مُّسْلِمِينَ ﴿٨٤﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Islam has been built upon five pillars." At another time the Messenger of Allah "Allah's blessing and peace be upon him" was asked what belief was and he gave the same answer, namely the five pillars.

The use of the terms Islam and belief to signify different meanings is shown in the statement of Allah Almighty: "The desert Arabs say, "We believe." Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah (in Islam), 'for not yet has Faith entered your hearts." (Al-Hujurat 14)

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا ۖ قُلْ لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴾

This means that they have surrendered outwardly only. In this case the Messenger of Allah "Allah's blessing and peace be upon him" used belief for acceptance with the mind only and used Islam for surrender outwardly through the tongue and senses.

(Similarly when Gabriel assumed the aspect of a stranger) and interrogated the Messenger of Allah "Allah's blessing and peace be upon him" concerning belief the latter replied saying, "Belief is to believe in Allah, His angels, books, apostles, the last day, the resurrection of the dead, the judgment, and in the decrees of Allah, the good and the evil." Gabriel then asked what Islam was, to which the Messenger of Allah "Allah's blessing and peace be upon him" replied by citing the five pillars. He thus used Islam for submission outwardly in word and deed.

According to a tradition related on the authority of Sa'd (Ibn Abu Waqqas) the Messenger of Allah "Allah's blessing and peace be upon him" once gave a certain man a gift and to another he gave nothing.

Whereupon Sa'd said: "O Apostle of Allah, you have given this man nothing although he is a believer;" to which the Messenger of Allah "Allah's blessing and peace be upon him" added, "Or a Muslim." Sa'd repeated his question and again the Messenger of Allah "Allah's blessing and peace be upon him" added, "Or a Muslim." Their use as related terms, the one being a part of the other is shown by what has been related concerning the Messenger of Allah "Allah's blessing and peace be upon him" when he was asked what works were best and he replied: "Islam"; and when he was asked which type of Islam was best he answered: "Belief ". This proves the use of Islam and belief both as different terms and as related terms the one being a part of the other, which latter use is the best linguistically, because belief is in reality a work-in fact the best of works. Islam on

the other hand is submission either with the mind, or with the tongue, or with the senses; but the best is the submission with the mind. It is that acceptance which is called belief.

The use of the terms Islam and faith as two different words of different meanings, as related terms, the one being a part of the other, and as synonyms, does not overstep the possibilities which the language allows. Their use as different terms of different meanings makes belief signify acceptance with the mind only, which signification conforms to the dictates of language; it makes Islam signify submission outwardly, which thing is also in harmony with the requirements of language. For the submission in part is also called submission, since the universal application of a term is not a necessary prerequisite for its use. Thus he who touches another with but a part of his body is nevertheless called contiguous despite the fact that the whole of his body is not in contact with that of the other. Hence the application of the term Islam to outward submission, although the inward submission is lacking, is in complete harmony with the rules of language. In this sense Allah Almighty used the following statement: The desert Arabs say, "We believe." Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah, 'for not yet has Faith entered your hearts.'" (Al-Hujurat 14)

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴾

The same is true of the use of the two words (Islam and) in the tradition related by Sa'd (Ibn Abu Waqqas) where the Messenger of Allah "Allah's blessing and peace be upon him" added "Or a Muslim." He did that because he preferred the one to the other. What is meant by the use of the two terms as different words of different meanings is that the terms contend for superiority and vie with each other in excellence.

Their use as related terms, the one being a part of the other, is also in harmony with the rules of language. It is the use of Islam for submission with the mind as well as with word and deed; while using belief for a part of Islam, namely acceptance with the mind. This is what we meant by the use of Islam and belief as related terms, the one being a part of the other. It satisfies the rules of language with respect to both the specific application of belief and the general use of Islam, which is all inclusive. (The one is specific and particular while the other is general and universal). It was in this sense that the Messenger of Allah "Allah's blessing and peace be upon him" used the term belief when he replied to the question put to him as to which type of Islam was best, thereby making it a particular aspect of Islam and a part of it.

The use of the two terms synonymously, thereby using the word Islam for both inward and outward submission, would make it all submission; the same is true of belief, which may be used freely and its particular meaning extended, thereby making it general and including under it outward (as well as inward) submission. This is quite possible because the outward submission through word and deed is the fruit and result of inward submission. Thus the name of a

certain tree is freely used to signify both the plant itself as well as the fruit of the plant. Similarly the signification of the term belief may be extended so as to become general, thereby making it synonymous with the term Islam and in exact agreement with it. It was in this sense that Allah used the following statement: "Then we evacuated those of the Believers who were there, But We found not there any just (Muslim) persons except in one house:." (Adh-Dhariyat 35:36)

﴿ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَشَرٍ مِّنَ الْمُسْلِمِينَ ﴿٣٧﴾ ﴾

The third consideration deals with the legal rules which govern the two terms. Islam and belief have two functions, one which pertains to the hereafter and one which pertains to this world.

The function which pertains to the hereafter is for the purpose of bringing men forth from Hell fire and preventing them from remaining there for ever.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." People disagreed concerning this function and concerning its fulfillment, and have asked what things comprised faith. Some have taught that it is simply an inward adherence and verbal confession. Others add a third element, works according to the pillars of Islam.

We shall then draw the veil off and declare that there is no disagreement at all that anyone who combines in himself all these three elements will have his final abode in Paradise. This is the first degree.

The second degree is that where a person has the first two elements and a part of the third, namely inward adherence and verbal confession together with some works (according to the pillars of Islam), but commits one or several (mortal) sins. According to the Mu'tazilites, the person (by committing such mortal sins) departs from the true belief but does not thereby become an unbeliever. He simply becomes a reprobate. (He is neither a believer nor an unbeliever) but occupies an intermediary position between the two, and will remain eternally in Hell fire. This, however, is false as we shall show.

The third degree is where the person fulfils the inward adherence and verbal confession but fails to perform the works (according to the pillars of Islam). Men have disagreed concerning it. Abu-Talib Al-Makki held that works were a part of belief and the latter is incomplete without them. He also claimed that catholic consent back his position and cited in its support proofs and evidence which tend to confirm the contrary, such as the statement of Allah Almighty: "Those who believe and do righteous deeds." (At-Talaq 7)

﴿ الَّذِينَ آمَنُوا وَعَمِلُوا ﴾

This quotation would indicate that works are something over and above belief rather than a part of it. Otherwise the reference to works would be a repetition, which is redundant.

It is strange that Abu-Talib Al-Makki should claim the support of catholic

consent for this position of his and yet relate the following tradition, "No one would be declared an unbeliever unless he should deny what he has professed," and finds fault with the Mu'tazilites because they insist that a person who commits a mortal sin will remain eternally in Hell fire. Yet he who holds such views holds the same views the Mu'tazilites hold, since if he were asked whether or not a person, who accepted Islam with his heart and testified with his tongue thereto and then died would be in Paradise, he would necessarily say 'Yes', thereby asserting that belief could exist without works. We would then add another question and ask him whether or not that person, if he had lived until the time of prayer had arrived, but neglected to perform his prayer and died immediately after, or if he had committed fornication and died whether or not he would remain eternally in Hell fire? If he should answer, 'Yes', he would agree with the Mu'tazilites; but if he should say, 'No', it would amount to a declaration that works are neither a part of belief itself nor a prerequisite for its existence. Neither are the necessary for gaining the reward of Paradise. But if he should say that what he meant was that the person (would remain eternally in Hell fire) only if he had lived a long time without either praying or attempting any of the works prescribed by the Law, we would ask, "Exactly how long is that period, and how many say, those good works through the neglect of which belief is rendered worthless? How many of the mortal sins would, if committed, annul belief?" Such a thing is impossible to determine and no one has ever done so.

The fourth degree is represented in the case of the person who accept (Islam) inwardly with his mind but dies before either confessing it verbally with his tongue or performing any of the works which its pillars prescribe. Would it be said that such a person died a believer? People differ on this question. Those who insist on verbal confession as a prerequisite of belief would say that he died before fulfilling the conditions of belief. But this is false because the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." This person's heart overflows with belief; how then would he remain eternally in Hell fire? Furthermore when Gabriel interrogated the Messenger of Allah "Allah's blessing and peace be upon him" concerning belief, the only condition set forth was to believe, (i.e. verbal confession) in Allah, His angels, His books, the last day, the resurrection of the dead, the judgment, and in the decrees of Allah, the good and the evil), as has already been mentioned.

The fifth degree is when a person accepts (Islam) in his mind and lives long enough to be able to confess the two words of the witness with his tongue and to know that they are obligatory upon him, but for some reason, he does not so confess them. It is possible that his failure to confess them with his tongue is like his failure to pray. Concerning such a person we will say that he is a believer not doomed to Hell fire eternally. For belief is simple acceptance and the tongue is its interpreter. It is certain, therefore, that belief exists in its entirety even before its verbal confession with the tongue, so that the tongue can interpret it. This is the most plausible position, since there is no choice but to follow the exact meaning

of terms and to satisfy the dictates of language. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire". The heart does not become void of belief because of the failure of the person to fulfill the duty of confessing that belief with the tongue, just as it does not become void of belief because of the failure of the person to perform obligatory works. Some men have said that to confess the two words of the witness with the tongue is indispensable because it is not merely an outward expression of the inward (belief), but rather the sealing of a contract and the commencement of a life of witness and obligation. The first position is the more correct. In this connection the Murji'ites have gone to the extreme, declaring that no one who professed to be a Muslim will ever enter Hell fire, and that a believer, even if he should sin, is sure of salvation. We shall see to it that their position is refuted.

The sixth degree is to say with the tongue that there is no god but Allah and that Muhammad is the Messenger of Allah "Allah's blessing and peace be upon him", but disbelieve it in his mind.

We have no doubt that the fate of such a person in the hereafter is with the unbelievers and infidels, and that he will remain eternally in Hell fire.

On the other hand we are sure that in this world, the affairs of which are entrusted to imams and governors, he will be reckoned among the Muslims, because we have no access to his heart and have, therefore, to give him the benefit of the doubt and assume that he adheres in his mind to what he had professed with his tongue.

We, however, have our doubts concerning a third matter, namely the status which exists in this world between such a person and his Allah, in the event that one of his relatives should die, and as a result of his relative's death he accepts Islam in his mind as well. Having thus accepted Islam in his mind as well, he sounds the learned men concerning his status saying, "I did not accept Islam with my mind, (although I had confessed it with my tongue), until my relative died. Having fallen heir to his property, I wish to know whether or not it is lawful for me to receive it?" Or in case he had married a Muslim woman (while he yet disbelieved in his mind), but upon his marriage he came to accept Islam in his mind; would he be required to go through the marriage contract again? These questions are controversial and leave room for different opinions. Thus it may be said that the decisions of this world, whether they be manifest or hidden, depend upon the express confession of Islam. It may also be said that, in so far as they pertain to the individual in his relations to other men, these decisions depend upon the outward confession of Islam, because the mind of the individual is not known to others besides himself and Allah. The more correct position, and Allah knows best, is that it is unlawful for that person to receive the inheritance of his deceased relative, and that he must go through the marriage contract a second time. For this reason, Hudhaifah used to stay away from the funerals of

hypocrites, and it was customary for 'Umar to follow his example and absent himself whenever Hudhaifah did so. Nevertheless prayer over the dead is a formal ceremonial, although it is also one of the acts of worship. To guard oneself against what is unlawful is, like prayer, among the obligations of the individual towards Allah. This is not contradictory to our saying that inheritance is the law of Islam. Islam is surrender, in fact complete surrender is that which includes both outward and inward (acts). These are doubtful problems in jurisprudence, based upon the outward meaning of words, vague generalities, and mechanic-cal analogies. Consequently no one immature in knowledge should think that he could arrive at absolute certainty in any of these cases, although it has been customary to cite them under those parts of scholastic theology where absolute certainty is the desired goal. For no one who follows the common practices and conventional formalities will ever succeed.

If you should say: "What then are the fallacies of the Mu'tazilites and the Murji'ites, and what are the proofs that their position is false?" I would then say that their fallacies arose from (their failure to understand) certain generalities mentioned in the Qur'an. As to the Murji'ites, they said that no believer would enter Hell fire, although he might commit every possible sin. They based their position on the statement of Allah Almighty: " And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice." (Al-Jinn 13)

﴿وَأَنَا لَمَّا سَمِعْنَا آهْدَىٰ ءَامَنَّا بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۚ فَلَا تَحْزَنُوا خَسَفْنَا وَلَا رَهَقَا ۝﴾

And: " And those who believe in Allah and His Messengers, they are the Sincere (Lovers of Truth), and the Witnesses (who testify), in the eyes of their Lord: they shall have their Reward and their Light. But those who reject Allah and deny Our Signs, they are the Companions of Hell-Fire." (Al-Hadid 19)

﴿وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۖ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا

وَكَذَّبُوا بَيِّنَاتِنَا ۖ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝﴾

And: " Almost bursting with fury: every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): you are in nothing but an egregious delusion!'" (Al-Mulk 8:9)

﴿نَكَدُ تَعْمِيرُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ

فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝﴾

His saying: "every time a Group is cast therein" is inclusive and therefore every one who was cast into Hell fire must have rejected the warner. They rely also upon the statement of Allah Almighty "None shall be cast into it but the most wretched who has belied the truth and turned their back." (Al-layl 15:16)

﴿لَا يَصْلَاهَا إِلَّا الْأَشْقَى (١٥) الَّذِي كَذَّبَ وَتَوَلَّى (١٦)﴾

In this verse we find a specification, as well as an affirmation and a negation. They also point out the following statement: "If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day." (An-Naml 89)

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ (٩٠)﴾

But belief is the beginning of good works, as they quote: "And Allah loves these who do good." (Al Imran 134)

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)﴾

Allah also says: "As to those who believe and work righteousness, verily we shall not suffer to perish the reward of any who do a (single) righteous deed." (Al-Kahf 30)

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا (٣٠)﴾

But they have no proof in any of these verses, because when belief is mentioned in them it means belief coupled with good works. We have shown that belief is used to signify Islam, which is in conformity with the mind, word, and deed. Supporting this interpretation are many traditions, concerning the punishment of sinners and the extent of their penalty. Furthermore the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his heart the weight of an atom of belief will be brought from Hell fire." But, how could anyone be brought forth from Hell fire if he had not first entered therein? We also find in the Qur'an the following statement of Allah: "Allah forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah, has strayed far, far away (from the right)." (An-Nisa 116)

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ

﴿فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١١٦)﴾

The fact that Allah may exempt from punishment according to His will, signifies discrimination. He also says: "And for he who will rebel against Allah and His Apostle is the fire of Hell. They shall remain therein always,-forever." To declare such a person an unbeliever is, nevertheless, unjust. Allah also says: "Verily the unjust are in lasting torment." (Ash-Shura 45)

﴿أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ (٤٥)﴾

And: "And if any do evil, their faces will be thrown headlong into the Fire: Do you receive a reward other than that which you have earned by your deeds?" (An-Naml 90)

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُتِبَتْ تَعْمَلُونَ (٩٠)﴾

All these generalities contradict theirs. Therefore it is inevitable to resort to specification and interpretation on both sides; especially when traditions are clear in their pronouncements that the sinners will be punished. In fact the statement of Allah Almighty: "Not one of you but will Pass over it: this is, with your Lord, a decree which must be accomplished" (Maryam 71)

﴿وَأَن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ﴾ (٧١)

Is almost an express declaration that punishment is inevitable to all, because every believer cannot help but commit an offence. Furthermore, by the phrase "Who will enter the Great Fire, in which he will then neither die or live."

﴿الَّذِي يَصْلَىٰ النَّارَ الْكُبْرَىٰ ۖ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۖ﴾ (٧٢)

Allah meant certain particular men, since the appellation 'the most wretched' refers to a particular person.

Again in His statement every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): you are in nothing but an egregious delusion!'" (Al-Mulk 8:9)

﴿كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۚ﴾ (٩) ﴿قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۚ﴾ (١٠)

Allah meant a special group of unbelievers.

At any rate the particularization of the general is not difficult. Because of this last verse Al-Ash'ari as well as several other scholastics was misled into denying the general application (of anything at all), and said that such terms must await the development of (new) contexts which will determine and clarify their significations.

The fallacy of the Mu'tazilites arose from failure to understand the following statement of Allah. (They have thus failed to grasp the real meaning of) the statement of Allah Almighty: " But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿وَلِيَّ لَعْفًا ۖ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۚ﴾ (٨٢)

And " By (the Token of) Time (through the Ages), Verily Man is in loss, Except those who have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr1-3)

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِٖ لَكُفْرٌ ۚ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۚ﴾ (١-٣)

And also: "Not one of you but will Pass over it: this is, with your Lord, a decree which must be accomplished" (Maryam 71)

﴿ وَإِنْ يَنْكُرْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴾

And He adds: "But we shall save those Who guarded against evil, and we shall leave the wrongdoers therein, (Humbled) to their knees." (Maryam 72)

﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًا ﴾

Also the statement of Allah: " for any that disobey Allah and His Messenger- for them is Hell: they shall dwell therein forever." (Al-Jinn 23)

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾

They also failed to understand every verse wherein Allah Almighty mentions good works coupled with belief, and also such statements of Allah as His saying: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa 93)

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ ﴾

﴿ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

These generalities are also specific as is proved by the statement of Allah Almighty: "But other sins He will forgive to him whom He will." (An-Nisa 116)

﴿ إِنْ اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

Therefore freedom to forgive men sins, other than the sin of polytheism, must be left to Allah. Similarly the statement of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire," prove the same thing. So also does the statement of Allah Almighty: " As to those who believe and work righteousness, verily we shall not suffer to perish the reward of any who do a (single) righteous deed." (Al-Kahf 30)

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴾

And "Verily Allah suffers not the reward of the righteous to perish." (At-Tawbah 120)

﴿ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾

How then would Allah suffer the reward of belief itself as well as that of good works to be lost because of one single offence? As to the statement of Allah Almighty "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)" (An-Nisa 93)

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا ﴾

They mean whoever shall kill a believer because of his belief, and the words have been revealed for that particular purpose.

You may say: "What has already been said will lead to the conclusion that belief obtains without good works although it is well known that the Fathers said that belief comprises inward adherence, verbal confession and good works; explain to us therefore the meaning of all this." I shall then say: It is not unlikely that good works be considered a part of belief, because they perfect and complete it, just as it is said that the head and hands are part of man. It is evident that a person will cease to be human if his head no longer exists; but he will not cease to be a human being if one of his hands is lost through amputation. Similarly both the magnificent and the praise (at the beginning of prayer) are considered a part of prayer, although it is not annulled with their omission. Therefore acceptance with the mind stands in relation to belief as does the head in relation to the existence of man (in this life), since the one depends for its existence upon the other and ceases to exist when the other no longer is. The remaining good works are like the limbs of the body, some are more important than the others. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer is no longer a believer when he commits fornication." Furthermore the Companions held the same opinion as the Mu'tazilites concerning the fact that a person ceases to be a believer when he commits the sin of fornication. When this really means is that such a person is no longer a real believer possessing a complete and perfect belief, just as the deformed individual whose limbs have been amputated is described as being no longer a human being; in other words he lacks that perfection which is beyond actual humanity.

Question Two

You may say, "The Fathers have agreed that belief is subject to increase and depreciation-increasing with obedience and good works, and decreasing with disobedience and sin." In that case I shall say that the Fathers are just witnesses, and no one has any right to depart from their judgment.

What they have said is true; but the important thing is to grasp its meaning. It proves that good works are not an integral part of belief nor a basic thing for its existence. Rather they are a super-addition which augments belief. Both the surplus and the deficit exist, but nothing increases in itself. Thus it cannot be said that man's head is an addition or a surplus which increases his stature or size; but his beard and corpulence are. Similarly it is not permissible to say that prayer is augmented and increased by kneeling and prostration; rather it is augmented by the manner of its execution and the usages followed therein. This, therefore, is a clear declaration that belief as such does exist, and that once it exists, it may vary, subject to increase and depreciation.

If you then say that the ambiguity lies in the problem of acceptance; how could it increase and diminish when it is always the same? I shall then say that if we put aside all hypocrisy and ignore the opposition of adversaries and then lift the veil off the exact meaning of the word, all ambiguity will be removed. We consequently say that belief is a common noun used in three different ways.

The first usage denotes an acceptance with the heart, a belief based on the authority of others without the benefit of revelation and an open heart. This is the belief of the common folk; in fact it is the belief of all people except the elite. This belief is, as it were, a knot bound around the heart, sometimes tightened and made stronger and sometimes loosened and made weaker, just like the knot of any string.

Do not consider this unlikely but remember the tenacity of Jews in holding fast to their doctrine, how they cannot be shaken or moved from it either by threatening, or warning, promising or admonishing, examining or proving. The same is true of Christians and heretics among whom exist some who can be made to doubt with the least word, and can be made to move from their belief with the least attraction or threat, although, like the Jews, they do not doubt the veracity of their own doctrine, yet they differ in the degree of their determination. Such variations in the degree of determination do also exist in the true belief, and good works influence the development and growth of this determination, just as irrigation influences the growth of trees.

Allah says: "Whenever there comes down a Surah, some of them say: which of you has had his Faith increased by it? yea, those who believe, their Faith is increased, and they do rejoice. But those in whose hearts is a disease, it will add doubt to their doubt, and they will die in a state of unbelief." (At-Tawbah 124:125)

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أُنْزِلَتْ هَذِهِ إِيْمَانًا بِالَّذِينَ ءَامَنُوا فَرَّادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿٢٥﴾﴾

And: "(He it is who sends down tranquillity into the hearts of the believers) that they might increase in faith." (Al-Fath 4)

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيْمَانًا مَّعَ إِيْمَانِهِمْ ﴿٢٦﴾﴾

According to one tradition the Messenger of Allah "Allah's blessing and peace be upon him" said: "Belief is subject to increase and depreciation." This is accomplished by the influence of good works upon the heart, a thing which is not perceived except by him who meditates over his different inner states during the hours of worship and applies himself solely to it through the presence of the heart at the time of inactivity and languor, as well as realizing the variations which are inherent in devoting oneself in these states to the articles of belief, so that the tie which binds him to his belief might become firmer and consequently harder to undo for the person who wishes to loosen it with doubt. In fact if the person, who believes that the orphan offers him the opportunity to reveal the quality of mercy, will act according to his belief and show kindness toward the orphan, he will be assured within himself of the real existence of mercy as well as of its manifold increase through its active operation. Similarly if the person who

believes in modesty will, in accordance with his belief, humble himself before another person, he will sense the quality of modesty within himself at the time he performs the act. The same is true of all the qualities of the heart : all bodily actions proceed from them, and then the very influence of these actions react upon them, thereby confirming (their existence) and increasing (their strength). This subject will be discussed in both the Quarter on the Saving Matters of Life and the Quarter on the Destructive Matters in Life when we take up the relation of the inward to the outward and that of works to beliefs. This relation is of the same nature as that of the relation between the visible world and the invisible world. By the visible world which is also called 'Alam Al-Shahadah', I mean the world which is perceived by the senses; and by the invisible world which is also called 'Alam Al-Ghaib', I mean the world which is perceived by the light of the mind. The heart belongs to the invisible world while the members of the body as well as their activities belong to the visible world.

The subtlety and fineness of the interdependence of the two worlds have led some men to think that they are closely connected, while others thought that there was no world except the visible (Alam Al-Shahadah) which is made of the concrete and tangible bodies. One who has perceived the two worlds and realized first their independence and then their interdependence expressed his observation in the following manner: "The glass was fine, the wine was clear, like a single body they seemed to appear.

So confusion spread: to some it seemed Nothing but glass; while others swore "This is but wine, no glass is here'." Let us go back to the main purpose of our discussion, especially since the invisible world is outside the scope of the science of practical religion. Nevertheless the two worlds are connected and interdependent. For this reason the science of revelation extends its scope every now and then into the realm of practical religion and does not withdraw until it imposes some obligations. This then is how belief, in accordance with this usage, increases through good works. For this reason 'Ali said: "Verily belief will loom as a single white spot in the heart of man. If the man will do that which is good, the white spot will grow and spread until the whole heart is white. On the other hand hypocrisy makes its first appearance as a black blotch in the heart of man. If the man will do that which is unlawful, the black blotch will grow and spread until the whole heart is black, and blackness becomes man's second nature." Allah Almighty says: "By no means! But on their hearts is the stain of the (ill) which they do!" (Al-Mutaffifin 14)

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

The second usage of the term belief denotes both acceptance and works, just as the Messenger of Allah "Allah's blessing and peace be upon him" stated when he said: "Belief comprises over seventy branches." The same thing is also seen in

The quarter of the acts of worship the words of the Messenger of Allah "Allah's blessing and peace be upon him" when He said: "A believer is no longer a believer when he commits fornication." And when works become an integral part of belief, it becomes evident that it is subject to increase and depreciation. Does this, however, affect belief which is mere acceptance? The question is one of opinion, and we have already stated that it does.

The **third** usage of the term belief denotes certain acceptance resulting from revelation and an open heart as well as from seeing (truth) with the light of the mind. This last is the least to lend itself to increase. I shall, however, say that the way in which the mind accepts certain things which are free of doubt differs. Thus the way the mind accepts the fact that two are greater than one is unlike the way it accepts the fact that the world is created and originated, although there is not the slightest doubt of the certainty of either fact. For the certain things differ in the degrees of their clarity and in the degrees to which the mind accepts them. We touched on this subject in the section on certainty in the Book of Knowledge under the characteristics of the learned men of the hereafter; therefore there is no need to go over it again. In all these usages it became evident that what they have said concerning the increase and depreciation of belief was true. How could it not be true when we have the express testimony of tradition that "Whoever has in his heart the weight of an atom of belief will be brought forth from Hell fire." According to another tradition, "He will be brought forth from Hell fire, who has in his heart the weight of a Dinar of belief." Why then should the amount differ if the belief in the heart does not vary?

Question Three

You may ask, "What then have the Fathers meant with the saying, 'If it be the will of Allah I am a believer?'" A qualification implies doubt, and to entertain doubts concerning the veracity of belief amounts to unbelief. Yet all the Fathers used to refrain from giving a definite reply concerning belief, and were extremely careful not to commit themselves. In this connection Sufyan Ath-Thawri said: "He who says, 'I am a believer in the sight of Allah', is a liar; and he who says, 'I am really a believer', is an innovator." But how can he be a liar when he himself knows that he is a believer? For he who is a believer in himself is a believer in the sight of Allah, just as he who is big and generous in himself and is aware of this fact, will be big and generous in the sight of Allah. The same is true of him who is likewise glad, or sad, or hearing, or seeing. On the other hand if man were asked whether or not he was an animal it would not be fitting for him to reply, "If it be the will of Allah, I am an animal." When Sufyan made this statement he was asked, "What then shall we say?" Thereupon he replied: "We believe in Allah, and that which has been sent down to us." And what is the difference between sayings, "We believe in Allah and that which has been sent down to us" and saying, "I am a believer?" Once upon a time Al-Hassan (Al-Basri) was asked, "Are you a believer?" To which he replied: "If it be the will of Allah."

Thereupon he was told, "O Abu Sa'id ? Why do you qualify your belief?" He answered and said: "I fear saying, 'Yes', and then Allah will say, 'You have lied, Hassan.' Then I shall rightly merit His punishment." He also used to say, "I fear that Allah may find out that I have done something abominable to Him and will consequently abhor me and say, 'Go away. I accept none of your works.' Then I shall be toiling in vain." Ibrahim Ibn Adham once said: "Whenever you are asked, 'Are you a believer?' say, 'There is no god but Allah'." At another time he said: "Say, 'I do not doubt belief; your question to me is an innovation'." 'Alqamah was once asked, "Are you a believer ? To which he replied: "I do hope so. If it be the will of Allah." (Sufyan) Ath-Thawri said: "We believe in Allah and in His angels, books, and apostles. But we do not know what we are in the sight of Allah." (You may ask all this and say), "What then is the meaning of all these qualifications?" The answer to your question is that these qualifications are correct and are put forward for four reasons, two of which arise from doubt, not of the reality of belief itself, but of its end and perfection; and two do not arise from doubt at all.

The first reason which does not arise from any doubt at all is the care not to be decisive for fear of self-justification and making one's self out to be pure. Allah Almighty says: "Assert not your own purity." (An-Najm 32)

﴿فَلَا تَزْكُوا أَنْفُسَكُمْ﴾

And: "Have you not turned your vision towards those who claim sanctity to themselves?" (An-Nisa 49)

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ﴾

And: "Behold how they invent a lie against Allah but that by itself is a manifest sin!" (An-Nisa 50)

﴿أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا﴾

A certain wise man was once asked, "What is detestable truth?" He replied: "Man's praise of himself." Belief is one of the highest forms of praise and to be definitely certain of it amounts to absolute justification. The formula of qualification (i.e. if it be the will of Allah) is nothing but an attempt to temper and tone down such justification, just as when the man is told that he is a physician, or a jurisprudent, or a commentator, he will say: "If it be the will of Allah," not because he doubts the fact but simply to avoid being boastful. This formula is that of disavowing and disclaiming the fact itself and means disclaiming one of the implications of the fact which is self-justification. Following this interpretation, when the person is asked concerning something uncomplimentary, it will not be fitting for him to put forth any such qualification.

The second reason for the use of these qualifications is courtesy) by remembering Allah at every time and under all conditions, and by submitting all things unto His Will. Thus Allah instructed His Prophet in courtesy and said to

him: "Say not of a thing, 'I will surely do it tomorrow' without, 'if it be the will of Allah'." (Al-Kahf 23)

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ إِلَّا أَن يَشَاءَ اللَّهُ ۚ﴾

Nor has Allah limited (the use of the qualifying phrase) to those things the occurrence of which is subject to doubt. On the contrary He says: "You shall surely enter the sacred mosque, if it be the will of Allah, in full security, having your heads shaved and your hair cut: ye shall not fear" (Al-Fath 27)

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ؕ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ

وَمُقَصِّرِينَ لَا تَخَافُونَ ۚ﴾

Although He had full knowledge that they were to enter undoubtedly therein and that He had willed their entrance.

What Allah had meant was to instruct the Messenger of Allah "Allah's blessing and peace be upon him" in the use of the qualifying formula. Consequently the Messenger of Allah "Allah's blessing and peace be upon him" learned the lesson and showed his courtesy by the use of that formula in connection with everything he had said, whether that thing was known with certainty or doubtful; so that when he entered the cemetery, he said: "Peace be upon you, the believing inmates of this abode. Verily, if it be the will of Allah, we shall follow you." This he said, notwithstanding the fact that death is not subject to any doubt, because courtesy demands that Allah be always remembered and that all things be made dependent upon Him.

This formula indicates such a thing and has become, by virtue of its common use, representative of the expression of desires and wishes. Thus when you are told that such and such a person is about to die and should happen to say, "If it be the will of Allah," you betray your desire and not your doubt. The same is true when you are told that a certain person will recover from his sickness and you say, "If it be the will of Allah," by way of expressing your earnest desire. The phrase has thus been transferred from one expressing doubt to one which signifies desire. In the same way also is its transfer to express courtesy and respect for remembering Allah under all conditions.

The third reason for the use of those qualifications arises from doubt and means, "If it be the will of Allah, I am truly a believer," since Allah spoke of some particular men as being truly believers. Consequently believers are divided into two groups: (those who are described as truly believers and those who are not). This arises from doubt concerning the perfection of belief and not its reality. Every person doubts the perfection of his belief, yet this doubt does not constitute unbelief. Doubting the perfection of belief is right and justified for two reasons: The first is because hypocrisy militates against the perfection of belief, and hypocrisy is something hidden while freedom from it

is readily discerned or determined. The second is because belief is perfected through the fulfillment of good works which are not known to exist in their perfect form.

As to acts, Allah says: "Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones.." (Al-Hujurat 15)

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

The doubt would, therefore, be concerning this truthfulness. Similarly Allah says: "But righteousness is to believe in Allah, the last day, the angels, the Books, and the Messengers." (Al-Baqarah 177)

﴿ وَلَيَكُنَّ آلِ يَمَنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

Thus Allah laid down twenty qualities, such as the fulfillment of promises and fortitude under hardships, as conditions for belief, and then said (of those who possess them), "These are they who are true." (Al-Baqarah 177)

﴿ أُولَٰئِكَ الَّذِينَ صَدَقُوا ﴾

Allah also said: "Allah will raise those of you who believe; and those to whom knowledge is given, to lofty ranks." (Al-Mujadilah 11)

﴿ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

He further says: "And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards, but to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do." (Al-Hadid 10)

﴿ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

He Further says: "They are of varying ranks in the Sight of Allah." (Al Imran 163)

﴿ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Belief is like unto a nude who should be clothed with piety." And again, "Belief

comprises over seventy divisions, the least of which is to clear the road of obstacles." This shows the dependence of the perfection of belief on good works. Its dependence on freedom from hypocrisy and concealed polytheism is shown by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Four things, if they obtain in a person make him an utter hypocrite, no matter how much he prays, and fasts, and claims that he is a believer; he who lies when he speaks, breaks a promise when he pledges his word, betrays a confidence when he is trusted, and deviates from justice when he enters a controversy," According to another version "And when he makes a compact with his neighbour, he defrauds him." A tradition related on the authority of Abu Sa'id Al-Khudri, says, "The hearts are of four kinds: a sealed heart, which is the heart of the unbeliever; a double-faced heart, which is the heart of the hypocrite; a clean heart from the midst of which a radiant lamp sheds its radiant light; and a heart which contains some belief and some hypocrisy. The belief it contains is like unto the vegetable which receives its nourishment from fresh waters. The hypocrisy it contains is like unto an ulcer which feeds on pus and blood, whichever of the two substances will prevail will determine its fate." According to another version "whichever will prevail will seal his doom." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The worst hypocrites of this people are its Qur'an readers." According to another tradition, "Polytheism among my people is more subtle than the creeping of the ant on the rock" Hudhaifah said: "At the time of the Messenger of Allah "Allah's blessing and peace be upon him" there were things which made the man who repeated them a hypocrite as long as he lived. Now, however, I hear these same things repeated ten times a day, and no one seems to mind." A certain learned man said: "The person closest to hypocrisy is he who deems himself free thereof." Hudhaifah also said: "Hypocrites are more numerous today than they were at the time of the Messenger of Allah "Allah's blessing and peace be upon him". At that time they used to conceal their hypocrisy; now they (are not ashamed to) reveal it." Such hypocrisy militates against the reality of belief as well as against its perfection. It is something concealed and subtle: the farthest removed from it are those who are constantly afraid of it, while those who deem themselves free of it are they who are nearest to it.

Al-Hassan Al-Basri was once told, "There is no more hypocrisy nowadays." To which he replied: "Brother! Were the hypocrites to perish from the land you would feel lonely on the way." Again either Al-Hassan himself or someone else said: "Were tails to grow (by a miracle) on the backs of the hypocrites and trail behind them, our feet would no longer be able to touch the earth." Once upon a time Ibn 'Umar, on hearing a man speak disparagingly of Hajj, told him, "Would you speak disparagingly of him if he were here present?" The man answered, "No." Thereupon Ibn 'Umar said: "We used to consider this hypocritical at the time of the Messenger of Allah "Allah's blessing and peace be upon him". The

Messenger of Allah "Allah's blessing and peace be upon him" said: 'He who is double-tongued in this world will, in the hereafter, be made double tongued by Allah.' The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The worst man is the double-faced who meets one people with one face and another people with another face." Al-Hassan Al-Basri was once told, "There are some who say-that they do not fear hypocrisy." Thereupon he answered, "By Allah, I would rather be sure that I am free of hypocrisy than have all the world's contents gold." Al-Hassan also said: "Among the different kinds of hypocrisy are the disagreements between the tongue and the heart, between the secret and the public, and between the entrance and the exit." A certain person told Hudhaifah: "Verily I fear I am a hypocrite." Hudhaifah replied: "Fear not. If you were a hypocrite you would not have feared hypocrisy. Verily hypocrisy does not fear hypocrisy." Ibn Abu Mulaikah said: "I have known one hundred and thirty (and according to another version one hundred and fifty) of the Companions of the Messenger of Allah "Allah's blessing and peace be upon him", all of whom feared hypocrisy." It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was once sitting with a group of his Companions who were discussing a certain man and praising him to the skies.

Suddenly, while they were in the midst of their discussion, the man himself appeared before them with his face still wet with the water of ablution, carrying his shoes in his hands and his forehead covered with dust from prayer. Thereupon they said to the Messenger of Allah "Allah's blessing and peace be upon him" "Behold. This is the man whom we were discussing." The Messenger of Allah "Allah's blessing and peace be upon him", turning to them, said: "I see on his face the mark of Satan." Then the man arrived and, after greeting the group, sat in their midst. The Messenger of Allah "Allah's blessing and peace be upon him" then addressed him and said: "Tell me, I beseech you by Allah, have you not said to yourself when you approached the group that there was no one among them who was better than you?" The man replied. "O my Allah ! Yes, I have." In his prayer the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, I seek refuge with you from the evil of things I did and things I left undone." He was then told: "Are you afraid O Apostle of Allah?" To which he replied: "What could make me feel secure when the heart lie between two of the fingers of the Merciful (Allah), and He does with them what He wills? Allah Almighty says: "And there shall appear to them, from Allah, things they have never reckoned on." (Az-Zumar 47)

﴿وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾

This was interpreted in commentaries to mean that men have done things which they thought were good but (on the day of judgment) these things appeared in the balance in the scale of evil.

As-Sari As-Saqati once said: "If a person enters a garden containing trees of every kind and on these are birds of every kind, and then each bird calls to him in a different language saying, 'Peace be upon you, O friend of Allah', and as a result he feels very well pleased and satisfied, he becomes a captive in their hands." These traditions and narrations reveal to you the gravity of the matter, particularly because of the subtle nature of hypocrisy and hidden polytheism, and bring out the fact that no one can be safe against them. This led Umar Ibn Al-Khattab to ask Hudhaifah about himself, whether or not he was numbered among the hypocrites.

Abu Sulaiman Ad-Darani said: "I heard a certain governor say something and I wanted to express my disapproval of it but feared lest he order me to be killed. And although I feared not death I was afraid lest I be tempted to boast before men when my spirit departs. For this reason I refrained from expressing my disapproval of the governor's words.

This kind of hypocrisy militates against the truth, perfection, and purity of belief, rather than against its reality. For hypocrisy is of two kinds : The one results in parting with religion, pursuing infidels and joining the company of those, who are deemed eternally to Hell fire; the second leads the person to Hell fire for a certain period of time and puts him down from the lofty heights of Paradise and denotes the saints from their exalted ranks. It is a field open to doubt and therefore it is desirable to resort to the use of qualifications therein. This kind of hypocrisy rises from the disparity and disagreement between the secret and the public, from feeling secure from the deep counsel of Allah and from conceit and other things from which only the saints are free.

The fourth reason for the use of these qualifications arises also from doubt. It is the fear of the end, for no one knows whether or not he will still have any belief at the hour of death. If he should end with unbelief all his previous works would come to naught and fail, because (the value of these works) depends entirely upon their good ending. Thus if a fasting person were asked early in the day concerning the validity of his fast and replied: "I am surely fasting," but later in the day he broke his fast, it would become evident that he was lying since the validity of his fast depends upon the maintenance of the fast until sunset at the end of the day. And just as the day is the set period for the fulfillment of fasting, so the lifetime is the set period for the fulfillment of the validity of belief. To describe it as valid before its conclusion simply because it has already been fulfilled in part is very doubtful and its end is frightful. It was because of the end that most of the (Allah-) fearing have wept. For the end is the outcome of a pre-ordained event and the result of the eternal will which does not become known except when the pre-ordained event itself takes place and which no human being can ever tell. The fear of the end is the result of the fear of that which was pre-ordained and there may appear in the present a thing which will give the lie to the

words, "I am a believer". And who can be sure that he is one of those for whom Allah has pre-ordained good things? It is said that the statement of Allah Almighty "And the stupor of death will bring truth (before his eyes)" (Qaf 19)

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾

Means that the pre-ordained thing has been fulfilled and made known.

One of the forefathers said that works would be judged by their ends. Abu Ad-Darda' used to swear by Allah saying, "There is no one who feels safe in his belief who is not robbed of it." It was also said that some sinful deeds were not punished except by their sad ends. We seek refuge in Allah against such deeds and such punishments. It has also been said that such punishments await those who falsely claim sainthood and the gift of miracles.

One of the Gnostics said: "If I were given the choice between martyrdom at the outer gate of the house and death as a true believer at the door of an inner room, I would, choose the latter because I do not know what might occur to me and divert my heart from true belief on my way (from the inner room) to the outer gate of the house." Another said: "If I had known a certain person to have been a true believer for the last fifty years and then, even though so frail a thing as a pole should hide him from my sight before his death, I could not be sure that he died a true believer." According to one condition, "Whoever says, 'I am a believer', is an infidel; and whoever says, 'I am learned', is ignorant." In the interpretation of Allah's statement "And the words of your Lord are perfect in truth and in justice" (Al-An'am 115)

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

It is said that 'perfect in truth' relates to those who died in belief and 'perfect in justice', to those who died in polytheism. Allah also said: "And the final issue of all things is unto Allah."

No matter how little doubt may be in such cases the resort to qualification is obligatory, since belief is a means of grace for the hereafter just as fasting is a means of grace for absolving the heart from guilt in this life. Whatever fast is rendered void before sunset is no longer a fast and will not absolve from guilt. The same thing is true of belief. In fact a person may be asked about a previous fast concerning which there is no doubt. He will be asked, "Have you fasted yesterday?" and he will reply. "Yes, if it were the will of Allah." For genuine fasting is the only acceptable fasting and the acceptable fasting is unknown except to Allah. For this reason it is desirable to use the qualification, if it be the will of Allah, in all the works of righteousness.

This will imply doubt as to their acceptance (by Allah), since such acceptance, despite the outward fulfillment of all the prerequisites of validity, may be blocked

248 _____ The quarter of the acts of worship by hidden cause unknown except to Allah, the Lord of Lords of the mighty majesty. Hence it is desirable to entertain some doubts concerning the validity (of belief as well as all the works of righteousness).

These, therefore, are the different reasons for the desirability of qualifying one's assertion of his belief, and with them we conclude the Book on the foundations of the Articles of Faith.

Book three the mysteries of purification

Praise be to Allah Who has caused His Kindness to overspread His servants and bestowed mercy upon them; who for the purification of their inward thoughts has made His light and grace to flow into their hearts; and for the washing of their bodies has given them water smooth and soft. And Allah's blessing and peace be upon the Messenger of Allah Muhammad, who has encompassed the entire world from one end to another with the light of guidance, as well as upon his noble and righteous family, the peace and blessing of which will be a salvation for us on the day of Judgement, and a protection for us from every danger or affliction.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Religion has been founded on mercy." He further said: "Purification is the key to prayer." Allah Almighty says: "Therein are men who aspire to purity, and Allah loves the purified." (At-Tawbah 108)

﴿ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Purification is one half of belief." Allah Almighty also says: "Allah desires not to lay a burden upon you, but He desires to purify you." (Al-Ma'idah 6)

﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ ﴾

Through these externals, those who possess insight become conscious of the fact that the most important thing is the purification of the heart, because, it is very unlikely that the words of the Prophet, "Purification is one half of belief" meant that men should polish and clean the body with a generous use of water and to neglect the heart and leave it stuffed with impurities and filth.

Purification has four stages: The first stage is the purification of the body from excrements, impurities, and bodily cysts, and discharges. The second stage is the purification of the bodily senses from crimes and sins. The third stage is the purification of the heart from blameworthy traits and reprehensible vices. The fourth stage is the purification of the inmost self from everything except Allah Almighty. This last stage is that of the Messengers and saints.

In everyone of these stages purification is half the activities it entails. For the supreme aim of the activities of the inmost self is to have the majesty and greatness of Allah revealed unto it. But the knowledge of Allah will never actually descend into the inmost self unless everything other than Allah is removed therefrom. For this reason Allah Almighty says: "Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ قُلِ اللَّهُ تَزَهُمُ فِي خَوَاصِهِمْ يَلْعَبُونَ ﴾

It is evident therefore that (the knowledge of Allah and allegiance to another besides Him) can not inhabit the same heart and Allah has not created for man two hearts within him.

As to the activities of the heart, their supreme purpose is to adorn it with the praiseworthy traits and the doctrines established by the Law. No one who has not cleansed his heart from their opposite, namely the false doctrines and the reprehensible vices, has ever been described by these traits. Hence the purification of the heart comprises one half of its activities. This first half is a prerequisite for the second. It is in this manner that purification is one half of belief. Similarly the purification of the bodily senses from the forbidden things is one half of the activities they entail and is the prerequisite of the second half. Their purification is the first half and their adornment with good works is the second half. These then are the different stages of belief and every stage has its own rank. No one will attain the higher stage unless he goes first through the lower one. He will not reach the purification of the inmost self from the blameworthy qualities and will not adorn it with those which are praiseworthy unless he accomplishes first the purification of the heart from the blameworthy traits and adorns it with the praiseworthy. Similarly no one will attain the purification of the heart from the blameworthy traits or adorn it with the praiseworthy unless he accomplishes first the purification of the bodily senses from the forbidden things and adorns them with good works. The more precious and noble the desired object becomes the more difficult is the way of its attainment, the longer is the road which leads to it, and the greater are the obstacles which block its path. Do not think, therefore, that this can be attained through mere wishing or achieved through no effort. For he whose insight fails to distinguish between these different stages will not perceive of them except the lowest which is equivalent to the last and outermost husk of the desired fruit. He will therefore concentrate upon it and will go to the extreme in the study of its rules, wasting all his time in abstersion washing clothes, cleaning his body, and outdoing himself in the use of running water, thinking, as a result of a constant fear with which he is obsessed and of a hallucination which dwells in his mind, that the desired and noble purity comprises only such outward and external cleanliness, and revealing thereby a complete ignorance of the life of the early Muslims: how they expended all their energy and thought on the purification of the heart and were very lenient concerning the body, to the extent that 'Umar, despite his high station, has once performed his ablution with water from a jar which belonged to a Christian woman. It was the habit of the early Muslims not to wash their hands from the remains of fat and food but instead wipe their fingers off against the arches of their feet, regarding the use of alkali an innovation. They used to pray, kneeling and prostrating themselves directly on the ground, and walk the streets barefooted. Those who placed nothing between themselves and the earth when they slept were of the greatest among them. They confined themselves exclusively to the use of stone for abstersion.

Abu Hurairah and others besides him of the refugees of the mosque-vestibule

said: 'We were wont to eat the roasted meat and, wiping our fingers against the pebbles and rubbing them with earth, proceed to prayer repeating *Takbir*. Said Umar, 'We had no knowledge of alkali at the time of the Messenger of Allah "Allah's blessing and peace be upon him", and our towels were the hollows of our feet: whenever we ate anything we wiped our hands against our feet." It is said that the first innovations to appear after the death of the Messenger of Allah "Allah's blessing and peace be upon him" were four, namely the use of sieves (for flour), the use of alkali (for washing), the use of tables (for eating), and eating to satiety.

Thus the only concern of the early Muslims was the cleanliness of the heart. One of them even said: "To perform prayer with the shoes on is better than performing it without them because when the Messenger of Allah "Allah's blessing and peace be upon him" took his shoes off during prayer, as Gabriel informed him that they were unclean, and the people present took their shoes off as well, he told them: "Why have you taken off your shoes?" Concerning those who take their shoes off for prayer An-Nakh'i said disapproving the practice, "I wish that someone in need would pass by and take these shoes away (never to return them)." Such then was their lenience on these affairs. In fact they used to walk barefooted in muddy streets, sit on the mud, and kneel and prostrate themselves in prayer directly on the floors of the mosques. They were wont to eat bread made of wheat and barley, both of which were trodden by the feet of animals and polluted with their urine. They made no effort to avoid the sweat of camels and horses despite the fact that both animals were constantly wallowing in impure things. Not a single question concerning the niceties of impurities has come down to us from them. Such then was their lenience in these matters. But the situation has now come to such a pass where a certain group of people who consider their makeup equivalent to cleanliness and say that it is the foundation of religion. They spend the greater part of their time in beautifying their bodies, just as the hairdresser does with the bride, but neglect their hearts and leave them desolate, stuffed with the foul impurities of pride, conceit, ignorance, hypocrisy, and deceit; and neither disapprove of them nor show any amazement at them. Furthermore, if any one should confine himself to the use of stones for abstersion, or walk barefooted on the ground, or pray on the floor or on the bare mats of the mosque without spreading a rug over either, or walk over the rugs (of the mosque) without leather overshoes, or perform his ablution with water from a jar belonging to an old woman or an irreligious man, they would clamour and raise a vociferous outcry over him, call him filthy, ostracize him from their midst, and disdain from eating with him or associating with him. On the other hand they regard austerity in attire, which is a part of belief, filth; while make-up and ornamentation they consider cleanliness. See then how the evil has become good, and the good evil; how the form of religion has disappeared just as its truth and knowledge have disappeared.

If you will ask, "Will you then say that those practices which the Sufis have started in connection with their outward appearance and matters of cleanliness

are forbidden and evil?" I shall say, "Far be it from me to generalize on this subject and not treat every case on its own merit." Nevertheless I will say: "This excessive cleaning and these painful undertakings, the preparation of special vessels and paraphernalia, the use of overshoes, wearing veils for protection against the dust and other similar devices, if they were examined by themselves without reference to anything else, they will be found permissible. Certain situations and motives may become attached to them and will render them at one time good and at another evil. That in themselves they are permissible is quite evident since he who practises them does so on his own account in his own body and clothes. He, therefore, may do whatever he wishes, so long as there is neither waste nor extravagance therein. They become evil when they are made a fundamental part of religion and are consequently advanced as the interpretation of the statement of the Messenger of Allah "Allah's blessing and peace be upon him", "Religion was founded on cleanliness." As a result those who are not very strict in the observance of all these rules of cleanliness but, like the early Muslims, are lenient therein, are subjected to harsh strictures. Again they become evil when they are performed for the purpose of adorning the body and beautifying it. This, in fact, is hypocrisy, which is forbidden. By these two considerations will they become evil.

They are good practices when their purpose is utility rather than ornamentation; when he who fails to observe them is not censured; when prayer is not delayed on their account; and when they do not prevent the individual from doing something better or hinder him from pursuing a superior knowledge and the like. When none of these things is attached to them they are permissible and may even be considered meritorious through the good motive behind them. But these practices are possible only to the idle, who if they do not spend their time in them will waste it in sleep or useless conversation. Consequently to spend this (otherwise wasted) time of theirs in these practices becomes the more worthy, because any time spent in purification renews the remembrance of Allah and that of the acts of worship. There is, therefore, no harm in them provided they do not become evil or extravagant.

As to the men of learning and deeds, they should not spend any of their time in these practices except what is necessary. For to go to excess is evil just as to waste one's life, which is the best and most precious pearl, when it should be preserved and utilized, is evil. None need wonder at that since the good works of the righteous are the evil works of the Allah's nearest devotees. The idle should not neglect cleanliness himself and disapprove of it in the Sufis claiming that he is thereby emulating the Companions. For to emulate the Companions truly is not to devote oneself except to that which is more important than external cleanliness. Thus it was said to Dawud Al-Tai "Why do you not comb your beard?" He replied, "Do you think I have nothing else to do?" For this reason I do not think that the learned man or the student, or the labourer should waste their time washing their clothes in order to avoid wearing the clothes which the

laundry-man has washed because they imagine that the latter has not cleaned the clothes well enough. As a matter of fact the early Muslims used to perform their prayers while wearing tanned fur-coats, and none of them was known to differentiate between laundered clothes and tanned fur-coats as far as purity and impurity were concerned. Rather they avoided all impurities wherever and whenever they saw them and paid no attention to remote and subtle possibilities. They, however, scrutinized very carefully the subtleties of hypocrisy and injustice, so that Sufyan Ath-Thawri once told a companion who raised his eyes to see an elaborate and exquisite doorway by which they had just passed, "Do not do that! For if people would not look at this door its owner would not have been so extravagant. Verily those who look at his door help him to be extravagant." Thus (the early Muslims) spent all the efforts of their minds in pointing out such subtleties rather than in speculating on the remote possibilities of impurity.

Therefore it will be better for the learned man to find for himself an ordinary person to wash his clothes carefully for him, because, from the point of view of lenience, this is better. The ordinary person will benefit by his work since he will then give his soul which urges to evil something permissible to keep it busy and consequently keep it from sinning. For the soul, unless it is kept busy with something, will lead to trouble. Furthermore, if the ordinary man wishes to gain the favour of the learned man through this work, he will find it to be one of the best means to gain his end. Again, the time of the learned man is too precious to be one of the best means to gain his end. Again, the time of the ordinary man is spent in such work, and he will benefit in every respect.

Let this illustration, therefore, serve men as a reminder of other similar works and activities, to determine their different values and to establish their order of preference. For care in preserving the hours of life and expending them in pursuing the best is more important than being particular and fastidious concerning the minute affairs of this world.

Having acquainted yourself with this introduction and found out that purification has four stages, then know that in this book we shall not discuss anything except the fourth stage which is the cleanliness of the body, because, in the first half of the book we purposely do not address ourselves except to external and outward things.

We, therefore, say that the purification of the body is divided into three parts: purification from impurities, purification from excrements, and purification from bodily cysts and discharges, which is accomplished by such operations as manicuring, shaving, depilating the pubic hair, circumcision, and the like of that.

PART ONE: ON PURIFICATION FROM IMPURITIES

The discussion thereof includes a Study of that which is removed, the Vehicle of Removal, and the way of Removal.

That Which Is Removed

That which is removed is impurity. Substances are of three kinds: inanimate

objects, animate objects and parts of animate objects.

As to inanimate objects, all, except wine and intoxication beverages, are pure. As to animate objects, all, except the dog and the pig and their products, are pure. When animate objects die, they are all impure except five, namely human beings, fish, locusts, apple worms, and, of the same category as apple worms, is every food which changes, as well as every form of life which has no flowing blood like flies beetles, and the like. Water is not rendered impure when such objects fall into it.

As to the parts of inanimate objects, they are of two kinds. The first comprises those things which may be cut off and its rule is the same as that of dead bodies. (One exception is) the hair which is not rendered impure by shearing and death. Bones, however, are rendered impure by death. The second comprises all wet things which the body exudes or emits. Everything which is not subject to change and has no fixed seat like tears and sweat are pure. But saliva and the mucus of the nose, and whatever things which have a fixed seat and are subject to change, are all impure except the seed of life like semen and eggs. Pus, blood, feces, and urine are impure in all animals. Nothing is exempted of these impurities except five things. The first, the remains of ordure after abstersion with stones-whatever does not extend beyond the orifice is exempted. Second, the mud in the streets and the dust of (dried up) dung, despite the fact that their impurity is established, are exempt only to the extent to which they cannot be avoided, i.e. which is not the result of negligence or oversight. Third, what hangs to the bottom of the shoes of impurities, of which the streets are always full. This is exempt, after it has been wiped off, because of necessity. Fourth, the blood of fleas-little or much-except when it goes beyond the ordinary limits-whether it be on your own shirt or in some one else's shirt, which you may wear. Fifth, the blood of pimples and the pus they discharge. Ibn 'Umar once wiped off a pimple on his face and it bled but he went ahead and performed his prayer without first washing. Of the same category is what chronic boils discharge as well as the blood which issues after phlebotomy, except in such cases where the issue of blood is caused by an abscess where it will be subject to the same rule which governs the blood of menstruation and not that of pimples of which man is never always free. The toleration of these five impurities by the Law shows that the principle of purity is lenience and all that was innovated therein is the result of obsessions which have no foundation.

The Vehicle Of Removal

The vehicle of removal is either solid or liquid. The solid is the stone of abstersion which has been purified through being (sun-) dried. It should be a hard, pure, and dry stone but not a relic of any veneration.

As to liquids, none of them removes impurities except water and not any kind of water at that, but only the pure water which has not become contaminated through its contact with other bodies. Again water ceases to be pure when, through contact with impurities, it changes in taste or colour or odor. If, on the

other hand it does not change in any of these, and its quantity approaches two hundred and fifty manes, which equals five hundred Iraqi pounds, it will not become impure, because the Messenger of Allah "Allah's blessing and peace be upon him" said: "When water is sufficient to fill two pitchers it carries no impurities." According to Al-Shafi'i if it were less, it would become impure. This relates to stagnant water only. Running water, on the other hand, when polluted with impurities, the ripples which have been contaminated with these impurities become impure, except those beneath and below, because the ripples of water are separated one from the other. Similarly, the impurities, if they should flow in the watercourse, render impure the part in which they fall as well as the part to the right and left of the part wherein they fall, if the amount of water does not exceed two pitchers. If the flow of the water, were faster than the flow of the impurities, what lies over the impurities is pure and what lies below them is impure, no matter how far it may move or how much it may be, unless it gathers in a pond or cavity the size of which is larger than two pitchers. If an amount of impure water, equal to two pitchers, should gather in one place, that water would become pure if mixed (with a larger quantity of pure water). This is the position of al Shafi'i. I had hoped, however, that his position would be like that of Malik who held that water, no matter how meager its amount might become, would not be rendered impure except through change (in taste, colour, or odor), because the need for it is great and to lay down the condition of two pitchers would simply provoke suspicion and fear. It has therefore become very difficult to observe this rule and, upon my life, it is difficult; those who would try and examine it would find that out for themselves.

Furthermore, I have no doubt that if such a condition had been stipulated, then Mecca and Medina, in view of the shortage of running water and abundance of stagnant water in both, would have been the two most difficult places for achieving purity. Yet from the time of the Messenger of Allah "Allah's blessing and peace be upon him" to the last days of his Companions not a single crisis pertaining to purification nor a single question concerning the manner of safeguarding water from impurities had been reported. The vessels in which their water was placed was handled by boys and slave-girls who were not careful against impurities. Furthermore, Umar performed his ablution with water from the jar of a Christian woman. This act of Umar is just as clear and binding as a genuine tradition which fulfils all requirements in establishing that water becomes impure only when it changes (in taste, or colour, or odor). Otherwise the impurity of the Christian woman and that of her vessels are quite evident and are very readily discerned. Therefore this position becomes untenable. The fact that no question concerning it arose during the days of the Messenger of Allah "Allah's blessing and peace be upon him" and his Companions is one proof for its being untenable; the action of Umar is another; while a third proof is found in the fact that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to incline the water vessel to the cat and to leave all vessels unprotected against it even after he had seen it eat a mouse. Nowhere in their land were tanks set apart

for cats to drink. Nor did the cats go down to the bottom of the well for water.

The fourth proof is that Al-Shafi'i has definitely said that water with which a certain impurity has been washed was pure, as long as it did not undergo any change (in taste, or colour, or odor), and was impure whenever it did undergo any such change. And what difference is there between water contaminated with impurities through its own contact with them or through the contact of impurities with it? And what sense is there in saying that the force of the contact of water prevents impurity although contact in itself does not hinder the intermixture of impurity? If the one is to be explained on the grounds of need and necessity, need and necessity are also present in the other. There is no difference between pouring water into a vessel wherein there is an impure garment and throwing the impure garment in a vessel wherein there is pure water—both being ordinary practices in laundry and washing.

A fifth proof is found in the fact that it was the practice to perform abstersion along the edges of small bodies of running water. There is no disagreement concerning the position of Al-Shafi'i that if urine should fall into running water and the water does not undergo any change (in taste, or colour or odor), it will still remain permissible to use the water for ablution no matter how small the quantity. And what difference is there between running and still water. Upon my life, which is the stronger argument: to base the decision on the lack of change in the water or on the force of its flow? Furthermore, what are the limitations of this force? Does it extend to the water which flows within the pipes of baths or not? If it does not extend to the water which flows within the pipes of baths, what accounts for the difference? And if it does extend to such water that is the difference between what falls into it and what falls into its course as it is poured out from vessels over the body, when both are running waters? Furthermore, if it is to be ruled that water which flows over a solid and stationary impurity is impure, although it does not undergo any change, and that it remains impure until a quantity equal to two pitchers collects in a small pond, (it should be remembered) that urine is intermixed with running water more readily than any solid and stationary object possibly could. And what difference is there between the solid and liquid (impurities) when the water is the same and admixture is more through-going than mere contact? The sixth proof is found in the fact that if a pound of urine was poured into a quantity of water equal to two pitchers and then the water was distributed into different vessels. Water drawn from any of these vessels is pure; yet it is well known that urine, though a small quantity of it, contaminates all. Which is more convincing to explain; that the water is pure because it underwent no change, or because of its large quantity, even after that quantity has ceased to be large, and despite the knowledge that a part of the impurity still exists in the remainder of that water? A seventh proof is seen in the fact that in bygone day's ascetics constantly performed their ablutions in public baths and dipped their hands and vessels in tanks despite the small quantity of water these tanks contained and despite their knowledge that both pure and impure hands have been dipped into these tanks.

These incidents together with urgent need and necessity strengthen the belief that only the lack of any change in the water was taken into consideration whenever its purity was questioned, relying thereby on the words of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Water was created pure and nothing renders it impure except that which changes its taste or colour or odor." There is a basic truth in this, namely that it is the property of every liquid to transform whatever may fall into it into its own, provided that liquid be the dominant element of the two. In this way, just as the dog when it falls into a mine of salt, is itself transformed into salt, and through its transformation into salt and its loss of entity, becomes pure, so is the case with vinegar and milk, whenever they are placed in water which is dominant, they lose their properties and acquire those of the water, unless the vinegar and the milk be the dominant elements, in which case they will prevail. Their prevalence is known through the presence of their taste, or colour or odor. This then is the criterion (whereby things are determined and judged). To it the Law has pointed in the case of the water which is capable of removing impurities. It is, therefore, worthy of being relied upon. Consequently, through it the guilt is lifted (off those who use water which the fastidious deem impure), and the meaning (of the tradition that water was created pure) is explained through it since water prevails over impurities and renders the objects pure, just as it was shown in the case of the two pitchers, as well as in the case of the used water, and the running water, and in the case of inclining the vessel for the cat.

Do not, however, think that that is an exemption, for it were so it would have been like the remains of ordure after abstersion and the blood of fleas: it would be deemed pure until (through excess) it makes the water impure. Even when the quantity is small, water is not rendered impure by articles steeped or washed therein or by a cat licking therefrom.

As to the saying of the Messenger of Allah "Allah's blessing and peace be upon him" that water carries no impurities, it is in itself ambiguous, for whenever water undergoes change it carries impurities. If it be said that the Messenger of Allah "Allah's blessing and peace be upon him" meant with his words that water carries no impurities so long as it undergoes no change, it will then be possible to say that in most cases water does not undergo any change through its contact with ordinary impurities. Furthermore, the words of the tradition imply the acceptance that when the quantity of water is short of two pitchers, the water carries impurities when brought into contact with them. Nevertheless, it is quite possible to ignore the implied meaning of the tradition for lesser reasons than those we have already mentioned in those seven proofs.

The apparent meaning of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that water carries no impurities is to negate the act of carrying in other words it transform impurities to its own property, just as we say that a mine of salt will not hold a dog or anything else but will decompose and transform them into salt. Men perform their abstersion in small waters and streamlets and dip impure vessels therein, and then wonder whether or not the

The quarter of the acts of worship water has undergone any perceptible change. It has therefore become evident that whenever the quantity of waters exceeds two pitchers, ordinary impurities do not cause it to undergo any change.

If you should say that the Messenger of Allah "Allah's blessing and peace be upon him" had said that water carries no impurities, no matter how much these impurities increase, then the argument would be turned against you, because whenever the impurities increase in quantity, water would really and actually carry them. For this reason, I would say that it is imperative for both schools to be specific and limit their interpretation to the ordinary impurities.

In short, in the case of ordinary impurities, I am inclined to be tolerant and lenient, following therein the example of the early Muslims and hoping thereby to do away with fears and suspicions. In that spirit have I given my legal opinions concerning disputed problems of purity.

THE Way OF REMOVAL

If an impurity is an impurity in effect, *i.e.* it has no palpable body, it is sufficient to run water over all its parts. But if it is an impurity in fact, *i.e.* physical it is necessary to remove the physical. The persistence of the taste indicates the persistence of the physical. The same is true of the persistence of colour except in such cases where the impurity leaves an indelible stain, in which event it is exempted, provided it has been thoroughly rubbed and washed. But the persistence of odor indicates the persistence of the physical and is not exempted except in such cases where the object has a strong odor which is difficult to remove; in which event soaking it in water and wringing it several successive times will do instead of rubbing and washing as in the case of the persistence of colour. It will do away with fear and suspicion to know that things have been created pure. Objects on which impurities are not positively seen may be used in prayer, and one should not resort to deduction to prove the presence of impurities.

PART TWO: ON PURIFICATION FROM EXCREMENTS

The purification from excrements includes performing ablution, bathing, purification with clean sand, and all are preceded by abstersion. We shall now state the way of performing them in the prescribed order together with their etiquette and rules, beginning with the reason for ablution and the etiquette of answering the call of nature.

THE ETIQUETTE OF ANSWERING THE Call OF NATURE

One should go into the wilderness far from the eyes of onlookers. He should shelter himself behind something whenever possible and should not uncover his nakedness before he reaches the place of squatting. He should not face the sun or the moon with his nakedness, nor should he face the Qiblah or turn his back unto it. When his nakedness is uncovered except when he is within a house, and even then it is better to avoid that position. It is permissible for him, when in the wilderness, to shelter himself behind his camel or use for that purpose his skirt.

He should avoid squatting down (for the purpose of answering the call of nature) in any place where it is customary for men to meet for conversation. He should not urinate in still water, or under a fruit tree, or in any enclosure. When urinating he should keep away from hard surface and windy places in order to avoid spatter and splash. When he squats down to answer the call of nature, he should support himself on the left leg. When entering a house to urinate he should advance with the left leg first and when he leaves he should advance with the right. Furthermore, he should not urinate while standing. A'ishah said: "He who tells that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to urinate standing, believe him not. Umar also said: "The Messenger of Allah "Allah's blessing and peace be upon him" once saw me urinating while standing and he said to me: 'O Umar! Do not urinate standing!' from this time on, I've never urinated while standing." Yet in certain instances, it is allowed since Hudhaifah related that the Messenger of Allah "Allah's blessing and peace be upon him" once urinated standing and that Hudhaifah then brought him water for ablution which he performed and wiped his shoes off. Again no one should urinate in the bath tub. In this connection the Messenger of Allah "Allah's blessing and peace be upon him" said that most of men's fears and suspicions whether or not things are pure result from urinating in bath tubs. Ibn al-Mubarak said: "However, if the water in the bath tub be running water, then there is no harm in urinating therein." When a person proceeds to answer the call of nature, he should not take with him anything which contains the name of Allah or of His Apostle. He should not enter the water-closet bareheaded, and on entering he should say, "I seek refuge in Allah against the accursed Satan, the filthy, the impure, the abominable, the pernicious". On leaving the water-closet he should say, "praise be to Allah Who has removed from me that which is harmful and has left me that which is useful." He should say this after he had left the water-closet. He should prepare the stones (for abstersion) before squatting, and should not perform the act of abstersion over the place where he had defecated. He should take the utmost pains in cleaning his penis from urine by shaking it to and from three times and by stroking its lower extremity with his hand. Nevertheless, he should not worry too much over the state of his cleanliness lest he become victim to an obsession which will wear him out. If he should feel something wet there, let him suppose that it is nothing but some of the water (with which he performed the act of abstersion). If this does not allay his suspicion let him sprinkle some water on the place so that he can then assure himself that the wetness is caused by water not by urine. Consequently, he will not allow Satan to prevail over him through fear and suspicion. The Prophet himself, we are told in a tradition, has done the same thing, namely, sprinkled water over his orifice. The person who was wont to exert the least effort in affecting the cleanliness of his orifice was the most learned among them, for fear and obsessions indicate lack of learning and ignorance.

In a tradition Salman Al-Farisi said: "The Messenger of Allah "Allah's blessing and peace be upon him" taught us everything, even how to answer the call of

nature: How commanded us not to perform the act of abstersion with either bone or (dried) dung, and forbade us to face the Qiblah when defecating or urinating." A certain Bedouin having fought with one of the Companions told him, "You do not even know how to defecate." The Companion answered and said: "Yea, by your father's beards, I do, and I am a past master at it. I go out far into the wilderness, prepare the stones (for abstersion), face the wormwood, turn my back to the wind, squat like the deer, and stoop raising my posterior as the ostrich raises its tail," (The wormwood is an aromatic desert plant, squatting is crouch-resting on his toes, and stooping is raising the posterior part).

It is sometimes allowed for the man to urinate close to his companion provided he be concealed and sheltered. The Messenger of Allah "Allah's blessing and peace be upon him" has done that despite his extreme shyness, in order to show men that it was permissible.

The Way Of Abstersion

One should perform the abstersion for his posterior orifice with three stones. If the orifice is cleansed therewith, the three stones will suffice, otherwise, a fourth stone must be used, and if this proves sufficient, a fifth must be used, because (although) only cleanliness is necessary, the use of an odd number (of stones) is desirable. The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you employs stones for your abstersion, use an odd number." In performing the abstersion, the person should hold the stone with his left hand, place it at the fore-part of his orifice just before the seat of impurity, and run it over with horizontal and circular motion to the rear part. He should then take the second stone, place it at the rear part and run it over to the forepart. Taking then the third stone he should run it around the orifice. If he should not be able to run the stone around the orifice, he might perform the act in parts.

He then should take a large stone with his right and his penis with the left and with it (the left) move the penis thereby wiping it against the stone in three different places, or against three stones, or against three different places on a wall, until he sees wetness on the place where he had wiped his penis. If that is accomplished after he wiped it twice, he should do it a third time. This is obligatory if he wishes to limit himself to the use of stones. If that is accomplished after he had wiped his penis four times against the stone, it would be desirable to wipe it a fifth time for the sake of maintaining an odd number.

He should then move to another place and perform the act of abstersion with water, pouring it over the seat of excrement and rubbing it with the left until nothing which the palm of the hand could feel is left. He should not go to excess by trying to remove the parts which are still within the orifice because such a thing would give rise to obsession. He should realize that whatever water cannot reach lies within, and these parts which lie within are not subject to the rule that governs impurities unless they come out. And everything which is external and which is subject to the rule that governs impurities fulfils the definition of purity

when the water reaches and removes it. There is, therefore, no sense in being victim to an obsession in this respect.

In the end of abstersion one should say: "O my God! Purify my heart from hypocrisy, and make my body chaste." He then should wipe his hand against a wall or earth for removing any odor which might have persisted thereon. The use of both stones and water together is desirable, as it was related that when Allah revealed unto the Messenger of Allah "Allah's blessing and peace be upon him" the verse, "Therein are men who aspire to purity, and Allah loves the purified," the Messenger of Allah "Allah's blessing and peace be upon him" said to the people of Quba, "What is the purity for which Allah has herewith praised you?" They said: "We were wont to use both stones and water (for abstersion)."

The Way Of Performing Ablution

When one is through with abstersion, he should proceed to perform his ablution, for never has the Messenger of Allah "Allah's blessing and peace be upon him" been seen emerging after he had answered the call of nature without immediately performing the ablution. The person should commence with the use of the toothpick. Thus the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your mouths are the pathways of the Qur'an. Render them, therefore clean with toothpicks." His purpose, when using the toothpick, should be the purification of his mouth for the reading of the Qur'an, and the invocation of Allah in prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "One prayer after the use of the toothpick is better than seventy and five prayers without the use of the toothpick." And again, "Had it not been for my fear to overburden my people, I would have commanded them to use the toothpick before every prayer", And again "Why do you come before me with yellow teeth? Use toothpicks." He also was wont to use the toothpick several times every night. It was also related that Ibn Abbas once said: "The Messenger of Allah "Allah's blessing and peace be upon him" has so repeatedly commanded us to use the toothpick that we expected him soon to receive a revelation on its use." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Use ye the toothpick: it is a purifier for the mouth and well-pleasing unto Allah." Ali said: "The toothpick develops and strengthens the memory and banishes sluggishness." Furthermore, it was customary for the Companions of the Messenger of Allah "Allah's blessing and peace be upon him" to go about with their toothpicks carried behind the ears. *The manner of its use.* For a toothpick men should use the *Arak* wood or other rough branches which remove the yellow deposits around the teeth. The toothpick should be used both horizontally and vertically, and if one should limit himself to one of the two motions, let him use it horizontally.

It is desirable to use the toothpick prior to every prayer and prior to every ablution whether it is followed with prayer or not. Equally desirable is its use when the taste of the mouth has become bad as a result of sleep, or long

abstinence from food, or eating a thing of unpleasant smell.

After completing the cleansing of his mouth with the toothpick the person should then proceed with his ablution facing therein the Qiblah, and saying, "In the name of Allah the Merciful, the Compassionate." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ablution to him who does not call upon the name of Allah," i.e., no complete ablution. One should then say: "(O Allah!) I seek refuge in you from the power of the devil. I seek refuge in you O Allah lest they should come and surround me." He then should wash his hands three times before putting them into the vessel and should say, "O Allah, I ask you for luck and blessing, and seek refuge in you against ill-luck and destruction." His purpose should be the removal of excrements or making prayer lawful. He should bear that purpose in mind until he had washed his face. If, however, he happens to forget the purpose of his ablution just before he washes his face, he will not be penalized for it. He then should take up a handful of water with his right, and rinse his mouth with it thrice and gargle, allowing the water to reach his throat, except when he is fasting, at which time he should take it easy (lest he swallow any of it).

Having done that he should say, "O Allah, Help me to recite Your book and to exalt Your name." Thereupon he should take up another handful and inhale it thrice, forcing it with his breath up his nose and flushing thereby its cartilages, and then force the water out by exhaling. As he sniffs the water he should say: "O Allah! Grant me (to enjoy) the perfumes of the Garden and bestow mercy upon me." As he exhales in order to force the water out of his nose he should say, "O Allah! I seek refuge in You against the stench of Hell and evil of the world." This is said because inhaling constitutes drawing in and exhaling is removal and rejection.

He then should take another handful of water for his face and should wash it from the beginning of the flat part of the forehead to the extremity of the forehead of the chin lengthwise, and from ear to ear laterally. The two temples which are on either side of the forehead are not included in the face but form a part of the head. The water is allowed to reach the edge of the bangs which women are wont to affect: It is that part which lies at the side of the face when the end of a thread is placed upon the top of the ear, and the other end is placed upon the corner of the forehead. The water, however, is allowed to reach the four parts of face where, the hair grows, namely, the eyebrows, the mustache, the side whiskers, and the eyelashes which are, for the most part sparse. The side whiskers are that part of the beard which grows parallel to and alongside the ears. Water should also be allowed to reach the base of sparse but not thick beards, i.e. the frontal part of the face. The rule which governs the hair between the lower lip and the chin is the same as that which governs the beard, whether thick or sparse. He should (wash his face in this prescribed manner) thrice and then pour water over the long part of his beard, and work his fingers in and clean the eye holes and (the inner corners of the eyes) where the dirt which they discharge collects and (the outer corners) where the kohl gathers, for it was related that the

Messenger of Allah "Allah's blessing and peace be upon him" himself did that. When the person washes his eyes his wish should be that sin would depart therefrom. Similarly at the washing of every member of his body, he should wish for the departure of sin therefrom. As he washes his face, he should say, "O Allah! Cleanse You my face with Your light when You cleanses the faces of Your saints; and blacken not my face with Your darkness when You renders the faces of Your enemies black." When washing his face, he should also let water flow in the interstices of his beard, for, it is desirable.

He should then wash his arms up to the elbows three times, (When washing his hands) he should move the ring around his finger. He then should draw his wetted right hand over the fore-part of his head, (raising his head gear with the left), and should apply water to the upper part of the upper arm. For (the believers) will appear on the day of resurrection with whiteness on their foreheads, wrists, and ankles, from the effect of ablution. Similarly, a tradition declares that the Prophet said: "Whoever is able to clean the fore-part of his head let him do so." It has also been related that the whiteness appears on those parts of the body which are washed at the time of ablution.

One should begin with the washing of his right hand and say: "O Allah! (On the day of judgment) hand me the book of my actions in my right hand and judge me with lenience." When he washes his left he should say, "I beseech You O Allah, hand me not the book of my action in my left or from behind my back." He then should proceed to wipe his head thoroughly by soaking his hands in the water, bringing the tips of their fingers, both the right and the left, together, placing them on the forepart of the head, running them over to the opposite side, and finally bringing them back again to the forepart. All this constitutes one wiping. He should go through it thrice and say, "Cover me with Your mercy, O Allah, and shower upon me of Your blessings. Give me to sit in the shadow of Your throne on that day when there will be no shade except Your own." He then should wipe his ears, both outside and inside, with fresh water. To do this, he should put the tips of his forefingers into his ears and twist them round, passing his thumbs at the same time over their beak. He then should place the palms of his hands over the outer part of his ears, repeating the act thrice and saying, "Make me O Allah one of those who hear and pattern their work in accordance to the best of what they hear. O Allah! Let me hear the crier of Paradise with the righteous." He should then wipe his neck with fresh water, because the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wiping the neck safeguards against being shackled on the day of resurrection." As he wipes his neck he should say, "O Allah! Release my neck from (the yoke of) fire and save You me from the chains and shackles." He should then wash his right foot thrice and, with his left hand, pass his fingers between his toes from the bottom up, beginning with the little toe of the right foot and ending with the little toe of the left. (As he washes his right foot) he should say, "O Allah, steady my foot on the narrow bridge on that day when feet slip down into the fires of Hell." And as he washes his left foot he should say, "I seek your aid O Allah lest my foot

should slip off the bridge on that day when the feet of the hypocrites slip." (In washing his feet) he should let the water reach half way up his legs. When he is through, he should turn his head up to heaven and say, "I testify that there is no god but Allah, that He has no associate, and that Muhammad is His servant and apostle. Glory be to You O Allah, and the praise be Your, for there is no god but You. I have done evil and sinned against my own soul. I beg Your forgiveness O Allah, and I hearken back unto You. Forgive my sin and bestow mercy upon me: You are Oft-Forgiving, Most Merciful. Give me to be penitent O Allah, and make me pure. Grant me to be one of Your righteous servants and make me patient and grateful. Help me always to remember Your name, and to praise You day and night." It is said that whoever repeats this (collect) after performing his ablutions will have the seal of approval affixed to his performance and will have a place prepared for him beneath the throne, wherefrom he will continue to praise Allah and exalt His Holy Name. His reward will be preserved for him until the day of resurrection.

Several things are undesirable during ablution. Of these is to wash (each member) more than thrice. Whoever goes beyond the three transgresses. Another undesirable thing is to be extravagant in the use of water. The Messenger of Allah "Allah's blessing and peace be upon him" performed his ablution, washing each member thrice, and said: "Whoever goes beyond three transgresses and does evil." And again, "There will rise among this people some who will be extravagant in their supplications and purity" It is also said: "A sure sign of weakness in man's learning is his fondness for water during the act of purification." Ibrahim Ibn Adham said: "Obsessions grow out of (fastidiousness in) purification." Among the undesirable things also are speaking during ablution and splashing the face with water. Others also objected to the use of towels after ablution saying that the water used in the act is weighed on the day of Judgement. This was said by both Sa'id Ibn Al-Musayyab and Az-Zuhri. But Mu'adh related that the Messenger of Allah "Allah's blessing and peace be upon him" himself wiped his face (after ablution) with the end of his garment. 'A'ishah also related that he had a towel which he used after ablution. The authenticity of this tradition has, however, been questioned. It is also undesirable to perform the act of ablution from water contained in brass vessels; or to use for that purpose water which has been heated in the sun. This latter thing is undesirable for medical reasons. The objection to the use of water contained in brass vessels was related on the authority of Ibn 'Umar and Abu Hurairah. A certain person said: "I brought out for Shu'bah water in brass vessel but he refused to perform his ablution therefrom." In this objection to brass vessels he followed the example of Ibn 'Umar and Abu Hurairah.

When one completes his ablution and proceeds to pray he must, no doubt, be aware of his external purity, the purity which men behold and see. He should, however, be ashamed of communing with Allah without first purifying his heart, which Allah beholds and sees. He should know with certainty that the purity of the heart is accomplished through repentance, putting aside blameworthy traits,

and laying hold on those which are praiseworthy. He who limits himself to external purity and cleanliness is like the person who, desiring to invite a king to his house, embarks on the task of plastering and whitewashing its outer gate, but neglects the interior, leaving it stuffed with all manner of dirt and filth. Such a man is best fitted for contempt and perdition. But Allah knows best.

The Excellence Of Ablution

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performs his ablution well and prostrates himself twice in prayer without allowing anything worldly to distract his mind, will be absolved of all his sins, and will become as innocent as he was when he was born Or according to another version "without permitting his mind to wander, will be forgiven all his past sins." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Let me tell you wherewith Allah atones sin and raises the ranks (of the faithful): Performing the ablution though in distress, frequenting the mosques, and looking forward for the time of the next prayer. Verily this is the threefold bond." The Messenger of Allah "Allah's blessing and peace be upon him" performed the ablution throwing water once on every member and said: "Prayer is unacceptable before Allah except after such ablution." He performed the ablution throwing water twice and said: "Whoever performs the ablution throwing water twice on every member will twice receive his reward from Allah." Finally, he performed the ablution throwing water thrice and said: "This is my manner of ablution and that of the prophets before me and that of Abraham, the Friend of the Merciful Allah." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "He who will remember Allah when he performs his ablution will have his whole body purified by Allah. But he who will not remember Allah at his ablution will not have his body purified except in those places where the water was applied." And again, "He who performs the ablution while pure, will be credited with ten good deeds by Allah." He also said: "An ablution upon ablution is like a light upon light." All this is to urge and induce men to repeat and renew their ablution. The Messenger of Allah "Allah's blessing and peace be upon him" also said: "When a Muslim, during the act of ablution, rinses his mouth, the sins leave it; when he blows his nose, they are gone therefrom; when he washes his hands, the sins, even those beneath his finger-nails, are removed; when he washes his head, he rids it of its sins, even those in and behind his ears, when he washes his feet, he cleanses them from sins, even those beneath his toe-nails. Then, and only then, will his going to the mosque and his prayer therein be meritorious. It has also been related that he who is pure has the same reward as he who is fasting. The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever performs his ablution well, and then lifts his head unto heaven and says, 'I testify that there is no god but Allah alone, He has no associate, and I testify that Muhammad is His servant, the Messenger of Allah "Allah's blessing and peace be upon him", the eight gates of Paradise will be flung open before him and he will enter therein through whichever gate he

may desire." Said Umar "Good ablution drives away Satan from you." Mujahid also said: "He who is able to go to bed purified, remembering Allah and penitent, let him do so, for souls are brought back to life in the same condition in which they were when taken away."

The way of bathing

One should place the vessel which contains the water to his right, and repeating the *Basmalah*, he should wash his hands, thrice, then perform the act of abstersion, as has been already described, removing off his body whatever impurities it has. He then should perform the ablution of prayer in the manner already described with the exception of the washing of the feet which he should for the time being defer because to wash the feet and then step on the earth (which is not clean) would be waste of water. He then should pour water over his head, thrice over the right side and thrice over the left. He then should rub his body on either side, the front and the back; let the water flow into the interstices of his beard making it reach the base of the hair whether thick or sparse. A woman, however, need not undo her braids unless she is certain that without undoing them the water will not penetrate into the interstices of her hair. The person should not forget those parts of the body which are bent or concealed, but should guard against touching his penis. Should he touch his penis, he should perform the act of ablution all over again. If, however, he has already performed his ablution before bathing he need not go through it again.

These then are the rules of ablution and bathing. We have discussed those elements in them which are indispensable for the traveller on the path of the hereafter to know and to do. If on special occasions and under unusual circumstances he may need other points besides these, he should refer himself concerning them to the books of jurisprudence.

Of all we have discussed pertaining to bathing, two things are obligatory: good intention and the washing of the whole body. In the case of ablution (six things) are obligatory: good intention, washing the face, washing the arms up to the elbows, wiping the head, washing the feet including the heels, and finally the observation of such sequence in performing ablution. Washing the different organs of the body in uninterrupted succession, *i.e.* to wash the second member before the first has dried, and the third before the second has and so on), is not obligatory. Bathing ablution *is* obligatory after four things: after the emission semen, after the two places of circumcision meet together, after menstruation, and after childbirth. Other than these is simply ordained by custom after the usage of the Messenger of Allah "Allah's blessing and peace be upon him" (*sunnah*), such as the major ablution of the two feasts, Al-Fitr and Al-Adha, the major ablution of the Friday and the different feasts, the major ablution of the *ihram*, that of the standing on 'Arafah and Muzdalifah, and at entering Mecca. Also performed after the usage of the Messenger of Allah "Allah's blessing and peace be upon him" are the three major ablutions during the three days of Tashriq, the major ablution of the farewell circumambulation, according to some,

the major ablution of the unbeliever when he embraces Islam and is under no obligation to perform it by reason of sexual intercourse and the discharge of semen, the insane when he regains his sanity, and the person who has washed a dead body. All these are desirable.

The way of Purification with clean Sand

If, after trying earnestly to find water, a person is unable to secure any, or is prevented by the presence of some beast or obstacle from reaching the water supply, or whenever the water is needed for the quenching of his thirst or that of his companion, or whenever it belongs to someone else who declines to sell any of it except for too high a price, or when the person himself happens to be suffering from a wound or an ailment, and consequently fears that the use of water may result in the infection of the member or in his acute sickness, he should wait until the time for the fulfillment of the ordinance arrives and then proceed to an elevated land the soil of which is pure, fine, and soft so that it is easily blown into dust. There, with his fingers held closely together, he should pat his palms over the sand, and lifting them to his face, he should wipe every part of it once. As he does that he should purpose in his mind the making of prayer permissible. In wiping his face, he is not required to force the dust beneath the hair whether it be sparse or thick. He should, however, make an effort to wipe his whole face with the dust. This can be accomplished with one single stroke, since the width of the face does not exceed that of the two palms. In deciding whether or not he has covered his whole face, his own opinion is sufficient. He then should remove his ring and pat his palms over the sand a second time, during which he should hold his fingers wide apart. Having done this, he should place the back of the fingers of his right hand over the front part of the fingers of his left in such a way that the tips of the fingers of the one hand will not project beyond the edge of the forefinger of the other. His hands in this position, he should then run his left hand over the back of his right forearm up to the elbow. He then should turn over his hand so that the hollow of his left palm rests over the inner side of his right forearm by the elbow and then should run it down towards the wrist and finish by stroking the outer side of his right thumb with the inner of his left. He then should do the same thing for his left arm. After that he should wipe his two palms against each other and pass the fingers of the one hand between those of the other. The purpose of this regulation is to cover both arms completely up to the elbows through a single patting of the palms over the sand. If this proves impossible the person can pat his palms over the sand one or more times. Having fulfilled this and performed the ordained prayer he may proceed to perform any supererogatory prayer he wishes. If he wishes to combine the enactment of two rites he should perform the act of purification with sand (*Tayammum*) over again prior to the enactment of the second rite. Thus every ordained rite should be preceded by a single act of *Tayammum*.

PART THREE: ON CLEANLINESS AND CLEANSING FROM THE EXTERNAL BODILY CYSTS AND DISCHARGES

which are of Two Kinds: Discharges and cysts

The First Kind: The Discharges And The Wet Excretions Of The Body

These comprise eight:

The first: That which adheres to the hair of the head such as dirt and lice. Cleansing the head from these through washing, combing and the use of ointment for the orderly arrangement of the hair is desirable. The Messenger of Allah "Allah's blessing and peace be upon him" was wont to anoint and comb his hair once a week. Furthermore, he used to command (his followers) to do the same, saying, "Anoint your hair once a week." He also said: "He who has but a single hair on his head, let him honour it;" i.e. keep it clean from filth. A certain man with dishevelled hair and ruffled beard came one day before the Messenger of Allah "Allah's blessing and peace be upon him". On seeing him, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Has this man no ointment wherewith to hold his hair?" Then turning to those present he added, "One of you enters the place as though he were a demon."

The second: The discharge which collects in the hole of the ear (i.e. the ear-wax). Wiping will remove what is evident of it, while that which collects at the bottom of the canal should be carefully cleansed after emerging from the bath; for too much of that discharge may be harmful to the hearing of the individual.

The third: What collects within the nose of the wet thick mucus and sticks to its (inner walls). It is removed by inhaling and exhaling.

The fourth: The yellow deposits which collect between the teeth and the tip of the tongue. These are removed by the use of the toothpick and the rinsing of the mouth, both of which we have already discussed.

The fifth: The filth which adhere to the beard and the lice which swarms it whenever it is not tended. These can be gotten rid of by washing and combing. Thus we have it in the well-known tradition that the Messenger of Allah "Allah's blessing and peace be upon him" never parted with his comb, brush, and mirror whether he was at home or on travel. This in fact was the established custom (among) the Arabians. According to a strange tradition, the Messenger of Allah "Allah's blessing and peace be upon him" was wont to comb his beard twice a day. His beard was thick and the same was true of that of Abu Bakr. 'Uthman, on the other hand, had a long but thin beard; while Ali had a broad and wide beard which spread out across his chest from shoulder to shoulder. In yet a stranger tradition. A'ishah said: "Several people gathered outside the gate of the Messenger's house and he went out to meet them. Just before he went out, I saw him gaze, into the water-vessel and fix his hair and beard. Thereupon, I said to him: Do you do such a thing as you the Messenger of Allah "Allah's blessing and

peace be upon him"?' To which he replied: 'Yes, for Allah loves that His servant should adorn himself whenever he goes out to meet his brethren.' The ignorant might think that the Messenger of Allah "Allah's blessing and peace be upon him", like other men, attended his hair and beard because of his desire to appear handsome before people. Such an error on the part of the ignorant is like comparing angels to blacksmiths. On the contrary, the Messenger of Allah "Allah's blessing and peace be upon him" was commanded by Allah to fulfill a commission and among the duties therein he was expected to exalt himself before man and inspire respect in their hearts so that they might not belittle and despise him, and to embellish his looks in their sight so that they might not slight him not consequently turn away from him, and thereby give the hypocrites reason to rejoice. Care for personal appearance is obligatory upon every learned man who undertakes to call men to the worship of Allah. He should attend to his outward appearance so that he would leave nothing that will alienate men and turn them away from him. In this and in other similar things the intention of the individual is the test. For such actions are qualified and coloured by the purpose for which they have been done. Adornment for this purpose is, therefore, desirable; while leaving the beards dishevelled and neglecting one's personal appearance in order to attract attention as an ascetic is extremely dangerous. Rather to relinquish (such affectations) and undertake those things which are more important is desirable. In short, these are inward states between the servant and his Allah. The critical (observer) will not fail to see that and no amount of ambiguity and confusion could prevail over him or mislead him. Yet how many an ignorant person affects these things in order to attract the attention of men, thereby deceiving himself and other people as well, and claims that his purpose in that is good and wholesome. Thus you often see several learned men wear expensive and luxuriant garments and claim that their sole purpose is to confound heretics and refute dissenters, and that their aim is to draw nigh unto Allah. But the (falsity of their claim will be revealed on that day when the hearts are examined, when the tombs are laid open and their contents are scattered, when the secret thoughts are made known. On that day will the pure gold be selected and the glittering (brass) thrown away. We seek your refuge with the Lord from the shame due the hypocrites on the day of judgment.

The sixth: The filth which adheres to the knuckles, i.e. the forger joints. These the Arabians did not wash frequently because they neglected the washing of their hands after meals. Consequently, filth collected in these wrinkles. The Messenger of Allah "Allah's blessing and peace be upon him" commanded them, therefore to wash their knuckles.

The seventh: Cleaning the finger-tips which the Messenger of Allah "Allah's blessing and peace be upon him" commanded the Arabians to do. This includes not only the removal of the filth that adheres to the finger-tips but also that which gathers beneath the nails, especially since the nails were not always trimmed, with the result that dirt collected in great quantities beneath them. Consequently, the Messenger of Allah "Allah's blessing and

peace be upon him" ordered that the manicuring of nails plucking the hair off the arm-pits, and shaving the pubes should be done (at least) once every forty days, but he commanded that the part beneath the nails be cleaned regularly (and frequently). In one of the incidents in the life of the Messenger of Allah "Allah's blessing and peace be upon him" we are told that he once thought the revelation he was expecting was unduly late; so when finally Gabriel came down with the revelation, the latter said: "How could we reveal to you (anything) when ye wash not your knuckles and clean not your finger-tips when your teeth are yellow and ye clean them not. Command, therefore, your people to do that,"

The eighth: The dirt which collects to the body through perspiration and dust, all of which are best removed by taking a bath. In this connection (we may point out that) there is no harm in frequenting the public baths, as the Companions themselves went into the baths of Damascus. One of them even said: "What a good place is the bathhouse! Therein the body is cleansed and its heat reminds us of Hell." This saying has been ascribed to both Abu Ad-Darda' and Abu Ayyub-al-Ansari. Another said: "What a bad place is the bathhouse! Therein nakedness is revealed and shame goes to the winds." The first has addressed himself to the benefits of the bath while the second pointed out its evils. At any rate there are certain obligations and rules which the visitor of the bath should observe. Two of these obligations pertain to his own nakedness and two relate to the nakedness of others.

The two obligations which pertain to his own nakedness are first, that he should shield it from the sight of others and second, guard against the touch of others. No one should undertake to clean it but himself. Furthermore, he should not allow the bath attendant who rubs the backs of bathers and massages their body to touch either his thigh or the part of the body which lies between the navel and the pubes. Some permit the touching of any part of the body with the exception of the genitals but the best rule is not to permit the touching of the parts already mentioned, since the rule which prohibits looking at the private parts has been extended to include the prohibition of touching them as well. The same rule covers the other part of nakedness, namely, the thigh.

The two obligations which relate to the nakedness of others are first, to avoid looking at it whenever it is exposed and the second to warn against uncovering it because to warn against evil is obligatory. The person is expected to warn against uncovering the nakedness but he is not held responsible for the acceptance of his warning. He cannot escape the obligation of warning except when such warning exposes him to physical danger or personal injury, or lead him to something which in itself is unlawful. Then he is not expected to condemn one unlawful act when such condemnation will compel the offender to commit another unlawful act. To refrain from warning and excuse himself on the ground that his warning will be of no use, is quite unpardonable because no one will fail to take cognizance of disapproval and be influenced by it and no one will fail to take

heed when he is derided for his sins. It will result in making the matter seem bad in his sight and will induce him to shun it. For this reason it is not permissible to neglect warning. Consequently, it has become discreet and wise not to frequent the public baths nowadays, because they are always full of exposed nakedness particularly the part of the body extending from the navel to the upper part of the pubes, which part is not considered nakedness by people any more, although the Law has included it therein, and has made it a sort of boundary to nakedness. It is therefore desirable to evacuate the bath-house of people (in return for a certain fee). In this connection Bishr Ibn Al-Harith said: "I shall not be hard on the man who pays his last Dirham in order to have the bath-house evacuated of people when he takes his bath." Ibn 'Umar was once seen in the bath-house with his face turned toward the wall having also blindfolded his eyes with a bandage. Some have said that there was no harm in frequenting the bath-houses provided the individual has two veils, one for covering his nakedness and the other for his head over which he should throw it in order to protect his eyes.

As to the rules, they are ten, and they go as follows:

The first is good intention. The individual should not enter the bath-house for the sake of some immediate worldly gain or for the purpose of toying with some earthly passion. Rather, he should seek therewith healthy cleanliness in preparation for prayer.

The second is that he should pay the bath-owner his fee in- advance before entering the bath because the service which (the client) wants is unknown to the owner and similarly is the fee which the latter expects. Consequently, the payment of the fee in advance before going into the bath removes the ambiguity from at least the one and sets the mind of the other at ease.

The third is that the individual should advance his left foot first as he enters the bath and should then say, "In the name of Allah the Merciful, the Compassionate. I seek refuge in Allah against Satan, the accursed the filthy, the impure, the corrupt, the corrupting."

The fourth is that he should await the time when the bath is vacant and then go in, or see to it, by paying, that it is vacated. For although there may not be in the bath any except religious men who are careful not to expose their nakedness, the very fact of seeing their unprotected bodies smacks of lack of shame and is suggestive of nakedness. Furthermore, it is unavoidable in moving about not to expose the nakedness especially as the flaps of the veil turn and fold. Then the individual cannot help but see the nakedness of others. It was for this reason that Ibn 'Umar blindfolded his eyes (whenever he entered a bath house).

The fifth is that the individual should wash his hands as he enters the bath.

The sixth is that he should not rush into the tank room until he had first been through the first room (where men sit to perspire).

The seventh is that he should not use too much water but should limit himself to no more than he needs as the occasion demands. To go beyond that will offend the bath-owner especially when the wasted water is hot which costs money and requires labour.

The eighth is that the heat of the bath-house should remind the individual of the heat of Hell and, having spent one hour in the heat of the bathhouse, he should try to get an idea of (the endless stay of sinners in) Hell: It is the place most like Hell, both in the fire beneath the water and the darkness above. We seek refuge in Allah against all such things.

As a matter of fact, the wise will not fail to remember the hereafter every moment of his life, because it is his final destination and eternal abode. In everything he sees, whether it be water, or fire, or any other thing, he finds warning and admonition. For every man notices the things most familiar to himself. Thus if a dry-goods man, a carpenter, a mason, and a weaver entered a furnished house, you would find, on examination,, that the dry-goods man looks at the draperies and scrutinizes their value; the weaver directs his attention to the clothes and examines their textures; the carpenter gazes at the ceiling and ponders over its construction; and the mason turns to the walls and deliberates over the manner of their building and the exactness of their lines. Similarly, the traveller on the road of the hereafter does not see anything without finding in it a lesson as well as a reminder of the hereafter. In fact, his eyes fall on nothing without receiving from Allah a warning. If he sees something black he remembers the darkness of the grave; if he sees a snake he is reminded of the serpents of Hell; if he sees any ugly face the image of Munkar and Nakir as well as that of the tormenting angels appear before him; if he hears a terrific noise his mind turns to the blowing of the horn on the Last Day; if he sees something beautiful he recalls the bliss of Paradise and if he hears someone say yes' or no' in the market-place or in a house he reverts in his thoughts to his own fate on the day of judgment, whether he will be accepted or rejected. How becoming it is, then, that such things should prevail over the heart of the wise. Nothing dissuades him therefrom except the most important matters of life. But if he should compare the length of his stay in this life with that of his abode in the hereafter, he would despise the former if he were mindful and wise.

The ninth is that the individual should pay no salutation on entering the bath-house, and in case he was saluted he should not return the salutation. If he should feel inclined to reply to the salutation he may do so by saying "May Allah forgive you your sins." He may shake hands with (an acquaintance bystander) and, for the sake of commencing a conversation, say, "May Allah forgive you your sins"; but this conversation should not be prolonged. Furthermore, he should not repeat the Qur'an in the bath-house except in his mind, yet there is no harm in repeating aloud the formula. "I seek refuge in Allah against Satan, the accursed." Again the practice of going into the bathhouse between the hour of sunset and nightfall is undesirable, because at that time the demons roam (the earth).

The bather may have someone else to rub his back and massage his body for him, as it has been related that Yusuf Ibn -Asbat has, before he died, requested that a certain stranger be allowed to wash his corpse after his death and said: 'The man has rubbed my back and massaged my body for me when I

was once bathing, I wish therefore to reward him with something which will please him, and I am sure it will please him much to wash my corpse." The permissibility of having another rub one's back and massage his body is attested by what one of the Companions related concerning the Messenger of Allah "Allah's blessing and peace be upon him": Said the Companion, "In one of his travels the Messenger of Allah "Allah's blessing and peace be upon him" stopped at an inn. Stretching himself out with his belly to the earth, a negro slave began to massage his back for him. Therefore, I said: "What is going on the Apostle of Allah?" To which he replied, "The she-camel threw me off its back.

The tenth is that when the individual is through with his bathing he should thank Allah upon this blessing, for it has been said that hot water in winter time is a much sought of luxury. Concerning baths and bathing Ibn 'Umar said: "Baths are an innovated luxury." This describes baths in their relation to the Law, but from the view-point of medicine they have been described as a protection against leprosy, especially after the use of a depilatory. It has also been said that depilating the pubes once a month cools the body, purifies the complexion, and increases virility.

Again it has been said: "To urinate while standing in the bath in winter time is better for the man than a dose of medicine." And again "To sleep after the bath in the summer time is as good as any dose of medicine." Washing the feet with cold water after the bath is a protection against gout. Furthermore, the pouring of cold water over the head, as well as drinking it, after the bath is undesirable. These rules govern the conduct of men in bath houses.

As to women the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful unto a man to take his wife into a bath-house when others are bathing therein." According to a tradition vouched for by more than two Companions, "It is unlawful for the man to enter the bath-house without a veil, and it is unlawful for the woman to enter therein except after childbirth or when sick." A'ishah herself entered the bath-house when she was sick. Thus whenever the woman has to go into the bath - house let her do so veiled. It is undesirable for the man to give her the fee lest it be a help for her to do that which is undesirable.

The Second Kind: The Bodily Cysts

It includes eight things:

The first is the hair of the head in the shaving of which there is no harm to him who desires to be clean. On the other hand there is no harm in leaving it grow provided it is regularly anointed and combed, and provided it is not left to grow in tufts as the smart set are wont to do, or in long locks like the manner of the descendants of the noble blood to whom the practice has become a distinctive sign. Unless the person be a descendant of noble blood his wearing of long locks would be false and fake.

The second is the hair of the moustache. The Messenger of Allah "Allah's

blessing and peace be upon him" said: "Cut your moustaches off." According to another version, "Shear your moustaches." And according to another, "Trim your moustaches and spare your beard." In other words let your moustaches extend around the upper lip (but not hang down over it), i.e. let them encircle it. Of the same root is the phrase "circling round" in the verse, "And you shall see the angels circling round about the throne." In still another version the word used is 'pluck' which indicates cutting extremely short while "trim" indicates a lesser extent. Said Allah, "Should He ask them of you and press you, you would show yourselves niggards." In other words "should He urge you." Shaving the moustache, however, was never mentioned in the tradition, while trimming so closely as to resemble shaving has been related about the Companions. Thus one of the followers (, on seeing a person who had trimmed his moustache very closely, said: 'You remind me of the Companions of the Apostle of Allah.' Al-Mughirah Ibn Shu'bah once said: "One day the Messenger of Allah "Allah's blessing and peace be upon him" saw me with a long moustache. There upon he said, come hither and have your moustache cut off along a toothpick." There is, however, no harm in leaving its extremities (i.e. its ends) to hang down. 'Umar and others besides him did that, because the ends of the moustache do not cover the mouth and no food sticks to them while eating. The words of the Messenger of Allah "Allah's blessing and peace be upon him", "Spare the beards," mean let them grow. According to one tradition the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews spare their moustache and trim their beards; but ye do the opposite." Some learned men disapproved of shaving and regarded it an innovation.

The third is the hair growth on the armpit the plucking of which is desirable at least once every forty days. Such an operation is quite easy and simple at the person has been accustomed to it right from the beginning. But the person who has been accustomed to remove it by shaving may continue to do, so especially since its plucking is tormenting and painful while the sole purpose of its removal is cleanliness and the prevention of dirt from collecting in the interstices of the hair. This purpose is equally attained through shaving.

The fourth is the hair on the pubes, the removal of which is desirable either by shaving or by the use of a depilatory. Its removal should not be delayed any longer than forty days.

The fifth are the nails, the manicuring of which is desirable especially because of their horrible appearance and because of the dirt which collects underneath them when they are long. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah, manicure your nails for Satan sits on them when they are long." The presence of a little dirt underneath the nails will not effect the validity of ablution, because such little dirt will not prevent the water from penetrating (underneath the nails). Furthermore because of necessity, both the Bedouins and the city people are usually lenient in this matter, particularly in connection with the toe-nails, the knuckles, and the back of the feet and the hands. The Messenger of Allah "Allah's blessing and peace be upon him" was

wont to command (his followers) to manicure their nails and take them to task for the dirt underneath their nails. But he did not command them to repeat their prayer. If he had done so his commandment would have had the added benefit of admonishment and warning against impurity.

As far as the way of manicuring the nails is concerned, I have not seen any genuine tradition. But I have heard that the Messenger of Allah "Allah's blessing and peace be upon him", when manicuring his nails, began with the index finger of the right hand and finished with the thumb. (Starting with the index finger of the right hand, he worked to the little finger of the same hand). Moving then to the left hand he worked from the little finger to the thumb. (Last of all he manicured the thumb of the right hand). Pondering over this, one of its aspects, which seems to prove its veracity, occurred to me. Now such things do not become apparent except through the light of prophecy. But learned men of insight aim at deducing through reasoning the significance of these things when reported to them. What occurred to me, although Allah knows best, is that manicuring the nails of the fingers and toes is, to begin with necessary. But whereas the hand is superior to the foot, a person should begin with the fingers. Of the two hands, the right is the superior and consequently should come first. Of the five fingers of the right hand the index finger, which points out (at people) when one is repeating the two words of the *Shahadah*, is the superior. Therefore, it should mark the beginning. Since the order favoured by the Law in matters of ablution and the like is to begin with the right and proceed in the same direction, the finger to the right of the index should come next. If the hand is placed with its back to the ground then the thumb would be the finger to the right of the index. If it is placed with its palm to the ground then the middle finger would be to the right of the index. But if you let the hand dangle naturally, its palm would be inclined towards the ground because the right hand swings from the right to the left, and as the swinging motion is completed the back of the hand goes up. Hence the natural position is the more preferable. Furthermore, if one palm is placed against the other the fingers form, as it were, a circle, and consequently the person should commence with the index finger of the right hand and from there work to the right until he returns to the same index finger. This will result in working from the index finger of the right to the little finger of the same hand, and then from the little finger of the left hand to the thumb of the same hand. There remains the thumb of the right hand, with which the operation should be concluded.

As to the toes, since no tradition governing the procedure of manicuring them has come down to us, I hold it to be better to begin with little toe of the right foot and, working to the right, end with the little toe of the left foot, which is exactly like procedure followed in cleaning between the toes. For the considerations which we have mentioned in connection with the hands do not hold here since there is no "fore-finger," (that points out at people when one repeats the two words of the *Shahadah*) in the foot. In fact, all the toes are in the same category and form a single line close to the ground. Therefore, one begins

with the right. Nevertheless any such assumption of their forming, as it were, a circle when the sole of the one foot is placed against that of the other, unlike the same thing in the case of the fingers, is unnatural. These minute details of procedure become instantly apparent through the light of prophecy, but in our case they are extremely difficult.

If we were asked concerning the order of procedure (which should be followed in manicuring the nails) we might be able to give a satisfactory reply; but if we cite the practice of the Messenger of Allah "Allah's blessing and peace be upon him" and the procedure which he followed therein, we might be able thereby to ascertain its rule. His reminder (to us through his practice) of the significance (of his procedure therein) calls for the deduction of that significance. No one should think that the actions of the Messenger of Allah "Allah's blessing and peace be upon him", and all their details, have not been governed by a definite standard, and a fixed rule and order. In fact in all the voluntary actions which we have already mentioned man follows one of two or more procedures, the selection of which is motivated not by sheer agreement but by a definite reason which demands that procedure be followed and preferred. For the haphazard way of doing things just as they come is characteristic of animals; while governing actions and movements by the standard of their (relative) significance is peculiar of the saints of Allah. The more regulated and governed are the actions and movements of man, and the less they are haphazard and neglected and the farther removed they are from (caprice), the nearest would his rank be to that of the Messengers and saints and the closer would his position be to Allah. This is because he who is close to the Messenger of Allah "Allah's blessing and peace be upon him" is close to Allah. Furthermore, he who is close to Allah is, in the nature of the case, one of His nearest devotees, and he who stands close to the favourite is in turn a favourite. We, therefore, seek refuge in Allah against having the direction of our actions and movements in the hands of Satan, ruled and governed by him through (our) passions and whims.

The way in which the Messenger of Allah "Allah's blessing and peace be upon him" applied-kohl to his eyes has been accepted as the norm and standard for such procedures. He was wont to apply it thrice to the right and twice to the left eye beginning with the right for its superiority. The disparity between the number of applications to each eye is for the sake of having the sum total odd in number, because odd numbers are superior to even numbers. Allah himself is unique and prefers odd (numbers). Consequently, the actions of man should always correspond to one of the attributes of Allah. For this reason the use of an odd number of stones in abstersion has been viewed with favour. The number of the applications of kohl to the eyes has not been limited to three, although there is an odd number, because the share of the left eye would then be one application only, which thing is insufficient and will not ordinarily extend over all the roofs of the eyelashes. The right eye has been assigned three applications because preference is necessary to produce an uneven number, and since the right eye is superior it enjoys that preference.

If you should say, "Why was the left eye limited to two applications?" my answer would be that the limitation was dictated by necessity, since if each eye were given an odd number of applications the sum total of the applications would be even, because the sum of two odd numbers is an even number. But the preference is for an odd number in the total applications of both eyes rather than of each eye. There is, however, another possibility in the applications of kohl, namely to follow the practice in ablution and apply the kohl thrice to each eye. This procedure is the more preferable. If I were to investigate all the details which the Messenger of Allah "Allah's blessing and peace be upon him" observed in his actions and movements, it will take me a long time to exhaust the subject. Therefore, base your future in your past experience; and know that no learned man will ever become the heir of the Messenger of Allah "Allah's blessing and peace be upon him" unless he acquaints himself with all the statutes of the Law, so that nothing will separate them (i.e. learned man, and Prophet) from each other except one rank that of prophecy which is the distinguishing degree between the inheritor and the inherited. For the inherited is he who has earned and collected the money while the inheritor is he who has neither earned nor collected is but received it by transmission. These and other significations, despite their relative easiness when compared with the profound mysteries and secrets, are not independently comprehended except by the Messengers and are not elicited through transmission, after their (importance) has been pointed out by the Messengers, except by their heirs, the learned men.

The sixth and seventh are the umbilical cord and the foreskin respectively. The umbilical cord is cut off at the time of birth while purification through circumcision is performed by the Jews on the seventh day after birth; consequently, contradicting them by delaying the operation until the child cuts his front teeth is more desirable and less dangerous. The Messenger of Allah "Allah's blessing and peace be upon him" said "Circumcision is a law unto man and a meritorious deed on the part of women.' Nevertheless, excess should be avoided in female circumcision. The Messenger of Allah "Allah's blessing and peace be upon him" once said to umm Atiyyah' who used to practise the circumcision of women: "O Umm Atiyyah! Be moderate when you perform the operation of circumcision on women and cut off only a small portion of the prepuce of the clitoris, for that is better fitted to preserve femininity and more welcome to masculinity." In other words it does not impair the woman's passion nor rob the man of his pleasure at the time of intercourse. Consider the refined diction and euphemism of the Messenger's speech and how the light of prophecy has shone from the affairs of the hereafter which are the noblest concerns of prophecy and illuminated the affairs of this world do that matters of great importance, the ignorance of which may result in grave consequences, have been revealed to the Messenger of Allah "Allah's blessing and peace be upon

him" despite the fact that he was unlettered. Praise, therefore, be to Allah who has sent His Apostle to be a mercy unto men and through him to make available for them the blessings of this world and of the world to come.

The eighth is the long beard and we deferred discussing it in order to attach to it certain rules which govern it and several innovations practised in connection with it, since this is the most suitable place for the treatment.

People have differed as to the length of the beard. Some held that there is no harm in the person taking his beard with his hand and cutting off what is beyond his grip. This was done by Ibn Umar and many of the followers and met the approval of Ash-Sha'bi and Ibn Sirin but was frowned at by Al-Hassan and Qatadah who said that letting it alone is a better practice, which conforms to the words of the Messenger of Allah "Allah's blessing and peace be upon him", "Spare your beards." The right practice is not difficult to determine, provided it does not lead to trimming the beard and rounding it off the sides; for its excessive length renders the appearance unseemly and releases the tongues of backbiters with ridicule. Consequently, it is better to guard against such practice. Al-Nakh'i said: "I wonder why a sane man whose beard is long does not trim it, thereby avoiding its being too long and its being too short, for moderation is desirable and good in everything." For this reason it has been said: "The bigger the beard the smaller the mind." There are, in connection with the beard, ten disapproved practices. Of these some are more reprehensible than the others. These are dyeing the beard black, bleaching it with sulfur, plucking it, plucking the gray hairs in it, (elaborately) trimming it augmenting its size, neglecting it, dishevelled and untidy for the sake of affecting asceticism, boasting of its black colour as indicative of youth and of its gray colour as the sign of (venerable) age, and dyeing it red or yellow, thereby emulating the righteous but lacking (their good) intention.

The first (undesirable practice)) in connection with the beard is dyeing it black. The practice is forbidden as the Messenger of Allah "Allah's blessing and peace be upon him" said concerning it, "The best of your youth are those who emulate the old among you, and the worst of your old men are those who emulate the youthful among you." Emulating the old refers to the emulation of their poise and dignity not their gray hair. Not only was the dyeing of the hair black forbidden but it was also described as the sign of the people of Hell, and according to another version it was identified with the sign of the unbelievers. A certain man who was living at the time of Umar and was wont to dye his beard black got married. Soon afterwards the dye faded and his gray hair was no longer concealed. Thereupon the relatives of his wife brought him before the Caliph who annulled his marriage and had him flogged, and said to him, "You deceived them by concealing from them your gray hair." It is said that the first to dye his beard black was Pharaoh, may the curse of Allah be upon him. It is also related on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and

peace be upon him" said: "At the end of time there will be men who will dye their beards black like the crop of the pigeon; the same will not enjoy the fragrance of the Garden."

The second is dyeing the beard yellow or red. The practice is permissible in order to conceal the age of warriors from the unbelievers in times of raids and Jihad. If it is not for this purpose but rather for the sake of emulating men of religion, then it is blameworthy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yellow is the colour with which the Muslims dye their beards, and red is that with which the believers dye theirs." Henna was used for red dye while saffron for the yellow.

Some of the learned men dyed their beards black before setting out on raids. There is no harm in this practice provided the intention is genuine and is not shadowed by passion or lust.

The third is bleaching the beard with sulfur to give the appearance of an advanced age for the purpose of gaining deference and veneration having their testimony accepted at court and their narration of traditions on the authority of the masters accredited; they do it out of their desire to lord it over youth and in order to appear very learned, thinking that age would make them superior. But how far from the truth this is; for age does not increase the ignorance except with ignorance. Knowledge is the fruit of reason which is a native talent removed from the influence of age and not affected by gray hair. But he who is born foolish increases in folly with the years. Furthermore, the masters were wont to give precedence to the learned youths. Thus 'Umar used to give Ibn 'Abbas, despite his youth, precedence over the leading Companions, and used to seek his counsel rather than theirs. Ibn 'Abbas himself said: "Allah gives not His servants knowledge except in their youth and in youth lies all that is good." In support of his assertion he quoted the statement of Allah: "They said: 'We heard a youth make mention of them whom they call Abraham.'" (Al-Anbiya 60)

﴿ قَالُوا سَمِعْنَا فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴾

He also quoted the statement of Allah Almighty: "They were youths who had believed in their Lord, and in guidance had We increased them" (Al-Kahf 13)

﴿ إِنْهُمْ فِتْنَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴾

And: "And We bestowed on him wisdom while yet a child." (Maryam 12)

﴿ وَءَاتَيْنَاهُ الْحِكْمَ صَبِيًّا ﴾

Anas was wont to say, "The Messenger of Allah "Allah's blessing and peace be upon him" died having in his head and beard no more than twenty gray hairs." On being told, "But Abu Hamzah! The Messenger of Allah "Allah's blessing and peace be upon him" was well advanced in age when he died," Anas replied, "Yes. But Allah did not disgrace him with gray hair?" "Is it a disgrace to have gray hair?" they asked. Anas replied, "Do you not all dislike gray hair?"

It is also said that Yahya Ibn Aktham was appointed judge when he was twenty-one years old. While sitting in his court one day a certain man, wishing to deride him for his young years, asked him, "Of what age is the judge, may Allah repair him!". Ibn Aktham said: "Of the same age as Attab Ibn Adi when the Messenger of Allah "Allah's blessing and peace be upon him" entrusted him with the governorship of Mecca and its judgeship," and with this retort silenced him. It was also reported on the authority of Malik that he said: "I read in one of the books the following statement, "Let not a man's beard deceive you for the bull has one also!"

Abu Amr Ibn Al-'Ala said: "Whenever you see that a man is tall in stature but his head is small and beard long and wide be sure that he is a fool although he may be Umayyah Ibn 'Abd-Shams." Ayyub Al-Sikhtiani said: "I have seen old men of eighty years follow a youth in order to learn from him." Ali-Ibn Al-Hussain said: "He who has preceded you in knowledge is your Imam in this respect though he may be younger than you in years." Abu-'Amr Ibn Al-'Ala was once asked, is it becoming to the old man to learn from youth?" He answered saying, "Ignorance abases, man and knowledge ennoble him." Yahya Ibn Ma'in, on seeing Ahmad Ibn Hanbal walking behind a mule ridden by Al-Shafi'i told him "O Abu Abdullah, I see that you have discontinued the company of Sufyan, despite his advanced age, for the company of this youth in order to learn from him." Ahmad replied, "If you only knew (what is good) you would have walked behind his mule from the other side. If, because of his death, I should miss receiving the knowledge of Sufyan from him personally, I could get it at anytime through other transmitters. But if I should miss the company of this youth I would never receive any of his learning either directly from him or indirectly through transmitters."

The fourth is plucking the gray hairs of the beard because of one's loathing for gray hair. The Messenger of Allah "Allah's blessing and peace be upon him" has definitely forbade the plucking of gray hair and said that it was the light of the believer. It is of the same nature as dyeing the hair black and the reasons of its being disapproved have already been mentioned. Gray hair is the light of Allah and he who dislikes it dislikes the light.

The fifth is plucking the beard in whole or in part for fun or play. This is disapproved-it renders the appearance unseemly. Similarly, plucking the hair off either side of his lower lips is an innovation. A certain man who was wont to pluck the hair off the side of the lower lip took the witness stand before Umar Ibn Abd-al-Aziz but (the caliph) rejected his testimony. Likewise, Umar Ibn Al-Khattab and Ibn Abu Laila, the judge of Al-Medina refused to accept the testimony of any person whose practice it was to pluck his beard.

Plucking the beard during its early growth in order to appear beardless is among the major evils. For the beard is the ornament of man. Furthermore, there are among the angels of Allah some who swear saying, "By Him who has adorned

mankind with beards." It is one of the signs of perfect creation and distinguishes men from women. According to an odd interpretation it is the beard which is meant by the statement of Allah Almighty: "He adds to His creatures what He wills" (Fatir 1)

﴿يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ﴾

The followers of Al-Ahnaf Ibn Qais remonstrated saying, "We wish we could purchase for Al-Ahnaf a beard though it may cost us twenty thousand." Shuraih Al-Qadi said: "I wish I had a beard though it were for ten thousand." For how could the beard be disliked when it gives the man honour, identifies him in the sight of others with learning, induces them to look up to him with respect, gives him the exalted seat in the assemblies (of the learned), focuses the eyes of all upon him, entitles him to precedence over his associates, and shields him from dishonour, since he who curses is restrained from it if the man has a beard? It is said that all the inhabitants of Paradise are beardless except Aaron, the brother of Moses, who has a beard which reaches down to his navel. It has been given him as a special favour and distinction.

The sixth is trimming the beard in successive contours for the sake of attracting women. Said Ka'b, "There will be at the end of time men who will trim their beards in the shape of the dove-tail, and will have the toes of their shoes upturned like a scythe. Such people have no manners."

The seventh is lengthening the beard by allowing the hair which covers the temples, which belongs to the head, to grow and join that of the said whiskers thereby going beyond the limits of the ordinary beard and reaching halfway down the cheeks. This is contrary to the habit becoming the righteous.

The eighth is combing the beard for the sake of attracting the attention of men. Bishr said concerning beards, "There are two sins in connection with beards: combing them for the sake of (attracting the attention of) men and neglecting them dishevelled to appear before them ascetic.

The ninth and tenth are to admire the beard's blackness and its grayness. Such self admiration is blameworthy with regard to all the members of the body as well as traits and actions, as it will be discussed later.

This is what we have intended to discuss of the various kind of adornment and cleanliness.

Three traditions pertaining to the rules which govern the body provide us with twelve items of which five pertain to the head, namely parting the hair, rinsing the mouth, inhaling and exhaling water (for cleaning the nose), trimming the moustache, and using the toothpick; three pertain to the hands, namely manicuring the nails, washing the knuckles, and cleaning the finger-tips; and four pertain to the body, namely plucking the hair of the arm-pits, shaving the pubes, circumcision, and abstersion with water—all of which have been mentioned in tradition. Now whereas the purpose of this book is to discuss outward and

The quarter of the acts of worship physical cleanliness rather than the inward we shall confine ourselves to the former. Let it, however, be known that the inward filth and dirt from which it is necessary to clean one self are innumerable and we shall take them up in detail in the Quarter on The Destructives and shall also discuss the way of their removal and the method of purifying the heart from them.

Praise be to Allah Who has caused His Kindness to overspread His servants, and filled their hearts with the light of faith, which descends from the Throne of Majesty to the nearest heaven, in the form of many degrees of mercy, one of His emotions. He, besides being Unique of Majesty and Magnificence, differs from the kings by exhorting His creatures to ask and invoke Him (whatever, wherever and whenever they like) when He says (on the tongue of His Messenger in his relating from Him): "Is there any to invoke Me so that I should answer his invocation? Is there any to ask for My Forgiveness, so that I should forgive him?"

He also is distinguished from the magistrates by his opening the gate (of mercy) and removing the veil when He allowed for His servants to talk privately with Him during their prayers, whether in congregation or in solitude, whenever and wherever their states change. Furthermore, he did not confine His allowance to such concession, but rather he kindly exhorted and summoned (His servants so much repeatedly to invoke Him), even though the kings who are very weak (in comparison with Him) give no concession of meeting and talking to them alone except after offering gifts and bribes: Glory be to Him! How Great and Magnificent His State is! How Strong is His Power! How Perfect is His Kindness! How Comprehensive is His Beneficence!

Allah's blessing and peace be upon Muhammad, His well-chosen Prophet and selected devotee as well as upon his family and holy companions, the main keys to guidance, and the lights of (dissipating) darkness. To go further:

Verily, prayer is the supporting fundament of religion, which safeguards one's certainty of faith, as well as it is the beginning and the commencement of the acts and deeds of worship and religious service which leads to obedience (of Allah Almighty). In the art of jurisprudence, whether the expanded, the middle or the brief, we've surveyed its primal roots and branches, addressing our main concern to its unusual hairsplitting and peculiar events, in order that this might serve as a treasure for a verdict giver therefrom to take his legal and religious verdicts, and a weapon to which he should take resort and refer (whenever he needs to do so).

In this book, we are going to restrict our concern to explain what is necessary for the seeker (of worship), to learn of its outward deeds and inward mysteries, and uncover from the subtleties of its obscure concepts what corresponds to the meanings of submission, sincerity, and good intention, something which is uncustomary to be mentioned by the ordinary books of jurisprudence. This book will be composed to imply seven chapters which go as follows:

Chapter one: on the merits of prayer

Chapter two: on the excellence of the outward deeds and acts of prayer

Chapter three: on the excellence of its inward deeds and acts

Chapter four: on imamate and Emulation

Chapter five: on the Friday prayer and its etiquette

Chapter six: on different problems of general significance, which the seeker is in need to learn and know

Chapter seven: on the related voluntary deeds.

CHAPTER ONE: ON THE MERITS OF PRAYER

Prostration, congregational prayer, the call to prayer (Adhan) and other related topics

(It is narrated by At-Tirmidhi on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Three (types of persons) will (be made to stand) on a sand hill of black musk on the Day of Judgement, who will not be frightened by reckoning nor will they be harmed by fear, until the cases of the people will be decided: a man who used to recite the Holy Qur'an, seeking only the Countenance of Allah Almighty, and to lead a people on their own accord; a man who used to pronounce the Call to prayer (Adhan) in a mosque, and invoke Allah just for the sake of the Countenance of Allah Almighty; and a man who was examined by a large sustenance in his world, even though this did not divert him from doing the deeds of the hereafter."

(It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him") said: "No man nor jinn nor anything hears the voice of the Caller to prayer (Mu'adhdhin) but that he will bear witness in his favour on the Day of Judgement." (It is narrated on the authority of At-Tabarani on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Allah's Hand be on the head of the Mu'adhdhin until he finishes from his Call to prayer."

In comment on Allah's statement: "And who is better in speech than he, who invokes Allah and does righteousness" (Fussilat 33)

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا﴾

It is said: "It was revealed in connection with the Mu'adhdhins." (It is unanimously narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him") said: "When you hear the Adhan, repeat the same words of the Mu'adhdhin." However, this is commendable (for everyone to repeat the same wording of the Adhan) with the exception of the statements "Come to prayer, come to prosperity", in which one should say: "There is neither might nor power but with Allah", and in the statement "The prayer has been established": "Might Allah establish it and make it permanently regular as long as both the heavens and the earth abide" and in the statement: "The prayer is much better than sleep": "You've told the truth, proved lawful and sincere in advise", and when the Mu'adhdhin finishes, let him say: "O Allah, Lord of this perfect call and established prayer! Give Muhammad the access (to intercession) and superiority (over others), and the high supreme rank, and raise him to the praiseworthy station which You have promised him: You never break Your Promise."

According to Sa'id Ibn Al-Musayyab: "He, who offers prayer in a desert, an angel prays on his right hand, and an angel on his left hand; and when he

pronounces the Call to prayer, and also the prayer establishment (Iqamah), angels (whose number is as huge and great) as mountains pray behind him."

The Excellence Of The Obligatory Written Prayers

Allah Almighty says in this connection: "set up regular prayers: for such prayers are enjoined on Believers at stated times." (An-Nisa 103)

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

(It is narrated by Abu Dawud, Ibn Majah and An-Nasa'i on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him") said: "There are five (obligatory) prayers which Allah has enjoined upon His servants to be offered every day and night: whoever offers them in full, and decreases nothing from them out of dealing with them slightly, on the Day of Judgment, Allah will make a pledge for him to admit him to the Garden; and whoever offers them (defectively) and decreases anything from them out of dealing slightly with them, he will have no pledge with Allah: He could punish him if He so likes, and He could forgive him if He so likes."

(It is narrated by Muslim on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The example of the (daily obligatory) five prayers is like an overflowing river, running at the door of anyone of you in which he washes himself five times a day: which filth do you see will remain on his body?" they answered: "No filth will remain on his body). On that he said: "Similarly, the five (obligatory) prayers removes sins in the same way as the water removes filth."

(It is narrated by Muslim on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The (five obligatory written) prayers act as expiations for (such of sins as are committed in) the intervals between them as long as the major sins are avoided." (It is narrated by Malik on the authority of Sa'id Ibn Al-Musayyab that The Messenger of Allah "Allah's blessing and peace be upon him") said: "What distinguishes us from the hypocrites is the attendance of both Isha' and Morning (prayers in congregation), for both are too hard upon them (to attend)." (It is narrated by At-Tabarani on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him") said: "If one meets Allah (on the Day of Judgement) having wasted his prayers, Allah Almighty will not care of (and thus give him no reward for) any of his good deeds."

(It is narrated by Al-Baihaqi on the authority of Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Prayer is the support pillar of faith, and he who leaves it has indeed destroyed his faith." (It is unanimously narrated on the authority of Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him") was asked: "Which deed is the best (and most rewardable in the Sight of Allah)?" he said: "It is (to establish and perform)

prayers just at their stated prescribed times." (It is narrated by Ahmad and Ibn Hibban on the authority of Abdullah Ibn Amr that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who strictly guards the five (obligatory) prayers, by making perfect its ablution, and performing them just at their stated prescribed times, they will come to be a light and proof (for his faith) on the Day of Judgement; and he, who wastes them will be mustered in the company of (such evil infidels as) Pharaoh and Haman."

(It is narrated by Abu Dawud on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The prayer is the key to the Garden." It is narrated on the authority of At-Tabarani on the authority of Jabir and Al-Hakim on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "No duty enjoined by Allah Almighty upon His servants after (the obligation of having faith in the) Allah's Oneness is much dearer to Him than prayer; and had there been anything dearer to Him than it, surely, His angels would have worshipped Him through it: but even (they are in continual prayer with) some of them bowing, others falling in prostration, others standing, and others sitting."

(It is narrated by Al-Bazzar on the authority of Abu Ad-Darda' that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who leaves even a single (obligatory written) prayer intentionally has (been about to) become an infidel." This means he has become closer to be deprived of faith, by having his handhold loosened and his supporting probe fall down, just like what is said about him who approaches a town that he has reached and entered it. (It is narrated by Ahmad on the authority of Umm Ayman that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who leaves even a single (obligatory) prayer intentionally has, indeed, come out of the covenant of Muhammad "Peace be upon him"."

According to Abu Hurairah: "He, who performs ablution perfectly and then comes out aiming direct at offering prayer (in congregation in the mosque) is still in prayer as long as he is aiming at offering it, and a good deed is written for him by each step of one of his (foot), and an evil deed is plotted out of him by each step of the other (foot); and when anyone of you hears the Iqamah, let not him delay (to come), for he who receives the greatest reward among you is him whose house is the farthest (from the mosque)." They asked: "Why is that O Abu Hurairah?" he said: "In view of the great number of steps (he takes towards the mosque)."

It is narrated (on the authority of Abu Sa'id and Abu Hurairah) that the first deed of a servant to be regarded on the Day of Judgement will be the prayer: if it is found to be full and perfect, it will be accepted, and so will all of his deeds, and if it is found to be defective, it will be rejected, and so will all of his deeds." (According to unknown narration the Prophet said to Abu Hurairah): "O Abu Hurairah! Tell your family to offer prayer (regularly and perfectly), perchance Allah will endow you with sustenance from sources which you expect not." According to a learned man: "The example of a praying man is like the example

of a merchant, to whom no profit could be accounted until all of his capital is fulfilled to him; and so is the case of the praying man, from whom no supererogatory prayer will be accepted unless he fulfills what is obligatory upon him." Abu Bakr "Allah be pleased with him" used to say: "When the prayer is due, stand to your fire which you have kindled, and extinguish it."

The Excellence Of Perfecting Its Pillars

(It is narrated on the authority of Ibn Al-Mubarak on the authority of Al-Hassan, and Al-Baihaqi on the authority of Ibn Abbas that the Prophet) said: "The example of the obligatory written prayer is like the example of the balance: whoever gives due measure (as far as its pillars are concerned has the right to) ask for full measure (of its reward)." (It is further narrated by Ibn Al-Mubarak on the authority of) Yazid Ar-Raqashi that he said: "The prayer of The Messenger of Allah "Allah's blessing and peace be upon him" was proportionate (in the length and perfection of its pillars) as if it were balanced." (It is narrated on the authority of Ibn Al-Muhabbar on the authority of Abu Ayyub Al-Ansari that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Verily, it happens that two of my nation should stand to offer prayer, with their bowings and prostrations the same (in length and posture), even though their prayers are as far from each other as the heaven from the earth" and he pointed out to the submission (of the heart)." (It is narrated by Ahmad on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "On the Day of Judgement, Allah will never look at any servant who does not set up his vertebra (in the standing posture) between his bowing and prostration during the prayer." (It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him") said: "Should such of you as turns his face during the prayer not fear that Allah Almighty might change his face into that of a donkey?"

(It is narrated on the authority of At-Tabarani on the authority of Anas and Al-Baihaqi on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him") said: "He, who offers a prayer just at its stated prescribed time, in which he performs ablution perfectly, offers its related bowings and prostrations perfectly, and proves fully submissive, it then will ascend (to the heaven) as white and joyful, saying: "Might Allah guard you as much as you have guarded me"; and he, who offers a prayer but not at its due time, in which he does not perform ablution perfectly, nor does he offer its related bowings and prostrations in full, nor does he prove submissive, it then will ascend (to the heaven) as black and dark, saying: "Might Allah ruin you as much as you have spoiled me." It remains in such state until when it is wherever Allah Almighty wills it to be, it will be folded in the same way as a shabby dress is folded, therewith his face will be beaten."

(It is narrated on the authority of both Ahmad and Al-Hakim on the authority of Abu Qatadah that The Messenger of Allah "Allah's blessing and peace be

upon him") said: "The worst among thieves is he, who steals from his prayer." According to Ibn Mas'ud and Salman "Allah be pleased with them": "The prayer is like the measure: whoever gives a full measure (has the right to) ask for full measure (of reward); and he, who deals with fraud, knows what Allah Almighty says about those who deal with fraud."

The Excellence Of Offering Prayer In Congregation

(It is unanimously narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him") said: "The (reward received by him who offers) prayer in congregation is twenty-seven degrees superior to that (received by him who offers) prayer alone." (It is narrated by Al-Bukhari and others on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him") said: "By he in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By he, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

(It is narrated by Muslim on the authority of) Uthman "Allah be pleased with him" that he said, tracing it up to the Prophet: "He, who attends Isha' prayer (in the mosque in congregation) is (to receive a reward) like him who stands (for supererogatory prayers) half a night; and he, who attends Morning prayer is (to receive a reward) like him who stands (for supererogatory prayers) a whole night." (According to an unidentified narration) he (Sa'id Ibn Al-Musayyab) said: "He, who attends even a single (obligatory) prayer in congregation has, indeed, worshipped (Allah) so much from the whole of his breast." According to Sa'id Ibn Al-Musayyab: "No Mu'adhdhin pronounced the Call to prayer since twenty years but that I have been in the mosque (in expectation for the prayer to attend it in congregation)."

According to Muhammad Ibn Wasi': "I have no desire but for three things from all of this world: a brother to set me right whenever I become crooked, a random amount of sustenance with no subsequent burden (to bear), and a prayer to offer in congregation, free from forgetfulness, with its excellence (of reward) written for me." It is narrated that once Abu Ubaidah Ibn Al-Jarrah led a people in prayer, and when he finished he said: "Satan has kept (whispering evil suggestions into my mind) until it was made alluring to me to see that I have superiority to others: I will never lead prayer once again."

According to Al-Hassan: "Pray not behind a man who do not address himself to the gatherings of the learned men." According to An-Nakh'i: "The parable of him who leads people in prayer with no knowledge is like the parable of him who measures the water in the sea, without knowing how to distinguish its augmentation from its reduction." According to Hatim Al-Asamm: "Once, I missed (an obligatory) prayer in congregation in the mosque, thereupon Abu

Ishaq Al-Bukhari consoled me; even though if a son of mine died, as many as ten thousand would console me; and that's because the calamity of religion is easier, in the sight of the people, than that of the world." According to Ibn Abbas: "He, who hears the Call to prayer and he does not respond (by going to attend the prayer in the mosque), and thus he intends no good, no good will be intended for him." According to Abu Hurairah: "It is much better for mankind to have his ears filled with melted lead than to hear the Call to prayer and give no response to it (by going to attend the prayer in the mosque)."

It is narrated that once Maimun Ibn Muhran went to the mosque (to offer prayer in congregation) thereupon it was said to him: "The people turned away (after they had finished from the prayer)." On that he said: "We all belong to Allah, to Whom we return! The excellent reward of this (obligatory congregational) prayer is much dearer to me than the governorship of Iraq."

(It is narrated by At-Tirmidhi on the authority of Anas that the Prophet) said: "He, who offers (obligatory) prayers in the mosque (in congregation), for forty days, during which no single Takbir of assuming prayer skips him, Allah Almighty writes for him two clearances: one from hypocrisy and the other from the fire of Hell." It is said that when it will be on the Day of Judgement, some people will be mustered, with their faces (as shining as) a brilliant star, whom the angels will ask: "What were your deeds (in the world)?" they will say: "Whenever we heard the Call to prayer, we would soon stand to perform ablution and nothing will divert our attention from it." Another sect will be mustered, with their faces (as glittering) as the moons, and they will say in reply to the same question: "We used to perform ablution before the due time (of every obligatory prayer)." Another group will be mustered, with their faces (as bright) as the sun, and they will say: "We used to hear the Call to prayer while being in the mosque." It is narrated that the righteous predecessors used to console themselves for three days whenever they missed the Takbir of the first (rak'ah), and for seven days whenever they missed a congregational prayer.

The Excellence Of Prostration

(It is narrated by Ibn Al-Mubarak on the authority of Damrah Ibn Habib that) the Messenger of Allah said: "The servant never draws near unto Allah Almighty with anything more excellent than prostration which he performs in solitude." (It is narrated by Ibn Majah on the authority of Ubadah Ibn As-Samit that) the Messenger of Allah said: "There is no Muslim who performs even a single prostration to Allah Almighty (in the prayer) but that therewith Allah Almighty raises him a degree higher, and removes a sin from his account." It is narrated (by Muslim on the authority of Rabie'ah Ibn Ka'b Al-Aslami) that a man said to the Messenger of Allah: "Invoke Allah to make one of the deserts of your intercession, and confer upon me the blessing of your companionship in the Garden." On that he said to him: "Then, address yourself to performing prostrations (in prayer) so much."

It is said (according to the narration of Muslim on the authority of Abu

Hurairah) that a servant becomes the closest to Allah Almighty when he is in the posture of prostration; and this is the significance of Allah's statement: "But prostrate yourself in adoration, and bring yourself the closer (to Allah)!" (Al-Alaq 19)

﴿ كَلَّا لَا تَطَّعُهُ وَاسْجُدْ وَاقْتَرِبْ ۝ ﴾

He further says: "On their faces are their marks, (being) the traces of their prostration." (Al-Fat-h 29)

﴿ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۝ ﴾

It is said that this refers to such of earth as sticks to their foreheads because of prostration; and it is also said, and it is more right, that it refers to the light of submission, which shines from the inward and is reflected upon the outward; and it is said that this refers to the spots of light which they will have on their faces on the Day of Judgement, resulting from the traces of ablution.

(It is narrated by Muslim on the authority of Abu Hurairah that) the Messenger of Allah said: "When a son of Adam recites (the Surah of) As-Sajdah and falls in prostration, Satan moves aside and goes on weeping and saying: "Woe to me! This (mankind) was commanded to fall in prostration (to Allah) and he did accordingly, thereupon the Garden is assured to him; and I was commanded to fall in prostration (to Allah) and I disobeyed, thereupon the fire (of Hell) is assured to me."

It is narrated that Ali Ibn Abdullah Ibn Abbas used to perform nearly one thousand prostration everyday, and it is for this that he was called the Ever – Performer of prostration. It is narrated that Umar Ibn Abd Al-Aziz used not to prostrate but on the earth. It is further narrated that Yusuf Ibn Asbat said: "O assembly of young men! Hasten to (offer as much bowings and prostrations as you can) during the time of your health before the disease (hinders you), for indeed, there remains none whom I might envy but he who performs his bowings and prostrations perfectly, from which I have been obstructed (because of my illness)." Sa'id Ibn Jubair said: "I never grieve for leaving anything in this world other than prostration."

According to Uqbah Ibn Muslim: "There is no quality in a servant much dearer to Allah Almighty than that of a man who loves to meet Allah Almighty; and there is no moment, during which the servant is the closest to (the Presence of) Allah Almighty than that in which he is falling in prostration." According to Abu Hurairah: "The servant becomes the closest to (the Presence of) Allah Almighty when he is falling in prostration: so, invoke (Allah) so much while being in such posture."

The Excellence Of Submission

Allah Almighty says: "And establish regular prayers for celebrating My Praises." (Ta Ha 14)

﴿ فَأَعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝ ﴾

He further says: "Be not of the heedless." (Al-A'raf 205)

﴿وَلَا تَكُن مِّنَ الْغَافِلِينَ﴾

He says too: "Approach not the prayer with your minds befogged until you understand what you say." (An-Nisa 43)

﴿لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ﴾

It is said that mind's being befogged refers here to the severe anxiety, or to the love of this world according to another opinion. But according to Wahb: it is the exoteric meaning of the word which is intended here, since it highlights the intoxication under whose effect one might fall in this world, showing the reason by His statement "Until you understand what you say".

Many are the praying men who do not drink wine even though they understand not what they say in their prayer. (It is narrated in both Sahihs on the authority of Uthman that) the Messenger of Allah said: "He, who offers a two-rak'ah prayer, during which he does not think of anything of (the pleasures and delights of) this world, all of his earlier sins will be forgiven for him." (It is narrated by At-Tirmidhi and An-Nasa'i on the authority of Al-Fadl Ibn Abbas that) the Messenger of Allah said: "Verily, the prayer is (to show) meekness, submissiveness, humility, imploration, moaning, drinking in the company (of Allah Almighty), and placing one's hand (with their inside towards the sky) while invoking: "O Allah! O Allah!" and whoever does not do so, his (prayer) will be defective."

According to some previous Scriptures, it is related from Allah Almighty that he said: "I accept not the prayer of everyone, but rather I accept only the prayer of him who humbles himself before My Greatness and Magnificence, behaves not arrogantly towards My servants, and feeds the hungry poor just for the Sake of My Countenance." (It is narrated by both Abu Dawud and At-Tirmidhi on the authority of A'ishah that the Messenger of Allah) said: "Verily, the prayer has been enjoined, performing Hajj and circumambulation has been imposed and the rituals have been made ceremonial just for the celebration of the Praises of Allah Almighty." For this reason, if there is no feeling of greatness and reverence towards the celebrated One, that is the ultimate and intended goal, what is then the significance do your celebrations have?

(It is narrated by Ibn Majah on the authority of Abu Ayyub, and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah) said to him whom he was giving advice: "And when you offer prayer, let it be the prayer of him who is going to leave (this world immediately)" i.e. he should leave himself, leave his desires and passions, leave his life, and rather going to meet his Protector, just as Allah Almighty says, in confirmation to that: "O man! Verily you are ever toiling on towards your Lord, painfully toiling, but you shall meet Him." (Al-Inshiqaq 6)

﴿يَتَأْتِيهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا فَمُعْلِقِيهِ﴾

He further says: "So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things." (Al-Baqarah 282)

﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

He says too: "And fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe." (Al-Baqarah 223)

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ﴾

(It is narrated on the authority of Al-Hassan, Ibn Abbas and Ibn Mas'ud that the Prophet) said: "He, whose prayer does not forbid him from doing what is shameful and wrong, will not become but farther from (the Presence of) Allah Almighty." Therefore, since prayer is a private conversation (and dialogue between one and his Lord): how should it be in the presence of heedlessness? According to Bakr Ibn Abdullah: "O mankind! If you like to enter into your protector and master with no leave nor interpreter you might do so." It was said: "How should this be?" he said: "If you perform your ablution perfectly, and enter your praying place (and assume prayer), you will have entered into the Presence of your Protector and Master with no leave, and talked to Him with no interpreter."

According to A'ishah "Allah be pleased with her": "The Messenger of Allah "Peace be upon him" used to speak with us as well as we with him, and once the prayer is due he would (cease to talk to us and) seem as if he was not familiar with us as well as we were not with him." This is because of his being occupied by the Greatness and Magnificence of Allah Almighty. (According to an unidentified narration the Prophet) said: "Allah Almighty never accepts a prayer (from anyone) in which one does not bring his heart (in willing submission) together with his body." It is reported that whenever (the Prophet) Abraham, Allah's Blossom Friend stood to offer prayer, the groaning of his heart would be heard from a two-mile distance. Whenever Sa'id At-Tanukhi went on his prayer, the tears would not cease to flow from his cheeks on his beard.

(It is narrated by At-Tirmidhi on the authority of Abu Hurairah that) once the Messenger of Allah "Peace be upon him" saw a man playing with his beard (during his prayer), thereupon he said: "Had the heart of that man been submissive, surely, his organs would subsequently have become submissive." It is narrated that once Al-Hassan saw a man playing with the pebbles (in his prayer) and saying: "O Allah! Help me get married to the beautiful women of lustrous eyes (in the Garden)!" on that he said: "How bad betrother are you! Do you ask to marry the beautiful women of big lustrous eyes while you are playing with the pebbles?"

It was said to Khalaf Ibn Ayyub: "do the flies not harm you during your prayer, with the result that you are forced to drive them away from you?" he said: "I never habituate myself to do anything to corrupt my prayer." He was asked: "Then, how do you keep patient on that?" he said: "I was informed that

the wicked ones persevere under the whips of the magistrates in order to be said about them: "So and so is patient" and of course, they are proud of that." Therefore, since I'm standing before my Lord: should I move for a (little thing as trivial as a) fly?"

It is narrated from Muslim Ibn Yasar that whenever he intended to pray, he would say to his family: "You might continue speaking if you so like, for I will not hear you (as I will be wholeheartedly engaged in my prayer)." It is narrated from him that once he was offering prayer in the mosque of Basrah when one of its sides collapsed, to which the people gathered, while he made no sense to that until he finished from his prayer and turned away. It is narrated from Ali Ibn Abu Talib "Allah be pleased with him" that whenever the time of prayer was due, he would be shaken and the colour of his face would change. He was asked: "What is wrong with you O Commander of Believers?" he said: "Now it is time for the trust which Allah Almighty offered to the heavens, the earth and the mountains to bear, but they felt afraid of it, and rejected to bear it, even though I (as one of mankind) have carried it."

It is narrated from Ali Ibn Al-Hussain that whenever he performed ablution, his face would turn yellow. His family asked him: "What is that which afflicts you whenever you perform ablution?" he said: "Do you know before Whom I'm going to stand?" it is narrated on the authority of Ibn Abbas "Allah be pleased with both" that (the Prophet) David said in his dialogue: "O my God! Which (of Your) servants does inhabit Your House? And from whom do you accept prayer?" Allah Almighty revealed to him that "O David! The one who inhabits My House, from Whom I accept prayer is he, who humbles himself before My Greatness and Magnificence, spends his day on celebrating My Praises, and refrains from desires just for My Sake; who feeds the poor hungry, gives shelter to the alien, and has mercy towards the stricken person: it is he, whose light shines in the sky as clear and bright as the sun: if he invokes Me, I will respond to his invocation, and if he asks Me, I shall give him. I provide him with patience whenever he falls victim of ignorance, and remind him whenever he is given to heedlessness, and give him light in the midst of darkness. His parable among the people is like the parable of Paradise at the highest position of the Gardens, whose rivers never get exhausted, and whose fruits never change."

It is narrated from Hatim Al-Asamm that he was asked about his prayer and he said: "When it is time for prayer, I perform ablution perfectly, and go to the very place where I intend to pray, and sit down until all of my organs will be brought together (in willing submission). Then, I stand to offer prayer, making the Ka'bah in front of my forehead, the bridge underneath my feet, the Garden on my right and the fire (of Hell) on my left, and the angel of death on my back, thinking it to be the last prayer (I will offer in this world). Then, I stand in the hope and fear, and glorify Allah with an evident Takbir (of assuming prayer), recite the Qur'an in a quivering tone, bow myself humbly, fall in prostration submissively, then sit on my left hip and spread the back of the left foot, set up

the right foot on the biggest toe, and observe sincerity in all of that; but even, I do not know whether it will or will not be accepted from me."

According to Ibn Abbas "Allah be pleased with him": "A brief two-rak'ah prayer one offers proportionately with thoughtfulness is better than standing for a whole night (to offer supererogatory prayers) with the heart heedless."

The Excellence Of Mosques And Places Of Worship

Allah Almighty says: "The mosques of Allah shall be visited and maintained by those who believe in Allah and the Last Day." (At-Tawbah 18)

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

(It is narrated by Ibn Majah on the authority of Jabir that the Messenger of Allah) said: "He, who constructs a mosque even (as small in area) as a pigeon's nest just for the Sake of Allah, Allah will construct for him a palace in the Garden." (It is narrated by At-Tabarani on the authority of Abu Sa'id that the Messenger of Allah) said: "He, who familiarizes himself with (visiting) mosques (regularly) Allah Almighty adheres to him in love." (It is unanimously narrated on the authority of Abu Qatadah that the Messenger of Allah) said: "Let him who enters the mosque offer a two-rak'ah prayer before he sits down."

(It is narrated by Ad-Daraqatni on the authority of both Jabir and Abu Hurairah and Al-Hakim on the authority of Abu Hurairah that the Messenger of Allah) said: "There is no prayer (to be accepted from) him who lives within the vicinity of the mosque unless it is offered in the mosque." (It is narrated on the authority of Abu Hurairah that the Messenger of Allah) said: "The angels keep asking for Allah's Prayer upon such of you as is still in the same praying place in which he offers prayer, saying: "O Allah! Send Your Blessings upon him! O Allah! Forgive him! O Allah! Bestow mercy upon him!" as long as he does not break his ablution or come out of the mosque." (It is narrated by Ibn Hibban on the authority of Ibn Mas'ud and Al-Hakim on the authority of Anas that the Messenger of Allah) said: "Towards the end of time, some of my nation will appear whose habit will be to go to the mosques and sit in the form of ring-shaped gatherings, celebrating the (vanities of) this world and how they love it. Sit not with them, for Allah is not in need of their celebration."

(It is narrated by Abu Na'im on the authority of Abu Sa'id that the Messenger of Allah) said: Allah Almighty said in one of His Scriptures: "The mosques are My Houses on earth, and their inhabitants are My visitors: blessed be a servant who gets purified and performs ablution in his house and comes to visit Me in My House: it is incumbent upon the Host to deal generously with His visitor." (It is narrated by At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Abu Sa'id that the Messenger of Allah) said: "If you see a man having addressed himself to visiting the mosque regularly, you should bear witness that he is a faithful believer." According to Sa'id Ibn Al-Musayyab: "When one is sitting in the mosque, he, in fact, is sitting in the Presence of his Lord, and thus it is incumbent upon him to say but what is good."

It is related (according to an unidentified narration): "The talk in the mosque devours the good deeds in the same way as the animals eat the grass." According to An-Nakh'i: "It has been thought that walking in the dark night towards the mosque assures the Garden." According to Anas Ibn Malik: "He, who lights up a lamp in the mosque, the angels and the Throne carriers keep asking for Allah's Forgiveness for him as long as its light is still in the mosque." According to Ali "Might Allah honour him": "When a servant dies, his praying place on earth, and the ascender which raises up his deeds in the heaven weep on him." He recited Allah's saying: " And neither heaven nor earth shed a tear over them: nor were they given a respite (again)." (Ad-Dukhan 29)

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ﴾

According to Ibn Abbas: "The earth weeps on such for forty mornings."

According to Ata' Al-Khurasani: "No servant performs even a single prostration on a certain spot of the land but that it will bear witness in his favour on the Day of Judgement, and weep on him on the day he dies." According to Anas Ibn Malik: "There is no spot of the land on which Allah Almighty is remembered, whether through offering prayer or celebrating His Praises but that it shows pride over such of areas as surrounding it, and receives the glad tidings with the celebration of the Praises of Allah Almighty to its farthest point in the seventh earth; and no servant stands to offer prayer but that the land get embellished for him. It is said that no descending place on earth in which a people alight but that such descending place comes to invoke for Allah's Blessing upon them (in case they offer prayer in it) or for Allah's Curse upon them (in case they do not offer prayer in it)."

CHAPTER TWO : ON THE OUTWARD ACTS OF PRAYER BEGINNING FROM TAKBIR AND WHAT IS PRIOR TO IT

Once a praying man finishes from performing his ablution, and purifying his body, the place (in which he will pray) and garment from filth, and covering his privates from the knee to the umbilicus, he should stand erect and turn his face towards the direction of the Qiblah, making a space between his feet, without joining them, for this was considered a good sign for the man's religious knowledge. Furthermore, it is forbidden to bind both feet together as if they were in fetters, as well as to lift one of both legs. In relation to the first case, Allah Almighty says: "And you will see the Sinners that day bound together in fetters." (Abraham 49)

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ﴾

As for the other, He Almighty says: " Behold, there were brought before him, at eventide, coursers of the highest breeding, and swift of foot." (Sad 38)

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِئَاتُ الْخِجَابُ﴾

This is what should be observed as far as his legs are concerned on standing.

He should also be eager to set up his knees and the part of his body where the belt is tied up. As for his head, he could leave it upright at the same level of his standing if he so likes, or get it down if he so likes, even though the latter is closer to submission and more ready to make one lower his gaze. Let him restrict his sight only to the praying place on which he is offering prayer. But if he has no praying place, let him come close to the wall, or draw a line, since this shortens the range of sight, and refrains one from the distraction of mind. Let him further restrain his sight from surpassing the limits of the praying place or the line which he has drawn. As such let him keep standing until it is time for bowing: this is the etiquette of standing (in prayer).

When he is upright in his standing, facing (the Qiblah) and lowering his head, let him then recite "Say: 'I seek refuge with the Lord of Mankind...'",

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

For this safeguards him from the devil. Then, let him pronounce the prayer establishment (Iqamah). But in case he expects that anyone will pray behind him, let him first pronounce the Call to prayer (Adhan) and have the intention (to offer prayer), i.e. to intend to offer Zhuhr prayer, for example, saying with his heart: "I've intended to offer the obligation of Zhuhr prayer for the Sake of Allah Almighty", distinguishing it thereby from his statement: "I've intended to compensate the prayer ", and the obligatory from the supererogatory, and Zhuhr prayer from Asr prayer, and so on. Let the concepts of those words be fully present in his heart, since with which the intention is held, and the words are but reminders and causes of its presence.

Let him firmly endeavour to keep on such a state until the end of *Takbir*, in order not to loose submissiveness. Once all of that is current in his heart, let him raise his hands up to the level of his shoulders after letting them loose in such a way as to make his palms alongside his shoulders, his thumbs alongside his earlobes, and his fingertips the tips of his ears, in order to agree with the different narrations which have come down in this respect. Let him turn both his palms and thumbs to the direction of the Qiblah, spreading the fingers in such a way as not to withdraw them nor make artificial spaces between them, nor join them so much as to stick to each other: he should let them free as they are by nature, since the narrations which have come down refer to both spreading and withdrawing; and such a state as in which one should make his fingers lies between both extremes, which is more fitting. Once both hands are rested in their very place, one should start *Takbir*, letting them loose afterwards, in the presence of intention.

Let him then place both his hands on the area between his umbilicus and breast, putting the right on the left, out of honouring the former by being carried by the other, spreading both his index and middle fingers along the forearm, and gripping his left elbow with the help of his thumb, little finger and ring finger. However, the various narrations which have come down to us make it permissible to utter *Takbir* with different states such as raising, resting

or even letting loose the hands, and there is no harm in doing any of that. But even, letting loose the hands is thought to be more proper, since it acts as the word of contract, and placing one hand over the other acts as its form. Thus it starts with letting loose the hands, and ends with placing one over the other, in the same way as the word of *Takbir* 'Allahu Akbar (Allah is Greater)' starts with (the Arabic letter) Alif and ends with Ra'. For this reason, it is more convenient to make the act compatible to the contract. Therefore, raising both hands is regarded as preliminary to this commencement.

On the other hand, whilst uttering *Takbir*, one should not raise his hands very high in such a way as to bring them forward towards his front, nor should he bring them backward behind his shoulders, and on finishing from *Takbir*, he should not move them rightward nor leftward: on the contrary, he should let them fall freely and gently, placing his right hand on his left. According to a certain narration whenever he (the Prophet) uttered *Takbir* (of assuming the prayer) he would let his hands fall freely, and whenever he intended to recite, he would place his right hand over his left. If this is right, it is more fitting to be adopted than what we've mentioned.

As to the way of the pronunciation of *Takbir*, it should be uttered articulately with each letter pronounced clearly and distinctively: he should gently stress the accent " which is attached to the letter 'ا' at the end of the word "الله", without making it a long vowel or inserting the letter "ا" in between both 'ب' & 'ر' in the word 'أكبر'. Moreover, let him stop at the Ra of *Takbir*. This is the way of uttering *Takbir* and what relates to it.

The Recitation

Let one start with the invocation of inauguration; and in order to agree with the different narrations which have come down in this respect, it is better for him to say after "Allah is Greater": "Allah is Greater as grand as it should be; praise be to Allah as much as it should be; and glory be to Allah every morning and evening: I have, firmly and truly, set my face to Him Who has created both the heavens and the earth...and I'm from these who bow their will (to Allah in Islam). "Then, let him say: "Glory be to You O Allah, with Whose Praises (I Exalt You): Blessed be Your Name, and Exalted be Your Glory, and Hallowed be Your Praises: there is no god (to be worshipped) but You. But in case he is praying behind the imam, let him reduce that if the imam's interval is not long enough for him to recite all the invocation.

Then, let him recite: "I seek refuge with Allah from (the evil of) Satan, the despised." Then, let him recite the Opening of the Book, beginning with "In the Name of Allah, Most Gracious, Most Merciful" with observation of uttering all of its stresses and letters in full articulation, doing his best to differentiate in pronunciation between the letters 'اض' & 'ظ'. After finishing from it, let him conclude with "Amen", which he should prolong, and not join with "nor those who go astray" (i.e. he should make a short interval between both).

On the other hand, let him recite aloud in the Morning, Maghrib and Isha'

prayers, unless he is praying behind an imam (for in this case the imam's recitation suffices him), but he should utter "Amen" aloud. After that, let him recite a short Surah or as much as what is equal to no less than three Holy Verses and more, joining not the end of the Surah (which he is reciting) with *Takbir*: but let him rather make an interval between them, as short as is sufficient for him to say: "Glory be to Allah". Let him recite from the Mufasssal the long Surahs in the Morning Prayer, short Surahs in the Maghrib prayer, and in Zhuhr, Asr and Isha' such Surah as Al-Buruj, and the like of it. In the Morning prayer on journey, let him recite such Surahs as "Say: O you who reject faith" and "Say: He is Allah, the One and Only"; and the same applies to both rak'ahs of Fajr, circumambulation and salutation (of the mosque). In all of that, he should keep standing, and placing both his hands in the way we've described earlier in the first section of the chapter.

The bowing and its appurtenances

After that, he should perform bowing, with the observation of the following: first, let him utter *Takbir* for bowing, whilst raising his hands just with the utterance of *Takbir*, which he should prolong until he comes to the bowing posture. Then, let him place both his palms on his knees during bowing, spreading his fingers along his legs towards the direction of the Qiblah. Let him also set up his knees, and not fold them, and straighten his back, making both his neck and head at the same straightness of his back, just as if it were one side, with his head not higher nor lower. The male should keep his forearms far from his sides as much as he could, but the female should join hers to her sides. Then, let him say: "Exalted be my Lord, Most Great" at least thrice, and an optional addition up to seven or even ten times is better unless he is not an imam.

Then, let him rise up from bowing posture to the standing posture, raising his hands and saying: "Allah hears such as praises Him." After he feels at ease in that position of standing erect, let him say: "O our Lord! To You be the praise, as much as to fill the heavens, fill the earth, and such of things as You like beyond that." But let not him prolong such standing unless it is in the prayers of Tasbih (Exaltation), Eclipse, as well as the Morning prayer, in which he should practice Qunut in the second rak'ah just before falling in prostration with the help of the famous related statements.

Then, let him fall down in prostration, whilst uttering *Takbir*, placing his knees, forehead, nose and palms on the ground, making his *Takbir* synchronous with his falling down. He should not raise both his hand except on bowing. Let his knees be the first part of his body to fall down the touch the ground, followed by his palms, and then his face, on the condition that both his forehead and nose should touch the ground. Let the male further keep his arms aloof from his side as possible as it could be, make a space between his legs and knees, lift the abdomen up to a level higher than both thighs, even though the female should do the opposite of all of that. Then, let him place both his hands on the ground at the same level of his shoulders, making no spaces between his fingers, which he

should join together, with the thumb. But in case he does not join his thumb to them, there is no harm. However, it is forbidden for him to spread his arms flat on the ground in the same way as a dog does. Then, let him say: Exalted be my Lord, Most High" thrice, and an optional addition will be better unless he is an imam.

Then, let him rise up from prostration to the sitting posture, in which he should feel at ease and sit erect: let him first raise his head whilst uttering *Takbir* and sit reclining against his left leg, setting up his right foot, placing his hands on his thighs, spreading his fingers, without endeavouring to join or make a space between them. While being in that posture as such, let him say: "O Lord! Forgive me, bestow mercy upon me, provide me with sustenance, guide me (to the straight path), relieve me and give me health and power and pardon me." Let not him prolong this sitting barring in the prostration of (the prayer of) *Tasbih*. Then, let him perform the second prostration in the same way, from which he should rise and gently sit erect for a short period to take rest at the conclusion of every rak'ah after which there is no Testification (*Tashahhud*).

Then, let him stand up, placing his hand on the ground, moving not forward any of his legs apart from the other whilst raising. Furthermore, let him prolong the utterance of *Takbir* so much as to cover the period from the middle part of his raising from sitting to the middle part of his raising until he arrives at the posture of standing, in such a way as to make 'ا' of 'الله' synchronous to his being erect in sitting, the 'ك' of 'أكبر' to his reclining against his hand to stand up, and the 'ر' of the same word to the middle part of his raising to arrive at the standing posture, so that the *Takbir* lies just in the middle of his moving from the posture of sitting to that of standing, leaving only both ends void of it; and this is much closer to what is common. Then, let him offer the second rak'ah in the same way (as he has prayed the first), repeating the statement of seeking refuge (with Allah from Satan) with which he commenced the prayer.

The Testification (*Tashahhud*)

After finishing from the second rak'ah, let him recite the first testification (*Tashahhud*), and invoke for Allah's Prayer and Blessing upon the Messenger of Allah "Peace be upon him" as well as upon his family, placing his right hand upon his right thigh, and withdrawing all of his fingers barring the index, and there is no harm to let loose the thumb. It is just at his uttering the phrase "but Allah" and not "there is no god" that he should beckon with the index finger of his right hand (in indication to monotheism). Whilst uttering this *Tashahhud*, he should sit on his left leg in the same way as he does in between both prostrations.

As for the last testification, after invoking Allah's Prayer and Blessing upon the Prophet "Peace be upon him", let one recite the well-known related invocation. However, the way of reciting the last testification is the same as that of the first, with the exception that in it he should sit on his left hip, for he is not prompted to stand as is the case in the first: on the contrary, he sits firm. So, let

him lie his left leg outside from underneath his body, and set up his right leg, placing the top of the big toe towards the direction of the Qiblah, unless it is difficult for him to do so.

Then, let him say: "Peace, and Allah's Mercy be upon you", turning rightward so much as to make his right cheek visible from behind his right side, and then turn leftward in the same way, with another end salutation, having the intention to come out of the prayer. By turning rightward and paying salutation for the first time, he intends the angels and the faithful believers and Muslims, and by his turning leftward and paying salutation for the second time he intends the same. Furthermore, let him utter the salutation swiftly and not slowly, for this is out of the right way of sunnah. This is the way an individual prays alone, in which he should raise his voice with *Takbirs*, even though as high enough as to be able to hear himself.

On the other hand, the imam should intend to lead the prayer in order to obtain superiority, but if he does not do, the prayer of those who pray behind him will be considered as valid, particularly in case they intend to follow him in prayer and thus they will obtain the superiority of congregational prayer. Then, let the imam recite the invocation of inauguration and seeking refuge (with Allah from Satan) in a low tone, like him who prays alone, and recite aloud the Opening of the Book (*Al-Fatihah*) in addition to a Surah (from the Qur'an) in both rak'ahs of the Morning prayer, and the first two of both Maghrib and Isha' prayers, the same as he who prays alone does. Let him also utter "Amen" aloud in those rak'ahs in which he recites aloud.

He who prays behind the imam should also do the same, making his "Amen" synchronous to that of the imam. After finishing from reciting *Al-Fatihah*, the imam should keep silent for a short interval to take his breaths and give opportunity to him who prays behind him to recite *Al-Fatihah* in a low tone, in order to be ready to pay his attention to the imam's recitation. He who prays behind the imam should not recite the Surahs in the prayers in which the recitation is aloud unless he is not able to hear the voice of the imam.

On raising his head from bowing, the imam should say: "Allah hears such as praises Him", and so should do he who prays behind him. Furthermore, let his *Tasbihs* (Exaltations) in both bowing and prostration be no more than three. Let him also in the first *Tashahhud* say nothing more after his invoking Allah's Blessing and Prayer upon Muhammad and upon the family of Muhammad; and let him recite nothing more than *Al-Fatihah* in the last two rak'ahs. Let not him make it too lengthy upon the people to bear, nor say anything in his invocation in the last *Tashahhud* more than bearing testimony to the fact that there is no god but Allah and that Muhammad is His Messenger, and invoking Allah's Prayer and Blessing upon the Messenger of Allah "Peace be upon him".

Let the imam's intention by his salutation be to salute the angels and the people, and let the people's intention by their salutation be to return the greeting to him. Then, let the imam become firm for a while until the people finish from their salutation, after which let him face them. It is much better for him to remain

when there are women praying behind men, until they turn away before him. Let none of the praying people stand and turn away before the imam stands and turns away rightward or leftward as if he likes, even though turning from the right side is much dearer to me.

Let not the imam favour himself with the supplication in the Qunut of the Morning Prayer: but rather, let his invocation include the praying people behind him like: "O Allah! Guide us (to the right way)" which he should recite aloud, with the people praying behind him saying "Amen", raising their hands alongside their breasts, and passing the hands over the faces at the conclusion of supplication, depending upon a certain narration which has been handed down in that respect, otherwise, it is customary not to raise the hand, as it is the case at the conclusion of Tashahhud.

The Taboos

The Messenger of Allah "Peace be upon him" forbade the following in the prayer: he forbade *Safn*, i.e. to raise one leg apart from the other; *Safd*, i.e. to bind both feet together as if in a fetter. He forbade practicing *Iq'a'*, which is, according to the linguists, to sit on both hips and set up both knees and place both hands on the ground in the same way as a dog does, and according to the traditionists, to sit on both legs, with only the tips of toes and both knees on the ground.

He also forbade *Sadl*, and it is, according to the traditionists, to wrap oneself in his garment and get his hands into it and bow and prostrate as such. However, this was the custom of the Jews in their prayer, thereupon they (the Muslims) were forbidden to imitate them. The same is true of the shirt with which one should not wrap himself and offer bowing and prostration with his hands inside it. It is said also that it means that one puts the middle portion of the upper garment on his head, and let both its ends fall on his right and left sides, leaving nothing of it on his shoulders. But the former concept is nearer to the truth.

He further forbade *Kaft*, which is to tuck up his garment from between his hands or from behind his back whenever he intends to prostrate. This also applies to the hair, and thus one should not pray while raising his hair, even though this forbiddance is limited to men. According to an authentic narration (the Messenger of Allah "Peace be upon him") said: "I was commanded to prostrate on seven parts of the body, and not to tuck up hair or garment." Ahmad Ibn Hanbal disliked that one should put his lower garment over his shirt in prayer, seeing that it belongs to *Kaft*.

He forbade *Ikhtisar*, i.e. to place one's hands on his flanks. The Messenger of Allah also forbade *Salb*, i.e. to put one's hands on his flanks while standing, making a space between his forearms and sides. He forbade *Muwasalah* which is divided into five aspects, two of which are due upon the imam, i.e. not to join his recitation with the Takbir of assuming the prayer, and not to join his bowing with his recitation; and two are due upon him who prays behind him, i.e. not to join

the Takbir of assuming the prayer with the Takbir of the imam, and not to join his End Salutation (Taslim) with the imam's; and one is common between them, i.e. not to join the first salutation (Taslim) which is obligatory with the last one, and he rather should make a short break between both.

He further forbade that one should pray while being constrained by urine or excrement. The prayer of him who is putting on a narrow footwears is also forbidden. That's because all of those things hinder one from submissiveness; and of course, this applies to the prayer of the hungry or the distressed worried person. The forbiddance of the prayer of the hungry is understood from the narration (of Ibn Umar and A'ishah in which the Messenger of Allah said): "When the supper is served and the Isha' prayer is established, you should start with having your supper unless there is no enough time." According to another narration: "Let none of you enter the prayer while being frowned (out of anxiety), and let none of you offer prayer while being angry."

According to Al-Hassan: "Every prayer in which the heart is not submissive is much swifter to lead to punishment." According to another narration: "There are seven things caused by Satan in prayer: nose-bleeding, slumber, whisper of evil thought, yawning, scratching, turning sideways, and playing with things" and (forgetfulness and suspicion" according to some additions. According to one of the early men: "There are four things one does in prayer out of desertion: turning sideways, passing the hand over the face, leveling the pebbles, and offering prayer in a road where the people pass in front of him."

It is also forbidden in prayer that one should interlace or clack his fingers, or cover his face, or put one of his hands over the other and get them in between his thighs while bowing. In this connection, one of the holy companions "Allah be pleased with them" said: "We did so at first and then we were forbidden to do it." it is also undesirable to blow in the ground on prostrating for the purpose of cleansing it, or to level the gravel with one's hand: all of those are worthless acts.

Furthermore, one should not raise any of his feet and place it over his thigh, nor recline in his standing against a wall, and if he reclines against a wall in such a way as he should fall down on removing that wall, his prayer would be invalid; and Allah Almighty knows best.

The Differentiation between obligatory duties and Traditional Practices Of Sunnah

What have been mentioned include many acts which belong to the obligatory duties, others to the Prophetic practice, some to the etiquette and states which such as seeks after the way to the hereafter should observe. From amongst them, twelve belong to the obligatory duties, i.e. the intent, *Takbir*, standing, reciting Al-Fatihah, bending in bowing so much until one's palms are completely placed over both knees and he feels at ease in that position, raising from it and being erect in standing, falling in prostration until one feels at ease in that position, without spreading the arms flat on the ground, raising from it and being upright in sitting, sitting for reciting the last testification (Tashahhud), reciting the last testification

(Tashahhud), invoking Allah's Prayer and Blessing upon the Prophet, and concluding with the first Salutation. for the intent of coming out of the prayer, it is not obligatory; and what is beyond that is not binding so much as it belongs to the Prophetic practice and states which should be observed.

From among the acts which belong to the Prophetic practices of sunnah, a mention might be made of four things: raising both hands on reciting *Takbir* of assuming the prayer, on bending for bowing, on raising for standing, and on sitting for reciting the first Tashahhud. The way of spreading and the limit of raising fingers as we've mentioned them are supplementary to those Prophetic practice; and reclining on both hips and spreading the left leg are supplementary to the sitting; and lowering the head and refraining from turning sideways (in the prayer) are supplementary to the standing, and doing it up. As for the rest sitting, it is not regarded one of the fundamentals of the Prophetic practice of acts, for it is like the betterment of raising from the prostrating posture to the standing posture, and thus it is not meant in itself; and it is for this that there is no celebration or invocation particular to it.

There are several celebrations implied in the Prophetic practices of sunnah, such as the invocation of the opening the prayer, seeking refuge (with Allah from the evil of Satan, the despised), the saying of "Amen", all of which are out of the assured practices of the Prophet. But there are other celebrations, which, being out of the sunnah, are of different degrees, such as the recitation of the Surahs in the prayer (after Al-Fatihah), *Takbirs* of moving from a posture to another, Tasbihs (Exaltation) in both bowing and prostration and the celebrations which are said in between them, the first Tashahhud, and invoking Allah's Prayer and Blessing upon the Prophet therein, the invocation at the conclusion of the last Tashahhud, and the last salutation, since four of those should be compensated for (in case of being elapsed) with the prostration of forgetfulness.

But there is only one act (which might be dealt with similarly), i.e. the first sitting for reciting the first Tashahhud, which is very influential in the sequence of the parts of the prayer at least in the sights of its beholders, since with which the four-rak'ah prayer might be distinguishable from that which is not, unlike raising both hands, which has no effect in that respect; and for this reason, those influential acts are called particles. In this context it is said that the particles should be compensated with prostration, even though all the celebrations and exaltations do not require the prostration of forgetfulness (in case they are missed) barring three: the Qunut, the first Tashahhud, and invoking Allah's Prayer and Blessing upon the Prophet therein, unlike *Takbirs* of moving from one posture to another, Tasbihs of both bowing and prostration, and the celebrations in between them.

That's because both bowing and prostration, in their very form, do not correspond to the habit and it is with them that the worship is achieved, even in the absence of Tasbihs and *Takbirs* of movement; and in this way, the absence of those Tasbihs does not change this form of worship. The same does not apply to the sitting for reciting the first Tashahhud, which corresponds to the habit, and

The quarter of the acts of worship its purpose is just for reciting Tashahhud. For this reason, leaving it is clearly influential. Therefore, leaving both the supplication of opening the prayer and reciting the Surah has no effect, seeing that the standing is inhabited with Al-Fatihah, by which it might be distinguishable from the habit.

The same is true of the supplication in the last Tashahhud, and the Qunut, which might unlikely be compensated for with prostration. But it is for it that prolonging the posture of standing straight in the Morning prayer has been laid, just like prolonging the rest sitting, which has become, after having being prolonged, and in the presence of Tashahhud, a sitting for reciting the first Tashahhud. In this way, this prolonged standing (in which Qunut is practiced in Morning prayer) has become usual in which no celebration is obligatory. To mention such prolonged standing of Morning prayer is to leave out the posture of standing in prayers other than the Morning, and its being void of any obligatory celebration is to keep away from the basic standing in the prayer.

Nevertheless, you might say: "Of a surety, it is reasonable to differentiate the obligatory duties from Prophetic practices of sunnah, since in the absence of the former the prayer becomes invalid, and the punishment is decided in accordance with it, and this is not true of the sunnah. But, it is meaningless to differentiate a certain item of sunnah from another, even though all are commendable, and there is no punishment for leaving all of them, and each of them brings about reward when it is done."

It should be known to you then that their sharing in reward, punishment and even commendation do not cancel out their difference; and let's explain this fact to you with the following example: a man could not be a human being of full entity except through an inward content and outward organs. The inward content includes both life and soul, and the outward organs are the parts of his body. Some of those parts are essential in the sense that in the absence of any of them, the man perishes, such as the heart, the liver and the brain, in addition to each organ with the lack of which the life comes to an end. Some of those parts are not crucial to the life itself so much as to its purposes, such as the eye, the hand, the leg, and the tongue. Some parts are not essential either to the life or to its purposes so much as they are to the beauty, such as the eyebrows, the beard, the eyelashes, and the good colour. Some parts are not essential to the origin of beauty so much as they are to its perfection, such as the bow-form of the eyebrows, the blackness of the beard, the eyelashes, the harmony and proportion of the features, and red-white complexion. Those are the different ranks of the parts of body.

The same is true of the religious service: it is an image painted by law, and we have acquired it by our worship. Its inward soul and life are the submission, the intent, the presence of the heart, and sincerity, as it will be discussed later. But now we are dealing with its outward parts. Bowing, prostration, standing and all the pillars (which are obligatory duties) act as its heart, liver and brain, since in their absence the prayer becomes invalid; and such of Prophetic practices of sunnah as we've mentioned like raising both hands, the invocation of

inauguration, and the first Tashahhud act as its hands, legs, eyes, since in their absence the prayer is still valid, in the same way as life does not come to an end with the lack of those parts; and as well as the man which lacks them becomes disfigured and ugly, and disliked by others, he who restricts himself to the minimum requirements therewith the prayer is valid is like a man who presents to one of the kings a living slave, whose limbs are cut off.

The states which are beyond the traditional practices of sunnah act as the aspects of beauty, like the eyebrows, the beard, the eyelashes and the good colour. The functions of celebrations in those traditional practices of sunnah are supplementary to the beauty, the same way as are the bow-form of the eyebrows, the roundness of the beard, etc. the prayer should be in your sight in the same position of a present or a gift therewith to approach the Presence of the King of all kings, like a chambermaid to be presented to the magistrates by him who seeks after approaching their presence. To be sure, this present is displayed to Allah Almighty (to evaluate), and it will be returned back to you to see on the Day of the Greater Testing; and it is up to you to choose whether to embellish or deface its form, for if you do good, it will be for your benefit, and if you do bad, it is for your loss .

Let not your portion of jurisprudence to know the distinction between what is obligatory and what is out of sunnah, therewith you will not understand from amongst its characteristics what is beyond the fact that there is no sin in leaving it, thereupon you will leave it; for indeed, this is like the statement of a physician: "It is true that gouging out the eyes does not put an end to man's existence", but he does it to be truthful in his hope of approaching the presence of the magistrate, in a form of a gift. In this way you should the different ranks of the traditional practices, states and manners: however, every prayer in which one does not perfect its related bowings and prostrations, will be the first opponent to him (on the Day of Judgement) saying: "Might Allah ruin you in the same way as you wasted me." So, go through the different narrations we've related in the perfection of the pillars of the prayer, perchance its effect might have its influence upon you.

CHAPTER THREE: ON THE INTERNAL CONDITIONS OF THE HEART'S WORKS

In this chapter, let's explain the relationship between prayer and submission and the presence of the heart, and then make a mention of the internal meanings: their limits, reasons, and remedies, and then discuss what should be present in each one of the prayer's pillars, in order to be valid for the provision of the hereafter.

The Exposition Of The Necessity Of Submission And Heart's Presence

It should be known that there are so many proofs for that concept; and a mention might be made here of Allah's statement: "And establish prayer regularly for the celebration of My Praises." (Ta Ha 14)

﴿فَأَعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

The obligation of submission appears evident here since heedlessness stands in opposition to celebration: so, how he who proves heedless in all of his prayer be able to establish prayer for celebrating Allah's Praises? He Almighty further says: "Be not of the heedless. "It is forbiddance whose apparent meaning is the prohibition (of heedlessness). He says too: "Until you become well-aware of that which you say." It gives proper justification for forbidding the drunk from offering prayer while being under the influence of intoxication; and of a surety, it applies to the heedless, who is involved in anxiety and concerned with evil suggestions and material thoughts of this world.

The statement of the Messenger of Allah: "Verily, prayer is only (to show) meekness, humility..." restricts the concept to the prayer with the help of the definitive article, and the adv 'only' plays the role of ascertaining and confirming the fact. It plays the same role as it plays in the narration of pre-emption, from which the jurisprudents apply the concept to what is not restricted by exclusion, affirmation or negation. The Prophet said: "He, whose prayer does not forbid him from doing what is shameful and vile will not become but much farther from (the Presence of) Allah." To be sure, by no means should the prayer of the heedless prevent him from committing what is shameful and vile.

He further said: "Many are the standing persons (to perform prayer), whose portion (from their prayer) is no more than fatigue and exhaustion." There is no doubt that it is the heedless who is intended here. He said too: "A servant will have no portion from his prayer more than that of which he is well-aware." The truth of matter here is that the prayer is a private conversation of a servant with his Lord Almighty, according to the different narrations, and of a surety, in no way could the speech of the heedless be regarded as a private conversation.

To explain that, if one is heedless of the obligatory charity, for example, it in itself is in opposition to one's desires and passions, and difficult upon the soul; and so is fasting, in its overcoming the strong and breaking the power of desire, which is an instrument of the devil, Allah's enemy, and thus it is not unlikely that its purpose might be achieved even though with heedlessness; and the same applies to Hajj, whose acts is troublesome and heavy, in which one strives his utmost so much enough that he is vulnerable to suffering, whether the heart is or is not present.

But the prayer has nothing to do other than celebration and recitation, bowing and prostration, standing and sitting. As for the celebration, it is a kind of relationship and private conversation one establishes with Allah Almighty, whose purpose is either to be a dialogue and conversation (with the Lord), or no more than the utterance of letters and sounds, by way of examining the tongue with such act, in the same way as both the stomach and the private parts are examined by refraining (from food and sexual intercourse) during fasting, and the body is with the hard works of Hajj, and the heavy and difficult affliction resulting from

giving the obligatory charity out of one's property, which is the dearest of his possessions. Of a surety, this (latter) division is pointless: how easy it is upon a heedless person to move his tongue with such nonsense, in which there is no examination as it is not a deed.

Therefore, the main purpose is to utter letters and sounds, and this utterance could not be meaningful unless it expresses what lies in one's conscience, and this expression could not be accomplished unless the heart is present. What is then the significance of asking Allah to guide us to the straight way in the absence of the heart and in case its real purpose is not the imploration and supplication? Which difficulty is it to move one's tongue with that even though he is heedless particularly when he has been accustomed to such utterances?

This is, however, the rule which governs celebrations. Moreover, let me say that if one, for instance, takes oath to give thanks and praise somebody, and ask him for something, and during his sleep, the words which express the concept of thanks and praises run on his tongue, he will not be considered to have fulfilled his oath; and if those words also run on his tongue in the darkness, in the presence of the other man whom he does not recognize nor see, he also will not be regarded to have fulfilled his oath, since his words could not be regarded as significant speech and dialogue unless he is present in his heart. If those words run on his tongue while the other man is present but he (the speaker) even though in the whiteness of the day, is heedless, as being fully concerned with a certain thought, and his purpose is not to address the other, he will not be regarded to have fulfilled his oath.

Undoubtedly, the purpose of celebration and recitation (in the prayer) is to give thanks and praise, implore and invoke (Allah Almighty), and the addressee here is Allah Almighty; and of course the heart of the heedless is veiled from Him with the veil of heedlessness, which hinders him from Seeing or watching His Glory. Moreover, he is heedless of the Addressee, but his tongue moves, by nature of things: how far is that from the real purpose of the prayer, which has been set to polish the heart, and renew the celebration of Allah's Praises, and affirm the bond of faith through it. This is the rule which governs both recitation and celebration. In brief, there is no way to deny this characteristic as far as utterance is concerned, therewith it is distinguishable from the act.

As far as bowing and prostration are concerned, there is no suspicion that the main purpose of both is to exalt Allah Almighty; and had it been permissible to exalt Allah Almighty while one is heedless of Him, surely, it would have been permissible to exalt an idol placed in front of him, of which he is heedless, or to exalt a wall in front of him, of which he is heedless; and if it is not the exaltation which is intended, there remains only the movement of both the head and the back, in which there is no difficulty for establishing any kind of examination upon which the fundament of religion is based, and with which the faith might be distinguishable from disbelief, and for which it is put forward in sequence before Hajj and all religious service, and because of leaving which one should be killed.

I do not think but that all of this great significance and importance is not

given to prayer depending only upon its outward acts, but also the purpose of the private conversation therein should be implied, therewith it is put forward before fasting, obligatory charity, Hajj, etc, including even the offering of sacrifices which is a self-mortification through deducing from one's property. Allah Almighty says: "It is not the flesh nor the blood (of the sacrifice) which reaches Allah, but it is piety which reaches Him from you." This means that it is the characteristic which prevails over the heart and drives it to comply with Allah's Commands and Orders which is required: what then about the prayer whose acts are meaningless in themselves? This is, to be sure, a good proof for the necessity of the presence of the heart (in prayer).

Nevertheless, you might say: "If you render as invalid the prayer (in which one's heart is not present), and make the presence of the heart an essential condition to hold it valid, you then will have differed from the unanimity of almost all the jurisprudents, who make it not necessary (for the validity of the prayer that one should have) the heart present but only on *Takbir*."

It should be known that, as we've mentioned in the Book of Knowledge, the jurisprudents have nothing to do with the internal acts and deeds, nor they are required to split open the breasts to know what lies within hearts, nor are they responsible for the way to the hereafter: what concerns them is the rules and judgements of religion in accordance only with the external works and deeds of the organs, and of a surety, the external works of the organs (as far as prayer is concerned) is sufficient to cancel out the punishment of killing and the reproach of the ruler; and that it might be of benefit in the hereafter, it is not within the limits of jurisprudence to decide it. Furthermore, there could not be any claim of such unanimity.

It is narrated by Abu Talib Al-Makki on the authority of Bishr Ibn Al-Harith from Sufyan Ath-Thawri that he said: "He, who does not prove submissive in his prayer, there will be no access for his prayer (to be accepted from him)." According to Al-Hassan: "Every prayer in which one has not his heart present is swifter to have punishment inflicted upon him." According to Mu'adh Ibn Jabal: "He, who (addresses himself) intentionally to recognize him who is on both his right and left while being in prayer, no prayer should be accepted from him." According to an unidentified narration, the Messenger of Allah "Peace be upon him" said: "A servant might offer a prayer (in which he is heedless) from which not its sixth nor even its tenth would be written for him; for indeed, it is only that of which a servant is well-aware from his prayer which is written for him."

However, if this narration is transmitted from anyone other than the Prophet, it would be adopted as doctrine: how then should we not adhere to it (seeing that it is narrated from the Prophet)? According to Abd Al-Wahid Ibn Zaid: "The learned men of religion are unanimous on the fact that a servant will have nothing to be written for him from his prayer but that of which he is well-aware from it. "Do you not see how he makes it unanimity? However, what is narrated from the jurisprudents endued with piety and devoutness as well as from the

learned men of the hereafter is beyond calculation.

It is true to refer in this respect to the evidences of law which attest that; and the traditions, narrations and stories which support it is too obvious to explain that condition. Nevertheless, the position of religious and legal verdicts pertaining to the external enjoinder is estimated in accordance with the people's defectiveness: in no way could it stipulate as a necessary condition the presence of the heart in all parts of the prayer, which all but a few fail to achieve. If it is not possible to make the full presence prerequisite (to the validity of the prayer) for necessity, there is no way for him but to make what might be described by its name essential at least to a single moment (in the prayer); and the moment of *Takbir* is the most fitting for it, to which the enjoinder has been limited for this reason.

Therefore, we hope that the state of the heedless in all of his prayers is unlike that of him who leaves prayer entirely, for the former takes the initiative to do the external deed, and has his heart present at a single moment; and how should it not be so, since the prayer of him who offers prayer while his ablution is broken forgetfully is invalid in the Sight of Allah Almighty, even though the reward of his deed therein will be recorded for him, in accordance with his defectiveness and excuse? But even with this hope, it is feared that his state might be worse than that of him who leaves prayer; and how should it not be so, since the situation of him, who attends the service and deals slightly with such presence and speaks with the speech of the heedless scornful is worse than him, who refrains from the service entirely? If the reasons of both hope and fear are contradictory and ready to put man at risk, it is then up to you to choose to be cautious or to indulge. Nevertheless, there is no hope for difference from the jurisprudents in their verdict of the prayer's validity even with heedlessness, since it is done by necessity of verdict, as we've mentioned earlier.

He, who is well-acquainted with the mystery of prayer should know that the heedlessness contradicts it. But we've mentioned in the chapter on the difference between the external and internal knowledge, in the Book of the Principles of Creeds, that the people's defectiveness is one of the important reasons for withholding from disclosing all that is revealed of the mysteries of law. So, let's limit our discussion to this amount, since it is satisfactory to him, who seeks after the way to the hereafter; and it is not our purpose now to address the debater rebel.

The main point here is that the heart's full presence is the spirit of the prayer, and its presence at least on *Takbir* is the slightest thing therewith it survives, and if it is less than that, it will perish, and the more the presence is, the more the spirit is expanded along the different parts of the prayer. Many are the living who are almost dead because of their motionlessness. Generally speaking, the prayer of the heedless barring the moment of *Takbir* is like a motionless living: we ask Allah Almighty for His Good Aid.

The Internal Meanings Therewith The Prayer's Life Is Perfect

It should be known that although those meaning could be expressed in many different ways and statements, they might be included under six things: the full presence of the heart, comprehension, exaltation, reverence, hope and shyness. Let's here make a mention of them in detail, their causes, and the remedy of the way of acquiring them.

As for the details, let's begin with the full presence of the heart, by which we mean that the heart should be fully emptied from anything other than that in which one is supposed to be engaged, and with which he is speaking, in such a way as to have the knowledge of the related act and deed limited to them, without being occupied by anything else. However one's thought is diverted to anything else other than that in which he is supposed to be engaged, even though he remembers it in his heart, of which he is not fully heedless, the heart's presence will then have been achieved.

But to comprehend the meaning of the speech is something beyond the presence of the heart, for perhaps a heart might be present with the word even though not with this meaning. Thus, to have the knowledge of the heart include the word's meaning is what we intend by the comprehension. Undoubtedly, the people are different in that station, for they do not join in the comprehension of the same meanings of the Holy Qur'an and Tasbihs: many are the subtle and nice meanings which a praying man might understand in his prayer, of which he had never thought before it. From this point of view, the prayer has been to forbid one from committing what is shameful and vile, for it makes one realize things which helps him inevitably refrain from committing what is shameful.

As for exaltation, it is something beyond both heart's presence and comprehension, for a man might talk to his servant with his heart present, and he is well-aware of the meaning of his speech, but even without exalting him. That's because the exaltation is something besides both.

As for reverence, it is beyond exaltation, or in other words, it is a kind of fear caused by exaltation, for he who has no fear could not be called reverent. The fear of a scorpion, the bad temper and likewise despicable characteristics of a servant is not described as reverence. What might be described as reverence is the fear of the exalted magistrate, for reverence is a kind of fear whose source is veneration and adoration.

As for hope, there is no doubt that it is something further, for many are the persons who exalt a certain king, whom they respect and whose power they fear, but even they have no hope for his rewards. In this context, a servant should have hope, through his prayer, for the reward of Allah Almighty, in the same way as he should have fear of His punishment because of his indulgence.

Concerning shyness, it is supplementary to all of that, for it originates depending upon the feeling of indulgence or committing a sin; and of a surety, exaltation, fear and hope could be imagined in the absence of shyness, particularly when there is no feeling of indulgence or committing sin.

On the other hand, there are many causes of those six things: it should be known to you that the apprehension is the main cause of the heart's presence, since your heart follows your apprehension in such a way as it never is present but in that which mainly concerns you. Whatever your concern might be the heart is inevitably present willingly or unwillingly, and becomes fully engaged and restrained to it. If one's heart is not present during the prayer, it will not be idle so much as it will be occupied in such matters of this world as with which one is concerned; and there is no way nor remedy for having the heart present but by means of diverting one's main concern to the prayer. One's concern will not be diverted to the prayer unless he is sure of the fact that it is through it that the required objective could be achieved, i.e. to have faith and trust in the fact that the hereafter is much better and more abiding, and that it could not be reachable but only through the prayer.

If to that is added the well-awareness of the triviality and inferiority of this world with all of its affairs and vanities, the heart will come to be fully present in the prayer. It is for likewise reason that your heart will be present once you stand before one of the magistrates who has no power either to benefit or to harm you. But if it is not present at your private discourse with the King of all kings, in Whose Hand is both kingdom (of the earths) and dominion (of the heavens), Who has the power to benefit and harm you, think not that there is no reason for it other than your weak faith: so, strive your utmost to strengthen your faith; and the way to that is not our topic in this discussion.

As to the matter of comprehension, it is caused, after the full presence of the heart, by the addiction of thought and the diversion of mind to perceive the meaning; and its remedy is the same as that of the heart's presence. In addition, one should pay his main attention to the consideration and endeavour to avert the passing thoughts; and the way to avert the passing thoughts is to eradicate their materials, i.e. to keep away from the causes of attracting those passing thoughts; and as long as such materials are not eradicated, the passing thoughts will not be diverted from them. He, who loves a thing remembers it so much. To be sure, the remembrance of the beloved necessarily prevails over the heart. For this reason, it is thought that he, who loves anything other than Allah, his prayer will not be void of passing thoughts.

As for exaltation, it is one of the heart's states which is brought about from the knowledge of two important facts: the knowledge of Allah's Glory and Greatness, and this is one of the main fundamentals of faith: however, he who has no faith in Allah's Glory and Greatness will not submit to exalt Him. The second fact is to have knowledge of the soul's despicability and inferiority as being no more than a subjugated slave which is possessed by the Lord. Those two facts lead to submission, humiliation and subjection to Allah Almighty, which might be described as exaltation.

Nevertheless, the state of exaltation and submission could not be held unless the knowledge of the soul's inferiority and contemptibility and the knowledge of the Glory and Majesty of Allah Almighty are joined together.

He who is independent from others, who feels secure against anything that may befall him could probably know the greatness of another, even though he is not in the state of exaltation and submissiveness to him, because the other premise, i.e. the knowledge of the soul's contemptibility and neediness has not been joined with it.

As far as reverence and fear are concerned, they are of a state which is produced in the soul by the knowledge of Allah's Power, Authority and supremacy of His Will, and disinterestedness, as well as the knowledge of the fact that if Allah Almighty has destroyed all the foremost and the last, the former and the latter generations, by no means would this reduce anything from His Dominion even as little as an atom's weight. Besides, he should be well-acquainted with such of distresses and trials as to which the Prophets and saints were vulnerable, in spite of Allah's Power to avert that from them, unlike the kings of the different parts of the earth (who apparently seem as if there were nothing to befall them). In short, the more one becomes knowledgeable of Allah Almighty, the more he becomes reverent and afraid of Him; and this topic will be discussed in more detail in the Book of Fear which is implied in the Quarter of Saviors.

The hope results from the knowledge of Allah's Kindness, Generosity, Bounteousness, encompassing munificence, niceties of making, as well as from the certainty of knowledge of His Truthfulness in His Promise, i.e. the Garden for offering prayer. If one has certainty of faith in His Promise, and knowledge of His Kindness, of a surety, the state of hope will be produced.

The shyness results from one's feeling of indulgence in his religious service, and the knowledge of his failure to fulfill the great rights of Allah as they should be fulfilled. This should be strengthened by the awareness of the soul's defects and shortcomings, lack of sincerity, impiety of innermost, inclination, in all of its acts and deeds, to the urgent fortune of this world; and all of that should be joined with the knowledge of what Allah's Glory and Majesty impose upon men, and of the fact that He Almighty learns even the secrets and the passing thoughts of the heart, no matter subtle and hidden they might be. If those kinds of knowledge are accomplished, of a surety, a state which might be described as shyness will be necessarily produced therefrom.

Those are the causes and reasons of those traits, and to be sure, the cause of everything that is to be acquired should be known for its remedy, since the knowledge of the cause leads, by necessity to the knowledge of the remedy. The uniting bond of all of those causes is the certainty of faith, i.e. those kinds of knowledge which we've mentioned earlier; and their being certain means to have no suspicion in them and rather have them prevail over the heart as we've explained in the exposition of the concept of certainty in the Book of Knowledge. The more the certainty of faith is strong, the more the heart becomes submissive.

For this reason, A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Peace be upon him" used to talk to us as well as we to him, and once the

prayer was due, he would (stop from talking to us) as if he did not recognize us before that as well as we did not know him." It is narrated that Allah Almighty revealed to Moses "Peace be upon him": "O Moses! When you celebrate Me, you should celebrate My Praises with your parts of body trembling, and be submissive and rest assured at the moment of celebrating Me; and when you celebrate My Praises, let (celebrating Me be from the very depth of your heart as if) your tongue follows your heart, and if you stand before Me, let it be the standing of a humble slave, and talk to Me privately with fearful heart and truthful speech."

It is narrated that Allah Almighty revealed to him: "Tell the disobedient among your nation not to celebrate My Praises, for indeed, I have made it binding upon Myself to mention him who celebrates My Praises; and thus if they (the disobedient) celebrate Me, I will mention them with Curse." If this is said about a disobedient who is not heedless in his celebration: what might be said about the heedless disobedient.

Based upon the different states of hearts which we've mentioned, the people are of different states: there is one who is heedless, even though he perfects his prayer, with his heart fully absent; one who perfects his prayer, with his heart fully present at its all moments, and perhaps he is mainly concerned with it to the extent that he feels not of what is taking place in front of him. For this reason, it is not unlikely that Muslim Ibn Yasar, who was offering prayer in the mosque, made no sense to the collapse of its pillar, to which the people gathered. It is said that one (of the righteous) used to attend the prayer in congregation for a long time, during which he did not recognize who was on his right or left. The groaning of the heart of (the Prophet) Abraham "Peace be upon him" was heard from a two-mile distance. It is further narrated that a group of people used to have their faces turn pale, and their body's tremble (once they are engaged in their prayer).

All of that is not improbable, since its manifold could be seen from the people's concerns with the affairs and matters of this world, and fear of its kings and rulers, in spite of their weakness, failure and baseness of fortunes which might be gained from them (in comparison with the King of all kings), that one might enter into the presence of a king or a minister and talk to him about what concerns him, and when he comes out and is asked about who were present around him, or about the garment of this king or minister, he would not be able to tell about that, for his attention was fully diverted to him from anything else such as his garment and those who were present around him.

To all are degrees (or ranks) according to their deeds. Everyone's portion from his prayer varies in accordance with the strength of his fear, submission and exaltation he observes to Allah Almighty, for Allah Almighty looks at the hearts and not at the external movements of the organs of the body. For this reason, one of the holy companions "Allah be pleased with them" said: "On the Day of Judgement, the people will be mustered in the very state in which they used to be in their prayer, of reassurance, quietness, feeling of bliss and pleasure therein." Of

The quarter of the acts of worship a surety, he has told the truth. Each one will be mustered in the same state in which he dies, and each one will die in the same state in which he lives. But it is the state of his heart not of his body that is to be observed, since it is from the characteristics of the hearts that the forms will be made in the hereafter, and none will be saved barring him who will come to Allah with a sound mind and heart: we ask Allah Almighty to grant us good success by virtue of His Kindness and Generosity.

The Exposition Of The Treatment Which Is Useful To The Heart's Attentiveness

It should be known that the faithful believer should entertain the feelings of exaltation, fear, and hope of Allah Almighty, and shyness of his failure (to fulfill what is required from him as it should be). After his faith, he should persist in those states, which vary according to the strength of his certainty of faith. There is no reason for his failure to persist in them during the prayer other than the distraction of his thoughts, the division of his mind, the heart's absence from the private discourse (with the Lord), and the heedlessness of the prayer. To be sure, nothing diverts one from being attentive to his prayer other than the passing thoughts in which one is absorbed; and there is no remedy to make the heart attentive other than to avert those passing thoughts; and nothing could be averted unless its causes are repelled. So, it is useful here to learn the causes of such passing thoughts.

There are two sources lying behind the causes of the passing thoughts: external and internal. The external things apply to those which might hit the hearing or appear to the sight in such a way as to attract one's attention until it follows that thing and goes on considering it, from which another idea might be drawn forth in a sequence of thoughts, in which the sight becomes the main cause of thinking. Then some of those ideas become causes of and give rise to others (according to what might be called the association of ideas).

Therefore, he whose intention is firmly strong and attention is powerful will not be diverted by whatever touches his senses. But the weak one will have his mind distracted and his thoughts dispersed, and his remedy is to sever those causes, either through lowering his gaze, or offering prayer in a dark house, or placing nothing in front of him which might occupy his senses, and rather approaching the wall in order to limit the range of his sight. Let not him also pray in streets where there are engravings and handicrafts or on dyed mats (or carpet). For this reason, the worshippers used to do their religious service in a small dark house, whose width was enough only for the place of prostration, in order to be able to concentrate their attentions on their worship.

But even the strong among them used to attend the prayers in the mosques, since they were able to lower their gazes, and limit it only to the location of prostration, thinking that it was out of the perfection of their prayer (to be wholeheartedly devoted to it to the extent that they were) not to recognize who was on their right or on their left. It is narrated that Ibn Umar "Allah be pleased

with both" used not to see in the praying place a Mushaf or a sword but that he would take it away, nor a book but that he would move it aside.

But the external causes are more serious and dangerous, for he whom concerns take to the various fields of this world could not limit his thought to a certain matter apart from the others, since it keeps flying from one side to another. In this case, it is of no profit to him to lower his gaze, for what has concerned the heart before (assuming the prayer) is sufficient to occupy him entirely. The way to remedy this case is that one should overpower himself to understand what he is reciting in his prayer, by which he should engage from anything else. He might be helped to do so by getting himself ready before assuming the prayer, through limiting his thought to the remembrance of the hereafter and the position of private talk (with his Lord), and the severe danger of standing in front of Allah Almighty, Who knows everything. Let him further empty his heart, before assuming the prayer, from anything that might concern him (other than the words and deeds of the prayer), leaving nothing to occupy his thought.

In this context (It is narrated by Abu Dawud that) the Messenger of Allah "Peace be upon him" said to Uthman Ibn Abu Shaibah (or Uthman Ibn Talhah, and this is more right): "I've forgotten to tell you to cover the vessel which in the house, for there should be nothing to occupy the people from their prayer." This is the way of dispelling thoughts. But even, if his raised thoughts could not be dispelled in this way, let him then take refuge to the catalyst which removes the matter from within the veins. It is to consider those affairs which divert him from having his heart attentive; and undoubtedly, they are due to what concerns him in this world, and nothing concerns him more than his own desires and lusts.

Having understood that, let him punish himself by refraining from those desires and desires and severing any relations he might have with them, and be well-aware of the fact that everything that occupies him from his prayer stands in opposition to his religion, and rather belongs to the soldiers of Satan, Allah's enemy, and to keep it is more harmful to him than to drive it away from him. So, let him get rid of him by driving it away, in the same way as the Messenger of Allah "Peace be upon him" did, according to the narration (of A'ishah) that when he put on the square shirt which had marks given to him by Abu Jahm as a gift in which he offered prayer, he took it off after his prayer and said: "Send it to Abu Jahm, since it diverted me from my prayer, and instead bring me back his rough woolen shirt."

(According to the narration of Ibn Al-Mubarak on the authority of Abu An-Nadr) the Messenger of Allah "Peace be upon him" ordered that the leather strap of his sandals be renewed, and while being in his prayer, he caught a glimpse of it, since it was new thereupon he ordered that the new leather strap be removed from it, and that the old one be restored. (According to a narration on the authority of A'ishah) he "Peace be upon him" took on a new sandals whose elegance appealed to him, thereupon he fell in prostration and said: "I've humbled myself before my Lord Almighty in order not to abhor me." Then, he

set out while wearing it, and gave it to the first beggar whom he met. He further told Ali "Allah be pleased with him" to buy for him a leather hairless sandals which he put on.

(It is narrated by An-Nasa'i on the authority of Ibn Abbas that) he "Peace be upon him" had in his hand a ring of gold before gold was prohibited, and when he was on the pulpit, he threw it away and said: "This (ring) has occupied me by having me cast a glance at you and a glance at it." (It is further narrated by Malik on the authority of Abdullah Ibn Abu Bakr that) once Abu Talhah (Al-Ansari) was offering prayer in a fenced garden belonging to him when he was fascinated by the feathers of a bird which was flying among the trees in search for an exit. He kept looking at it for a moment and did not know how much he has prayed. He made a mention to the Messenger of Allah "Peace be upon him" of how he was tempted in his prayer and said: "O Messenger of Allah! It is an object of charity (which I give to make expiation for my sin): place it wherever and however you like."

It is narrated that another man offered prayer in a fenced garden belonging to him, whose trees were encircled with fruits, of which he caught a glimpse during his prayer, and they appealed to him, with the result that he did not know how much he has prayed. He made a mention of that to Uthman "Allah be pleased with him" and said to him: "It is an object of charity (I give to make expiation for my sin): make it in Allah's Cause." Uthman sold it for fifty thousand (Dirhams). This was their habit (whenever they were afflicted as such) in eradication of the material of thought, and as expiation for the reduction of the prayer which they might commit.

This is the treatment which eradicates the material of this ailment, and nothing else could be of any benefit. But such a way as we've mentioned to dispel thoughts, and reduce it to the comprehension of the celebration (in the prayer) does not benefit but in case of the weak desires and lusts, and the concerns which occupy only the heart's edges. But this way is of no significance in case of the strong and tedious desire, which you continue to drive away, as well as it continue to attract you until it overpowers you and you will have then spent all of your prayer in this mutual attraction.

The parable of him is like a man underneath a tree who liked to have his thought pure, but the voices of the birds troubled his mind. He drove them to fly with a wood stick in his hand, and then returned to his thoughts, but the birds returned to making noise once again, and he returned to drive them away. It was said to him: "Those are the tree's captives, and if you like to get rid of that, cut off the tree." The same is true of the tree of desires and lusts: if it ramifies into many branches offshoot from it, the thoughts will be attracted to it in the same way as the birds are to the trees, and the flies to the dirty things, which one should engage himself for a long time to drive away, for the more the flies are driven away, the more they return once again, and from this it has been given its name (Dhubab in Arabic).

The same is true of the passing thoughts. On the other hand, the desires and

lusts are so many, and one could hardly be free from them all. But they all belong to one fundamental thing, which is the love of this world. This is, to be sure, the commencement of every sin, the base of every defect, and the resource of every mischief. He, who has the love of this world in his innermost, until he inclines to anything of it will not take his provision (for the hereafter) from it, nor will he seek its aid for the attainment of the hereafter. So, let not him covet to enjoy of the pure pleasure of the private talk in the prayer, for he who rejoices with the hereafter could not be able, at the same time, to grow happy with Allah Almighty, nor with his private talk with Him.

Of a surety, one always pays his full attention to the pleasure of his eye: if the pleasure of his eye is this world, his attention will be inevitably diverted to it. But even, one should not cease to mortify himself, and bring back his heart to be attentive to the prayer, and diminish the causes which might occupy him from it. This is the bitter medicine, and it is for its bitterness that it has been abhorred by the dispositions, with the result that the ailment remained constantly chronic, to the extent that even the chiefs among men endeavoured to offer a two-rak'ah prayer, in which they would have no passing thoughts about anything of the matters and affairs of this world, but they failed. So, there is no hope for the like of us to attain that, and would that half or even one-third our prayer becomes free from the whisper of the evil thoughts and suggestions, perchance we would be from among those who mix a good deed with an evil deed.

In short, the parable of the concern of the world and that of the hereafter is like water which is poured into a vessel full of vinegar: the vinegar is spilled out of it as much as we get water into it, and both never gather together.

The Exposition Of What Should Be Present In The Heart At Each Pillar Of The Prayer

Let's say, at first, that it is incumbent upon you not to be heedless of these tips pertaining to the conditions and pillars of the prayer. The conditions prior to the prayer comprise the Call to prayer, getting purified and performing ablution, covering the private parts, facing the Qiblah, standing upright, and the intent (to pray). When you hear the Call to prayer, you should bring to mind the terror of the call on the Day of Judgement, and thus endeavour outwardly and inwardly to give a swift response to this call, for indeed, he who hastens to respond to this call will be (the first to be) called with nicety and kindness on the Day of the Greater trial.

So, examine your heart with this Call: if you find it filled with happiness and good pleasure, prompted by desire to give response to it, you should know then that you will be called with glad tidings and felicity on the Day of Decision. For this reason, he (Peace be upon him" said (according to the narrations of both Ad-Daraqatni and Abu Dawud): "Relieve us with it (the prayer) O Bilal!" he means with the prayer and with the Call to it, for it was the pleasure of his eye.

When you purify your praying place, which represents your farthest container, then your garment, which represents your closer wrapper then your

complexion which represents your nearest crust, ignore not your core, which comprises your essence, i.e. your heart: endeavour to purify it through showing repentance and regret for such (of your prayers as) in which you have indulged, and being sure not to neglect it once again in the future: it is with it that you should purify your innermost, for it is that which your worshipped God considers.

As to the covering of the privates, it should be known that it is to conceal the shameful parts of your body from the sight of the people. However, the external surface of your body is an object of the people's sight: what then about the reprehensible things of your innermost, and the disgraceful matters of your secrets, which none knows barring your Lord Almighty? So, put those shameful things in consideration, and ask your soul to conceal them (from others), having the assurance that nothing could be concealed from the Sight of Allah Almighty, but they might be forgiven by showing regret, shyness and fear. The benefit you receive from putting those in mind is to have the soldiers of both fear and shyness emerge from their hiding places, therewith you will be able to put your soul to humiliation, and have your heart passive and obedient by virtue of shyness, and stand in front of Allah Almighty in the same way as does a criminal offensive wayward servant, who shows regret and thus comes back to his Lord, turning down his head, out of shyness and fear.

Facing (the Qiblah) means to turn your face from all directions to the Sacred House of Allah Almighty. Do you not see then that it is not incumbent upon you to divert your heart from all the matters and affairs to be wholly devoted to Allah Almighty? How far it is (from the truth)! Nothing is required other than that. However, all of those outward acts are to motivate the inward mysteries, adjust the organs and make them passive, by setting them firm on one direction, in order that they should not transgress over the heart; for if they transgress over the heart and go astray in their movements and turning to different directions, the heart will be attracted to them, and be diverted from the Countenance of Allah Almighty. So, turn the face of your heart to the same direction to which you turn the face of your body.

It should be known that as well as the face could hardly be turned to the direction of the Sacred House unless it is diverted from all the other directions, the heart also could hardly be turned to Allah Almighty unless it is emptied from anything else. In this connection he "Peace be upon him" said (according to an unidentified narration): "If a servant stands to his prayer, with his passion, face and heart turning to Allah Almighty, he will turn away (from the prayer as pure and free from sins) as he was on the day his mother delivered him."

To stand upright is to appear and present oneself in person and heart in front of Allah Almighty. So, lower your head, the highest part of your body, and turn it down, and let the lowering of your head from its height stimulate you to have your heart stick to humility, submission, and freedom from power and arrogance, and let the commencement of your celebration be the severe danger of standing in front of Allah Almighty in the terror of the Day the people will be displayed

before Him for questioning. But put in mind that you are, at the moment, standing in front of Allah Almighty, Who knows all about you. So, stand in front of Him in the same way as you might stand in front of one of those kings of the world, in case you fail to be well-acquainted with the Essence of His Glory and Majesty.

Furthermore, you should always put in consideration, while you are standing in your prayer, that you are observed and watched by a caring eye of a righteous pious man of your family, or of anyone whom you desire to think of you as righteous, for at that moment, your limbs would become quiet, your organs submissive, and all parts of your body passive, for fear this poor man (whom you imagine he is watching you) should ascribe to you the lack of submission and piety. If you feel you are constant while being watched by a poor servant, blame yourself saying: "You claim you know and love Allah Almighty: Do you not feel shy of daring to deal with Him slightly, even though you have respect for one of His servants? Do you fear the people and fear Allah not, even though Allah has more right to be feared?" For this reason, when Abu Hurairah asked the Messenger of Allah: "How should one feel shy of Allah?" the Messenger of Allah "Peace be upon him" said: "You should feel shy of Him in the same way as you feel shy of a righteous pious man from among your people or your family."

The intent here means that you should be sure to respond to Allah Almighty in compliance to His Command to offer prayer perfectly, during which you should refrain from what might repeal or corrupt it, and be in all of that, sincere (in your intention) for the Sake of the Countenance of Allah Almighty, in the hope of His Reward, and for fear of His Punishment, seeking to approach His Presence, and recognizing His Grace upon you, which is shown in His permitting you to have private conversation with Him (in the prayer), in spite of your bad manners and disobedience. You should also regard with high consideration your private discourse with Him, and consider in yourself to Whom you are talking privately, how you talk to him privately, and with which words and statements you talk to Him privately. At that moment, your forehead should sweat out of shyness, your organs should tremble out of reverence, and your face should turn pale out of fear.

As for *Takbir*, once you utter it with your tongue, your heart should not give lie to it. if there is anything in your heart greater than Allah Almighty, Allah bears witness that you are a liar. If you tell the truth, as Allah Almighty bore witness to the hypocrites in their statement: "Verily, he "Peace be upon him" is the Messenger of Allah", consider then yourself: if your passion prevails over you more than the Command of Allah Almighty, of a surety, you will be more obedient to it than to Allah Almighty, for in this case, you will have taken your passion an object or your worship, and glorified it; and thus your statement "Allah is Greater" comes to be nearly utterance with the tongue, to which your heart fails to give trust. How dangerous is that, had it been for repentance and asking for Allah's Forgiveness, and the good thinking of the Generosity and Pardon of Allah Almighty.

In regard with the supplication of inauguration, the first word to start with is: "I've set my face, firmly and truly, towards Him Who created the heavens and the earth." It is not the apparent face that is intended here, for you've turned it earlier to the direction of the Qiblah, and of a surety, Allah Almighty is deemed far beyond any directions to turn the face of your body towards Him. But what is intended is the face of your heart, therewith you should turn to the Creator of both the heavens and the earth. Consider then whether it is turning to its ambitions and interests in the house and the market, and thus following its own desires and lusts, or it is really turning to the Creator of the heavens and the earth.

Therefore, let not the commencement of your private conversation (with Allah) with lies and fabrications, putting in mind that by no means should the face be turned to Allah Almighty unless it is diverted from anything else. So, endeavour at the moment to turn it to Him; and if you fail to do so continually, at least be truthful in your speech at the moment. If you say (in the beginning of your supplication): "Firmly and truly as one who submits to Allah in Islam", you should put in mind that the real Muslim is he, from (the evil of) whose tongue and hand all of the Muslims are safe. If you are not so, you will be a liar. For this reason, strive yourself to be sure to turn it whole (to Allah Almighty), and endeavour to show repentance and regret for the previous states (in which you were earlier).

If you say (in the beginning of your supplication): "And shall I never ascribe partners to Allah (in service)", put in consideration the hidden polytheism. That's because the statement of Allah Almighty: "So, he, who expects to meet his Lord (in the hereafter), let him work righteousness and ascribe nothing to Him in worship" (Al-Kahf 110)

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

Was revealed in connection with him who intends, with his worship, not only Allah's Countenance but also the people praise. Be then careful and fearful of this kind of polytheism, and feel shy of yourself if you describe your person as not one of those who ascribe partners to Allah in worship, without being really free from this kind of polytheism, since the name of polytheism applies to all of its kinds no matter trivial or significant it might be.

If you say: "Verily, (the matter of) my life and death belongs only to Allah Almighty", you should know that this state (described by that sentence) refers to a servant, whose existence is of no significance to himself, since he exists only for the service of his Lord. However, if it issues from him whose pleasure and anger, standing and sitting, desire for life and fear of death are determined only for the sake of the matters and affairs of this world, it will not be fitting for the state at the moment.

If you say: "I seek refuge with Allah from Satan, the despised", put in your mind that he is your avowed enemy, who lies in wait to divert your heart and attention from Allah Almighty, out of his envy of you for your private dialogue

with Allah Almighty, and prostration to Him, though he was cursed because of his failure to perform even a single prostration (in compliance to Allah's Command). But you're seeking refuge with Allah Almighty from him, through leaving what he loves and rather doing what Allah Almighty loves could not be achieved only by your statement. It will be of no profit for a man to say, in case a wild animal or an enemy intends to attack and kill him: "I seek shelter from you with that strong fort" while being still in his place (unless he moves and enters that fort). He will not be given shelter unless he changes the place (and rather takes refuge to the fort).

Similarly, only the words will be of no benefit for him who follows his own lusts and desires which are loved by Satan, and disliked by (Allah) Most Gracious; for he should join his words with the firm resolution to take refuge to the shelter of Allah Almighty from the evil of Satan; and it is (the statement) "There is no god but Allah" which constitutes this shelter, as confirmed by Allah Almighty which our Messenger related from Him (according to the narrations of both Al-Hakim and Abu Na'im on the authority of Ali): "(The statement) "There is no god (to be worshipped) is My Shelter: so, whoever enters My Shelter will be safe from My Punishment." He who takes shelter with it has none to worship other than Allah Almighty. But he who takes as god his passion is in the field of Satan, and not in the shelter of Allah.

It should be known to you that it is out of his intrigues to occupy you in the prayer by reminding you of the affairs of the hereafter, and the way to arrange your good deeds, in order to hinder you from understanding what you are reciting. So, learn that everything diverts you from understanding the meaning of what you are reciting in the prayer is no more than a whisper (from Satan), for indeed, it is not the movement of the tongue that is intended in itself so much as it is the meaning which lies behind that movement.

As far as recitation is concerned, the people are of three ranks: one whose tongue moves, even though his heart is heedless; one whose tongue moves and his heart follows it in such a way as to understand the meaning of what he is reciting, and hears it as if he hears it from another person, and this is the rank of the companions of the right hand; and one whose heart precedes to understand the meanings, and then the tongue serves it by interpreting that meaning. That the tongue acts as interpreter of the heart is one thing, and that it acts as its instructor is another. Allah's nearest devotees are those whose tongues act as interpreters and follow their hearts and their hearts do not follow their tongues.

To illustrate the interpretation of the meanings, if you say "In the Name of Allah, Most Gracious, Most Merciful", let your intention with it to obtain (Allah's) blessing in the commencement of your recitation of Allah's Speech, and put in your mind the concept that all matters are in (the Hand of) Allah Almighty, and what is intended by the Name here is the nominee (i.e. Allah Himself); and if all the matters are in (the Hand of) Allah Almighty, there is no doubt that the praise should be to Allah Almighty. This means that all thanks should be to Allah Almighty, since all graces and favours are from Him; and he, who thinks there is

The quarter of the acts of worship any grace or favour from anyone else, or intends anyone else with his thanks and praise, ignoring the fact that it is subjugated by Allah Almighty, his mentioning the Name of Allah (as commencement), as well as his praise and thanks are, to be sure, imperfect in so far as he turns to anything other than Allah Almighty.

If you say "Most Gracious, Most Merciful" bring in your heart all of His Kindness, so that His Mercy would be clear to you, therewith the hope (for it) would be aroused within you. Then, prompt in your heart both exaltation and fear by the statement "The King and Master of the Day of Judgement". The cause of exaltation is that there is no king other than He; and the cause of fear is the terror of the Day of Judgement and reckoning, of which He is the King and Master.

Then, renew your sincerity by saying: "You we do worship", and renew the admission of your failure, neediness and clearance from both might and power, by saying: "And Your Aid do we seek." Be certain of the fact that by no means will it be easy for you to obey Him unless it is through His Aid, and that you are indebted to Him for it is He Who has enabled you to obey Him, used you to worship Him, and qualified you to be fitting for having private discourse with Him; and had He Almighty deprived you of such success, you would have been among the dismissed ones, in the company of Satan, the despised.

Then, when you finish from seeking refuge with Allah from Satan, the despised, mentioning the Name of Allah with the inaugurating statement: "In the Name of Allah, Most Gracious, Most Merciful", praising Allah Almighty, asking Him for aid and help, designate your question, and demand not but what is the most important for you, saying: "Guide us to the straight path", which drives us to Your Neighbourhood, and make us obtain Your Good Pleasure. Then, explain that in more detail and confirm it more, quoting those from amongst the Prophets, the truly faithful believers, the martyrs and the righteous good men, upon whom He Almighty bestowed His Grace, and not those upon Whom wrath falls, i.e. the unbelievers and those who deviate from the true religion from amongst the Jews, the Christians, and non-religious men. Then, seek the response (of your supplication) by saying "Amen".

However, if you recite Al-Fatihah in the prayer as such, you will seem to be like those about whom Allah Almighty said as the Messenger of Allah "Peace be upon him" related from Him (according to the narration of Muslim, Abu Dawud and others on the authority of Abu Hurairah): "'I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for.'" The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If the servant said: 'Praise be to Allah, the Cherisher and Sustainer of the worlds', Allah Almighty would say: 'My servant praised me, and he would have whatever he asked for.'" If he said: "Most Gracious, Most Merciful", Allah Almighty would say: "My servant commended Me, and he would have whatever he asked for." If he said: "The Master of The Day of Judgement", Allah Almighty would say: "My servant glorified Me, and this is for Me, and this Holy Verse is divided into two parts between Me and

My servant." If the servant said: "Thy we worship and Your Aid we seek", Allah Almighty would say: "This is something between Me and My servant, and My servant would have whatever he asked for." If the servant said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who go astray", Allah Almighty would say: "This is for My servant, and he would get whatever he asked for".

If you have no portion from your prayer other than Allah's remembrance of you in His Glory and Magnificence, it will suffice you for good treasure: What then about such of His Reward and Bounty as you expect from Him?

Furthermore, you should be well-aware of the meanings of such of the Surahs from the Holy Qur'an as you are reciting in the prayer, as it will be discussed later in the Book of the Recitation of the Qur'an. Be not heedless of His Commands and Forbiddances, His Promises and Threats, His admonitions and the stories of His Prophets, and His Graces and Favours (He bestows upon His servants). Each of those has its own right: the hope is the right of the promise, the fear is the right of the threat, the resolute power is the right of both command and forbiddance, receiving admonition is the right of the warning, giving thanks is the right of the remembrance of the grace, and taking lessons (and learning by way of examples) is the right of the stories of the Prophets. In this respect, it is narrated that when Zurarah Ibn Awfa (one of the companions) came in his recitation to His saying: "Finally, when the Trumpet is sounded" (Al-Muddaththir 8)

﴿فَإِذَا نُفِثَ الْنَّافُورُ﴾

He fell dead. It is narrated that whenever Ibrahim An-Nakh'i heard the saying of Allah Almighty: "When the sky is rent asunder", he would quiver until his limbs and organs would tremble. Abdullah Ibn Waqid said: "I saw Ibn Umar offering prayer while being overpowered." However, it is incumbent upon one to have his heart burnt under the influence of his Lord's Promise and threat; and why not since he is no more than a sinful humiliated servant, standing in front of the Compeller Irresistible Lord?

Those meanings vary (from one to another) in accordance with the degrees of understanding; and the degrees of understanding differ in accordance with the degrees of knowledge availability and heart pureness; and of a surety, such degrees are beyond any calculation. Furthermore, prayer is the key of hearts, in which the mysteries of words are disclosed. This is the right of recitation, and it implies also both Adhkar (celebrations) and Tasbihs (Exaltations).

Therefore, let him observe the tranquility of reverence in his reading: he should recite the Qur'an in slow, measured rhythmic tones, and not by way of narration, for this is easier and more fitting for reflection and consideration. He should differentiate in his tones between the Holy Verses of mercy, for example, and those of punishment, those of promise and those of threat, those of Tahmid and those of Tasbih. It is narrated that it was the habit of An-Nakh'i, whenever

came upon Allah's statement: "No son did Allah beget, nor is there any god along with Him" (Al-Mu'minun 91)

﴿ مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كُنَّا مَعَهُ مِنْ إِنْسٍ ﴾

To lower his tone as if he felt shy of making a mention of anything that is not consonant with the majesty of Allah Almighty. It is narrated (by both Abu Dawud and At-Tirmidhi on the authority of Abdullah Ibn Umar) that the Messenger of Allah "Peace be upon him" said: "(On the Day of Judgement) it will be said to the Qur'an reciter: "Read and raise up (in degrees), and recite in a slow rhythmic tones in the same way as you used to recite in the world (and you will be raised a degree higher for each Holy Verse you recite)."

The continual standing (during the prayer) draws attention to the necessity of keeping the heart present with Allah Almighty in one state of attentiveness. (It is narrated by Abu Dawud, An-Nasa'i and Al-Hakim on the authority of Abu Dharr that the Messenger of Allah "Peace be upon him") said: "Allah turns His Face to the praying man as long as he does not turn sideways (in his prayer)." As well as both head and eyes should be guarded from turning sideways, the innermost also should be well-guarded from turning (to anything else) other than the prayer. But in case it turns to anything else other than the prayer, you should soon remind him of Allah's watching him, and the malevolence of dealing slightly with the private discourse shown from the heedlessness during such discourse, that it should be attentive once again.

On the other hand, you should adhere to the submission of the heart, for indeed, the salvation from turning sideways in the prayer, outwardly and inwardly is the fruit of submission; and the submission of one's inward leads to the submission of his outward. For this reason when the Messenger of Allah "Peace be upon him" (according to an unidentified narration) saw a man playing with his beard while being in prayer, he said: "As for that man, if his heart proves submissive, of a surety, his organs would become submissive; and that's because the wards always follow the guardian." For this reason, it is said in the following supplication: "O Allah! Amend both the guardian and the subjects", i.e. the heart and the organs. It is narrated that Abu Bakr As-Siddiq "Allah be pleased with him" used to be as firm as a wedge, and Ibn Az-Zubair as stable as a wood stick in prayer. One of the righteous also used to be so much still in his bowing that the birds might stand on his back as if he were something solid.

If doing all of that is required, by nature, from him who stands in front of an exalted person from amongst the inhabitants of this world, why should it not be done by him when he stands in front of the King of all kings, particularly if he does know Who is the King of all kings? To be sure, it is out of failure of acquaintance with the Glory and Majesty of Allah Almighty, as well as of His Watching over the inward and conscience of a man to be firm and constant while standing in front of anyone (other than Allah) out of submissiveness, and at the

same time, be mischievous, with his organs and parts of body moving while standing in front of Allah Almighty (in prayer). In comment on Allah's saying: "Who sees you standing forth (in prayer), And your movements among those who prostrate themselves" (Ash-Shu'ara' 218:219)

﴿الَّذِي يَرْنٰكَ حِيْنَ تَقُوْمُ ۖ وَتَقْلُبُكَ فِى السَّجْدِيْنَ ۚ﴾

"It implies one's standing, bowing, prostration and sitting."

In bowing and prostration, you should celebrate once again the Magnificence of Allah Almighty, and raise your hands seeking shelter from the punishment of Allah Almighty with His forgiveness and pardon, renewing your intent and following the right way of the Prophet "Peace be upon him", resuming your humility and passivity to Him through bowing, endeavouring to smooth your heart, refurbish your submission, and feel your subjection in relation to the Power and Honour of your Lord, your humbleness in comparison with the Supremacy and Loftiness of your Lord, seeking the confirmation of that in your heart with your tongue, through exalting your Lord, and bearing witness to His Greatness and to the fact that He is the Greatest of all who are great, repeating that in your heart, by way of assurance.

Then, you should raise from the posture of bowing, hoping that He Almighty would bestow mercy upon you, affirming that in yourself by saying: "Allah hears such as sends praises to Him", i.e. that He Almighty responds to such as gives thanks to Him. Then, carry on that praise which necessitates more by saying: "O our Lord! To You be the praise", augmenting it by the supplementary phrase: "as much as to fill both the heavens and the earth", after which you should fall in prostration, which is the highest degree of submission and compliance, in which you place firm your face, the most valuable of your organs in the earth, one of the most degraded things. If you are able not to make anything between your face and the earth, you should do, for it will be more submissive and subservient. You should know that if you put yourself to humiliation, you will have located it in its right place, and restored the offshoot to its origin, for it is from earth that you have been created, and to which you should return.

At that moment, refresh in your heart the Greatness and Magnificence of Allah Almighty by saying Exalted be He, Most High", which you should repeat many times, since the single utterance always has no strong influence. Once your heart becomes apparently smooth, you should give trust to Allah's Mercy, since Allah Almighty hastens to bestow His Mercy upon the weak and humiliated and not to the arrogant and haughty. Then, raise your head while glorifying Allah, and asking Him for your need, saying: "O my Lord! Forgive me and bestow Your mercy upon me, and excuse me for (such of sins as) You know", or such of supplications as you like. Then, affirm your humility by way of repetition, through returning to the prostration posture once again.

When you sit for testification (Tashahhud), be courteous in your sitting, and declare that what you are going to state of prayers and good things, i.e. all of good and pure manners and complements i.e. all dominion are to Allah Almighty.

Fill your heart with the presence of the Prophet "Peace be upon him" and his generous and honoured person, saying: "Peace, Allah's Mercy and Blessing be upon you O Prophet", and rest assured of the fact that your greeting reaches him, and that he return the salutation to you with what is much better. Then, pay salutation to yourself as well as to all of Allah's righteous good servants, with great expectation from Allah Almighty to return such greeting to you as much as is the number of His righteous good servants.

After that, bear testimony to Allah's Oneness, and to the Apostleship of Muhammad, His Prophet "Peace be upon him" (through the statement: "There is no god (to be worshipped) but Allah, and that Muhammad is His Messenger"), in restitution of Allah's Covenant, by repeating both statements of testimony, therewith you seek protection (from polytheism). At the conclusion of your prayer, supplicate with the famous supplication, showing humility, submission, imploration and invocation, having the trust that you will receive answer. Let your supplication include your parents and all of the faithful believers. Aim, with your end salutation, to greet the angels and all the attendants, and then intend to finish your prayer with it, giving thanks to Allah Almighty Who has helped you fulfill this religious service, having the impression that with this prayer of yours, you are going to leave (this world) and that you might not live to offer the like of it.

In this connection (it is narrated that) he "Peace be upon him" said to him whom he was giving advice: "Offer a prayer of a man who is going to leave (this world)." Then, bring in your heart the feeling of shyness and indulgence, for fear your prayer might not be accepted, and rather be rejected in view of an evident or a hidden sin, with the result that it might be returned back in your face, expecting, in spite of that, from Him to accept it, out of His Generosity, Bounty and Grace. It was the habit of Yahya Ibn Waththab, whenever he offered prayer, to stay as long as Allah willed for him to stay, during which the (signs of the) grief of prayer would be visible on him. Ibrahim also used to stay for an hour after the prayer (in the state of sadness and anxiety) as if he were sick.

This is, in detail, the way of the prayer of the submissive, who humble themselves in their prayers, who (strictly) guard their prayers, who perform their (obligatory) prayers regularly, and who privately talk to Allah Almighty in their prayer as much as is within the power of their worship. Let, therefore, man examine himself in relation to this prayer, and rejoice with what has been made easy for him and grieve for what escapes him from it, and endeavour to recompense it.

But as for the prayer of the heedless, it leads to danger, unless Allah Almighty covers them with His Mercy; and of a surety, Allah's Mercy is all-embracing, and His Generosity is encompassing. So, we ask Allah Almighty to cover us with His Mercy, and comprehend us with His Forgiveness, since there is no way for us but to declare our failure to fulfill the religious service in obedience of Him as it should be.

Taking from that, it should be known that to remove the defects from the prayer, be sincere in offering it for the Sake of the Countenance of Allah Almighty, and fulfill it in accordance with the internal conditions which we've mentioned, such as submissiveness, exaltation, shyness, etc, result in producing lights in the heart, which act as main keys to all sciences of Revelation. It is in the prayer in general, and during prostration in particular, that the dominion of both the heavens and the earth is disclosed to Allah's nearest devotees, where the servant becomes at the nearest position from the Presence of his Lord Almighty. For this reason, He Almighty says: "And fall in prostration, and draw yourself near (unto Me)." (Al-Alaq 19)

﴿وَأَسْجُدْ وَاقْتَرِبْ﴾

But the disclosure granted to every prayer varies in accordance with the degree of his purification from the impurities of this world.

This difference varies in relation to strength and weakness, muchness and littleness, and clearness and vagueness: such disclosure might be of a certain thing with its reality to one of them, or with its similitude to another, just as the world was disclosed to one of them in the form of carcass, and the devil in the form of a dog lying on and inviting men to it. Furthermore, it differs also with the difference of the object of disclosure, which might be of the attributes and glory of Allah Almighty to some of them, of His Acts to many of them, or of the subtleties of the sciences of practical religion to others. On the other hand, the reasons by which those meanings and concepts are determined at every time are ambiguous and beyond calculation, the most convenient of which is one's enterprise. The more one's effort is devoted to a certain thing, the more it is ready to be disclosed to him.

But, since those things could hardly be visible except through elegant mirror, and since all mirrors (of people) are rusty, which hindered them from being guided (to such revelation), not because of any niggardliness on the part of the Bestower of guidance, but because of the grave rust accumulated on the outfall of guidance, the people hastened to deny such facts. However, the disposition is accustomed to reject what is not feasibly present; and were a fetus to have a mind, surely, it would have denied the possible existence of man at liberty of air, and were a child to have the faculty of discernment, he would have denied such dominion of both the heavens and the earth as the wise men pretend to perceive. This is the case of man in each phase of his life, whose custom is to reject what is beyond him. He who rejects the stage of sainthood should have then rejected the stage of Prophethood.

Of a surety, the people have been created in diverse stages (to come one after the other). So, it is not fitting for anyone of those of a certain stage to reject what is beyond his phase. It is true that when they sought after that matter through argumentation and debate, and not through purifying the hearts from anything other than Allah Almighty, they lost it, and thus they came to reject it. But, he who does not belong to the people who are granted the privilege of disclosure,

should, at least, have trust and believe in the unseen until it becomes visible to him through evidence.

According to a certain narration: "When a servant stands to offer prayer, Allah Almighty lifts the veil between Him and His servant, and turns His Face towards him, and the angels stand with his prayer, from his shoulders up to the sky, and say "Amen" in response to his supplication; and all of kindness is spread over the praying man from the midst of the sky down to the parting of his head; and a caller pronounces from heaven: "If this who is talking privately (to his Lord) is to know, he would never turn away (from his prayer). Undoubtedly, the gates of the heaven are opened to the praying men, and Allah Almighty shows pride to His angels because of His praying servant." Of a surety, opening the gates of the heaven, and Allah's facing him act as metonymy of the disclosure which we've mentioned.

The following is written in the Torah: "O son of Adam! Fail not to stand in front of Me weeping in prayer, for I'm Allah, Who has drawn unto your heart, and through the unseen you have seen My Light. "According to another: "We came to see that such smoothness, weeping and expansions which one might find in his heart resulted from the Lord's Nearness to the heart." If this nearness is not spatial, there is no meaning to it unless it is through guidance, mercy and removing the veil. It is said that when one offers a two-rak'ah prayer, two rows of angels appreciate him, each containing ten thousand, and Allah Almighty shows pride to one hundred thousand angels because of him. This is because the praying man joins in his prayer standing and sitting, bowing and prostration, which Allah Almighty has distributed among forty thousand angels, in such a way that these in the posture of standing will keep themselves in that posture and will never bow until the Day of Judgement, and these in the posture of prostration will keep themselves as such and will never raise from prostration until the Day of Judgement, and the same is true of those in the postures of bowing and sitting.

Such nearness and closeness as granted to the angels are unchangeable in the same state, with neither increase nor decrease. For this reason, Allah tells about them in His Saying on their tongue: "And there is none among us but that he has a well-known station." (As-Saffat 164)

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

But man differs from angels in the matter of promotion in degrees, which enables him to advance in closeness and nearness unto the Presence of Allah Almighty; and such gate of advance is closed before the angels "Peace be upon them", for each of them has no more than his rank which is unique to him, and his religious service in which he is engaged, from which he never moves nor weakens (in his service): they are "those who are in His (very) Presence are not too proud to serve Him, Nor are they (ever) weary (of His service): They celebrate His praises night and day, nor do they ever flag or intermit." (Al-Anbiya 19:20)

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحِيرُونَ﴾
 ﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾ ﴿٢﴾

The prayer is the key to attain more degrees, in accordance with the statement of Allah Almighty: "Prosperous are the faithful believers, who humble themselves in their prayers." (Al-Mu'minin 1:2)

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

After He ascribes faith to them, He praises them with particular prayer in which they are submissive. He concludes the characteristics of the prosperous with that of the prayer: "And who strictly guard their prayers." In definition of the fruit of these characteristics, He says: "Those are the heirs, who shall inherit Paradise in which they will abide forever." Thus he ascribes prosperity to them in the beginning, and describes them as the would-be heirs of Paradise in the end.

In my sight, this is the limit, at which both nonsense of speech and heedlessness of the heart stops. For this reason, Allah Almighty says in description of their (the faithful believers') opposite: "'What has led you to enter Saqar (one of the names given to the fire of Hell)?' they shall say: 'We were not of the praying men.'" The praying men then are those who shall inherit Paradise, and witness (with their sights) the Light of Allah Almighty, and enjoy of His Closeness and Nearness unto their hearts: we ask Allah Almighty to include us in them, and seek refuge with Him from the punishment of him, of flowery discourse and evil deed; He is Most Generous, Most Bountiful, Ever-Beneficent; and Allah's Blessing and Peace be upon every well-chosen servant.

Stories And News About The Prayer Of The Submissive Men

It should be known that submission is the fruit of belief, and the result of certainty of faith in the Glory and Majesty of Allah Almighty. So, he who has been granted this privilege, will be submissive not only in prayer, but also in anything else, even in his solitude, in the treasury to fulfill his need. However, submission is assured by one's knowledge of Allah's watching him in all his states, of Allah's Glory and Majesty, and of the servant's indulgence (in fulfilling what is due upon him as it should be). It is from those kinds of knowledge that submission is produced. It is not unique only to prayer.

For this reason, it is narrated that one (of the righteous submissive) did not raise his head up to the sky for as many as forty years out of his feeling shy of and submission to Allah Almighty. It was the habit of Ar-Rabie Ibn Khaitham to lower his gaze and turn down his head out of submission so much that he was thought to have been blind. He used to visit Ibn Mas'ud for twenty years, during which whenever his (Ibn Mas'ud's) slave-girl saw him, she would say: "Your blind friend has come." Ibn Mas'ud used to laugh for her statement. Whenever he knocked at the door, the slave-girl of Ibn Mas'ud would come out and see him having gazed his sight and turned down his head. Whenever Ibn Mas'ud saw him (in such a state) he would say to him: "Behold! Give the glad tidings to those who

are devoutly obedient. Had Muhammad "Peace be upon him" seen you, he would have rejoiced with you (or according to another narration, he would have loved you, or according to a third narration, he would have smiled because of his pleasure with you)."

One day, he was walking in the company of Ibn Mas'ud in the market of smiths, when he saw their furnaces being blown and the fires flamed, thereupon he swooned and fell unconscious. Ibn Mas'ud sat by his head until the time of prayer was due, but he did not recover. Ibn Mas'ud carried him on his back and went home. He kept unconscious until the same hour (of the next day) in which he fell unconscious, with the result that five (obligatory) prayers escaped him, during which Ibn Mas'ud was still sitting by his head, saying: "This, by Allah, is the fear." Ar-Rabie used to say: "Nothing concerned me in any prayer I entered but what I was saying, and what was being said to me."

Abdullah Ibn Amir was from among the submissive who humbled themselves in their prayer: whenever he was praying and even his daughter beat the tambourine and the women went on talking about what they liked in the house, he would make no sense nor hearing to that. Once he was asked: "Does your self not suggest to you any thoughts in the prayer?" he said: "Yes: it suggests to me to think of my standing in front of Allah Almighty, and of my position in the hereafter abode." It was said to him: "Then, do you experience such of the matters and affairs of this world as we experience (in prayer)?" on that he said: "To have the teeth enter into my body one after the other is much better for me than to experience in my prayer the like of what you experience." He said: "Even had the veil been removed, my certainty (of faith) would have increased no more" (because he attained the highest peak of certainty after which he is not in need of any more).

Muslim Ibn Yasar was one of these who used to prove submissive in the prayer. We narrated earlier that he made no sense to the collapse of the pillar in one side of the mosque where he was praying.

One of those submissive had one of his limbs eroded, and there was no remedy but to be cut off. It was said: "In prayer, he feels not of what would happen to him." On that it was cut off while he was in prayer.

One of them said: "The prayer belongs to the hereafter; and once you enter into it, you will have come out of this world." One of them was asked: "Does your own self suggest to you any thoughts about the matters of this world in prayer?" he said: "Not in the prayer nor in anything else." Another one was asked: "Do you remember anything in the prayer?" he said: "Is there anything much dearer to me than prayer so that I would remember it during the prayer?" according to Abu Ad-Darda' "Allah be pleased with him" said: "It is out of one's good understanding or religion to begin with fulfilling his need before prayer, perchance he would enter the prayer with his heart pure and clean (from anything else)."

One of them also used to make short the prayer for fear of having evil suggestions during it. it is narrated (by Ahmad) that Ammar Ibn Yasir offered a

prayer which he made short, thereupon it was said to him: "You've made short this prayer O Abu Al-Yaqdhan!" on that he said: "Have you seen that I've reduced anything from its pillars and limits?" they answered in the negative, thereupon he said: "Indeed, I've hastened to (finish before being vulnerable to) the forgetfulness caused by Satan." He further said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant might offer a prayer, and even no more than its half, one-third, one-fourth, one-fifth, one-sixth, or even one-tenth would be written for him." According to another narration: "Nothing will be written for a servant from his prayer more than that to which he makes sense."

It is narrated that Talhah, Az-Zubair and a group of the holy companions used to make short their prayers most and they said in justification of that: "We hasten to (finish it before) Satan's evil suggestions." It is narrated that Umar Ibn Al-Khattab said from over the pulpit: "Verily, a man might have the hair of both sides of his head grow hoary (out of old age) while being a Muslim, even though he has never perfected a single prayer to be offered for the Sake of Allah." They asked: "What is the reason?" he said: "He never perfects its submission and humbleness, nor does he turn his face to Allah Almighty wholeheartedly therein."

Abu Al-Aliyah said, in reply to the question about the meaning of Allah's saying: "Who are neglectful of their Prayers": "They are those who are forgetful during their prayer so much that they do not know whether with odd or even number of rak'ahs they finish it." but according to Al-Hassan "It applies to him, who wastes the time of the prayer until it elapses." According to another: "It implies him, who will not rejoice if he offers the obligatory prayer at the beginning of its time, nor will he grieve if he prays it at the end of the time. In other words, he sees no good in hastening on to pray it, nor sin in delaying to pray it."

It should be known that only a portion of the prayer might be counted and written on the exclusion of another, as attested by man narrations. But in the opinion of the jurisprudents, the validity of the prayer could hardly be divisible. Yet, this means something different which we've mentioned earlier. This meaning is confirmed by many Prophetic traditions. It is narrated (by the men of Sunan, and Al-Hakim on the authority of Abu Hurairah), for example, that the reduction of the obligatory prayers will be compensated for by the supererogatory prayers. According to the Prophet Jesus "Peace be upon him", Allah Almighty says: "It is with the help of the obligatory deeds that My servant is saved from My punishment; but it is with the help of the supererogatory deeds that he draws near unto Me." (It is narrated that) the Prophet "Peace be upon him" said: Allah Almighty says: "My servant will not be saved from My punishment but after fulfilling what I enjoyed upon him."

It is narrated (by Ad-Dailami on the authority of Ubai Ibn Ka'b and An-Nasa'i on the authority of Abd Ar-Rahman Ibn Abza that) once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in which he forgot a Holy Verse from his recitation. When he turned away he asked the

people: "What have I recited (in the prayer)?" the people gave no reply. He asked Ubai Ibn Ka'b "Allah be pleased with him" thereupon he said: "You've recited such and such a Surah, and forgotten such and such a Verse therein: however, we do not know whether it has been abrogated or taken away." He "Peace be upon him" said: "You are fitting for such (awareness and attentiveness) O Ubai!" then he faced the others and said: "What is the matter with a people who attend the prayer (in congregation) and complete their rows, and their Prophet is in front of them, even though they do not know what he is reciting to them (in prayer) from the Book of their Lord? Behold! When the children of Israel did the same, Allah Almighty revealed to their Prophet to say to his people: "Do you attend with Me only with your bodies and give me your tongues, even though you make your hearts absent from Me? False is that which you do!"

This signifies the fact that paying attention to, and understanding what the imam is reciting in the prayer is equal to one's reciting by himself. According to a learned man: "One of them might perform a single prostration, thinking that he has approached the Presence of Allah with it, even though if his sins therein has been distributed among the inhabitants of a town, they would ruin (because of their abundance)." He was asked: "How is that?" he said: "He is prostration (and supposed to be) in the Presence of Allah Almighty, even though his heart is engaged in a worldly passion and in the state of contemplation of an internal thought which has prevailed over himself."

This is, therefore, the way of submission in prayer. However, all of those tales and narrations, besides what we've mentioned earlier in this context, prove that the fundament on which the prayer is based is submission which requires the attentiveness of the heart, and that only the movements and acts with heedlessness are of no use at all, particularly at the appointed time (of the hereafter); and Allah Almighty knows best: we ask Allah Almighty to grant us good success.

CHAPTER FOUR: ON IMAMATE AND EMULATION

The pillars of the prayer; after the end salutation; the imam's duties before prayer; and pertaining to recitation

The imam's duties before the Prayer

There are six duties which are incumbent upon the imam to observe before the prayer:

The first duty: He should not move forward to lead in prayer a people who dislike him. If they differ (as to who should lead them), let them choose from the majority: if those of good and faith are a few in number, it will be better to choose from them. according to the narration (of At-Tirmidhi on the authority of Abu Umamah the Messenger of Allah "Peace be upon him" said): "There are three, whose prayer never goes beyond their heads: the errant slave, the wife whose husband is angry with her, and the imam who leads a people even though they are displeased with him."

As well as it is forbidden for one to come forward to lead a people who have aversion towards him, it is also forbidden for him to come forward to act as an imam of one who is more learned and well-versed in religion than him, unless the latter himself refrains from leading the prayer; and in this case, it is possible for the former to lead the prayer. Apart from that, let him move forward to lead the prayer once he comes, and knows in himself the capability of undertaking all conditions of imamate. At that point, it is undesirable to push one another to take up the imamate, for it is said that a people pushed each other for the imamate after they had established the prayer, thereupon the earth was made to swallow them.

Pertaining to the reports which tell that the holy companions "Allah be pleased with them" used to push one another to take up the imamate, they did so for they always were in the habit of giving preference to whom they thought to be superior and more fitting for that, or out of their fear for themselves the possibility of forgetfulness, or the danger of the surety of their prayer, for, as it is well-known, the imams should act as guarantors (of the prayer); and it seemed as if he who was not accustomed to take on imamate might be engaged in anything else, with the result that he would be put to trouble of doubting his sincerity in prayer, out of his feeling shy of those who were praying behind him, particularly if he was to recite aloud in prayer; and this was the main cause of their refraining from the imamate.

The second duty: If one is given the freedom to choose whether to pronounce the Call to prayer (Adhan) or to lead the prayer, let him choose to pronounce Adhan. It is true that each has its excellence, but it is undesirable to combine both. The imam should be someone else other than the Mu'adhdhin. However, if combining both is difficult, the imamate should be better. But the Adhan is thought to be better according to somebody, in view of the narration which we've transmitted pertaining to its excellence, in addition to (the narration of Abu Dawud on the authority of Abu Hurairah in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is responsible (for such as praying behind him), and the Mu'adhdhin is trustworthy: O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins." In comment on that they said: "The imamate implies the risk of surety."

(According to another narration on the authority of Abu Hurairah) the Messenger of Allah "Peace be upon him" said: "Verily, the imam is a trustworthy: bow yourselves when he bows, and prostrate when he prostrates." (According to the narration of Abu Dawud on the authority of Uqbah Ibn Amir, and that of Al-Bukhari on the authority of Abu Hurairah, the Messenger of Allah "Peace be upon him") said: "If he perfects (his prayer) the (benefit) will be for both him and you; and if he reduces (anything from the prayer) the (harm) will be upon him and not upon you." He further said (according to the narration of Abu Dawud): "O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins." Of a surety, forgiveness is more fitting to be sought and asked

for, since guidance is sought for to lead to forgiveness. According to the narration (of both At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas) he said: "He, who keeps pronouncing Adhan in a mosque for seven years, the Garden will be assured to him with no accounting; and he, who keeps pronouncing Adhan (in a mosque) for forty years, will be admitted to the Garden immediately with no reckoning." For this reason, the reports show that the holy companions "Allah be pleased with them" used to push one another to take on the imamate.

But what is more right is that the imamate is much better since the Messenger of Allah "Allah's blessing and peace be upon him" kept taking it on (until he grew fatally ill), and so did both Abu Bakr and Umar "Allah be pleased with them" and the rightly-guided rulers after them. It is true that it has the risk of surety, but even the excellence with risk is much better, in the same way as ruling is, in view of the statement of the Prophet "Peace be upon him" (according to the narration of At-Tabarani on the authority of Ibn Abbas): "A single day from a just ruler is much better than the religious service of seventy years." But it has risk.

For this reason, the best and the most learned in religion should be brought forward (to lead the prayer), depending upon (the narration of both Ad-Daraqatni and Al-Baihaqi on the authority of Ibn Umar, in which) the Messenger of Allah "Peace be upon him" said: "Your imams will be your intercessors or your delegate to Allah. So, if you like to purify your prayer, bring forward the best among you (to lead the prayer)." According to an early righteous man: "After the Prophets, there is none better than the learned men of knowledge, and after the learned men of knowledge, there is none better than the praying imams; and that's because all have stood in front of Allah Almighty and ahead of His creatures (as their leaders, teachers and intercessors), through Prophethood, knowledge and the fundament of religion, i.e. the prayer."

Depending upon this argument, the holy companions brought Abu Bakr As-Siddiq forward to be ruler over them, saying: "We consider the matter and behold! The prayer is the support pillar of religion, and thus we've chosen for our worldly affairs him whom the Messenger of Allah "Peace be upon him" accepted for the matters of our religion." They did not bring forward Bilal (to take on this job instead) under claim that the Messenger of Allah "Peace be upon him" had brought him forward to pronounce the Adhan. But one might drive the narration (of Al-Aqili on the authority of Ibn Abbas) in which the Messenger of Allah "Peace be upon him" said to a man in reply to his saying: "O Messenger of Allah! Guide me to a deed therewith I will enter the Garden". He said: "Act as a Mu'adhdhin." He said: "I could not do that." He said: "Then, act as an imam." He said: "I could not do so." He said: "Then, keep praying behind an imam (i.e. keep performing prayer in congregation)." Perhaps, it is argued, he (guided him to act as a Mu'adhdhin before telling him to be an imam because he) thought that his imamate might not be accepted (by the people), since the Adhan returns to him individually, whereas the imam should be accepted by those who are praying

behind him in congregation, who should bring him forward (to lead the prayer, in order that his imamate would be held valid); and after that, he thought that he might be able to do it.

The third duty: the imam should observe the prescribed fixed time of the prayers, and perform the (obligatory) prayers at the earliest portion of the due time, in order to attain the Good Pleasure of Allah Almighty. To be sure, the superiority of the first portion of the prayer's due time to the last portion is like the superiority of the hereafter to this world (according to the narration of Ad-Dailami on the authority of Ibn Umar). According to another narration (by Ad-Daraqatni on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said): "A servant might offer the prayer at the last portion of its due time, and thus it does not escape him, even though what he misses from the early portion of its due time is much better for him than the world and what it contains."

Furthermore, he should not delay the prayer in expectation for the increasing of the number of the group. But let them hasten to perform it in order to attain the extra reward of the earliest portion of its due time, which is much better than the abundance of the group, and reciting the long Surahs. In this respect, it was said that whenever (at least) two persons arrived (in the mosque) they would (establish the prayer and would) not wait the third, and whenever four persons came to attend the funeral prayer, they would (perform it and would) not wait the fifth.

(It is narrated on the authority of Al-Mughirah Ibn Shu'bah that) one day, the Messenger of Allah "Peace be upon him" delayed to attend the Fajr prayer, while they were on journey, because he was engaged in (answering the call of nature and) getting purified and performing ablution. They did not wait him, and rather brought Abd Ar-Rahman Ibn Awf forward to lead the prayer. When the Messenger of Allah "Peace be upon him" arrived, the first rak'ahs had escaped him. He stood to fulfill it (after finishing from the prayer). He (the narrator) said: "We felt it difficult upon ourselves, thereupon the Messenger of Allah "Peace be upon him" said: "You've done well: as such you should do (in similar cases)."

(According to another narration on the authority of Sahl Ibn Sa'd) the Messenger of Allah delayed to attend Zhuhr prayer (for he was engaged in making peace between some people who fell in dispute in the farthest precincts of Medina). When the prayer was due, they brought Abu Bakr forward to lead the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" arrived in the mosque while Abu Bakr was leading the prayer, and stood by his side. It is not binding upon the imam to wait the Mu'adhdhin. But it is incumbent upon the Mu'adhdhin to wait the imam before he pronounces the prayer establishment; and once he comes, he should not wait anyone more.

The fourth duty: the imam should lead the prayer with faithful sincerity to Allah Almighty, and fulfill Allah's Trust pertaining to purification, ablution and all the conditions of his prayer. It is out of his sincerity not to take charge for his

leading the prayer. (According to the narration of the men of Sunan on the authority of Uthman Ibn Abu Al-As) the Messenger of Allah "Peace be upon him" appointed Uthman Ibn Abu Al-As Ath-Thaqafi as governor and said to him: "Take a Mu'adhdhin, who accepts no charge for his pronouncing the Call to Prayer." However, since the Adhan (for which no charge should be taken) is the way to prayer, it is more fitting to accept no charge for leading it. but if he receives salary from a mosque which is a Waqf in favor of him who leads the prayer therein, or from the magistrate or from anyone else, it will not be judged as prohibited; but rather it will be undesirable; and it is well-known that what is undesirable in relation to the obligatory duties is more severe than it is in relation to the supererogatory deeds. But in this case, such charge should be for his regular attendance to the mosque, and observing the affairs of the mosque pertaining to the establishment of the prayer in congregation, and not for his leading the prayer in itself.

The trust requires one to get purified inwardly from lewdness and major sins, as well as from insisting on doing the minor sins. He who intends to be an imam should endeavour to guard against all of that, for he is in the same position as a delegate or an intercessor for the people. For this reason, he should be the best of them. he should also get clean outwardly from impurities and filth which none knows but he. If, during the prayer, he remembers that his ablution has been broken (and he did not perform ablution), or if he makes wind, let not him feel shy, but rather let him take hold of the hand of him who is the nearest to him, and make him his successor in leading the prayer.

(According to the narration of Abu Dawud on the authority of Abu Bakrah) once the Messenger of Allah remembered, during the prayer, that he was in the state of ceremonial impurity, thereupon he made somebody succeed him in leading the prayer, and he went to take bath after which he returned and entered the prayer. According to Sufyan: "You might offer prayer behind everyone, be it dutiful or undutiful, unless he is not an addict to wine, nor dissolute, whose wickedness is open, nor disobedient to his parents, nor an innovator (of a heresy), nor an errant slave."

The fifth duty: he should not pronounce *Takbir* of assuming the prayer until the rows (of the praying people) are straight. In so doing, let him turn sideways, and in case he finds inconsistency, let him order to set it right. It was said that they were in the habit of standing in the prayer, with their shoulders flanking each other, and their heels sticking to one another. Let not him pronounce *Takbir* of assuming the prayer until the Mu'adhdhin finishes from the prayer establishment (Iqamah). But the Mu'adhdhin also should delay to pronounce Iqamah for some time after the Adhan enough for the people to get ready to offer prayer.

According to the narration (of both At-Tirmidhi and Al-Hakim on the authority of Jabir, the Messenger of Allah said): "Let the Mu'adhdhin make an interval between both Adhan and Iqamah, much enough for him who is eating to finish from his meal, and such as is answering the call of nature to finish from fulfilling his need." That's because he forbade to offer prayer while forcing both

wicked things (i.e. urine and excrement, according to the narration of Muslim on the authority of A'ishah), as well as he ordered to start with having supper before offering Isha' prayer (in case the supper was served by the time the Isha' prayer was established, according to the narration of Al-Bukhari and others on the authority of both Ibn Umar and A'ishah), in fulfillment of the devotion of the heart.

The sixth duty: The imam should raise his voice with the Takbir of assuming the prayer, as well as with all the other Takbirs, unlike him who prays behind him, who should not raise his voice no more than enough to enable him to hear it. let him further affirm his intent to lead the prayer, in order to attain the extra reward of imamate. But in case he does not affirm his intent, his prayer will be held valid, and so will the prayer of those praying behind him be, particularly if they affirm their intent to follow the imam, and they will also attain the extra reward of following him, but he will not attain the extra reward of imamate. Let the one led in prayer delay his Takbir until the imam finishes from his; and Allah knows best.

The Duties Pertaining To Recitation

There are three duties pertaining to recitation; and they go as follows:

The first duty: The imam should read in secrecy the supplication of opening and seeking refuge (with Allah from Satan), as if he prays alone, and then recite aloud Al-Fatihah and such of Surahs from the Qur'an as he likes, in both rak'ahs of Morning prayer, the first two of both Maghrib and Isha' prayers. This duty is also incumbent upon one praying alone. Both the imam and one led in prayer should recite "Amen" aloud in the three prayers which require out loud recitation. The one led in prayer should adjust his "Amen" to be synchronous with and not after that of the imam. Let the imam also recite aloud "In the Name of Allah, Most Gracious, Most Merciful". However, there are opposing narrations concerning that condition, but Ash-Shafi'i's choice supports the outlawed recitation.

The second duty: The imam should make three intervals during his standing, according to the narrations (of Ahmad and others) on the authority of Samurah Ibn Jundub and Imran Ibn Al-Hussain from the Messenger of Allah "Peace be upon him". The first, which is the longest, is after *Takbir* of assuming the prayer, i.e. during his recitation of the supplication of opening; and it should be long enough for those led in prayer to recite the Opening of the Book. But if he does not make this interval, they will not be able to listen to his recitation (of Al-Fatihah since they will be inclined to read it with him), and in this case, he will carry the burden of what they miss from their prayer, for if they do not recite Al-Fatihah during such interval, and rather are engaged in it at any time else, the harm will be against him and not them.

The second interval should be after finishing from Al-Fatihah, in order that he who has not completed it in the first interval should be able to recite it in full. It should be equal in length to the half of the first interval. The third interval should

be after his finishing from reciting the Surah; and it is the shortest of them all. It should be just enough for a short break between the recitation and Takbir, for it is forbidden to join both. Let not the one led in prayer recite after the imam but Al-Fatihah (during the interval). If the imam makes no interval, let him recite it with him, and in this case, the deficiency will be on the part of the imam. Furthermore, if the one led in prayer does not hear in view of his being far distant from the imam, or in case he is offering prayer which requires recitation in a low tone, there will be no blame upon him to recite the Surah (besides Al-Fatihah).

The third duty: Let the imam recite in the Morning prayers two Surahs from the oft-repeated long ones, which consist of less than one hundred Holy Verses, since it is out of the sunnah to prolong recitation and offer it when it is very dark, and no harm will be received if he finishes from it when the morning has become very clear. There is no blame upon him to recite in the second rak'ah as much as nearly twenty or thirty Holy Verses from the last portion of the long Surah to its conclusion, for that rarely occurs to hearings which makes it more ready to give admonition and stimulate consideration. Some learned men do not like the recitation from the beginning of the long Surahs since it might lead to interrupting them.

It is narrated (by Muslim on the authority of Abdullah Ibn As-Sa'ib) that the Messenger of Allah "Peace be upon him" recited a portion of the Surah of Yunus, and when he reached the mention of Moses and Pharaoh, he interrupted the recitation and went on bowing. It is further narrated (by Muslim on the authority of Ibn Abbas) that he "Peace be upon him" recited in the first rak'ah of Fajr prayer a Holy Verse from the Surah of Al-Baqarah, i.e. His saying: "Say 'We've believed in Allah and in what has been revealed to us...'" and in the second: "O our Lord! We believed in what You have revealed..." (According to the narration of Abu Dawud on the authority of Abu Hurairah) he heard Bilal reciting a portion from there and a portion from here, and when he asked him about that he said: "I join what it good with its like." He said to him: "You've done well."

In Zhuhr prayer, let him recite the long Surahs from amongst the Mufassal, up to nearly thirty Holy Verses, and half of that in Asr prayer, and the last Surahs from amongst the Mufassal in Maghrib prayer. The Messenger of Allah "Peace be upon him" recited the Surah of Al-Mursalat in Maghrib prayer which he offered for the last time after which he was not seen to have offered prayer (in congregation) until he died. In short, it is better to make short the prayer, particularly when the group of the praying people are great in number. In confirmation of this concession, the Messenger of Allah "Peace be upon him" said: "When anyone of you leads the people in prayer, let him make short the prayer, for among them, there is the weak, the old, and the one who has a need which he wishes to fulfill; and when he prays alone, let him prolong it as much as he likes." It is narrated (on the authority of Jabir) that once Mu'adh Ibn Jabal was leading a people in Isha' prayer when he recited the Surah of Al-Baqarah. A

man came out of the prayer which he completed alone. The people said: "The man has proved hypocrite." Both (Mu'adh and the man) made mutual complaints to the Messenger of Allah "Peace be upon him". The Messenger of Allah scolded Mu'adh and said: "Are you going to put the people to trial O Mu'adh? Recite such (short Surahs as) Al-A'la, At-Tariq, Ash-Shams (and the like of them)."

The Imam's Duties Pertaining To The Pillars Of The Prayer

They are also three, and they go as follows:

The first duty: He should make short both bowing and prostration, with each having a maximum of three Tasbihs. It is narrated on the authority of Anas Ibn Malik that he said: "I've never seen a prayer offered by anyone shorter even though with perfection than that offered by the Messenger of Allah "Peace be upon him"." But this does not contradict the narration (of both Abu Dawud and An-Nasa'i) on the same authority in which Anas Ibn Malik performed prayer behind Umar Ibn Abd Al-Aziz, who was at that time the governor of Medina, after which he said: "I've never prayed behind anyone, whose way of prayer resembles that of the Messenger of Allah "Peace be upon him" more than this young man." He resumed: "We used to utter ten Tasbihs for each (bowing and prostration) while praying behind him." It is narrated also that he said: "We used to utter, while praying behind the Messenger of Allah "Peace be upon him" ten Tasbihs for each bowing and prostration." This is undoubtedly good. But to limit that to three Tasbihs is much better when the group of the praying people is prolific. But when there gather only those who are devoted wholeheartedly to the religious service, there is no harm to increase them to ten. This is the point of adapting the different narrations. The imam should say on raising his head from bowing: "Allah hears such as praises Him."

The second duty: It is binding upon the one led in prayer. He should not make his bowing and prostration synchronous with those of the imam: on the contrary, he should delay in such a way as not to fall in prostration until the imam's forehead reaches the ground. This is the way the holy companions followed the Messenger of Allah "Peace be upon him" (according to the unanimous narration on the authority of Al-Bara' Ibn Azib). He should not also fall in bowing before the imam becomes straight in bowing. In this issue, it is said that the people come out of the prayer in three divisions: some have (the reward of) twenty-five prayers, and it is those who glorify, bow and prostrate after the imam; some have (the reward of) only a single prayer, and it is those who make theirs synchronous with the imam's; and some have no (reward of any) prayer, and it is those who hasten to precede the imam.

However, there is difference among the people as to whether it is or is not incumbent upon the imam to prolong his bowing to give opportunity to him who likes to join the prayer, and thus receive the extra reward of congregational prayer by virtue of this bowing (which makes valid the whole rak'ah). It might be more right to say that there is no blame to do so with sincerity, on the condition that it

should not lead to overstrain the attendants of the prayer, for their right of refraining from prolonging should be observed.

The third duty: The imam should not make the supplication of testification (Tashahhud) longer than the amount of testification itself, nor should he favour himself with supplication apart from the others: but rather let him use the plural and not the singular formula in his invocations, such as: "O Allah! Forgive us" and not "forgive me". That's because it is undesirable for the imam to favour himself on the exclusion of those whom he is leading in the prayer. There is no blame upon him to seek refuge (with Allah from Satan) in his testification through the five statements transmitted from the Messenger of Allah "Peace be upon him": "We seek refuge with You from the punishment of (the fire of) Hell, from the punishment of the grave; we seek refuge with You from the affliction of both life and death, and from the affliction of Al-Masih Ad-Dajjal; and if You intend to put a people to trial, take us unto You (i.e. cause us to die) before being afflicted." It is said that he was called Masih (Antichrist) for he would survey the earth from its end to its end; or according to others because one of his eyes would be dark and look like a grape bulging out.

The Duties Which Pertain To Dissolving From The Prayer

There are three duties which relate to finishing from the prayer:

The first duty: He should intend, with both salutations, to greet the angels and all of the present people.

The second duty: He should keep firm in place after the end salutation (for some time). As such did the Messenger of Allah "Peace be upon him" Abu Bakr and Umar "Allah be pleased with them". let him further offer the supererogatory prayer in another place. In case there are women praying behind him, let not him stand until all of them leave the mosque. According to the narration (of Muslim on the authority of A'ishah) he "Peace be upon him" used to stay in the mosque after the prayer no longer than what is enough for him to say: "O Allah! You are (the source of) Peace, and from You peace is expected: Blessed (and Exalted) be You, Lord of Glory, Majesty and Honour."

The third duty: If he stands up (after finishing from the prayer), let him face the people. It is undesirable for the one led in prayer to stand before the imam moves. In this context, it is narrated that both Talhah and Az-Zubair prayed behind an imam, and when he concluded the prayer with the End Salutation they said to him: "How good and perfect your prayer is, except one thing, that when you uttered the End Salutation, you did not turn your face (towards the people)." Then they said to the people: "How good your prayer is except that you left before your imam turned his face towards you." Then, let the imam turn away from whichever direction he likes, be it right and left, even though the right is more desirable.

Those duties apply to all of the obligatory prayers, with the addition of Qunut in the Morning prayer, in which the imam should say: "O Allah! Guide us" and

say not "guide me", and the one led in prayer should utter "Amen" in response to the supplication. When comes to the statement: "You always decide all the matters, and there is none to decide anything pertaining to You", it is not fitting for the one led in prayer to say "Amen", for it does not belong to supplication rather than to praise, thereupon he should recite it with him, and say the like of his saying, or: "Nay! And I'm from amongst those who bear witness to that" or similar words. On the other hand, there is a narration in support of raising both hands during Qunut. If this narration is authentic, then it will be desirable to raise both hands during Qunut. But this contradicts the case in the supplication at the conclusion of testification, in which the hands should not be raised. But it might be said that the function of both hands during the testification is to be placed on the thighs in a special way, a function which they do not have in Qunut. For this reason, it is not likely that their function is to be raised during Qunut, since this is more fitting for supplication; and Allah knows best.

Those are the manners which should be observed in imamate and following; and Allah Almighty helps us attain success.

CHAPTER FIVE: ON THE EXCELLENCE OF FRIDAY ITS MANNERS, TRADITIONS AND CONDITIONS

The Excellence Of Friday

It should be known that this is a great day, therewith Allah Almighty has exalted Islam, and characterized the Muslims. He says: "O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew!" (Al-Jumu'ah 9)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

In this way, He Almighty has forbidden any business in the affairs of this world, as well as anything that might entertain from hastening to perform prayer on it.

(It is narrated by Ibn Majah on the authority of Jabir that) the Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty has enjoined you (to sanctify) Friday on this day of mine, in this station of mine (among you)." (It is narrated by Ahmad and Al-Hakim on the authority of Abu Al-Ja'd Ad-Damari that) the Messenger of Allah "Peace be upon him" said: "He, who refrains from (attending the congregational prayer on) Friday for three times with no legal excuse, Allah will have placed a seal on his heart." (According to another narration by Al-Baihaqi on the authority of Ibn Abbas) he said: "He, who refrains from (attending the congregational prayer on) Friday for three times with no legal excuse, he will have left Islam behind him." A man visited Ibn Abbas and asked him about a man who died and never witness the (prayer of) Friday, nor attended any congregational prayer, thereupon he said to him: "He

will be admitted to the fire (of Hell)." He kept visiting him and asking him the same question, and Ibn Abbas gave him the same answer: "He will be admitted to the fire."

(It is narrated unanimously on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "The people of both Scriptures (Torah and Gospel) were given Friday (to sanctify) but they differed about it, with the result that they were diverted from it, and Allah Almighty guided us (Muslims) to it, and kept it for this nation, and made it a festival for them: they are the most fitting to lead the people (in exalting and sanctifying it), while those of both Scriptures are to follow them." It is narrated (by Ash-Shafi'i, At-Tabarani and Ibn Mardawaih) on the authority of Anas from the Messenger of Allah "Peace be upon him" that he said: "Gabriel "Peace be upon him" came to me with a pure mirror in his hand and said: 'This Friday has been enjoined upon you by your Lord (to sanctify) in order to be a festival for you as well as for your nation after you.' I asked: 'What have we in it?' He said: 'You have an hour therein, in which none invokes Allah for good which has been doomed to him, but that He will give it to him, and in case it is not doomed to him, He will keep for him what is greater than it; and none seeks refuge (with Allah) from an evil which has been doomed against him, but that Allah Almighty will protect him from what is more severe than it. It is the chiefs of all days in our sight, and in the hereafter, we will call it the Day of More Good.' I asked him about the reason, and he said: 'Your Lord Almighty has taken in the Garden a valley more fragrant than musk, (in which all things are) white. When it is Friday, Allah Almighty descends from His Highest Position on His Throne, and rises His Glory upon them until they are able to see His Generous Honoured Countenance.'"

(It is narrated by Muslim on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "The best day on which sun has risen is Friday, on which Adam was created, on which he was admitted to the Garden, on which he was (driven from the Garden and) made to descend to the earth, on which Allah turned to him in repentance, on which he died, and on which the Hour (of Judgement) will be established. It is the day of more good in the Sight of Allah Almighty; and this is its name among the angels in the heaven. It is the day on which (the faithful believers will) see the Countenance of Allah Almighty in the Garden." According to the narration (of Ibn Hibban on the authority of Anas the Messenger of Allah said): "Every Friday, six hundred thousand are set free by Allah from the fire (of Hell)."

According to the narration (of Ibn Hibban, Abu Na'im and Al-Baihaqi on the authority of A'ishah, even though Al-Ghazali ascribes it to) Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Friday has passed with safety (from committing sins) all the other days will subsequently pass with safety (from committing sins)." (It is narrated by Abu Dawud on the authority of Abu Qatadah that) the Messenger of Allah "Peace be upon him" said: "The Hell is kindled everyday before sun passes the meridian, i.e. just when it is straight in the middle of the sky. So, pray not at that time, except on Friday,

on which prayer might be performed all the time, and on which the Hell is not kindled."

According to Ka'b: "From amongst all the towns, Allah Almighty has made Mecca superior to all the towns, from amongst the months Ramadan to all the others, from amongst all the days Friday to all the others, and from amongst all the nights the Night of Power to all the others." it is said that birds and insects meet each other on Friday with salutation and say: "Peace! Peace! How good this day is!" (It is narrated by Abu Na'im on the authority of Jabir and At-Tirmidhi on the authority of Abdullah Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies on Friday, or on the night prior to Friday, Allah Almighty writes for him the reward of a martyr and saves him from the affliction of the grave."

The Exposition Of The Conditions And Traditions Of Friday Prayer

It should be known that it shares all conditions with the other (obligatory) prayers; and there are further six conditions characteristic of it:

The first condition pertains to the time: if the salutation of the imam (at the conclusion of the prayer) occurs just at the time of Asr prayer, he will be considered to have missed the Friday prayer, and in this case, it is incumbent upon him to complete it four rak'ahs as Zhuhr prayer. But, there is difference about him who catches only a single rak'ah of it, and his last rak'ah (which he prays alone) occurs out of time (whether he should or should not complete it four rak'ahs as Zhuhr prayer).

The second condition pertains to the place: it is invalid to be offered in the desert, the waste land, or among the movable dwellings and tents. It should rather be performed in a gathering place of unmovable buildings, containing at least forty of those upon whom Friday prayer is binding. The village is like the city in this respect. It is not conditional to it that the magistrate should attend, as well as it is not necessary to take his leave for it, even though it is more desirable to take his leave.

The third condition pertains to the number: it should not be held valid with no less than forty of free men from amongst the residents whom the enjoinder of obligations and duties covers. Residency here means that they should not be in the habit of leaving the place every summer or winter (on journey). In case they depart from the place, with the result that the number becomes under forty, whether during the sermon or the prayer, the Friday prayer will not be held valid. That's because this number should attend the whole ceremonies from the beginning to the end.

The fourth condition pertains to the congregation: if even forty offers Friday prayer within the borders of a village, but in different groups and places, the congregation will not be held valid. That's because the congregation should not be less than forty in number. But it is permissible for him who catches only a single rak'ah of it to pray the other rak'ah alone; and in case he does not catch the bowing of the other rak'ah (in congregation), let him follow the congregation

with the intention to perform Zhuhr prayer (i.e. to offer four rak'ahs), which he should complete once the imam utters the End Salutation.

The fifth condition pertains to the number of congregations: the congregation should not be preceded by another in the same mosque of the same town. But if the people are great in number, and beyond the capacity of one mosque, they might be distributed to two, three, four, or more congregations as it is required by the need to perform Friday prayer in different mosques. But if there is no necessary need, it is right to establish first the congregational prayer of Friday because of which the forbiddance (of any prayer else to be performed simultaneously) is held. But in the presence of a necessary need (for more than a congregation), it is better to pray behind the better of imams; and in case of their equality, the more ancient mosque is better; and in the event of their equality, the nearer mosque is better. The excellence of the prolific number of congregation should be also observed in the choice.

The sixth condition pertains to both sermons: of a surety, both sermons are obligatory, and standing while delivering them is also obligatory, and the sitting (for a short break) between them is obligatory too. The first sermon has four obligations (to be observed): the first relates to the praise (of Allah), which is, at least, to say: "Praise be to Allah". The second is to invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him". The third is to advise (the people and oneself) to safeguard themselves from (the punishment of) Allah Almighty. The fourth is to recite (at least) a Holy Verse from the Holy Qur'an. The same four obligations are due in the other sermon, with the exception of substituting supplication for recitation. It is binding upon the forty-men congregation (at least) to listen and pay attention to both sermons.

As to the traditions of the Friday prayer, when the sun declines and passes the meridian, Mu'adhdhin pronounces the call to prayer, and the imam sits on the pulpit, the prayer should be interrupted except the complement, and the speech would not cease before the imam inaugurates the sermon. Let the preacher pay salutation to the attendants once he turns his face towards them, and they should return the greeting to him. When the Mu'adhdhin finishes (from the second call), let the preacher stand facing the people, turning not sideways, and let him engage his hands by the handle of the sword, the short-stick or spear, or the pulpit, in order not to play with them anyway, or let him place one of them over the other.

Let him deliver two sermons, making a short break between them, in which he should sit. Let not him use abstruse and peculiar words, nor protract his utterances nor vibrate his voice. The sermon should be brief, impressive and comprehensive. It is desirable to recite (at least) a Holy Verse from the Qur'an in the second sermon. Let none who enters the mosque while the imam is delivering his sermon pay salutation, and in case he does, he should receive no verbal answer from the attendants, unless it is by way of hinting, in which there is no harm. None should say to the sneezers (during the sermon): "Might Allah bestow mercy upon you" (in case he says "Praise be to Allah").

Those conditions pertain to the validity. But there are many conditions relating to the matter of obligation. However, the Friday prayer is obligatory only upon a free Muslim male, in full possession of mental faculties, who has attained puberty, and is resident in a town including at least forty persons having the same characteristics, or in a village which is affiliate to a larger town, provided that the call of the Mu'adhdhin reaches it through its entrance, when there is silence and the Mu'adhdhin is raising his voice; and this is in view of Allah's statement: "O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew!" (Al-Jumu'ah 9)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾﴾

But those are given concession to leave the Friday prayer for such excuses as the heavy rain, mud, terror, sickness, nursery, in case the patient has none to take care of him other than such nurse. Such being the case, it is desirable for those of legal excuses to delay the Zhuhr prayer until the people finish from Friday congregational prayer. On the other hand, if such persons as a patient, a slave, a traveller, or a woman, their congregational Friday prayer will be held valid, and thus it will exempt them from Zhuhr prayer; and Allah knows best.

The Exposition Of The Manners Of Friday Prayer

They are usually ten according to their sequence:

The first: One should get ready for it on Thursday, affirming his intent (to attend it), and preparing himself to receive kindly and warmly its extra reward: let him engage in supplication, asking for Allah's Forgiveness, and Tasbih after the Asr prayer of Thursday, since this hour counters the unknown hour on Friday (in which the invocation receives answer). According to one of the early righteous men: "Allah Almighty has extra bounty other than the sustenance which He distributes among His servants; and He does not give such bounty but to him, who asks Him for it in the evening of Thursday as well as on Friday." On that day, let him wash his dress and clean it well, and prepare perfume (to apply it to his body on Friday) if he has no perfume, and further empty his heart from such of occupations as might hinder him from going early in the morning to attend the Congregational Friday prayer.

Let him also on that night (of Thursday) intend to observe fast on Friday, since it has excellence, particularly if it is joined to the fasting of Thursday or Saturday; and of a surety, it is undesirable to fast it alone. Let him give life to that night by standing for supererogatory prayer and concluding the Holy Qur'an, for it has a great excellence which belongs to that of Friday. Let him have sexual intercourse with his wife on that night or on Friday (morning), for it is desirable in the sight of some people, who understand that meaning from the narration (of Ibn Majah on the authority of Abu Hurairah in which the Messenger of Allah "Peace be upon him" said): "Allah's Mercy be upon him

who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath (on Friday); then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer)." But this does not cancel out the other concept taken from that narration, in which the dress is substituted for the wife.

In this way, the etiquette of reception is full, therewith one comes out of the assembly of the heedless, who, when it is Friday morning, say: "What is that day?" according to one of the righteous predecessors: "He who receives the greatest portion of (the reward of) Friday is the one who waits it in observance of and getting ready for it from the previous day; and he who receives the least portion thereof is the one who, when it is Friday morning, says: "Which day is it?" it is related that some of those (righteous men) used to spend the night (prior to it) in the mosque, in expectation for it.

The second: When it is morning (of Friday), let him start with bathing after sunrise, but not very early, for the nearer it is to the time of going to the mosque, the closer he will be to cleanness. Bathing (on Friday) is firmly desirable, even though some learned men are of the opinion of its obligation. (It is narrated by both Sahihs on the authority of Abu Sa'id that) the Messenger of Allah "Peace be upon him" said: "Performing Ghusl on Friday is binding upon him has attained the age of puberty." According to the well-known narration (of both Sahihs and others) on the authority of Ibn Umar he "Peace be upon him" said: "He, who comes to (attend the congregational prayer of) Friday, let him take bath (before he comes)." (According to another narration by Ibn Hibban and Al-Baihaqi on the authority of Ibn Umar) he "Peace be upon him" said: "He, who comes to (attend the congregational prayer of) Friday, be it men or women, let him (or her) take bath (before he (or she) comes)."

It was the habit of the inhabitants of Medina to say to each other, whenever they exchanged abuses: "Verily, you are more evil than him who takes no bath on Friday." (It is narrated by Muslim on the authority of Ibn Umar): While Umar Ibn Al-Khattab was standing and delivering the sermon on a Friday, Uthman Ibn Affan came. Umar called (and asked) him: "What is the time now?" he seemed to have criticized him for his delay. He replied: "I did nothing, after I had heard the Adhan, more than I performed ablution and then came out." Thereupon Umar said to him: "Did you perform only the ablution although you know that Allah's Messenger "Allah's blessing and peace be upon him" used to order us to take a bath (on Fridays)?"

The permissibility of taking no bath on Friday is attested by It is the ablution of Uthman "Allah be pleased with him", as well as by the narration (of Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Samurah) in which the Messenger of Allah "Peace be upon him" said: "He, who performs ablution on Friday, it is good; and he, who takes bath, no doubt, bathing is better." When one takes bath to get clean from the ceremonial impurity, let him pour water over the whole of his body once again, with the intention to take bath for the Friday rituals. But in case he takes only a single bath, it suffices him for purification.

Yet, it will be much better if he intends to take bath for both, and merges the bath of Friday in that of ceremonial impurity. In this respect, it is narrated that one of the holy companions entered into his son and found him having taken bath. He asked him: "Have you taken bath for Friday rituals?" he said: "No, but to get clean from the ceremonial impurity." On that he asked him to take another bath." He related to him the narration that taking Ghusl is binding upon him who has attained puberty. He ordered him to take another Ghusl for Friday because his son had not included it in his intention. But it was not unlikely to be said that it was the cleanness which was meant, and it was achieved even with no intent. But this applies also to ablution; and since executing law is a kind of worship, its extra reward then should be sought for. Whoever takes Ghusl and then passes wind or makes sound, he should perform ablution, and this will not cancel his Ghusl; but it is better to guard against that.

The third: it pertains to adornment, which is of three things: clothes, cleanness and perfume. The cleanness implies brushing the teeth with the toothpick, shaving the head, trimming the nails, and cutting the mustache, in addition to those things which we've mentioned in the book of purification. According to Ibn Mas'ud: "He, who trims his nails on Friday, Allah Almighty takes an ailment out of his body, and gets healing into it." if he enters the public bath on Thursday or Wednesday, what is intended will have been accomplished. Let him on that very day apply the best kind and the most pleasant of perfume to his body, in order that it should prevail over the offensive smells, and have the attendants nearby him relish the most pleasant odor of him, and get the best satisfaction and rest with him. However, the best of men's perfume is that, which smells good, and has no colour, whereas the best kind of women's perfume is that, whose colour appears, and it has no smell (according to the narration of Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Abu Hurairah). According to Ash-Shafi'i: "He, who cleans his dress, will be less anxious, and he, who applies perfume to his body, will advance in mind (and wisdom)."

As far as clothes are concerned, the most desirable is the white of dresses, since it is the dearest in the Sight of Allah Almighty. Let one wear no dress, because of which he might be a centre of the people's attraction. It is not out of the right way of sunnah nor is it of any excellence to put on black dress, and some people dislike looking at it, and render it something innovated after the Messenger of Allah "Peace be upon him". Putting on a turban is desirable on that day. (It is narrated by At-Tabarani on the authority of Abu Ad-Darda', but Al-Ghazali relates it on the authority of) Wathilah Ibn Al-Asqa' that the Messenger of Allah "Peace be upon him" said: "Verily, Allah and His angels invoke prayer and blessing upon those who put on the turbans on Friday." But if he is disturbed by the heat, there will be no harm to put it off before and after the prayer, but not at the time of walking from the house to (the mosque to attend the congregational prayer of) Friday, nor at the time of prayer, nor at the time of the imam's ascent to the pulpit, nor during his sermon.

The fourth: This pertains to going very early in the morning to the mosque; and it is desirable to aim at the mosque from as far as two or three Farsakhs. Let him go very early in the morning, and enter just at the rise of the dawn. The extra reward of going very early in the morning to the mosque is very great. In his walking earnestly to attend the Friday prayer, one should be submissive and humble, and should have the intention to stay in the mosque in the state of I'tikaf until the time of prayer, making his main goal to give quick response to the call of Allah Almighty to the Friday prayer, and hasten to get His Good Pleasure and Forgiveness. In this respect (it is narrated unanimously on the authority of Abu Hurairah that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. If the imam comes out the records would be folded up, the pens (of recording) would be lifted, and the angels would gather near the pulpit in order to listen to the celebration (of the Praises of Allah). If anyone comes after that, he will have come just for prayer, and no extra reward will be assured to him."

The first hour here corresponds to the rise of the sun, the second to the time of its being high and hot, the third to the time of its expansion, which causes the heat of the sand to be too scorching to warm up the feet, and both the fourth and the fifth correspond to the time between the high forenoon up to the sun decline; and the reward of the last hour is insignificant, and the time of the sun decline is just for the prayer, and there is no extra reward (to be received by him who attends the Friday prayer just in it). (It is narrated on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: ""There are three (deeds), and if the people know which (reward they will receive in doing) them, surely, they would ride the swiftest camels to attain them: (pronouncing the Call to Prayer) Adhan, (standing in) the first row (in the prayer), and going very early to (the mosque to attend the ceremonies of) Friday prayer." According to Ahmad Ibn Hanbal: "The best of those (three) is to go very early to attend the ceremonies of Friday prayer)."

It is narrated (by Ibn Mardawaih on the authority of Ali that the Messenger of Allah said): "When it is Friday, the angels will come and sit at the gates of mosques (in which the congregational prayers are performed), having in their hands documents of silver and pens of gold, in order to record the names of him who comes first and the one who follows him (to attend the prayer) according to their positions (which depends upon the succession of their arrival)." It is narrated (by Al-Baihaqi on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Prophet said): "The angels miss the man who is late from coming at his usual time on Friday, and they say to

each other: 'What has happened to so and so? What has delayed him to come at his usual time?' they then say: 'O Allah! If it is poverty which has delayed him, make him independent! If it is sickness which has delayed him, cure him! If it is business which delayed him, make him sincerely devoted to Your service! If it is entertainment which has delayed him, let him come with his heart to Your obedience!'"

During the first generation (of Muslims), the ways were seen to be full of people at the last portion of the night, a short while before dawn, and after the rise of the dawn, who were walking in crowds across the streets towards the mosques, as if they were on the days of festival. This state remained as such until it vanished. It is said that the first innovation (of heresy) to happen in Islam was the abandonment of going very early to the gathering mosques on Friday. How should the Muslims not feel shy of both the Jews and the Christians, who go very early in the morning to their places of worship on Saturday and Sunday? How should they not feel shy of the world seekers, who go very early in the morning to the large spaces of markets to practice transaction and gain profit? How should the hereafter seekers not compete them as if in a race (in their going very early to the mosques)?

It is said that the position of the people in their nearness to see the Countenance of Allah (in the hereafter) will be determined by the degrees of earliness of their going in the morning to attend the Friday prayer. It is narrated that once Ibn Mas'ud "Allah be pleased with him" entered the mosque early in the morning (of Friday) and behold! He found three having preceded him and entered the mosque earlier than him. On that he became anxious and said to himself by way of blaming it: "Fourth of four men, and verily, a fourth of four is not far from attaining (the merit of) earliness."

The fifth: it pertains to the way of entering the mosque. One should not step over the necks of the people (i.e. to surpass them in order to have his place ahead of them), nor should he pass in front of them; and of a surety, his early arrival makes it easy for him to guard against that. There is a strong threat waiting him who steps over the necks of the people, i.e. that he will be made a bridge on the Day of Judgement, over which the people will pass (according to the narration of both At-Tirmidhi and Ibn Majah on the authority of Mu'adh Ibn Anas). It is narrated (by Ibn Al-Mubarak) on the authority of Ibn Juraij that while the Messenger of Allah was delivering the sermon (on Friday) he saw a man passing over the necks of the people until he came forward and sat. when the Messenger of Allah "Peace be upon him" finished from the prayer he stood in the way of the man until he met him and asked him: "O so and so! What has prevented you from sharing the Friday prayer with us?" he said: "O Messenger of Allah! I've shared the Friday prayer with you." On that the Messenger of Allah "Peace be upon him" said: "Have I not seen you passing over the necks of the people?" He referred to the fact that his conduct made fruitless his deed.

It is further narrated (by Abu Dawud, An-Nasa'i and Ibn Hibban on the authority of Abdullah Ibn Busr that) he "Peace be upon him" said to (him who

stepped over the necks of the people): "What has prevented you from offering prayer with us?" He said: "Have you not seen me O Messenger of Allah?" he "Peace be upon him" said: "I've seen that you have delayed to come early, and further caused harm to the people (when you stepped over their necks to sit ahead of them)." but once the first row is seen to be empty and left by the attendants, one has the right to step over their necks to sit in it, for they have wasted their right, and left the position of the extra reward. According to Al-Hassan: "You might step over the necks of the people who sit at the gates of the mosques on Friday, since they have no sanctity." If, on entering the mosque, there are but the praying people, let not him pay them salutation, for in this case, he will impose upon them to give answer unfittingly.

The sixth: let none pass in front of the people, and rather sit wherever he is, close to a pillar or a wall (as possible as he could), in order that none should pass in front of him during prayer. It is true that the passage (in front of the praying man) does not interrupt the prayer, but it is forbidden in view of the narration (of Al-Bazzar on the authority of Zaid Ibn Khalid in which) he "Peace be upon him" said: "It is better for one to stand and wait for as long as forty years than to pass in front of a praying man." (According to another narration on the authority of Abu Na'im on the authority of Ibn Umar): "It is much better for one to be ashes or bones decomposed, scattered about by the wind than to pass in front of a praying man." It is further narrated (by As-Sarraj on the authority of Zaid Ibn Khalid) pertaining to the praying man and the passer-by in front of him, that once he offered prayer on the way when he said: "If the passer-by in front of a praying man and a praying place knows what is on them (during prayer), it will be much better for the passer-by to stand and wait as long as forty years than to pass in front of the praying man."

The pillar, the wall and the furnished sheet of praying act as a limit for the praying man, in such a way that if one tries to surpass this limit, he should be driven away (even by force). (It is narrated unanimously on the authority of Abu Sa'id that) he "Peace be upon him" said: "Let him (the praying man) drive him away (i.e. the passer-by in front of him). If he (the latter) refuses, let him drive him away once again. If he insists he then should fight him, for in this case he acts as a devil." It was the habit of Abu Sa'id Al-Khudri to drive away him who tried to pass in front of him, so much violently that he would knock him down. Once he did so, and the man (whom he drove away) hung to him, and made a complaint against him to Marwan (the Medina's governor). He told him that the Messenger of Allah "Peace be upon him" ordered him to do so. But in case there is no pillar, let him fix something in front of him, equal to a cubit in length, in order to act as a sign of his limit.

The seventh: one should seek the first row, which is of great excellence and superiority as we've related earlier. It is narrated (by both Ibn Majah and Abu Dawud on the authority of Aws Ibn Aws Ath-Thaqafi that) he "Allah's blessing and peace be upon him" said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he

hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): this will be expiation for (such of sins as he commits in the period) between both Fridays, and three days besides" (or according to another version, "Allah will forgive for him (all of his sins he commits) from the current Friday to the next Friday"). But this should be on the condition, according to some narrations, not to step over the necks of the people.

However, the seeker of the first row should not be heedless of three things:

Firstly: if he sees in the first row something disapproved and he knows he has no power to change, such as the wearing of silk, whether on the part of the imam or anyone else, or the prayer in heavy weapons which might divert the praying ones, or in weapons decked with gold, or the like of that which should be rejected, it is much safer for him to be in the rear. This is what a group of the learned men of knowledge did, seeking safety and peace. It was said to Bishr Ibn Al-Harith: "We see that you come (to the mosque) very early in the morning but pray in the last row." On that he said: "Verily, it is the nearness of hearts and not of bodies which is intended." He referred to the fact that this position (which he took) was closer to the safety and peace of his heart.

Once Sufyan Ath-Thawri saw Shu'aib Ibn Harb sitting close to the pulpit, and paying attention to the sermon of Abu Ja'far Al-Mansur. When he finished from the prayer he said to him: "I've been occupied by your closeness to this (Al-Mansur): do you feel secure against hearing something from him which you should reject, and you could not do it?" he made a mention to him of the wearing of blackness which they had innovated. He asked him: "O Abu Abdullah! Is the following narration (of Abu Dawud on the authority of Samurah) not sufficient: "Come close (to the imam) and pay your attention (to him)"?" he said: "Woe to you! This implies only those rightly-guided and well-guided caliphs (who were the real successors of the Prophet). But as for those, the farther you become from them and the less you look at them, the closer you become to the Presence of Allah Almighty."

Sa'id Ibn Amir said: Once, I offered prayer by the side of Abu Ad-Darda'. He kept moving backward to the rear of rows until we returned back to the last row. When we finished from the prayer I asked him: "Is it not said that the best of rows is the first of them?" he said: "We know that with certainty. But this nation, from amongst all the nations, will receive Allah's Mercy and Sight. If Allah Almighty looks at anyone of His servants in prayer, He will forgive for him as well as for such of the people as stands behind him. I returned back in the hope that Allah Almighty might forgive me through anyone of the people at whom He might look." According to another version he added: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "That, and if one returns back with this intention, and out of giving preference to others over himself, and showing good manners, there will be no harm." At that point it is

said that "The (rewards of) deeds are (reckoned) in accordance to the intentions (of their doers)."

Secondly: in the absence of any loges or compartments taken from the area of the mosque to be specified only for the magistrates and governors, the first row then is desirable, otherwise, it is undesirable in the sight of some learned men to enter the loge. Both Al-Hassan and Bakr Al-Muzani used not to offer prayer in the loge, seeing that it was restricted only to the magistrates and governors, as one of the innovations made in the mosques after the death of the Messenger of Allah "Peace be upon him". To be sure, the whole area of the mosque should be for the common use of all the people (who like to practice their religious service), and taking a loge from the mosque contradicts that. But it is well-known that both Anas Ibn Malik and Imran Ibn Hussain prayed in the loge, and they did not dislike that for the sake of attaining closeness (to the imam). This suggests that such aversion is limited when there is restriction in the use of such loge. But there is no aversion in the loge itself, as long as its use is not restricted to anyone and not to all the people.

Thirdly: the pulpit interrupts some of the rows. However, the first row is that which is connected, and it occupies the area in front of the pulpit and what is on both its ends is interrupted. According to Sufyan Ath-Thawri: "The first row is that which appears in front of the pulpit." This statement is reasonable, since it is connected, and he who sits in it faces the instructor, and listens to his sermon. But it is not unlikely to say that the first row is that which is the closest to the Qiblah; and in this way, there is no point to regard the pulpit. Furthermore, it is undesirable to offer prayer in the markets or in the spaces which are outside the mosques. Many companions used to beat men (who were praying there) and force them to leave such spaces outside the mosque.

The eighth: Let one interrupt the prayer once the imam comes out, and let him further cease to speak. He should rather engage himself in answering the Mu'adhdhin, and after that he should pay attention to the sermon. Some folk people were in the habit of falling in prostration on the standing of the Mu'adhdhins, but this has no reference either in the Prophetic traditions or in the historical narrations. But if it coincides with any of those prostrations of recitation (of the Qur'an) there will be no harm in it for supplication, since this time is meritorious, and prostration in it could not be judged as forbidden, since there is no reason for forbidding such prostration.

It is narrated that both Ali and Uthman "Allah be pleased with them" said: "He, who pays attention (to the sermon) and keeps silent, will have a double reward; and he, who pays no attention but keeps silent will have a single reward; and he, who listens (to the sermon during which he) speaks with falsity will bear a double of sins; and he, who does not listen but speaks with falsity will bear a single sin." (It is narrated by At-Tirmidhi, Anas and Abu Dawud on the authority of Abu Hurairah that) he "Peace be upon him" said: "He, who says to his companion (who sits by his side) while the imam is delivering the sermon: "Keep

silent" has, indeed, spoken with falsity; and he, who speaks with falsity (during the sermon) will have no (reward for) Friday congregation."

This signifies the fact that even to prompt somebody to keep silent should be by way of signals or throwing him with pebbles, and not through speech. It is narrated (by Ibn Majah and others on the authority of Ubai Ibn Ka'b that) On one Friday the Messenger of Allah "Allah's blessing and peace be upon him" recited (in the sermon) the Surah of Al-Mulk. Then, Abu Dharr asked Ubai Ibn Ka'b: "When has this Surah been revealed? I've never heard it before now!" He beckoned to him to keep silent. When the Messenger of Allah finished from the prayer and descended from the pulpit, and they turned away, Abu Dharr said to Ubai: "I asked you when this Surah had been revealed; and you did not tell me (what is the reason?)" Ubai said to him: "You will receive nothing from (the reward of) this Friday congregation (more than the sin of your vain talk)." When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and told him of what Ubai said, the Messenger of Allah "Peace be upon him" said: "Ubai has told the truth."

If one is sitting far from the imam, he should not talk about anything such as even the knowledge or the like of it, for this might lead to noise, which inevitably causes harm to the listeners (of the imam's sermon). For this reason, he should keep silent. One should not also sit in the ring-shaped gathering of those who speak (during the sermon). If one fails to listen while being far (from the imam), let him then keep silent for silence is desirable (since it enables all to hear well). If it is undesirable to offer prayer during the time the imam is delivering his sermon it is then more undesirable to talk at that time. According to Ali "Might Allah honour him": "It is undesirable to offer prayer at four times (of the day): just after Fajr prayer, after Asr prayer, at exactly midday, and during the time the imam is delivering the sermon of Friday."

The ninth: let him observe, in following the imam on Friday congregation, the same conditions applicable to the other prayers as we've mentioned earlier. When he hears the recitation of the imam, he should not recite more than Al-Fatihah. When the imam finishes from the Friday prayer, let him recite, before he speaks with anyone, "Praise be to Allah" seven times, "Say: 'He is Allah, the One and Only...'" and both Surahs of seeking refuge (with Allah from Satan) seven times. According to one of the ancient righteous men: "If one recites that, he will be safeguarded (from any harm) from the current Friday to the next Friday, and this will act as protection for him from Satan." It is strongly desirable to say after the Friday prayer: "O Allah, Free of want, Praiseworthy, the Creator from the very beginning, and the Restorer (of life), Most Merciful, Full of kind-affection: make me independent with what You have made lawful from what You have made unlawful, and (satisfy me) with Your Bounty from anything else." It is said that if one supplicates with that invocation regularly, Allah Almighty will make him independent from anyone of His creatures, and provide him with sustenance from sources which he expects not.

After the Friday congregation, let one pray six rak'ahs (as supererogatory).

In this issue, it is unanimously narrated on the authority of Ibn Umar that the Messenger of Allah "Peace be upon him" used to offer a two-rak'ah prayer after Friday congregation. But he "Peace be upon him" exhorted people to offer four rak'ahs according to the narration (of Muslim) on the authority of Abu Hurairah, and six according to the narration (of Al-Baihaqi) on the authority of both Ali and Abdullah Ibn Abbas. However, all are right, in accordance with the different states, even though the greatest in number is much better.

The tenth: let him stick to the mosque until he offers Asr prayer; and if he remains in the mosque until he offers Maghrib prayer, he will be more excellent. It is said that he, who offers Asr prayer in congregation in the mosque, will have the reward of Hajj; and he, who (remains in the mosque until he) offers Maghrib prayer in it will have the reward of both Hajj and Umrah. But, if he does not feel secure against the possibility of affecting goodly way, or being afflicted or given to harm, because of the people's looking upon his solitude, or if he is afraid that he might be involved in discourse about that which is not of his business, let him return home safely and peacefully, celebrating (the Praises of) Allah Almighty, considering His Graces, thanking Allah Almighty for granting him success, fearing of his indulgence, watching both his heart and tongue until sunset, in order not to miss the exalted hour (in which the invocation receives answer from Allah).

Let not him further be involved in talks about the affairs of this world, whether in the gathering mosque or anywhere else (on that day). (It is narrated by Al-Baihaqi on the authority of Al-Hassan, and Al-Hakim on the authority of Anas, and Ibn Hibban on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon my people, in which the affairs of their world will constitute their talks in the mosques: sit not in their company, for Allah Almighty is not in need of their (religious service)."

The Exposition Of Further Manners Outside This Sequence

Those cover the whole day, and they consist of seven things:

The first: let him attend the gatherings of knowledge either in the morning or in the afternoon, but let not him attend the gatherings of storytellers, since there is no good in their speech. The follower of the path should not keep himself during the whole day of Friday, far from doing good, and invoking Allah Almighty, perchance the exalted hour (in which the invocation receives answer) should come upon him while being in good. Furthermore, let not him attend the ring-shaped gatherings before the prayer, for it is narrated (by Abu Dawud, An-Nasa'i and Ibn Majah) on the authority of Abdullah Ibn Umar that the Messenger of Allah "Peace be upon him" forbade sitting in ring-shaped gatherings in the mosque before the prayer on Friday.

But in the case of a gathering of Allah's knowledge which reminds of Allah's Days, and instructs in Allah's religion, to be held in the morning in the mosque,

there is no harm for one to sit therein; and in this way he will combine both the earliness of going to the mosque, and listening to knowledge. To be sure, to listen to an item of knowledge which of benefit in the hereafter is much better for one than to be engaged in the supererogatory deeds. According to the narration on the authority of Abu Dharr, the Messenger of Allah "Peace be upon him" said: "To attend a gathering of knowledge is much better than to offer a supererogatory prayer of one thousand rak'ahs."

In comment on Allah's saying: "And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that you may prosper" (Al-Jumu'ah 10)

﴿ فَإِذَا قُضِيَ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴾

Anas Ibn Malik said: "This does not mean to seek the worldly benefits, but it means to (do such deeds as to) visit a patient to enquire about his health, to attend a funeral procession, to learn an item of knowledge, or to visit a brother in (the religion of) Allah Almighty." Allah Almighty gives knowledge the name of grace in many location of the Qur'an. He says: "and taught you what you knew not (before): and great is the Grace of Allah unto you." (An-Nisa 113)

﴿ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴾

He further says: "We bestowed Grace Aforetime on David from ourselves." (Sheba 10)

﴿ وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ﴾

Of a surety He refers to knowledge. To learn and teach knowledge on that day is from amongst the most excellent religious services.

But to offer supererogatory prayer is much better than to attend the gatherings of storytellers, which they thought to be an innovation; and this led them to drive such storytellers out of the mosque. Once, Ibn Umar went very early in the morning to his gathering in the mosque, and behold! There was a storyteller sitting in his place. He asked him to stand from his place, thereupon he said: "I will not stand since I sat and preceded you to it." Ibn Umar summoned the policeman who drove him out of the mosque. Had storytelling been out of the right way of sunnah, it would have been impermissible to make him stand from his sitting place.

(It is unanimously narrated on the authority of Ibn Umar that) the Messenger of Allah "Peace be upon him" said: "Let none of you make his brother stand from his place in order to sit therein instead of him, but you'd rather come closer to each other and leave spaces (for your brother to sit beside you)." Ibn Umar himself was in the habit not to sit in a place from which a man stood for him until he should return to it. it is narrated that a storyteller used to sit in the courtyard of the dwelling place of A'ishah, thereupon she sent to Ibn Umar saying: "This man has caused harm to me with his stories, and diverted me from

my supererogatory prayers." Ibn Umar beat him severely until he broke his stick on his back and then drove him away.

The second: he should be a well-watcher of the exalted hour (in which the invocation receives answer). It is narrated (by Ibn Majah) on the authority of Amr Ibn Awf Al-Muzani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour of the day, and no Muslim servant happens to agree with it and asks Allah Almighty to give him anything but that he will be given it." according to another version "No Muslim servant happens to agree with it during his prayer and asks Allah for anything but that he will be given it." there is difference about its exact time. It is said to be at the time of sunrise, or at the time of sun decline, or at the time of pronouncing the Call to prayer, or at the time of the imam's ascent to the pulpit, and going on delivering his sermon, or at the time the people stand to assume the prayer, or at the last portion of the time of afternoon, or a short time before sunset; and it is exactly that time which Fatimah "Allah be pleased with her" (daughter of the Prophet) used to observe: she used to tell her servant-maid to watch the sun for her, and inform her of its fall, thereupon she would go on invoking and asking for Allah's Forgiveness until the sun would set. She related from her father that this is the expected hour (in which the invocation receives answer from Allah).

According to some learned men of knowledge, the exact time of this hour is unidentified, and it might happen at any portion of the day, like the night of Power, which should be watched. But it is also said that it moves about across all the hours of Friday, the same as does the night of Power (across the last ten days of Ramadan), and this is the most fitting to be right. It has a mystery, which is not fitting to be mentioned in this science of practical religion. But it might be confirmed by the narration (of At-Tabarani on the authority of Muhammad Ibn Maslamah, Ibn Abd Al-Barr on the authority of Anas, and Ibn Abu Ad-Dunya on the authority of Abu Hurairah that) he "Peace be upon him" said: "Your Lord has so many gifts therewith He provides you (from time to time) across your days: so, expose yourselves to His gifts." However, Friday is one of those days, so, the servant should be, during the whole day, exposed to that by stimulating the heart to be attentive, sticking to the celebration (of the Praises of Allah), refraining from the evil suggestions of this world, perchance he would obtain anything of those gifts.

It is narrated by Abu Dawud, Ibn Majah and An-Nasa'i that Ka'b Al-Ahbar said (to Abu Hurairah): "It is the last hour of Friday, i.e. at the time of sunset." He said to him: "How should it be the last hour of Friday, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "And no Muslim servant agrees with it while being in prayer..." and there is no prayer to be offered at the last hour." On that he said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in a certain place in expectation for the coming prayer, is considered to be in prayer". He said: "Yes." He said: "This is what is intended here." Abu Hurairah then kept silent. Ka'b was of the opinion that it is (no more than) a mercy from Allah which He bestows

upon those who undertake the duties of this day as it should be, and the exact time of its bestowal is just on finishing from the deed. In short, this time is exalted, besides that of the imam's ascent to the pulpit: so, let one invoke Allah so much in both times.

The third: let one invoke Allah's prayer and blessing upon the Messenger of Allah "Allah's blessing and peace be upon him" so much on that day, (depending upon the narration of Ad-Daraqatni on the authority of Sa'id Ibn Al-Musayyab from Abu Hurairah in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes Allah's prayer and blessing upon me on Friday eighty times, Allah will forgive for him the sins of eighty years." It was said: "O Messenger of Allah! How should one invoke Allah's prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to say: 'O Allah! Send Your Prayer and Blessing upon Muhammad, Your Servant, Prophet and Messenger, i.e. the unlettered Prophet' and count one." But it will be better to say seven times: "O Allah! Send Your prayer and blessing upon Muhammad and upon the family of Muhammad, in such a way as to be a cause of obtaining Your Good Pleasure, fulfilling his (the Prophet's) right (upon us), and give him the access (to intercession), and raise him to the high praiseworthy station which You've promised him, and reward him on behalf of us as much as is fitting for his position, and reward him in the best way You've rewarded a Prophet on behalf of his nation, and send Your prayer and blessing upon him, as well as upon all of his brothers, from amongst the Prophets and Messengers, and the righteous: You are the Most Merciful of those who are merciful." It is said that if one says it along seven Fridays, seven times on each, his (the Prophet's) intercession will be assured to him.

If one likes to do more, let him recite the traditional invocation which goes as follows: "O Allah! Cause the excellence of Your blessing, Your growing benefactions and the honour of Your benevolences, mercy and felicitation to come upon Muhammad, who is the chief of all of the Messengers, the leader of the Allah-fearing (among the people), the Seal of the Prophets, the Messenger of the Cherisher and Sustainer of the worlds, the Captain of Good and the Conqueror of Righteousness, the Prophet of Mercy and the Chief of the People. O Allah! Raise him to a station of glory through which he advances in nearness and by which his eye is cooled and on account of which the first and the last emulate him without envy. O Allah! Give him favour, excellence, honour, access, the exalted degree and the lofty, overtopping position. O Allah! Give Muhammad his request, make him attain his hope, make him the first intercessor, and the first of those whose intercession is successful. O Allah, make clear his proof, weigh down his balance, make effective his argument, and exalt his degree among the highest of Your nearest devotees. O Allah, assemble us in his party and include us among the people of his intercession! Make us live according to his right way of sunnah, and cause us to die according to his religion, and bring us to his Fountain-Lake, and let us drink in his cup, unashamed, not regretting, not

doubting, not changing, not trying others, and not tried! *Amen* O Lord of the Worlds!"

In short, whatever words one might use in his invoking Allah's prayer and blessing upon the Prophet, and even if it is the famous one recited in the testification, he will have invoked for Allah's prayer and blessing upon the Prophet. but, let him add to it his asking for Allah's Forgiveness, since it is desirable on that day.

The fourth: it relates to the Recital of the Qur'an. So let him recite so much of it. Let him recite the Surah of Al-Kahf (the Cave) in particular, for it is transmitted (even though this narration is unidentified) on the authority of Ibn Abbas and Abu Hurairah tracing it back to the Prophet "Peace be upon him" that "He who recites the Surah of Al-Kahf on the eve of Friday or on Friday will be given a light from where he recites it to Mecca, and he will be forgiven until the next Friday, in addition to three days besides, and seventy thousand angels will invoke Allah's prayer and blessing upon him until morning enters upon him and he will further be saved from illness, the stomach trouble, pleurisy, leprosy, elephantiasis and the affliction of the Antichrist.

It is desirable for him to conclude his recital of the Qur'an on Friday and the eve of Friday, if it is possible for him, and let such conclusion of the Qur'an be in the two *rak'ahs* of the Fajr prayer if he has been reciting at night, or in the two *rak'ahs* of the Maghrib prayer, or in the interval between the Call to prayer and the establishment of the Friday prayer, for it has great excellence. The righteous worshippers were inclined to recite the Surah of "Say: 'He is Allah, the One and Only'" one thousand times on Friday; and it is said that reciting it along ten or twenty *rak'ahs* is better than an entire recital of the Qur'an. They also used to invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" one thousand times, to say Exalted be Allah, Praise be to Allah, there is no god (to be worshipped) but Allah, and Allah is Greater" one thousand times. If he recites the six Praises on Friday or the eve of Friday it is well. It is not narrated from the Prophet "Peace be upon him" that he was in the habit of reciting certain *Surahs in total* except on Friday, and on the eve of Friday. He used to recite at the Maghrib prayer of Friday evening, "Say, O you who reject faith!" and "Say, 'He is Allah, the One and Only'". He used to recite in the Isha' prayer of Friday, the Surah of Al-Jumu'ah and Al-Munafiqun. It is narrated that he used to recite them both in the two *rak'ahs* of the Friday congregation. He used to recite in the Morning prayer of Friday both Surahs of Luqman and Al-Insan.

The fifth: it pertains to the supererogatory prayers. It is desirable, on entering the mosque, to pray four *rak'ahs*, with the recital of "Say: 'He is Allah, the One and Only'" two hundred times, i.e. fifty in each *rak'ah*. In this respect, it is narrated (by Al-Khatib on the authority of Ibn Umar) that the Messenger of Allah "Peace be upon him" told that whoever did so would not die until he should see his seat in the Garden, or until it should be seen for him (by others). let not him also leave the two-*rak'ah* prayer of greeting the mosque, even if the imam is delivering his sermon, but he should rather make them short. However,

it is the Messenger of Allah "Peace be upon him" who issued this command. According to a strange narration, once the Messenger of Allah "Peace be upon him" kept silent for the one who entered (the mosque) until he prayed them. According to the Kufis, if the imam keeps silent for him, he then should pray them.

It is desirable, on that day or on its eve, to offer a four-rak'ah prayer with the help of four Surahs: Al-An'am, Al-Kahf, Ta ha, and Ya Sin. But in case he could not recite them well, let him substitute for them the Surahs of Ya Sin, Luqman, Ad-Dukhan and Al-Mulk. But let not him leave reciting those four Surahs on the night of Friday, for their excellence is very great. Whoever cannot recite them well should then recite what he can do well, and it is equal to an entire recital of the Qur'an for him. He should recite so much the Surah of Al-Ikhlas. It is desirable to offer the prayer of Tasbih, according to the way that will be discussed in the Chapter on the Voluntary prayers, for it is narrated that the Messenger of Allah "Peace be upon him" told his uncle Al-Abbas to pray it on every Friday. Ibn Abbas was eager not to leave offering this prayer on Friday after the sun decline, and he told of the magnificence of its excellence. It is better to devote one's time up to the sun decline to the prayer itself, and the period after the Friday congregation up to mid-afternoon to the listening to knowledge, and after that up to sunset to Praising and Asking for Allah's Forgiveness.

The sixth: giving alms is desirable so much on that day in particular, and its reward is multiplied many times, with the exception of him, who begs during the imam's sermon, and interrupts his speech, for indeed, this is undesirable. According to Salih Ibn Muhammad: A needy indigent begged (the people on Friday congregation) while the imam was delivering his sermon, and he was sitting by the side of my father. A man gave my father a fragment to convey it to him, but my father rejected to take it. according to Ibn Mas'ud: "If a man begs the people in the mosque, he will not deserve to be given; and if somebody begs the people in return for his recital of the Qur'an, give him nothing." Some learned men disliked to give alms to those who beg in a mosque, wherein they step over the necks of the people, unless one begs while standing or sitting in his place, without passing over the necks of others.

Ka'b Al-Ahbar said: "He, who attends the Friday congregation and then turns away and gives a pair of different things as alms, and then returns and performs two *rak'ahs*, making perfect their Bowings, Prostrations and submission, and then says: 'O Allah! I ask You by Your name, in the name of Allah, Most Gracious, Most Merciful, and in Your Name, besides Whom there is no God, the Living, the Self- Existing, whom neither slumber nor sleep takes', does not ask Allah anything but that He will give it to him." According to one of the early righteous men: "If one feeds an indigent on Friday, and then goes very early in the morning (to attend the Friday congregation), and causes no harm to anyone, and says, once the imam utters the End Salutation: "In the Name of Allah, Most Gracious, Most Merciful, Ever-Living, Self-Subsisting, Eternal: I ask You to forgive me, bestow mercy upon me, and rescue me from the fire (of Hell)", and then

supplicates him with whichever invocations seems to him, it will receive answer from Him."

The seventh: let one specify Friday only to the hereafter, on which he should refrain from any of the worldly matters and affairs, and rather address himself so much to the devotional recitals of litanies (and sections from the Qur'an and celebrations). Furthermore, let not him begin any journey (he intends to make) on that day, for it is narrated that he, who sets out on journey on the night of Friday, his two accompanying angels invokes evil upon him. However, it is forbidden if it is to start just after dawn, unless one will miss the company of the fellow-travellers. It is disliked, according to an early man, to buy water from the water-carrier in the mosque, for the purpose of drinking or donating it to the wayfarers, in order not to be sold in the mosque itself, in which it is undesirable to practice transaction. But they are of the opinion that there is no harm (to buy it and) give a bit (of money, i.e. its price) outside the mosque and then bring it to be taken or donated to the wayfarers in the mosque. In short, one should, on Friday, do much of his litanies and good deeds, for indeed, if Allah Almighty loves anyone of His servants, He will engage him, in the meritorious times, in the most excellent deeds, and if He dislikes a servant, He will engage him, in the meritorious times, in the worst deeds, in order to make his punishment more painful, and his aversion more intensive, through depriving him of the blessing of the time, and causing him to violate its inviolability. On the other hand, there are many supplication, which are desirable on Friday in particular, and they will be mentioned later in the Book of Supplications, Allah Willing: and Allah's blessing an peace be upon every well-chosen servant.

CHAPTER SIX: ON THE DIFFERENT PROBLEMS WHICH CAUSE GENERAL DISTRESS, OF WHICH A DEVOTEE NEEDS TO HAVE KNOWLEDGE

As to the problems whose occurrence is rare, we've discussed them in detail in the books of jurisprudence.

The Problem of the Slight Act: Although it does not make valid the prayer, it is undesirable, unless there is need for it, such as to avert a passers-by (in front of the praying man), and to kill a scorpion that one fears and can kill with one or two blows, but when they are three, they become too many, and thus invalidate the prayer. likewise one may avert from himself a louse and a flea, once he is harmed by them; and the same is true of his need of scratching, which disturbs him from submissiveness. Mu'adh used to catch a louse and a flea during the prayer, and Ibn Umar used to kill a louse and a flea during the prayer, to the extent that the blood would appear on his hand. According to An-Nakh'i: "One could catch and disable it and there is no blame against him if he kills it." According to Ibn Al-Musayyab: "He could take and benumbs it and then throws it down." According to Mujahid: "The dearest to me is to let it alone unless it harms him, and diverts him from his

prayer: in this case, one should disable it enough so as to cause no harm to him and then throw it away."

This is only a concession, otherwise it is out of perfection to guard against the action, no matter slight it might be. In this connection, one of them was used not to drive away a fly, for he said: "I will not accustom myself to that (act), lest it would corrupt my prayer for me, recalling in memory what I heard about the wicked who are patient before kings under great suffering, and do not move." When one yawns, there is no harm in putting his hand over his mouth, which is preferable. If he sneezes let him praise Allah in himself, without moving his tongue. If he belches, let not him raise his head up towards the sky. If his garment falls down, let not him set it right, and let him do so with the ends of his turban, for all of that is undesirable, unless it is necessary.

The problem of praying in sandals: it is permissible, although putting off both sandals is very easy. However, it is not for the difficulty of taking off both footwears that there is concession (to perform ablution in them), but for the fact that this kind of filth is pardonable. The same applies to the leather socks. It is narrated (by Ahmad, Abu Dawud, Ibn Majah and Al-Hakim on the authority of Abu Sa'id Al-Khudri) that the Messenger of Allah "Peace be upon him" offered prayer (at first) in his sandals, and then he took them off, with the result that the people also took off theirs. He asked them: "Why have you taken off your sandals (in prayer)?" they said: "We saw you having taken off yours, and thus we've taken off ours." On that he "Peace be upon him" said: "Gabriel "Peace be upon him" came to me and told me that there was filth in them. So, if anyone of you intends to enter the mosque (in his sandals), let him turn his sandals, and catch a glimpse of them: if there is filth in them, let him rub it against the earth, and then offer prayer in them."

According to somebody, to offer prayer in both sandals is more excellent, for the Messenger of Allah "Peace be upon him" asked them: "Why have you taken off your sandals?" but this is exaggeration, for the Messenger of Allah "Peace be upon him" asked them only to show to them the reason for which he took off his sandals, knowing that they did only in conformity with his act. According to the narration (of Muslim) on the authority of Abdullah Ibn As-Sa'ib, the Messenger of Allah "Peace be upon him" took off his sandals in prayer. Thus, as long as he "Peace be upon him" did both, (there is no harm either to put on or put off them in prayer). But, if one takes them off, let not him put them on his right nor on his left side, lest the praying place would become narrow, and the row (of praying men) would be interrupted.

He then should place them in between his legs, but not behind him, lest his attention would be diverted to them during the prayer. It seem that those who see it better to offer prayer in sandals observe this notion, i.e. one's attention might be diverted to them (during the prayer). In this context, it is narrated (by Abu Dawud) on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Peace be upon him" said: "If anyone of you prays (and choose to leave his sandals during the prayer), let him place them in between his

legs." Abu Hurairah himself said to another man: "Place them in between your legs, and cause no harm to a Muslim by them." but (according to the narration of Muslim on the authority of Abdullah Ibn As-Sa'ib) the Messenger of Allah "Peace be upon him" placed his sandals on his left side. However, he did so because he was the imam, and the imam has the right to put them on his left side, since none stands on his left. It is more fitting not to place them in between his legs, lest they would divert his attention. But rather let them in front of his feet; and perhaps this is what is intended by the narration. According to Jubair Ibn Mut'im: "Putting one's sandals in between his feet is an innovation."

A problem: if one spits during the prayer, his prayer will not be invalid, for it is considered a slight act, and what produces no sound could, by no means be regarded as speech, as well as it does not appear in the form of letters. But it is undesirable. So, it should be avoided, except in accordance with the way that is permitted by the Messenger of Allah "Peace be upon him". It is narrated (by Muslim, Abu Dawud and others on the authority of Jabir that) once, the Messenger of Allah "Peace be upon him" saw a sputum on the wall of the direction of the Qiblah of the mosque, which provoked his anger severely, and he came and removed it with the lower part of date-stalk. Then he said: "Bring me (any kind of) scent." And the Messenger of Allah "Allah's blessing and peace be upon him" smeared the traces of the sputum with saffron. Then, he turned his face to us and said: "Which of you is pleased to have somebody spit in his face?" we said: "No one." On that he resumed: "When anyone of you is in prayer, Allah Almighty becomes between him and the Qiblah, (or according to another version, he, indeed, faces his Lord Almighty). So, let not him spit on his right, nor in front of him, but, (if it is necessary for him to spit) let him spit on his left or under his (left) foot; and in case he is in urgent need to do, let him spit in his garment, and do with it as such." He then rubbed its parts with each other.

A problem: there are two points for the standing of the one led in prayer: one in accordance with the tradition, and the other in accordance with the obligation. As far as the point of tradition is concerned, the individual (who prays alone behind the imam) should stand on his right, drawn back from him a little, and the woman should stand behind the imam. But if she stands by the side of the imam, it will not be harmful, although she will have contradicted the tradition. In case there is a man besides her, let him stand by the right side of the imam, drawn back from him a little, and the woman behind that man. Furthermore, let none stand alone behind the row, but rather let him enter into the row, or (if it is difficult) draw somebody from the row to him (to stand beside him). It is true that his standing alone does not invalidate his prayer, but it is undesirable.

As far as the point of obligation is concerned, it pertains to the continuity of the row, i.e. to have a connection which joins both the imam and the one led in prayer, since both are in a congregation. If they are praying in a mosque, it suffices for a joining connection, for it has been constructed for that, and in this

case, there is no need for the connection of the row so much as for the recognition of the imam's acts. It is related that Abu Hurairah prayed on the roof of the mosque with the prayer of the imam (within the mosque). But if one led in prayer prays in the front of the mosque, in an adjacent roadway or open space and there is no obstacle of structure to separate them, the nearness of the measure of an arrow's bowshot distance is sufficient. There is sufficient connection in prayer as long as the act of one of them reaches the other. But the continuity of the row is stipulated only when one stands in the courtyard of a house on the right or the left of the mosque, with its door open to the mosque, and the condition in this case is that the row of the mosque should extend to the inside of the courtyard's passageway, without a break, to such courtyard. Then the prayer of the one who is in that row and what is behind it is valid, but not the prayer of the one who is in front of it. This is the rule of the separated buildings. But as for a single building and a single court, they are like an open space (in which no row continuity is stipulated).

A problem: When the late-comer arrives at the time the imam is in the last portion of his prayer, let him consider it the first portion of his prayer. So let him come into agreement with the *imam*, and build upon that, and let him recite the *Qunut* Supplication in the morning at the last portion of his own prayer, even though he has recited the *Qunut* Supplication in the morning at the last portion of his own prayer, even though he has recited the *Qunut* Supplication, along with the imam. If he in time joins a part of the Standing Posture along with the *imam*, let not him engage himself in the Supplication, but rather let him begin with the Fatihah, and let him do it quickly. Then, if the *imam* does the Bowing before he finishes the Fatihah, and he is able to catch up with him a short while before his rising from the Bowing, let him finish it. But if he is unable, let him come into accord with the *imam* and bows when he does. A part of the Fatihah has the authority of the whole of it, so the Fatihah falls away from him because of their going ahead of him. If the *imam* bows while he is in the midst of reciting the *Surah* let him break it off.

If he catches up with the *imam* in the prostration posture or in the sitting for testification, let him utter the *Takbir of assuming the prayer*, and sit, without uttering the *Takbir* of transitions, unlike the case when he catches up with the *imam* in the Bowing, for he utters the *Takbir* for the second time in the bending over because that is a transition reckoned for him, and the *Takbirs* are for the original transitions, not for incidents in the prayer on account of following the *imam* on the part of the late-comer. But he will not be considered to have caught up with the *rak'ah* unless he does not feel at ease in that position of bowing while the *imam* is still within the time limit of those bowing with him. Yet, if his feeling at ease in the position of bowing is not complete until after the *imam* has passed out of the time limit of those bowing, that *rak'ah* will be regarded to have escaped him.

A problem: Let him whom the Zhuhr prayer escapes up to the time of Asr prayer perform the Zhuhr prayer first, and then the Asr. But if he begins with the Asr prayer, that may do, but in this case he will have left what is preferred, and

come under the risk of disagreement. However, if he finds an *imam* to follow, let him offer the Asr prayer and then offer the Zhuhr prayer after it. of a surety, the Congregational prayer has more claim to be offered first. But if he offers prayer individually in the early portion of the time, and then catches up with the Congregational prayer, let him offer prayer in the congregation, and state the Intention of the prayer of the time, and Allah will take account of whichever He wills. But if he states the Intention of a prayer that has escaped, or of a Voluntary prayer, it is permissible. If he has just offered a prayer in congregation, after which he catches up with another congregation, let him state the Intention of a prayer that has escaped, or a Supererogatory prayer, for there is no point to repeat a prayer which has been fulfilled in the congregation, even though it is acceptable only for the sake of assuring the excellence of Congregational prayer.

A problem: If one offered prayer and then saw filth on his garment, it is more desirable to offer prayer in lieu of it, even though it is not binding upon him. If he sees the filth on his garment during the prayer, let him throw it away, and complete his prayer; and it is desirable to restart it. the reference of that is the story or removing both sandals, when Gabriel "Peace be upon him" told the Messenger of Allah "Allah's blessing and peace be upon him" that they had filth on them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" did not restart the prayer.

A problem: If one leaves the first testification, or the Qunut supplication, or the invocation of Allah's prayer and blessing upon the Prophet, or forgetfully does any act of those which might invalidate the prayer when done intentionally, or has suspicion as to how much he has prayed, whether three or four, let him depend upon what is (closer to) certainty, and offer both prostrations of forgetfulness before the End Salutation. But if he forgets to offer such prostrations, let him offer them after the End Salutation, whenever he remembers, as near (unto the time of prayer) as it could be. But if he offers those prostrations after the End Salutation, and after he had broken his ablution, his prayer will have been invalid, for when he enters into the state of prostration, he seems as if he has made his End Salutation out of place through forgetfulness, with which he could not dissolve from the prayer, and rather he might return to the prayer; and for this reason, he should restart the End Salutation after both prostrations. In case he remembers both prostrations of forgetfulness after his leaving the mosque, or after a long time which has separated him from the current prayer, it will have escaped him.

A problem: It pertains to the evil *Suggestion which befalls one during the Intention to offer prayer*. It results from mental disorder, or from ignorance of the religious law. That's because to submit to Allah's command is likely the same as to submit to the command of anyone else, and to glorify His is likely the same as to glorify anyone else, in so far as the purpose is concerned. Anyone whom a learned man visits stands up (to show respect) for him. Then has he to say: "I have the intention to rise and stand, in *exaltation* of the entrance of the honourable Zaid, on account of his excellence, synchronizing my action with his entrance, turning

to him with my face" he would be weak-minded. Nay, but in accordance with the way in which he sees him, and as much as he becomes well-aware of his excellence, the desire for magnification rises in him of itself, and stimulates him to stand up, and he becomes a magnifier, except when he rises for another occupation, or rises in a state of heedlessness.

The Stipulation for the prayer to be "Zhuhr" "an obligatory fulfillment of obligation" so that the obedience may be perfect, is like the stipulation for the standing of the host to be synchronous with the entrance of the learned man, along with facing the one coming in, and along with the absence of any motive else other than that, and joined with the purpose of glorifying Him by means of the standing up, in order that the standing up may be magnification. For, if he were to stand up, turning his back, or wait and then stand up after a while, he would not be a magnifier.

Then, these qualities are required to be known and intended by the worshipper. However, their presence in the self does not last no longer than a single moment, but only setting the order of wording which indicate them lasts longer, be it uttering them by the tongue or thinking of them with the mind. So, he, who understands not the Intention of the prayer as such, does not understand what intention really is. For it has nothing more than that you were invited to offer prayer at a certain time, and you responded accordingly and stood up to offer it. So, distraction of mind through evil suggestions (coming from the devil) is absolute ignorance, for these purposes and kinds of knowledge are combined in the self in one state, and are not separated out in the mind into independent elements in such a way that the self may go through and consider them, for there is a difference between the presence of a thing in the self and differentiating it in the thought.

Presence is the opposite of absence and heedlessness, even though it is not differentiated. For, anyone who has knowledge of an originated thing, for example, knows it with one knowledge and in one state, but this knowledge includes different kinds of knowledge which are present even though they are not differentiated. For, anyone who has knowledge of an originated thing has knowledge of the existent and the non-existent, and of coming before and coming after, and time, and knows that the coming before belongs to non-existence and coming after to existence. These kinds of knowledge are included under the knowledge of the originated thing, as attested by the fact that if anyone who has knowledge of an originated thing and has no further knowledge about it, says: "I have never known it" in reply to the question: "Did you know the coming before only, or the coming after, or non-existence, or the coming before of the non-existence, or the coming after of the existence, or time, which is divided into past and future" he would be a liar, and his speech would contradict his statement: "I know the originated thing."

From the ignorance of this point distraction is aroused. Then indeed the distracted man imposes on himself the task of presenting in his heart the fact that it is a noon time act, and that it is a performance of a duty at its prescribed stated

time, and that it is an obligation, all in one state, differentiated into its various expressions while he observes them; and of a surety, this is absurd. Were he to impose that task on himself in standing up for a learned man, it would be impossible for him. So, by this knowledge, distraction is warded off, that's, simply to know that obedience to the command of Allah in the Intention is like obedience to the command of someone else.

Nevertheless, I add to it, by way of facilitation and concession, saying: Were the one who is distracted not to understand what the Intention is without the presence of these things separately, and were he not to picture within himself the obedience all at once, and were he to present the whole of that during *Takbir*, from its beginning to its end, so that he would not finish *Takbir* before he has secured the Intention, this would surely suffice him. We would not burden him with the task of joining the whole of that to the beginning or to the end of the *Takbir*, for that would be an excessive burden. Had that been commanded, a question about it would have occurred to the first believers, and one of the Companions would have been distracted in the Intention. So, the absence of the occurrence of that is a proof that the command is on an easy basis. Therefore, it is fitting that the one who is distracted should be content with whatever way is made easy for him, so that it may become habitual for him, and distraction may leave him. He should not demand of himself painstaking precision in that, for the effort to be more precise increases distraction. We have mentioned in the *Religious and Legal Verdicts* some aspects of the precise requirements in the analysis of the cognitions and purposes connected with the Intention, which the learned men need to know. But as for the laymen, they might be harmed by hearing them, with distractions aroused. For this reason, we have relegated them from the present discussion.

A problem: the one led in prayer should not precede the imam in bowing, or prostration, or in rising from both, or in anyone of all the other acts of the prayer, nor should he also synchronize his movements with the imam's: but, let him rather follow him, and imitate his acts; and this is the meaning of emulation. But in case he synchronize his acts with the imam's intentionally, his prayer will not be regarded as invalid, just as when he stands by his side, without being back from him. But if he precedes him, there is difference whether his prayer should or should not be regarded as invalid; and it is not unlikely to be judged as such, in comparison with the case in which he becomes ahead of him in position. However, this (judgement of its invalidity) is more fitting in view of the fact that the congregation is a following in act and not in position. It is true then that the following in act is more important.

But the stipulation of not becoming ahead in position is to facilitate the following in act, and realize the image of following, since it is fitting for the followed to be ahead of the follower. For this reason, there is no justification for preceding the imam in act unless it is done forgetfully. So the Messenger of Allah "Allah's blessing and peace be upon him" strongly criticized him who does so, (as shown from the narration on the authority of Abu Hurairah in which he said):

"Does the one who raises his head before the imam not fear that Allah Almighty might turn his head into that of a donkey?"

As for one's delay from the imam as much as no more than an act, it does not invalidate the prayer. The example of it is that the imam takes the straight position from bowing, while the one led in prayer has not bowed yet. But to delay to such a limit is undesirable. If the imam places his forehead on the ground (in prostration), while the one led in prayer has not finished up to the time limit of those who are bowing, his prayer will be invalid; and similarly, if the imam places his forehead on the ground for the second prostration, and the one led in prayer has not performed the first prostration (his prayer will also be invalid).

A problem: It is incumbent upon him who attends the prayer, on seeing any vile act or mistake during the prayer, to change it, and have strong disapprobation for its doer; and if this vile act issues from an ignorant, he should then behave gently towards him, and teach him (what is right). This implies, for example, the order to make straight the rows, prevents anyone to stand alone outside the row, to criticize him who raises his head before the imam, and the like of that. (It is narrated in *Al-Firdaws* (the *Paradise*) on the authority of Anas that) the Messenger of Allah "Peace be upon him" said: "Woe to the learned man from the ignorant if he does not instruct him."

According to Ibn Mas'ud "Allah be pleased with him": "He, who sees anyone, having committed mistake in his prayer and does not forbid him, is, to be sure, his partner in its sin." According to Bilal Ibn Sa'd: "If a mistake is hidden, it will cause no harm but to its doer; but if it becomes apparent without being changed, its harm will extend to the public." According to a certain narration, Bilal was in the habit of making straight the rows to the point of beating their heels with his stick. It is narrated that Umar "Allah be pleased with him" said: "Search for your brothers in prayer, and if you miss them, then, you should visit them and enquire about their health in case they are suffering from ailment, and if they are healthy (and do not attend the prayer in congregation), you should remonstrate with them, by expressing disapprobation for leaving the Congregational prayer." However, one should not indulge in such remonstrance (for leaving the congregational prayer). The early men used to go as far in that point as to carry the bier to him who remained behind the congregational prayer, in reference to the fact that it is the dead and not the living who would remain behind the prayer in congregation.

When one enters the mosque, let him turn directly to the right side of the row. During the lifetime of the Messenger of Allah "Peace be upon him" the people forced each other in crowds for the right side of the row that it was said to him (According to the narration of Ibn Majah on the authority of Umar): "The left side of the mosque has become idle." On that the Messenger of Allah "Peace be upon him" said: "He who inhabits the left side of the mosque will receive a double reward." If one finds no place in the row for himself, and at the same time, he finds a boy in the row, who has not yet attained the age of puberty, he

The quarter of the acts of worship might take him out of the row and enter the row in his place, and turn back the boy.

This is what we like to mention of the problems, which cause general distress; and the rules of the separate (supererogatory) prayers will be discussed in the Book of Regular Divisions, Allah Willing.

CHAPTER SEVEN: ON THE SUPEREROGATORY PRAYERS

It should be known that what is beyond the obligatory prayers could be divided into three categories: the traditional prayers; the voluntary prayers; and the desirable prayers. By the traditional prayers we mean such of prayers as the regular performance of which has been handed down from the Messenger of Allah "Allah's blessing and peace be upon him" such as the constant rak'ahs to be offered after the obligatory prayers, the Duha prayer, the Witr prayer (to be offered after Isha'), the Tahajjud prayer (to be offered during the third portion of the night), etc, for the tradition means the path which should be followed.

By the desirable prayers we mean such of prayers as whose great excellence has been transmitted, even though the regular performance of which has not been narrated, like, as we shall relate, the prayers which are offered on certain days and nights of the week, the prayer on coming out of and entering the house, and the like of that. By the voluntary prayers we mean what is beyond all of that, in connection with which there is no narration, but the servant does voluntarily, to fulfill his desire to have private talk with Allah Almighty through the prayers the great excellence of which has been pointed out by law in general. In this way he seems to be a free donator, since he is not urged to offer those certain prayers, even though he is required to offer prayer in general. To do anything voluntarily is to donate it.

Those three categories are given the name of supererogatory in so far as the supererogatory is beyond what is obligatory. Our purpose is to use such terms as traditional, desirable, voluntary and supererogatory in their technical sense, in order to define those concepts; and there is no blame upon anyone to change the terms, since there is no strictness about the usage of terms after understanding their meanings. Each of those categories has degrees of superiority in accordance with the narrations which pertain to their merits, and the duration of the regular performance of them on the part of the Messenger of Allah "Allah's blessing and peace be upon him", as well as the strength of authenticity, reliability and celebrity of the related narrations and traditions. For this reason, it is said, for instance, that the traditions of the congregational prayer are more excellent than those of the individual prayer. However, the most excellent from amongst the congregational traditions is the Id prayer, followed by the eclipse prayer, and then the prayer of Istisqa' (invoking for rain). But the most excellent from amongst the individual traditions are the Witr prayer, followed by both rak'ahs (to be offered before) Fajr prayer, and then the other fixed prayers to be offered after the obligatory ones, in accordance with their variations.

Furthermore, it should be known that the Supererogatory prayers, in relation

to their appurtenances (i.e. their connection with the circumstances and occasions on which they happen), are divided into: those connected with causes, such as the Eclipse of the Sun, and the invocation for Rain; those connected with seasons, and those connected with seasons are divided into: what is repeated with the recurrence of day and night, what is repeated with the recurrence of the week, or what is repeated with the recurrence of the year. All are divided into four categories:

The First Category: That Which Is Repeated With The Recurrence Of Days And Nights

It is of eight items, five of which are to be performed regularly following the five obligatory prayers, in addition to three after them, i.e. the Duha prayer, the prayer between both Maghrib and Isha' (obligatory prayers), and the Tahajjud prayer.

The first is the regular two-rak'ah prayer prior to Fajr (Dawn). (It is narrated by Muslim on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The two rak'ahs (to be offered just before) Fajr are better than all of the world and what it contains." Its due time starts with the rise of the real dawn, i.e. when the streaks of its light seem horizontal not vertical. But it is difficult to recognize that only with the eye, particularly during its early birth, unless one learns the mansions of the moon or is well-acquainted with the conduction of its appearance with the stars visible to the sight, and so deduces it from the stars. He may know it from the moon on two nights of the month, for the moon rises at the time of dawn on the twenty-sixth night, and the morning appears at the setting of the moon on the twelfth night of the month. This is regular, with slight indiscretion in some of the signs of the zodiac, the explanation of which is lengthy. The learning of the mansions of the moon is one of the important tasks due upon the devotee, in order to watch by it the measurements of times at night and in the morning.

On the other hand, the due time of performing the two-rak'ah prayer before Fajr finishes by the end of the due time of the obligatory prayer of Fajr itself, i.e. with the rise of the sun, even though it is out of the right way of sunnah to offer them before Fajr (at any time one performs it). but if he enters the mosque and the obligatory prayer has been established, let him engage in the obligatory prayer, depending upon the narration (of Muslim on the authority of Abu Hurairah) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, there should be no prayer to be offered but the written obligatory prayer." Once he finishes from the obligatory prayer, let him stand and offer the two-rak'ah prayer of Fajr.

It is right to say that their fulfillment is due as long as they occur before sunrise, in view of the fact that they follow the obligatory prayer just in its due time; and it is out of the right way of tradition to observe the sequence between them, in relation to bringing them forward, and following them with the obligatory prayer provided that he should not meet a congregation, for in this

case, the sequence should be reversed, and they should be performed out of the fulfillment of prayer in the prescribed time. Nevertheless, it is more desirable to offer both rak'ahs in the house, and make them short, and then go to the mosque, and offer there the two-rak'ah prayer of greeting the mosque, after which he should sit down and offer no prayer before he offers the obligatory written prayer. It is desirable to spend the period between the Fajr prayer and the rise of the sun in the celebration (of Allah's Praises) and contemplation (of His Favours and Graces), and be satisfied with the obligatory prayer of Fajr.

The second is the constant prayer (to be offered before and after) Zhuhr (Noon) prayer; and they are of six rak'ahs, two of which after the obligatory prayer, and they are fixed tradition, and the remaining four before it, and they belong to the tradition, even though less fixed than the former. In this respect, it is narrated (by Abd Al-Malik Ibn Habib on the authority of Abu Mas'ud, even though Al-Ghazali narrates it) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "He, who offers four rak'ahs just after the sun passes the meridian, in which he makes perfect their related recitation, bowings and prostrations, seventy thousand angels pray with him, and keep asking for Allah's Forgiveness for him until the night."

It is narrated (by Ahmad, Abu Dawud and Ibn Majah) on the authority of Abu Ayyub Al-Ansari that the Messenger of Allah "Peace be upon him" never failed to offer four rak'ahs just after the decline of the sun, which he used to prolong, and he said: "At that time, the gates of the heaven are open, during which I like to have a good deed raised for me." This narration is confirmed by that of Umm Habibah (by An-Nasa'i and Al-Hakim), the wife of the Prophet "Peace be upon him", in which she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly on a day and a night (as supererogatory) other than the obligatory written prayers, a house will be built for him in the Garden: two before the Fajr (obligatory prayer); four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); and two after the Maghrib (obligatory prayer)."

(It is further unanimously narrated) on the authority of Ibn Umar "Allah be pleased with both": I remembered from The Messenger of Allah "Allah's blessing and peace be upon him" ten rak'ahs to be offered as supererogatory prayer regularly everyday..." and he mentioned the same as Umm Habibah mentioned with the exception of the two-rak'ah prayer before Fajr, concerning which he said: "None was admitted to the Messenger of Allah "Peace be upon him" at that time, but my sister Hafsa told me that he used to offer a two-rak'ah prayer in his house, and then come out (to the mosque)." He mentioned in his narration that (the Prophet used to offer) two rak'ahs before Zhuhr, and two after the Isha'; and in this way, the two rak'ahs have become more assured than the four.

The due time of those begins with the decline of the sun, and the decline is known by the increase of the shade of the persons standing erect, inclining to the

direction of the East, since the shade of a man falls to the direction of the west as long as the emergence of the sun; and as much as the sun continues to rise, the shade gradually becomes less, and swerves from the direction of the west until the sun reaches the utmost degree of its elevation, which is the measure of midday, and that is the utmost degree of the shortness of the shade. Then, when the sun passes from the utmost degree of elevation, the shade begins to lengthen; and when such increase of length becomes appreciable to the sense, the due time of noon begins.

It is known, of a surety, that the sun decline according to the knowledge of Allah occurs before it, but no obligations are due in connection with anything that is beyond the observation of the sense. The amount of the shade remaining, which is cast from a man and goes on increasing, becomes long in winter and short in summer. The utmost degree of its length is when the sun reaches the first of Capricorn, and the utmost degree of its shortness is when it reaches the first of Cancer. This is known by means of feet and measurements.

From among the methods which are at hand for verification, the one who is excellent in observation of the stars might take on, a mention might be made of that according to which he should note the axis of the north at night, and place upon the earth a square board in a symmetrical position, making one of its sides towards the polar-axis in a position, so that if you were to suppose a stone to fall from the axis to the earth, and then suppose a line to be extended from the place where the stone falls to the side of the board which is near it, then the line would form upon the board two right angles, i.e. the line would not be inclining to either one of the two sides. Then set up a post upon the board, vertically and symmetrically, in the place of the mark, which is opposite to the polar-axis. Its shade falls upon the board at the first portion of the day, inclining towards the direction of the west on the side of line (a). In the east side it continues to incline until it superimposes itself on line (b), so that, as it moves, should its end be extended, it would reach in a straight line to the place of the falling of the stone, parallel to the east and the west sides of the board, without inclining to anyone of them. When its inclination to the west side ceases, the sun reaches the utmost degree of its elevation, and then, when the shade swerves from the line which is upon the board to the east side, the sun has passed the meridian. This is perceived by the sense, with verification of the time which is close to the beginning of the passing of the meridian as it is in the knowledge of Allah. Then you make a mark at the end of the shade when it swerves, and so, when the shade from the mark becomes like the post itself in length, the time of *Asr*, i.e. afternoon, begins. There is no harm in having this amount of knowledge of the passing of the meridian, As drawn above.

The third is the constant four-rak'ah prayer to be offered before *Asr* (Afternoon). In this issue it is narrated (by Abu Dawud and An-Nasa'i on the authority of Ibn Umar, even though Al-Ghazali relates it) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "Allah's mercy be upon a servant who offers a four-rak'ah prayer before *Asr* (obligatory prayer)."

To do so in the hope of being included in the invocation of the Messenger of Allah "Allah's blessing and peace be upon him" is constantly desirable seeing that his invocation should inevitably receive answer (from Allah Almighty). But even, he was not so much regular in performing those four-rak'ah prayer before Asr as he was in performing the constant two-rak'ah prayer before Zhuhr.

The fourth is the constant two-rak'ah prayer to be offered after Maghrib (Sunset) obligatory prayer, and there is no difference in the narrations pertaining to them. but as to the two-rak'ah prayer before it, it has been handed down from such holy companions as Ubai Ibn Ka'b, Ubadah Ibn As-Samit, Abu Dharr, Zaid Ibn Thabit, and others. (according to an unanimous narration) Ubadah or somebody else said: "Whenever the Adhan of Maghrib prayer was pronounced, the holy companions of the Messenger of Allah "Peace be upon him" would hasten to the pillars (of the mosque) and offer a two-rak'ah prayer." (According to the narration of Muslim on the authority of Anas in which) he said: "We used to offer a two-rak'ah prayer before the Maghrib (obligatory prayer) that one entering the mosque would think we've prayed Maghrib and thus he would ask: "Have you prayed Maghrib?"

however, this is implicit from the general application of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to what is unanimously narrated on the authority of Abdullah Ibn Mughaffal): "Between each Adhan and Iqamah, there is a supererogatory prayer to be performed by him who likes to do it (voluntarily)." Ahmad Ibn Hanbal used to pray them, and when the people criticized him he left offering them. when he was asked about that he said: "I do not see the people praying them, thereupon I've left offering them." he further said: "It is good that a man should pray them in his house and whereas he is not seen by the people."

The due time of Maghrib begins with the disappearance of sun from sights in a plain land which is not surrounded by mountains. But in case it is surrounded by mountains from the direction of the West, let him wait until he sees the appearance of darkness from the direction of the East, (depending upon what is unanimously narrated on the authority of Umar in which) the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the (darkness of the) night appears from here (i.e. the East) and the (light of the) day disappears from here (i.e. the West), this is the due time at which the fasting person should break his fast." It is more desirable to hasten to offer Maghrib prayer; and if it is delayed to be offered before the disappearance of the red dusk, it will be performed out of the fulfillment of an obligatory prayer in its prescribed time, in spite of undesirability. One night Umar delayed offering Maghrib prayer until a star appeared, thereupon he emancipated a slave (by way of expiation). When Ibn Umar delayed offering it until two stars appeared, he emancipated two slaves (by way of expiation).

The fifth is the constant four-rak'ah prayer to be offered after the Isha' (Evening) obligatory prayer. (It is narrated by Abu Dawud) that A'ishah said: "The Messenger of Allah "Peace be upon him" used to offer a four-rak'ah prayer

after the last obligatory prayer of Isha, and then go to bed."

One of the learned men, depending upon the various narrations in this respect, chose to make the number of the constant rak'ahs seventeen, like that of the obligatory prayers: two before the Morning prayer, four before and two after Zhuhr, four before Asr, two after Maghrib, and three after the last obligatory prayer of Isha, i.e. the Witr prayer. But if you know the various narrations pertaining to the supererogatory prayers, there will be no significance of fixing a certain number for them. (According to the narration of Ahmad, Ibn Hibban and Al-Hakim on the authority of Abu Dharr) the Messenger of Allah "Peace be upon him" said: "The prayer is the best of (deeds and the one offers it is in the best of) positions: let one do much of it if he so likes, or little if he so likes." In this way, the choice of every devotee agrees with his desire for doing good. Some of those supererogatory prayers, as we have mentioned, seem to be more fixed than others, and it is more implausible to leave what is more fixed, seeing that the obligatory prayers will be completed with the supererogatory prayers (on the Day of Judgement). So, he, who does not offer much of them is about to have even no obligatory prayer safe from being in need of completion.

The sixth is the Witr prayer. (It is narrated by At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas, and Ibn Adi that) Anas Ibn Malik said: The Messenger of Allah "Peace be upon him" used to offer three rak'ahs for Witr after Isha' prayer, and recite in the first rak'ah (the Surah which begins with 'Exalt the Name of your Lord, Most High', in the second "O you who reject faith" and in the third "Say: 'He is Allah, the One and Only'". According to the narration (of Muslim on the authority of A'ishah) the Messenger of Allah used to offer after Witr prayer two rak'ahs while sitting, or according to another version, sitting cross-legged. According to the narration (of Al-Baihaqi on the authority of Abu Umamah) whenever the Messenger of Allah "Peace be upon him" intended to go to bed, he would drag himself to it, and offer on it a two-rak'ah prayer before he would lie, in which he would recite both Surahs of Az-Zalzalah and At-Takathur, or Al-Kafirun according to another version.

On the other hand, it is permissible to have Witr prayer connected with, or separated with a single or a pair of salutations. The Messenger of Allah "Allah's blessing and peace be upon him" offered a single rak'ah for Witr (according to a certain narration) and three, five, up to eleven with odd number of rak'ahs (according to the different narrations in that respect); and there is a questionable narration concerning the performance of thirteen (rak'ahs for Witr). But, the narration which raises the number to seventeen is very strange. Those rak'ahs which we've given the name of Witr belong to Muhammad's night (supererogatory) prayer, which are called Tahajjud; and of a surety, the performance of Tahajjud prayer at night is constant, and its great excellence will be discussed later in the Book of Regular Divisions.

There is difference about the most excellent of Witr prayer. It is said that offering a separate rak'ah for Witr is more excellent, since the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a separate rak'ah for Witr

regularly. But it is also said that the Witr connected prayer is more excellent, since it removes the suspicion of contradiction (of opinions), particularly from the part of the imam, who might be followed by him who is not of the opinion that the separate rak'ah is regarded as prayer. If he offers the connected Witr prayer, let him state his intention of performing Witr prayer by means of all; and if he is satisfied with offering a single rak'ah for Witr after the two-rak'ah prayer to be offered after Isha', or even after the obligatory prayer of Isha' itself, let him state the intention to perform Witr prayer by it; and in this case it will be held valid. That is because the stipulation of Witr is to be offered with an odd number of rak'ahs, in order to make such of prayers as prior to it an odd number of rak'ahs; and of a surety, the single rak'ah does so. But if it is to be offered before Isha' obligatory prayer, it will not be held valid, i.e. one doing so will not attain the good reward of Witr prayer, which is much better for him than the red camels (the most expensive and the dearest to the ancient Arabs) according to the narration (of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Kharijah Ibn Hudhafah), otherwise, the single *rak'ah* is valid whenever it may be performed. It is not valid before the Isha' prayer only because it violates the unanimity of the people concerning the act, and because what it causes to be an odd number (of rak'ahs) *prayer* by means of it does not precede it.

But in case he wants to offer three unconnected rak'ahs for Witr prayer, his intention concerning the first two is questionable: if he intends by them the Tahajjud prayer, or the constant prayer to be offered after Isha', they will not belong to the Witr prayer, and if he intends by them the Witr prayer, they themselves will not act as Witr, and the Witr is only what is after them. but it is more obvious that he should state his intention to offer Witr by them, in the same way as he does by the Witr of three-rak'ah prayer connected (with the obligatory or supererogatory prayer). However, the Witr has two different concepts: one is that it act as Witr in itself, and the other is that it aims to be given the quality of Witr by what comes after it; and in this case the total of three rak'ahs will act as Witr.

It is true then that the first two rak'ahs are part of the three-rak'ah prayer of Witr, but to acquire the quality of Witr depends upon the third one. If one then has the intention to make those two Witr with a third one, let him then state his intention to offer Witr by them, seeing that the third rak'ah acts as Witr in itself, as well as it makes Witr what is prior to it, unlike the two rak'ahs, which are not Witr in themselves, nor are they to make Witr what is prior to them, but they are made Witr by what comes after them. moreover, the Witr should be the conclusion of the night prayer, and thus it occurs after the Tahajjud prayer. The good merits of both Witr and Tahajjud, and the arrangement related to them will be discussed in the Book of the Arrangement of Regular Divisions.

The seventh is the Duha (Forenoon) prayer. To offer it regularly is one of the acts of resolute power and great excellence. The number of its rak'ahs is eight according to most of the narrations. It is narrated (unanimously) on the authority of Umm Hani', the sister of Ali Ibn Abu Talib, that the Messenger of Allah

"Peace be upon him" offered eight rak'ahs for Duha prayer, which he prolonged and perfected. But none else has narrated this number (of rak'ahs for Duha prayer). As for A'ishah, she mentioned (according to the narration of Muslim) that the Messenger of Allah "Peace be upon him" used to offer four rak'ahs for Duha, and add to them as much as Allah Almighty willed him to do. She did not fix the number of this increase. But he was regular on offering four at minimum, and sometimes he might pray more. It is narrated (by Al-Hakim on the authority of Jabir) that the Messenger of Allah "Peace be upon him" used to pray six rak'ahs for Duha.

As to its due time, it is narrated (by Ibn Majah, An-Nasa'i and others) on the authority of Ali that the Messenger of Allah "Peace be upon him" used to offer six rak'ahs for Duha prayer in two different times: when the sun rose high he would offer a two-rak'ah prayer; and this is the first portion of the first regular division of the day, as it will seem later. When the sun brightened up and became in the fourth part of the sky on the side of the East, he would offer four rak'ahs. But the first is when the sun mounts only the measure of half a lance, and the second is when a fourth of the day goes, in correspondence with the Asr prayer, for its due time is when a fourth of the day remains. Zhuhr prayer is at the middle of the day, and the Duha prayer is at the middle point between the appearance of the sun and its passing the meridian, just as the Asr is at the middle point between the passing of the meridian and the setting of the sun. This is the most excellent of the times. The due time of Duha prayer lies within the period from the ascent of the sun until what comes before its passing of the meridian.

The eighth is the constant performance of rak'ahs between both Maghrib and Isha' prayers; and it is fixed. The number of its rak'ahs has been handed down (according to the narration of At-Tabarani on the authority of Ammar Ibn Yasir, and At-Tirmidhi on the authority of Abu Hurairah) from the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Between both Maghrib and Isha' prayers, six rak'ahs should be performed (constantly)." This prayer has a great excellence, and it is said that it is intended by the statement of Allah Almighty: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah:16)

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾ (١٦)

(It is narrated by Ibn Al-Mubarak on the authority of Ibn Al-Mundhir that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers prayer between both Maghrib and Isha' (obligatory prayers), (let him be sure that) it belongs to the prayer of those who turn to Him again and again (in true penitence)." (It is further narrated by Abu Al-Walid As-Saffar on the authority of Abdullah Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps himself in a gathering mosque in the period between both Maghrib and Isha' prayers, in which he speaks not but with prayer or Qur'an, it is incumbent upon Allah Almighty to build for him two palaces in the Garden, the width of each of which is as much as (a distance to be

covered in) one hundred journey, and between which a garden will be planted for him, and if all of the inhabitants of the earth go round it, it will extend to imply them." however, its remaining good merits will be discussed later in the Book of Regular Divisions, Allah Willing.

The Second Category: That Which Is Repeated With The Recurrence Of Weeks

It implies the prayers to be offered on each of the days and nights along the week. As for days, let's start with Sunday.

Sunday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Hurairah that the Messenger of Allah "Peace be upon him" said: "He, who offers a four-rak'ah prayer on Sunday, in each rak'ah of which he recites Al-Fatihah, in addition to (the Holy Verse which says): "The Messenger and the faithful believers have believed in what has been revealed to him from his Lord..." (Al-Baqarah 285)

﴿ءَاَمَنَ الرَّسُولُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ﴾

Allah Almighty writes for him as many good deeds as the number of every male and female Christian, give him a reward (equal to that) of a Prophet, writes to him (the reward of) both Hajj and Umrah, and write for him for each rak'ah (the reward of) one thousand prayers, and give him, for each letter (he recites in this prayer) a city full of pleasant-smelling musk."

It is further narrated (by Abu Musa Al-Madini) on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe the Allah's Oneness through offering so much prayers on Sunday, for He Almighty is One, Who has no partner. He, who offers four rak'ahs after Zhuhr obligatory and constant prayer, in the first of which he recites Al-Fatihah and the Surah of As-Sajdah, in the second Al-Fatihah and the Surah of Al-Mulk, after which he recites testification and concludes (the first two rak'ahs) with the End Salutation, and then stands and offers two further rak'ahs, in which he recites Al-Fatihah and the Surah of Al-Jumu'ah, and then asks Allah Almighty (to fulfill for him) his need, it is incumbent upon Allah Almighty to fulfill for him his need."

Monday: It is narrated (by Abu Musa Al-Madini) on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a two-rak'ah prayer at the advance of the day on Monday, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255)

﴿اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَّهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ مَن ذَا الَّذِى يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهٗ السَّمٰوٰتِ وَالْاَرْضُ وَلَا يَـُٔودُهٗ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ﴾

Once, in addition to "Say: 'He is Allah, the One and Only'" and both Surahs of

seeking refuge (with Allah from Satan) once each, and when he concludes with the End Salutation, he asks for Allah's Forgiveness ten times, and invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" ten times, all of his sins will be forgiven for him by Allah Almighty."

It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays twelve rak'ahs on Monday, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255)

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ (٢٥٥)

Once, and when he finishes he recites "Say: 'He is Allah, the One and only'" twelve times, and asks for Allah's Forgiveness twelve times, on the Day of Judgement, he will be called: "Where is so and so, son of so and so? Let's stand to take his reward from Allah Almighty." The first to be given of that reward will be one thousand suites, and he will be crowned and admitted to the Garden, whereupon he will be received kindly by one hundred thousand angels, each of whom will have a gift, and they will escort him until he goes round one thousand palaces of light, shining with brightness."

Tuesday: It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays ten rak'ahs on Tuesday, at midday, or at the advance of the day (according to another version), in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255) once, and "Say: 'He is Allah, the One and Only'" thrice, no sin will be write (and accounted) against him for seventy days (to come), and in case he dies within those seventy days, he will have died as a martyr, and the sins of seventy years will be forgiven for him."

Wednesday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Musa Al-Khawlani from Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays twelve rak'ahs on Wednesday, at the advance of the day, in each rak'ah of which he recites Al-Fatihah and the Holy Verse of the Throne (i.e. Al-Baqarah 255) once, and "Say: 'He is Allah, the One and Only'" and both Surahs of seeking refuge (with Allah from Satan) thrice, a caller near the Throne (of Majesty) will call: "O slave of Allah! Resume your work, for Allah has forgiven for you all of your previous sins, removed from you the grave's torture, darkness and constriction, and removed from you the distresses of Resurrection", and on that very day, a deed (equal to that) of a Prophet will be raised for him."

Thursday: It is narrated (by Abu Musa Al-Madini) on the authority of Ikrimah from Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays in the period between both Zhuhr and Asr prayers two rak'ahs, in the first rak'ah of which he recites Al-Fatihah and the

Holy Verse of the Throne one hundred times, and in the second both Al-Fatihah and "Say: 'He is Allah, the One and Only'" one hundred times, and invokes Allah's Prayer and Blessing upon Muhammad (the Prophet) one hundred times, Allah Almighty will give him the reward of him who has observed the fasts of (the three months of) Rajab, Sha'ban and Ramadan, and he will receive as much reward as that of him who has performed Hajj to the House, and as much good deeds as the number of those who believe in Allah, and put their trust in Him will be written for him."

Friday: It is narrated (and this narration is unidentified, and this Hadith also is not reliable) on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the whole of Friday is fitting for prayer. No believing servant stands, when the sun rises and becomes high as much as a lance or more, and performs ablution perfectly, and offers the two-rak'ah prayer of Duha, out of sincere faith in, and expecting the reward of that from Allah Almighty, but that Allah Almighty writes two hundred good deeds for him, and plots out of his account two hundred evil deeds; and he, who prays four rak'ahs, Allah Almighty raises him four hundred degrees high in the Garden; and he, who prays eight rak'ahs, Allah Almighty raises him eight hundred degrees high in the Garden and forgives for him all of his sins; and he who prays twelve rak'ahs, Allah Almighty writes for him two thousand and two hundred good deeds, and plots out of his account two thousand and two hundred evil deeds, and further raises him two thousand and two hundred degrees high in the Garden."

It is narrated (by Ad-Daraqatni and Al-Khatib on the authority of Malik) that Ibn Umar said: The Messenger of Allah "Peace be upon him" said: "He, who enters the mosque on Friday, and offers a four-rak'ah prayer before the Friday obligatory prayer, in each rak'ah of which he recites (Al-Fatihah in which Allah says) "Praise be to Allah", and "Say: 'He is Allah, the One and Only'" fifty times, will not die until he sees his sitting place in the Garden, or it is seen for him (by others)."

Saturday: It is narrated (by Abu Musa Al-Madini) on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers, on Saturday, a four-rak'ah prayer, in each rak'ah of which he recites Al-Fatihah once and "Say: 'He is Allah, the One and Only'" thrice, and when he finishes he recites the Holy Verse of the Throne (Al-Baqarah 255), Allah Almighty records for him by each letter (he utters) the reward of both Hajj and Umrah, and grants him the reward of fasting during the day and standing for supererogatory prayers at night for a whole year, and Allah Almighty further gives him, by each letter he utters, the reward of a martyr, and he will be under the shade of Allah's Throne (of Majesty), in the company of the Prophets and martyrs."

As for the nights along the week, they go as follow:

The night of Sunday: It is narrated (by Abu Musa Al-Madini) on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and

peace be upon him" said: "He, who prays, on the night of Sunday, twenty rak'ahs, in each rak'ah of which he recites Al-Fatihah and "Say: 'He is Allah, the One and Only'" fifty times, both Surahs of seeking refuge (with Allah from Satan) once each, asks for the Forgiveness of Allah Almighty one hundred times, and invokes forgiveness for himself as well as his parents one hundred times, invokes Allah's Prayer and Blessing one hundred times, and holds himself free from having any claim of might and power, and seeks the shelter of Allah, and then says: 'I bear testimony to the fact that there is no god (to be worshipped) but Allah, and I bear testimony to the fact that Adam is Allah's sincere friend and Primal formation, and Ibrahim is Allah's Bosom friend, and Moses is Allah's interlocutor, and Jesus is Allah's Spirit, and Muhammad is Allah's beloved', receives as much reward as the number of those who ascribe as well as those who ascribe not a son to Allah, and Allah raises him in the company of the faithful saved on the Day of Judgement, and it is incumbent upon Allah to admit him to the Garden with the Prophets."

The night of Monday: It is narrated (by Abu Musa Al-Madini) on the authority of Al-A'mash from Anas that the Messenger of Allah "Peace be upon him" said: "He, who prays on the night of Monday four rak'ahs, in the first rak'ah of which he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" ten times, and in the second he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" twenty times, and in the third he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" thirty times, and in the fourth he recites (Al-Fatihah in which Allah says) "Praise be to Allah" and say: "Say: 'He is Allah, the One and Only'" forty times, and when he finishes with salutation he recites "Say: 'He is Allah, the One and Only'" seventy-five times, asks for Allah's Forgiveness for himself as well as his parents seventy-five times, and asks Allah Almighty for his need, it is incumbent upon Allah to give him what he asks for." This is called the Need Prayer.

The night of Tuesday: A great reward and enormous return will be assured to him, who offers (on the night of Tuesday) two rak'ahs, in which he recites in each one Al-Fatihah, "Say: 'He is Allah, the One and Only'" and both Surahs of seeking refuge (with Allah from Satan) fifteen times, and recites, after concluding with salutation, the Holy Verse of the Throne fifteen times, and asks for Allah's Forgiveness fifteen times. It is narrated on the authority of Umar that the Messenger of Allah "Peace be upon him" said: "He, who prays on the night of Tuesday two rak'ahs, and recites in each rak'ah Al-Fatihah, "Verily, We have sent it (the Qur'an) down on the Night of Power" and "Say: 'He is Allah, the One and Only'" seven times, Allah Almighty will save his body from the fire, and on the Day of Judgement this (prayer) will be his leader and guide to the Garden."

The night of Wednesday: It is narrated on the authority of Fatimah "Allah be pleased with her" from the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Wednesday two rak'ahs, and recites in the first Al-Fatihah and "Say: I seek refuge with (Allah) Lord of

daybreak..." ten times, and in the second Al-Fatihah and "Say: I seek refuge with (Allah) Lord of mankind..." ten times, and when he utters salutation asks for Allah's forgiveness ten times, and invokes Allah's Prayer and Blessing upon Muhammad (the Messenger of Allah) ten times, seventy thousand angels from each firmament of heaven descend to record his reward up to the Day of Judgement." According to another narration "If one prays sixteen rak'ahs, in which he recites after Al-Fatihah what Allah Almighty wills him to recite, and recites in the last two rak'ahs the Holy Verse of the Throne thirty times, and in the first two "Say: 'He is Allah, the One and Only'" thirty times, his intercession will be accepted for ten of his household, to whom the fire (of Hell) has been assured."

It is narrated (by Abu Musa Al-Madini) on the authority of Fatimah "Allah be pleased with her" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Wednesday six rak'ahs, in which he recites after Al-Fatihah: "Say: "O Allah! Lord of Power (and Rule), You give Power to whom You please, and You stripe off Power from whom You please: You endue with honour whom You please, and You bring low whom You please: in Your hand is all Good. Verily, over all things You have power" (Al Imran 26)

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

And when he finishes from his prayer he says: "Might Allah reward Muhammad (the Messenger of Allah) on behalf of us as much as is fitting for him", the sins of seventy years will be forgiven for him, and a clearance from the fire (of Hell) be written for him."

The night of Thursday: It is narrated (by Abu Musa Al-Madini, and Abu Mansur Ad-Dailami) on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one prays, in the period between both Maghrib and Isha' prayers, on Thursday, two rak'ahs, in each rak'ah of which he recites Al-Fatihah, the Holy Verse of the Throne (Al-Baqarah 255)

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Five times, "Say: 'He is Allah, the One and Only'" five times, both Surahs of seeking refuge (with Allah from Satan) five times, and when he finishes from his prayer he asks for Allah's Forgiveness fifteen times, and makes the reward of that to his parents, he will have fulfilled the right of his parents upon him, even though if he is undutiful and disobedient to them, and Allah Almighty will give him the same as He gives the truly faithful believers and martyrs."

The night of Friday: It is narrated (even though this narration is unreliable) that Jabir said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on the night of Friday, in the period between both Maghrib and Isha' prayers, twelve rak'ahs, in each rak'ah of which he recites Al-Fatihah once and "Say: 'He is Allah, the One and Only'" eleven times, he seems as if he has worshipped Allah twelve years, including observing fasts during their days, and the standing for supererogatory prayers on their nights." According to Anas (but the narration is also not authentic): The Prophet "Peace be upon him" said: "He, who prays, on the night of Friday, Isha' in congregation, and then offers the constant two-rak'ah prayer after it, and then prays ten rak'ahs, in each of which he recites Al-Fatihah, "Say: 'He is Allah, the One and Only'", and both Surahs of seeking refuge, once each, and then offers three-rak'ah prayer for Witr and lies on his right side, with his face towards the direction of the Qiblah, seems as if he has given life (i.e. stood for supererogatory prayer) to the night of Power." (It is narrated by At-Tabarani on the authority of Abu Hurairah that) the Messenger of Allah "Peace be upon him" said: "Invoke Allah's Prayer and Blessing upon me so much on the Night of Eager Desire and the Day of Brightness, i.e. on the night and the day of Friday."

The night of Saturday: (According to an unidentified narration) Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays on Saturday, between both Maghrib and Isha' prayers, twelve rak'ahs, a palace will be built for him in the Garden, and he will seem as if he has given in charity to all of faithful believing men and women, and rendered himself free from the Jews and it is incumbent upon Allah to forgive for him."

The Third Category: That Which Is Repeated With The Recurrence Of Years

They include four prayers: the prayer of both Ids (festivals of breaking fast and sacrifice), the prayer of Tarawih (rest-giving during the month of Ramadan), and the prayers of both Rajab and Sha'ban

The first is the prayer of both Ids; and its performance is firmly constant and it is one of the rituals of religion. However, seven things should be observed in it:

Firstly: Takbir should be in a series of three parts as follows: "Allah is Greater; Allah is Greater; Allah is Greater; Allah is Greater with certainty; and Praise be to Allah so much; and glorified be Allah every morning and evening; there is no god but Allah, the One and Only, other than Whom there is no partner; we are sincere to Him in faith even though against the will of the unbelievers." One should begin with Takbir on the night of breaking the fast (of the month of Ramadan) until the due time of the Id prayer; and in Id Al-Adha (Sacrifice) from the morning of the day of Arafah until the evening of the thirteenth day; and this is the most perfect statement (in this issue). Let one utter Takbir following every obligatory and supererogatory prayer, seeing that it is better confirmed to be after the obligatory prayers.

Secondly: when it is the morning of the Id day, let one take bath, get adorned

and apply perfume to himself, the same as we've mentioned in the Friday congregation. Wearing upper garment and turban is much better for men, and the children should avoid silk (in their clothes), and the old women should avoid adornment on their setting out.

Thirdly: Let one come out through a certain way, and returns home through another way, the same as was done by the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Muslim on the authority of Abu Hurairah). Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the unmarried young virgins and the mature girls who stay often screened should set out (to share good and celebration with Muslims according to what is unanimously narrated on the authority of Umm Atiyyah).

Fourthly: it is desirable to set out to a plain land, such as the desert, unless it is Mecca or Jerusalem. If it is a rainy day, there is no harm to pray in the mosque; and even if it is a clear day, it is permissible for the imam to command one to lead the weak among the people in prayer in the mosque, and he himself sets out with the strong among them (to the plain land) while glorifying (Allah Almighty).

Fifthly: The due time of the prayer should be observed: the due time of Id prayer lies within the period from the rise of the sun till its decline (i.e. its passing the meridian); and the due time of slaughtering sacrifice lies in the period from the advance of the sun as much enough to offer a two-rak'ah prayer and deliver two sermons till the last portion of the thirteenth day. In this respect, it is desirable to hasten on to offer the prayer of the feast of Sacrifice, for the purpose of slaughtering, as well as it is desirable to delay the prayer of the feast of Breaking Fast, in order to have opportunity to distribute the alms of breaking fast before it. this is in accordance with the tradition of the Messenger of Allah "Allah's blessing and peace be upon him".

Sixthly: This pertains to the way of prayer: let the people set out while uttering Takbir on the way, and once the imam arrives in the praying place, he should not sit, nor offer any supererogatory prayer, and the people also should interrupt whatever supererogatory prayers they might be offering, and a call should be pronounced that "Come to the congregational prayer!" the imam then should lead them in a two-rak'ah prayer, in the first of which he should recite seven Takbirs besides that of assuming the prayer and that of bowing, saying (in himself) between each two of which: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; Allah is Greater.

After the Takbir of inauguration, let him say: "I've set my face direct to Him Who has created both the heavens and the earth", and delay seeking refuge (with Allah from Satan) till after the eighth Takbir. Let him recite in the first rak'ah the Surah of Qaf after Al-Fatihah, and Al-Qamar in the second rak'ah. As for the number of Takbirs in the second rak'ah, they are five, besides that of standing and that of bowing, saying between each of which the same as we've mentioned in the first rak'ah. After the prayer, let him deliver two sermons, with a sitting (for break) between them. if the Id prayer escapes anyone, he should fulfill it in lieu.

Seventhly: Let one offer a ram as sacrifice. In this issue it is narrated by Abu Dawud, At-Tirmidhi and others on the authority of Anas and Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed two white-and-black rams, which he slaughtered with his own hand and said: "In the Name of Allah; and Allah is Greater: this is on behalf of me, and of such of my nation as does not sacrifice." It is narrated by Abu Dawud on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sees the new moon of (the month of) Dhul-Hijjah, and he has the intention to offer a sacrifice (on the tenth of Dhul-Hijjah), let him take nothing from his hair or from his nails" (i.e. he should not cut short his hair, nor trim his nails).

(It is narrated by At-Tirmidhi and Ibn Majah on the authority of) Abu Ayyub Al-Ansari that he said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man would offer as sacrifice a sheep on behalf of his family, from which they would eat and feed others." one might eat of his sacrifice even till after three days and more, according to the concession which was given to them in this respect to abrogate the forbiddance. According to Sufyan Ath-Thawri: It is desirable that one should pray twelve rak'ahs after the prayer of Id Al-Fitr, and six after the prayer of Id Al-Adha; and he tells that this is out of the tradition.

The second is the prayer of Tarawih (rest-giving); and it consists of twenty rak'ahs, and the way of performing it is well-known. To be sure, it is a constant tradition, even though less confirmed than the prayer of both Ids. But there is difference as to whether it is better to be performed individually or in congregation. the Messenger of Allah "Allah's blessing and peace be upon him" himself came out and led it in congregation for two or three nights, after which he did not come out justifying that with his saying: "I fear it might be enjoined upon you." But Umar "Allah be pleased with him" prompted the people to perform it in congregation, seeing that he had become safe from its being enjoined upon the people, after the stoppage of the Divine Revelation (with the death of the Prophet).

Thus, it might be said that to perform it in congregation is better, depending upon the act of Umar, as well as upon the fact that there is blessing in the congregation which has its great excellence, as attested by the obligatory prescribed prayers (which should be offered in congregation). Moreover, one might be lazy to pray it individually. But he might be active on seeing the congregation. It might be also said that to perform it individually is better, since it belongs to the tradition more than to the rituals, such as the Id prayers; and it is more fitting to be joined to the Duha prayer and the prayer of greeting the mosque, and no congregation has been sent for it. it is the habit that a gathering of people might enter the mosque together, but they do not offer the two-rak'ah prayer of greeting the mosque in congregation.

In this connection it is narrated by Ibn Abu Shaibah on the authority of Damrah Ibn Habib from one of the companions that the Messenger of Allah

"Allah's blessing and peace be upon him" said: "The superiority of performing the voluntary prayer in one's house to performing it in the mosque is like the superiority of performing the obligatory prescribed prayer in the mosque to performing it in the house." It is further narrated by Ibn Abu Ash-Shaikh on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer to be performed in this mosque of mine is better than one hundred prayers to be performed in any mosque else, and a single prayer to be performed in the Sacred Mosque is better than one thousand prayers to be performed in my mosque; and the most excellent of all of that is two-rak'ah prayer one offers in one of the corners of his house, which none knows but Allah Almighty." That's because showing off and sophistication might befall one in congregation, from which he might be secure in solitude. This is all about it.

But, the congregation is favoured as Umar "Allah be pleased with him" thought it to be: the congregation has been set for some supererogatory prayers, and this (Tarawih prayer) is fitting to be one of the rites which would appear. But to turn to the possibility of showing off in congregation, and laziness in solitude is to deviate from the real purpose of considering the great excellence of congregation, in so far as it is a collective worship; and the one who says so seems as if he says: "To perform prayer (in congregation) is better than to leave it by laziness (in solitude), and sincerity is better than showing off." So, let's suppose it in the case of the one who is self-confident that he will not become indolent once he is in solitude, as well as he will not show off once he attends the congregation. Which of both then is much better for him? The consideration depends upon the comparison between the great blessing of congregation, and the greater power of sincerity and attentiveness in solitude; and this might make him hesitate to prefer one of them to the other. It is desirable to practice Qunut in the Witr prayer during the last half of (the month of) Ramadan.

As for the prayer of Rajab, it is narrated (and this narration is fabricated) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one observes fast on the first Thursday of (the month of) Rajab, and then offers, in the period between both Maghrib and Isha' prayers, twelve rak'ahs, making a break between each two with a salutation, in each rak'ah of which he recites Al-Fatihah once, "Verily, We have sent it down on the night of Power" thrice, and "Say: 'He is Allah, the One and Only'" twelve times, and when he finishes from his prayer he invokes Allah's Prayer and Blessing upon me seventy times, saying: "O Allah! Send Your Prayer and Blessing upon Muhammad, the unlettered Prophet, as well as upon his family", and then falls in prostration, and says seventy times: Exalted be You; Hallowed be You, Lord of Dominion and Spirit", after which he raises his head and says seventy times: "O Lord! Embrace me with Your Forgiveness and mercy, and overlook (such of sins as) You know: verily, You are Most Exalted in Might, Most Generous", and then performs another prostration in which he says the same as he has said in the first, and then asks

Allah in his prostration for his need, but that it will be fulfilled for him." the Messenger of Allah "Allah's blessing and peace be upon him" resumed: "None offers this prayer but that Allah Almighty forgives for him all of his sins, even though they are as much as the foam of the ocean, as enormous as is the number of sand, as heavy as is the weight of mountains, as abundant as is the number of the leaves of trees; and on the Day of Judgement, his intercession will be accepted for seven hundred of his household, to whom the fire (of Hell) has been assured." However, this prayer is desirable, and we have included it in this division because it is repeated with the recurrence of years, even though it is minor in rank than the prayers of Tarawih and both Ids, for it belongs to those narrations which have been handed down on the authority of individuals. But I saw it better to mention it here because I have found that the unanimity of the inhabitants of Jerusalem perform it regularly, and they reject to leave it.

As for the prayer of Sha'ban, it pertains to the night of the middle (i.e. the fifteenth night) of Sha'ban, on which one prays one hundred rak'ahs, concluding each two with salutation, in each rak'ah of which he recites after Al-Fatihah "Say: 'He is Allah, the One and Only'" eleven times.

If he likes, he could reduce it to ten rak'ahs, in each of which he recites after Al-Fatihah "Say: 'He is Allah, the One and Only'" one hundred times, for this is handed down among the supererogatory prayers.

The early men used to offer this prayer, which they called the prayer of good, and they often gathered and prayed it in congregation. It is narrated that Al Hassan said: Thirty from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" told me that he, who offers this prayer on this night, Allah Almighty looks at him seventy times, and with each He fulfills a need for him, the least of which is the forgiveness.

The Fourth Category Of Supererogatory Prayers Which Pertain To Occasional Causes, And Not To Fixed Times

Those include nine prayers: the eclipse prayer, the Istisqa' (invoking for water) prayer, the two-rak'ah prayer of greeting the mosque, the two-rak'ah prayer of ablution, the two-rak'ah prayer between both Adhan and Iqamah, the two-rak'ah prayer on coming out of, and entering the house, and the like of that; and let's mention of them what occur to our mind at present.

The first is the eclipse prayer. In this issue, it is narrated by both sheikhs on the authority of Al-Mughirah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, both moon and sun are two of Allah's signs, and they do not eclipse for the death nor they do for the life (birth) of anyone. So, if you see that, hasten to celebrate (the Praises of) Allah and offer prayer." He said that when his son Ibrahim died, and the sun partially eclipsed, and the people said: "It has eclipsed for his (Ibrahim's) death.

The time and way of performing it

When the sun eclipses at a time in which the prayer is or is not undesirable,

let's a caller make a public announcement that the people should gather for congregational prayer. The imam then should lead a two-rak'ah prayer, each of which contains two bowings, the first of which is longer than the second. He should not recite aloud in the prayer. Let him recite in the first standing of the first rak'ah Al-Fatihah and the Surah of Al-Baqarah, in the second Al-Fatihah and the Surah of Al Imran, in the third (which is the first standing of the second rak'ah) Al-Fatihah and the Surah of An-Nisa', and in the fourth Al-Fatihah and the Surah of Al-Ma'idah, or as much of the Qur'an as is equal to that, whereas he likes. If he is satisfied only with Al-Fatihah in each standing, it will be sufficient for him; and if he is satisfied with the short Surahs, there will be no harm. However, the purpose of prolonging the prayer as such is to keep praying until it becomes clear. Let him exalt Allah in the first bowing (of the first rak'ah) as much as is equal to one hundred Holy Verses, in the second as much as is equal to eighty Holy Verses, in the third as much as is equal to seventy Holy Verses and in the fourth as much as is equal to fifty Holy Verses. Let the prostration in each rak'ah be in proportionate with its related bowing. After the prayer, let him deliver two sermons, with a sitting (of break) between them, and order the people to give in charity, emancipate slaves, and turn to Allah in repentance.

Let him do the same when the moon eclipses, with the change that he should recite aloud since it is a night prayer. Its time begins with the beginning of the eclipse, and it ends when it becomes clear. The time for it also ends when the sun sets while in eclipse. The prayer of the Moon eclipse passes when the disk of the sun appears, since it cancels the dominion of the night, but it does not pass with the setting of the moon, for the moon prevails at the whole night. But if it clears in the midst of the prayer, let one complete it quickly. Whoever catches only the second Bowing with the *imam* this *rak'ah* will have escaped him, for the fundamental point is the first Bowing.

The second is the prayer of Istisqa' (invoking for water). When the water of streams runs off underground, the rain is cut off, or a canal collapses, it is desirable for the imam to order the people firstly to observe three fasts, and spend in charity as much as is within their capacity, get rid of grievances and injustices, and turn to Allah in repentance. On the fourth day, let him come out with them, in addition to the old women and children, cleaned and dressed, in humility, submission and meekness, unlike their state in Id prayer. It is said that it is desirable to have the animals also come out, for they share the need (for water) with men, depending upon the narration of Al-Baihaqi on the authority of Abu Hurairah, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it been for the suckling infants, those old who (offer prayer in which they) are bowing, and those animals which are feeding, the punishment (of Allah) would have been assuredly poured over you." If the non-Muslims who live under the authority of Muslims also come out in their company, distinct from them, they will not be forbidden.

When all gather in the praying place in an open space, a call should be pronounced that "Prayer should be performed in congregation", and the imam

should lead them in a two-rak'ah prayer, like that of Id, with no Takbirs. Then, he should deliver two sermons, with a short sitting (of break) between them, spending the most portion of his sermons in asking for Allah's Forgiveness. In the middle of the second sermon, let him turn his back to the people and face the Qiblah, and turn his cloak upside down, showing pessimism of changing the state. As such did the Messenger of Allah "Allah's blessing and peace be upon him". He should, at that very moment, make the upper become the lower part, the right become the left side, and the left become the right side, and so should the people do. At that time, let them supplication in a low tone. Then, let him face them, and conclude his sermon, and they should let their cloaks turned as such until they take them off whenever they take off their garments.

Let him say in his supplication: "O Allah! You have commanded us to invoke You, and promised us to respond to our invocation. We have invoked You as You ordered us, so, please, respond to our invocation as You promised us. O Allah! Endow us with forgiveness for what we've committed (of sins), and respond to us by providing us with water and enlarging our sustenance." It is desirable also to supplicate (as such) following the obligatory prayers during the three days prior to the coming out. This supplication has some internal manners and conditions, pertaining to repentance, averting injustices, and the like of that, which will be discussed later in the Book of Supplication.

The third is the funeral prayer, and the way of performing it is well-known, and the most comprehensive supplication therein is that which has been handed down through an authentic narration (by Muslim) on the authority of Awf Ibn Malik who said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed a funeral prayer and I retained from him the following supplication: "O Allah! Forgive him and bestow mercy upon him; provide him with health and power, and excuse him (for his sins); receive him generously with honour, make spacious his grave; wash him with water, snow and hailstone, and cleanse him from sins and mistakes in the same way as a white garment is cleansed from dirt; recompense him with an abode better than his, a family better than his, and a spouse better than his (in the world); admit him to the Garden and save him from the punishment of the grave and from the punishment of the fire (of Hell)", thereupon Awf (the narrator) said: "I wished I had been that dead (who received this supplication from the Prophet)."

Whoever overtakes only the second Takbir, let him observe the sequence of prayer within himself, and utter Takbirs with the imam; and when the imam utters the End Salutation, let him utter the Takbir which has escaped him, the same as him who misses any portion of the prayer which he should fulfill once the imam finishes the prayer. If one precedes to utter the Takbirs, there would be no significance of following the imam on the part of the one led in this prayer. Verily, the Takbirs act as the apparent pillars, and are worthy of standing in the same position of rak'ahs in all the prayers. This is, to me, the best opinion, even though others are possible too.

On the other hand, the narrations which pertain to the excellence of the funeral prayer and following the funeral procession are so much famous and we need not be long by mentioning them here. How should it not be held excellent seeing that it is one of those collective obligations? It is supererogatory only in relation to him upon whom it is not an individual obligation through the presence of someone else, and (with whose presence on behalf of him) he receives the excellence of the collective obligation, even though it has not been binding upon him since others undertook the collective duty on his behalf, and exempted others from the guilt of neglect, unlike the supererogatory prayer, which could not cancel out any obligation from anyone.

It is desirable to seek a congregation of great number (who undertake this prayer) for the sake of the blessing of the prolific solicitudes and supplications, and in the hope of its including him whose invocation receives answer. The reference dependable here is the narration (of Muslim) on the authority of Kuraib, the freed slave of Ibn Abbas "Allah be pleased with both" that one of Ibn Abbas's sons died. He said: "O Kuraib! Get out and see how many people gathered to attend his funeral." I went out and found that a lot of people had gathered. I returned and told him. He asked: "Do you guess that they are (no less than) forty persons?" I replied in the affirmative. He then said: "Take him (the dead) out, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No Muslim person who died, and (no less than) forty men, associating none with Allah (in worship) attended his funeral (prayer), but that Allah would accept their intercession for him."

When one sees off a funeral and arrives in or enters the graveyard, let him say: "Peace be upon you, the inhabitants of those graves from amongst the faithful believers and Muslims: Allah's Mercy be upon such of us as come (here by death) earlier or later, and we, Allah Willing, are going to join you." It is more convenient that he should not leave until the dead is buried; and once the earth is levelled on him, let him stand at his grave and say: "O Allah! This is Your servant who has been returned to You: O Allah! Be Merciful and Kind to him. O Allah! keep the earth away from both his sides, open the gates of the heaven to his soul, and accept him with good acceptance. O Allah! If he is a good-doer, multiply his goodness, and if he is an evil-doer, excuse him."

The fourth is the prayer of greeting the mosque. It is of two rak'ahs and more, whose performance is constant, to the extent that by no means could it be cancelled out even if the imam is delivering his sermon on Friday, with the stipulation of being attentive to the preacher. In case he is engaged in performing an obligation at its prescribed time, or fulfilling a duty which is due upon him, the prayer of greeting should be offered, therewith he will receive its great reward, since the main purpose is not to have the commencement of entering the mosque free from any religious service pertaining to the mosque, in fulfillment of the rights of the mosque. For this reason, it is undesirable for one to enter the

mosque while his ablution is broken. But in case he enters, only for the sake of crossing or sitting, let him say four times: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and There is no might nor power but with Allah." it is said that it is equal (in reward) to the two-rak'ah prayer of greeting the mosque.

According to the doctrine of Ash-Shafi'i, the prayer of greeting the mosque is not disliked even at the times in which the prayer is undesirable, i.e. after the obligatory prayers of both Fajr and Asr, the time of sun's decline (passing the meridian), and the times of both rising and setting of the sun. the reference here is the narration (of both Sahihs on the authority of Umm Salamah and Muslim on the authority of A'ishah) that the Messenger of Allah "Allah's blessing and peace be upon him" once offered a two-rak'ah prayer after Asr. It was said to him: "Have you not forbidden us to do so?" he said: "This two-rak'ah prayer is that which I was supposed to offer after Zhuhr, but the delegate diverted me from offering them (at that time)."

There are two points to be deduced from that Hadith: The first is that the undesirability is restricted only to that kind of prayer, for which there is no justification, and the weakest of reasons is the fulfillment of the supererogatory prayers. However, the learned men differ as to whether the supererogatory prayers should or should not be fulfilled, and if one does the like of what has escaped him, should it be regarded fulfillment of what is due? If then the undesirability is negated even by the weakest of reasons, it should rather be abrogated by entering the mosque, which is a strong reason. So, it is not undesirable to perform the funeral prayer once it is present, the eclipse prayer and the Istisqa' prayer at those time, in view of their benefits and advantages.

The second is the fulfillment of the supererogatory prayers, since the Messenger of Allah "Allah's blessing and peace be upon him" fulfilled (after Asr prayer the two-rak'ah prayer which he used to offer after Zhuhr prayer), and in him we should have a good pattern (to follow). (It is narrated by Muslim that) A'ishah said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was overpowered by fatigue or slumber and was hindered from standing on that night for the supererogatory prayer), he would offer, at the first portion of the coming day, twelve rak'ahs." According to the learned men, when one is in prayer and the response to the Mu'adhdhin escapes him, and he utters salutation, let him respond to the Mu'adhdhin, even though he has stopped, and then fulfill substitute prayer in lieu.

Thus, there is no significance to be given to the statement of him who says that this is like the first case, and it should not be fulfilled; for had it been so, no doubt, the Messenger of Allah "Allah's blessing and peace be upon him" would not have fulfilled it in lieu at the time of undesirability. It is true that if one has a daily regular division from which he is hindered (for some reason or another), he should be given no concession to leave it: on the contrary, he should overtake it

in another time, lest he should not be inclined to comfort and luxury. It is good to overtake it, by way of self-mortification on the one hand, and in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of both Sahihs on the authority of A'ishah): "The dearest deed in the Sight of Allah is that which is done regularly, no matter trivial it might be."

This means that one should not be inconsistent in doing his deeds. It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty hates him who worships Allah with a certain act of worship and then leaves it out of tedium." So, let him beware of being included under the risk of threat and menace. What is affirmed by that narration is that Allah Almighty hates him who leaves the religious deed by way of weariness, and had it not been for Allah's aversion towards him, and separation (from His Presence), such weariness would not have overpowered him.

The fifth is two-rak'ah prayer to be offered after performing ablution. This prayer is desirable, for ablution is a religious service, whose main purpose is to offer prayer through it. furthermore, the defilements are to obstruct (one from practicing the worship), and such defilement might happen to break the state of ablution before performing the service, with the result that the endeavour is lost. So, to hasten to offer this two-rak'ah prayer is to fulfill the purpose of ablution before it is broken. This prayer is verified by the narration (of both Sahihs on the authority of Abu Hurairah) in which the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to Bilal: "I entered the Garden and found Bilal there. I asked him: "O Bilal! By which thing have you preceded me to the Garden?" he said: "I do not know but that I do not break the state of my ablution but that I (perform ablution once again and) offer a two-rak'ah prayer after it."

The sixth is a two-rak'ah prayer to be offered on entering as well as on coming out of the house. In this respect it is narrated (by Al-Baihaqi) on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you come out of your house, offer a two-rak'ah prayer, perchance it would avert the evil exit from you; and when you enter the house, offer a two-rak'ah prayer, perchance it would avert from you the evil entrance." This implies the commencement of each matter of significance. For this reason, it is narrated that (it is desirable to) offer a two-rak'ah prayer on assuming Ihram, a two-rak'ah prayer on starting a journey, and a two-rak'ah prayer on returning from journey in the mosque before entering the house. All of this is handed down from the practice of the Messenger of Allah "Allah's blessing and peace be upon him". It was the habit of one of the righteous good men to offer a two-rak'ah prayer whenever he had a meal, and whenever he had a drink, and so he did in every act that happened to him.

The blessing should be sought in the commencement of anything, through the celebration of Allah Almighty. Those things are of three states: some recur frequently, such as eating and drinking, in which one should begin with mentioning the Name of Allah Almighty. (It is narrated by Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Hibban on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything of significance which is not started with "In the Name of Allah, Most Gracious, Most Merciful" is cut off."

The second is that which is of importance, even though it does not recur frequently, such as holding the tie of marriage, giving advice and counsel, which is desirable to be started with praising Allah Almighty. The one who holds the tie of marriage should begin with saying: "Praise be to Allah, and Allah's Blessing be upon the Messenger of Allah" I've given you my daughter in marriage." The one who accepts marriage should say: "Praise be to Allah, and Allah's Blessing be upon the Messenger of Allah: I've accepted the marriage." It was the habit of the companions "Allah be pleased with them" to start their messages, advises and counsels with praising Allah Almighty.

The third is that which does not recur frequently, but once it occurs, it becomes of permanence and importance, such as the journey, buying a new house, assuming Ihram, and the like of that. It is desirable to offer a two-rak'ah prayer in advance of all of those, and the least of them is entering a house and coming out of it, for it is a kind of the short journey.

The seventh is the prayer of Istikharah (seeking the guidance of Allah to what is better). the Messenger of Allah "Allah's blessing and peace be upon him" commanded him who intends to do a thing, and he does not know its consequence, and whether it is good to leave or do it, to offer a two-rak'ah prayer, in the first rak'ah of which he recites Al-Fatihah and "Say: 'O you who reject faith'" and in the second Al-Fatihah and "Say: 'He is Allah, the One and Only'", and when he finishes let him supplicate: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter as well as for my present and later needs Then You ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter as well as for my present and later needs Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it." Then the person should name (mention) his need."

This is narrated by Al-Bukhari on the authority of Jabir Ibn Abdullah, who said: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to what is right (concerning any job or deed), in all matters as he taught us the Surahs of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-rak'ah-prayer other than the

obligatory ones and then name the matter (concerning which he likes to seek Allah's Guidance)", and supplicate with the supplication which we've mentioned. According to a wise man: "He, who gives four things, will not be forbidden four things (in return): whoever gives thanks will not be forbidden (to be given) more; and whoever gives repentance will not be forbidden the acceptance (of his repentance); and whoever gives (the prayer of) seeking the guidance (of Allah Almighty to what is right and better) will not be forbidden the better choice; and whoever gives counsel will not be forbidden (to be guided to) the right."

The eighth is the need prayer. Whoever is constrained by necessity, and for the interest of his religion and world forces him to be in need for something which is difficult, let him offer this prayer. It is narrated (by Ad-Dailami) on the authority of Wuhaib Ibn Al-Ward that he said: "From amongst the invocations which are not rejected is that one offers a twelve-rak'ah prayer, in each rak'ah of which he recites Al-Fatihah, the Holy Verse of the Throne, and "Say: 'He is Allah, the One and Only'", and when he finishes, let him fall in prostration and say: Exalted be He, Who is dressed in (the Dress of) Power and Honour therewith He speaks; Glorified be He, Who covers Himself in Glory therewith He is Bountiful; Glorified be He, Who calculates all things with His Knowledge; Glorified be He, other than Whom none else should be exalted; Glorified be He, Lord of Grace and Favour; Glorified be He, Lord of Power, Honour and Generosity; Glorified be He, Lord of Might: I ask You by the articulations of Power and Honour in Your Throne (of Authority), the utmost degree of mercy in Your Book, by Your Greatest Name, by Your Highest Power, by Your Comprehensive Perfect Words, which no dutiful nor wicked could go beyond, to send Your Prayer and Blessing upon Muhammad and upon the family of Muhammad." Then, let him ask for his need, in which there should be no disobedience to Allah, and it will receive answer, Allah Willing. Wuhaib said: We have been reported that it was said: "You should not teach that to the foolish weak-minded among you, lest they would back each other, through it, in disobedience of Allah Almighty."

The ninth is the prayer of Tasbih; and it is narrated through tradition to be offered randomly, i.e. it is not unique to a particular time or occasion. It is desirable not to have the week or the month free from offering it once at least. In this issue it is narrated (by Ibn Majah) on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Al-Muttalib: "O Abbas! O my uncle! Should I not give you (a gift)? Should I not grant you? Should I not be a source of advantage to you? Should I not instruct you ten things (which plot out ten types of your sins): if you do that (which I'm going to tell you), Allah will forgive you (the whole of) your sins, the first and the last, the old and the new, that which committed by mistake, and that which is committed intentionally, the minor and the major, that which is done in secrecy and that which is done in public? Those are ten things: to offer a four-rak'ah prayer, in each rak'ah, recite the Opening of the Book and a Surah (from the Qur'an), and when you finish from the recitation in the first rak'ah, say while

you are standing: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater" fifteen times; then bow down, and say it ten times while you are bowing (besides those uttered in the bowing); then, raise your head from bowing, and say it ten times while standing; then fall in prostration, and say it ten times while you are prostrating (besides those said in the prostration); then raise your head from prostration and say it ten times while sitting; then prostrate and say it ten times; and then raise your head from prostration and say it ten times: those are seventy-five (statements) to be uttered in every rak'ah, which you have to say in the four rak'ahs. If you have power to offer such a prayer everyday, do it; and if you could not do, let it be every Friday; and if you could not do, let it be every month; and if you could not do, let it be (at least) once during your lifetime."

According to another version, it should be said in the beginning of this prayer: Exalted be You, O Allah, and by Your Praises (I exalt You); Blessed be Your Name; Exalted be Your Glory; Hallowed be Your Names; There is no god (to be worshipped) other than You." Then, let one exalt Allah fifteen times before recitation, and ten times after recitation, and the remaining is according to the previous narration, i.e. ten by ten. Let not him exalt after the second prostration while sitting; and this is more fitting, and it is the choice of Ibn Al-Mubarak. The total, as shown from both narrations, is then three hundred Tasbihs: if one offers this prayer during the day, let it be with one salutation, and if he offers it at night, let it be with two salutations; and this is good, since what has been handed down to us attests that the night prayer should be offered in pairs of rak'ahs. If one adds to those Tasbihs: "There is no might nor power but with Allah, Most High Most Great" it is very good according to many narrations.

These are the prayers which transmitted (from the Prophet); and none of which is desirable to be offered at those times, in which prayer is disliked, barring the prayer of greeting the mosque. But this exception does not include the two-rak'ah prayer to be offered after ablution, the two-rak'ah prayer of journey, the two-rak'ah prayer of entering and coming out of the house, and the two-rak'ah prayer of seeking Allah's Guidance, since the forbiddance (of praying at those times) is confirmed, and their related reasons are weak, and they do not rise up to the degree of such prayers as the eclipse, invoking for water, and greeting the mosque. Furthermore, I saw one of the Sufists offering the two-rak'ah prayer after ablution during those times in which prayer is undesirable; and this is absurd, since the ablution itself could, by no means, be a cause of prayer: on the contrary, the prayer itself is the cause of performing ablution. To be sure, one performs ablution in order to pray, and does not pray just because he has performed ablution.

If everyone that has been defiled wishes to pray at a time of undesirability has no way but to perform ablution and then pray, there will be no significance to be given to the undesirability. One should not state the intention to offer the two-rak'ah prayer of ablution in the same way as he does in the case of the two-rak'ah prayer of greeting the mosque. When he performs ablution, he prays two rak'ahs

voluntarily, in order that his ablution should not be idle, the same as Bilal did. This prayer is voluntary which occurs just after the ablution. The narration pertaining to Bilal does not attest that the ablution might be a cause of prayer, as strong as that of eclipse and greeting (the mosque) so that one should state the intention to offer the two-rak'ah prayer of ablution. It is impossible that one, by prayer, should state the intention to perform ablution: on the contrary, by ablution, one should state the intention to offer prayer. How should it be right to say while performing ablution: 'I perform ablution for the sake of my prayer', and say in his prayer: 'I pray because of my ablution'? if one likes to safeguard his ablution from idleness during the time of undesirability, let him intend to do a substitute performance in case, if it is possible, a certain prayer is due upon him, to which some defect has found its way, for some reason or another. That's because the substitute performance of prayer during the times of undesirability is not disliked.

As for the intention to offer voluntary prayers during the times of undesirability, there is no consideration for it, since the forbiddance pertaining to it has three important points: the first is to safeguard oneself from the resemblance of the sun worshippers. The second is to keep away from the spread of devil at those times, depending upon (the narration of An-Nasa'i on the authority of Abdullah As-Sunabihi) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, sun rises, and there appears with it the horn of Satan: when it rises, the devil joins it, and when it is high, he departs from it; and when it is at the meridian, he joins it, and when it declines and passes the meridian, he leaves it; and when it is about to set, he joins it, and when it sets, he leaves it." he thus forbade offering prayer at those times, showing the reason for it.

The third is that the followers of the way to the hereafter still offer prayers regularly at all times (during the day and night); and of a surety, to do one item of religious service routinely develops weariness. When one is forbidden to offer it even for a short while, this will make him more active and desirous (for offering it), seeing that man, by nature, is eager to do what is forbidden to him. For this reason, to be hindered from prayer at those times (of undesirability) instigates him to lie in expectation for the passing of time. Thus, those times were devoted to Tasbih and Istighfar (asking for forgiveness), in avoidance of weariness which results from regularity of performance, and seeking relief by making one move from one kind of religious service to another. Verily, it is delightful to find and seek what is new, as well as it is bore to be continuous routinely on one thing. For this reason, the prayer has not been set to be solely prostration, solely bowing, or solely standing: on the contrary, the worships have been ordered from many kinds of acts and different celebrations, in such a way that the heart entertains from each a new pleasure on moving to it; and had it been continuous on doing one thing, surely, it would have been swifter to be a victim of tedium and weariness.

If those are serious enough to forbid offering prayer at those times of undesirability, in addition to many other mysteries, which it is not within the power of mankind to perceive, but Allah and His Messenger know them best, those serious things could not be left but by means of reasons, which are strong in law, such as the fulfillment of substitute prayers, the prayer of invoking for water, the prayer of eclipse, and the prayer of greeting the mosque. What is weaker than those should not be made to encounter the purpose of the forbiddance. This is the right in our sight; and Allah Almighty knows best.

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has blessed some with happiness and reduced others to wretchedness, brought some to death and others to life, caused some to laugh, and others to weep, brought some to existence, and others to nonexistence, reduced some to poverty and blessed others with richness, caused harm to some and brought good to others. It is He, Who has created the animal from a sperm-drop. Then, he has set Himself apart from the creatures by His attribute of being Free of all wants and needs. He Almighty has favoured some of His servants with good, by endowing them, out of His Bounty, with His Graces by which he whom He pleases has become independent, and made such as endeavours and toils, and has his sustenance constricted in need of Him, by putting him to test and trial.

He Almighty has made obligatory charity (Zakat) one of the fundamentals of religion on which it is based, and showed that by virtue of which such of His servants as doomed to be purified have been purified, and through which the wealth of the wealthy who spends out of it in charity increases. Allah's blessing and peace be upon Muhammad, the well-chosen, the chief of all mankind, and the sun of guidance, as well as upon his family and companions, who were characterized by knowledge and piety.

To go further: Allah made the obligatory charity (Zakat) one of the fundamentals upon which Islam has been based, and mentioned it just after the prayer, which is the highest religious service, as shown from His saying: "be steadfast in prayer; And practise regular charity." (Al-Baqarah 83)

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

(It is unanimously narrated on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam has been based on five (pillars): to bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is His servant and Messenger, to establish obligatory prayer, to practice regular charity..." he Almighty is strong in His threat to those who indulge in practicing it when He says: "And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty." (At-Tawbah 34)

﴿يَتَأْتِيَ الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

To spend in the Way of Allah is to take out such of obligatory charity as due upon his property. Al-Ahnaf Ibn Qais said in this respect: I was in the company of a group of the Quraish men when Abu Dharr passed by and said: "Announce unto the treasurers (of wealth) that they will be branded in their back with a red-

heated iron rod which will penetrate through their chests, and in the back of their heads with a similar rod which will penetrate through their foreheads." According to another version: "the red-heated iron rod will be placed on the nipples of their breasts and forced through to emerge from the centre of their shoulder-blades, and on the centre of his shoulder-blades and forced through to emerge from the nipples of their breasts with shaking."

(It is narrated by Muslim on the authority of) Abu Dharr that he said: I went to the Messenger of Allah "Peace be upon him" and he was sitting under the shade of the Ka'bah. When he saw me he said: "By the Lord of the Ka'bah! They are the losers." I came there until I sat. I could not stay (any more) and stood up. I asked: "O Messenger of Allah! Let my father and mother be sacrificed for you! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are! No owner of camels, cattle or goat and sheep does not give in charity but that those (animals) would come on the Day of Judgement, more fleshy than they have ever been, and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

Since this severe warning is (authentic, as long as it is) narrated in both Sahihs, it has become one of the religion's tasks to uncover the mysteries of obligatory charity (Zakat), its apparent and invisible conditions, its outward and inward meanings, with restriction to what is indispensable for both the almsgiver and its recipient to know. All of that could be uncovered in four chapters:

Chapter one: on the different kinds of obligatory charity (Zakat), and the causes of its obligation.

Chapter two: on its proprieties and its outward and inward conditions.

Chapter three: on the recipient of the obligatory charity (Zakat), and the conditions and manners by which he is worthy of receiving it.

Chapter four: On the voluntary charity (Sadaqat) and its excellence.

CHAPTER ONE: ON THE DIFFERENT KINDS OF OBLIGATORY CHARITY (ZAKAT) AND THE CAUSES OF ITS OBLIGATION

The kinds of obligatory charity, in relation to its appurtenances, are six: the obligatory charity due upon livestock (of cattle and sheep); the obligatory charity due upon currency of both (gold and silver); the obligatory charity due upon merchandise; the obligatory charity due upon buried treasures and mines; the obligatory charity due upon land yields; and the obligatory charity due upon breaking the fast (of Ramadan).

The First Kind: The Obligatory Charity Due Upon Livestock

This kind of obligatory charity, as well as the other kinds, is not due but upon a free Muslim, without stipulating his attaining the age of puberty, since it is due upon the property of even the child as well as the insane. This condition pertains to him upon whom it is binding.

There are five conditions which pertain to the property, upon which the obligatory charity is due: It should be livestock; such should be maintained on pasturing; a whole uninterrupted year should have passed upon it while being in the possession of the almsgiver; it should be equal to the minimum limit at which Zakat becomes due; it should be wholly owned (by the almsgiver). (Let's explain each in detail).

1- **The first condition:** that it should be livestock, it is well-known that the obligatory charity is due only upon camels, cattle and sheep. This means that no obligatory charity is due upon horses, mules and donkeys, as well as cross-breed of deers and sheep.

2- **The second condition:** that it should be pasturing, there is no obligatory charity upon such of animals as fodder constitutes their main food; and if (during the year which should pass on the livestock to be liable to charity) they were maintained through pasturing for some time, and through fodder for another time, because of which there appeared a need to supply them with provision, no obligatory would be due upon them.

3- **The third condition:** the uninterrupted year-possession of property. In this respect, (it is narrated by on the authority of that) the Messenger of Allah "Peace be upon him" said: "No obligatory charity is due upon a property before a whole year has passed on it (while being in the full possession of the almsgiver)." The yield of property is exempted from that, since it is subject to the same rule which governs the property; and thus the obligatory charity is due upon it because of the uninterrupted year-possession of its source. This year might be interrupted when the property is sold or granted.

4- **The fourth condition:** the full possession, which gives the owner the power of authority to dispose of what he owns. Alms are due upon the mortgaged cattle, since it is the owner himself who has limited his legal power over it. but it is not due on what has been lost or illegally usurped, unless it returns with its yields, and in this case, the alms should be due upon it on its return, along the time passed (while being lost or usurped). If one is in debt, which is to take up his property, no obligatory charity should be due upon him, for in this case, he will not be wealthy with it, for indeed, the wealth which makes one rich is what is beyond the need.

5- **The fifth condition:** this pertains to the attainment of the minimum limit (at which alms become due). As far as camels are concerned, no obligatory is due upon them unless they reach five, and in this case, a one-year-old sheep or a two-year-old goat become due. Two sheep are due upon (a property of) ten camels; three sheep are due upon fifteen camels; four sheep are due upon twenty camels. But in case they are twenty-five camels, a one-year-old she-camel becomes due, and in case a one-year-old she-camel is available, let it be a two-year-old male camel, if it is available. In case they are thirty-six camels, a two-year-old she-camel is due. If they reach forty-six camels, a three-year-old she-camel is due. If they reach sixty-one, a four-year-old she-camel becomes due. If they reach seventy-six, two two-year-old she-camels become due. If they reach

ninety-one, two three-year-old she-camels become due. If they reach up to one hundred and twenty-one, three two-year-old she-camels become due. If they reach up to one hundred and thirty (and more), the calculation has been fixed as a three-year-old she-camel is due upon each fifty, and two-year-old she-camel is due upon each forty.

As far as cows are concerned, nothing is due unless they reach up to thirty, upon which a one-year-old calf is due; and in case they are forty, a two-year-old she-cow is due; and in case they are sixty, two one-year-old calves are due. If they are more than sixty, the calculation has been fixed as a one-year-old calf is due upon each thirty, and a two-year-old she-cow is due upon each forty.

As far as sheep are concerned, nothing is due unless they are forty, upon which a one-year-old sheep or a two-year-old goat is due. Nothing is due upon them after that until they reach one hundred and twenty-one, upon which two sheep are due; and in case of two hundred and one, three sheep are due; and in case of four hundred, four sheep are due. After that the calculation has been fixed as a single sheep is due upon each hundred.

The rule which governs the obligatory charity due upon *the property of the sole owner is true also* of the property jointly owned by two in partnership. Thus if forty sheep are jointly owned by two persons, a one-year-old sheep or two-year-old goat is due upon them; and if one hundred and twenty sheep are jointly owned by three persons, a single sheep is due upon them all. Partnership of neighbours, in its liability to *the obligatory charity*, is exactly like joint partnership, on the condition that their sheep should be herded together in the same place, taken to drink together (at the same source of water), milked together, graze together in the same pasture, and their mating be carried at the same time and place. Above all, the partners should be included in those upon whom the obligatory charity is due, for the partnership of the Muslem with the *a non-Muslim living under Muslims' power*, and the slave who has a written deed of emancipation for a certain sum of money is ineffective.

To give as *obligatory charity* a younger camel than the one prescribed by law is permissible, provided that the given camel should not be younger than a one-year-old she-camel, on the condition that one should mend the situation for the age of the camel, on the basis that a camel one year younger than the prescribed age requires a recompense of two goats or twenty Dirhams; one two years younger, four sheep or forty Dirhams. Furthermore, camels older than the prescribed age might be taken as obligatory charity provided that they are not older than a four-year-old she-camel, *and in this case*, the owner is entitled to be recompensed from the treasury officials.

No sick camel should be accepted as *obligatory charity* when one sound camel is found among the herd upon which the *obligatory charity* is due. From among thorough-bred camels a thorough-bred is taken and from among the half-bred, a half-bred should be taken. No sheep fattened for slaughtering and eating or gravid, nor sheep which has just brought forth, nor male, nor the best among the

The Second Kind: The Obligatory Charity Due Upon The Land Yields

One-tenth the edible plants (of foodstuff), which is as much as no less than eight hundred manebbs, is due as obligatory charity; and nothing is due upon a quantity less than that amount. Nothing is due upon fruits nor cotton. But it is due upon edible grains, in addition to dates and raisins, provided that the amount should be eight hundred manebbs of dates or raisins, and not of fresh dates or grapes. The obligatory charity due upon those should be taken out after drying. The property of a partner in this respect should be completed with the property of the other, according to the common partnership, such as the garden which is jointly owned by a group of heirs, the crop of which amounts to eight hundred manebbs of raisins, eighty manebbs of raisins are due on all of them together, each to pay in proportion to his share. This, however, does not apply to partnership among neighbours.

The minimum limit of wheat, for example, could not be supplemented with parley (and vice versa); but that of parley could be completed with thin-husked barley, since it is of the same species. This is the due amount of what is watered by an inundation or a canal. But only one-twenty is due upon what is watered with the help of a camel (used for carrying water) or artificial means through taking water from canals, tanks, drains, etc. if irrigation is done by both ways, the consideration should be built upon that which prevails.

As to the quality of the *obligatory charity*, *it should be known that* dry dates, dry raisins, and dry grains are accepted. Neither grapes nor fresh dates are accepted unless an epidemic should befall the trees and demand, which should be cut down before their fruit is ripe for the sake of the general interest. In that event fresh dates may be collected on the basis that nine-tenths will be set aside for the owner, and one-tenth for the poor. That the division of property is a kind of selling does not prevent such division, for indeed it is permissible because of necessity. The *obligatory charity* is due at the time when the benefit of the fruits becomes evident, and the grains grow hard, whereas it should be fulfilled after being dried.

The Third Kind: The Obligatory Charity Due Upon Both Gold And Silver

When a whole year has passed with a weight equal to two hundred sterling Dirhams (of silver while being in the possession of somebody) according to the Meccan weight, five Dirhams become due, and this is equal to one-fortieth; and if it is even a single Dirham more, its obligatory charity should be calculated according to this rate. The minimum limit of gold (at which Zakat is due) is twenty sterling Dinars according to the Meccan weight, upon which one-fortieth is due; and what is more should be calculated according to that rate. No obligatory charity is due if that amount is short of even a single grain. It is also due upon him who has counterfeit money, if they contain this minimum amount of pure metal. The obligatory charity is also due upon the gold and silver bullions

and the forbidden ornament (of gold and silver, such as the utensils of gold and silver, and the couches of gold owned by the rich men. It is due upon the permissible ornament. It is also due upon the debt of a solvent person capable of paying his debt, in which event it is due at the time of fulfillment. If the fulfillment of the debt has been deferred to a fixed date, the *obligatory charity* is not due until that date comes.

The Fourth Kind: The Obligatory Charity Due Upon Merchandise

It is the same as the obligatory charity of both gold and silver, but here the year is reckoned from the very time in which one possesses the money therewith he has purchased the goods, in case this money has reached the minimum amount liable to the obligatory charity. But in case that money is less than that, or if one buys (the goods) with the intention to practice traffic, the year should be reckoned from the very time of purchase. The obligatory charity here should be fulfilled in the currency prevalent in that town (or country), in terms of which its value is estimated. If the money with which the goods were purchased belonged to a certain monetary unit, and equal to exactly the minimum amount liable to the *obligatory charity* it would be better to calculate the *obligatory charity* on the basis of the same monetary unit with which the good were purchased than on that of the currency prevalent in the city or country.

On the other hand, if one has the intention to practice traffic by way of investing such of his property as he has saved, the year should not be reckoned just from the time of his intention, but from the very time of purchase. If, before the year elapses, the person drops his intention of investing, the fulfillment of the obligatory charity falls out. It is, however, better to fulfill the *obligatory charity* for that year.

Whatever profit may accrue at the end of the year is liable to the *obligatory charity* through the year of the capital, and will not have a special year reckoned for it as is the case with the offspring of animals. As to money-changers, the continuity of the year on the basis of which the *obligatory charity* due on their money is calculated is not interrupted by the exchange of the money among them as it is interrupted with exchange of other kinds of merchandise. The *obligatory charity* due upon the profits which accrue to the money-lender is due upon the lender himself, i.e. upon his share of the profit, even before distributing the shares. This is the most standard practice.

The Fifth Kind: The Alms Due Upon Buried Treasures And Mines

The buried treasure applies to such (of gold, silver and any precious metals) as had been buried during the pre-Islamic period of ignorance and was found in a certain land which has not fallen under the possession of anyone in Islam. The finder of such buried treasure should pay one-fifth such of gold and silver as he finds (to the state), with no consideration to be given to the elapse of a whole year in this respect. It is also better to give no consideration to the minimum amount liable to the obligatory charity, for the obligation of paying one-fifth (the property) is confirmed to what is similar, i.e. the war booty, and considering such

(minimum amount liable to Zakat) is not unlikely, in view of the fact that the way of spending both is one. For this reason, it (its liability to Zakat) is limited to both gold and silver.

As for mines, no obligatory charity is due upon any of metals barring gold and silver, upon which, after being extracted and refined, one-fortieth is due according to the more authentic of both authorities. Based upon that, the minimum limit liable to Zakat is considerable. But there are two opinions pertaining to the elapse of a whole year. It is not considerable according to the opinion that assures the one-fifth. There are two opinions pertaining to the minimum limit liable to Zakat; and the more reliable of them, and Allah Almighty knows best, is that, in relation to the amount of Zakat, it should be subject to the same rule which governs the obligatory charity due upon merchandise, for it is a kind of profit-making, and in relation to the elapse of a whole year, to the obligatory charity due upon the land yields. In this way, no period as such is required, since this is the most sensible course. A minimum limit liable to Zakat is required in this respect as it is required in land yields. The safest course is to set aside one-fifth of all buried treasures and mines regardless of their amount and of whether or not they are gold or silver, in order to avoid these uncertain distinctions and differences, all of which are speculative and close to be contradictory. It is dangerous to lay down hasty and strict verdicts in view of the contradictory nature of these conjectures.

The Sixth Kind: The Alms Of Breaking The Fast

It is obligatory, on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him" upon every Muslim, from what is left over of the sustenance of him as well as of those he sustains. It is to be given on the night and day of breaking the fast (of the month of Ramadan, as closing date), in a form of a measure of the foodstuff on which he is maintained, in accordance with the measure of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. two and two-thirds manebis. It should be taken out of the same kind of his foodstuff, or any kind superior. If his sustenance is wheat, barley would not suffice him; and if it is of different grains, let him choose the best and most superior of them; and it suffices him to take it out of whichever he likes of them.

Its distribution is the same as that of the obligatory charity due upon the property. In it, all beneficiaries should be covered. It is impermissible to give it from flour or parched barley. It is incumbent upon a Muslim to give the alms of breaking fast on behalf of his wife, children, slaves, and everyone of his kith and kin of whom he is responsible, i.e. those whose support is incumbent upon him, just as his father, mother and children. In this respect (according to an unidentified narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pay the alms of breaking fast on behalf of those whom you sustain."

Furthermore, the alms of breaking fast on behalf of the jointly owned slave is due upon both partners; and no alms as such is binding on behalf of an infidel

slave. If a wife donates to pay the alms on her behalf from her property, it suffices her; and her husband has the right to give it on her behalf, without seeking her leave. If something is left over to pay such alms on behalf of some of his dependents, let him pay it on behalf of them; and the most fitting of them to be preferred in this issue is that, whose support is better confirmed. The Messenger of Allah "Peace be upon him" gave preference to the support of one's child over that of his wife, and that of his wife over that of his servant.

Those are the legal rules of jurisprudence (concerning the obligatory charity) which are necessary for him who wishes to be independent from others to know; and beyond that, some rare cases might encounter him, in connection with which case he should seek the religious verdicts, after having grasped this amount of knowledge.

CHAPTER TWO: ON THE FULFILLMENT OF ALMS AND ITS OUTWARD AND INWARD CONDITIONS

It should be known that the almsgiver should observe five things:

The first pertains to the intent. That is to say, the almsgiver should have the intention, within his heart, to pay the obligatory charity due upon him; and it is not incumbent upon him to set apart the property (upon which he is going to pay the alms). Based upon that, if he has property which is under absentee possession, and he says: "This is the obligatory charity due upon my property which is under absentee possession, in case it is safe, otherwise, let it be a supererogatory deed", it will be permissible, because he has not assigned a certain property; and this applies to the property referred to in general terms.

The intent of a guardian takes the position of that of the mad and child (under his guardianship); and the intent of a magistrate takes the position of that of the owner who refuses to give alms, but in so far as the outward aspects of this world are concerned, i.e. in so far as it cancels out the demand from him. But as far as the hereafter is concerned, it does nothing: on the contrary, he continues to be held responsible for it until he resumes giving it. It suffices him, in case he delegates a deputy to pay the alms on his behalf, to declare the intent (of paying the Zakat) at the time of delegation, or to delegate the deputy with intention; and that's because to entrust the deputy with intent is regarded to be an intent in itself.

The second is to be prompt to fulfill it once the whole year has elapsed; and as far as the alms of breaking fast is concerned, it should not be delayed beyond the day of breaking fast. It becomes due with the setting of the sun of the last day of the month of Ramadan; and the whole month of Ramadan is fitting for being prompt to pay it. he, who delays to fulfill the obligatory charity due upon his property even though he is capable of paying it has, indeed, disobeyed (the commandments of Allah), and the damage of his property will not cancel it out of him. But in case the cause of his delay is the absence of the beneficiaries, and subsequently, his property has been damaged, the obligation of payment then will fall out of him.

However, it is permissible to pay the alms in advance, provided that the limit amount liable to alms has been obtained, and a whole year has elapsed. It is also permissible to pay the *obligatory charity* of two years in advance. If the *obligatory charity* is paid in advance and then, before the end of the year, the poor man (the beneficiary) should die, renegade to infidelity, or grow independently rich, or if the property of the owner should be given to damage or he should die, the sum which had been paid in advance would not be regarded a part of the obligatory charity and cannot be restored unless it had been so stipulated at the time of payment. Therefore, let him who pays the *obligatory charity* in advance watch the ends of matters and the safe outcomes.

The third is That nothing should be offered as the *obligatory charity in substitution of another* based on the value. The stipulated *obligatory charity* itself should be set aside and paid. Thus silver will not take the place of gold, nor will gold take the place of silver, even though the substitute may exceed that for which it was substituted.

Perhaps some of those who do not understand the purpose of Shafi'i may indulge in that matter, and give concession to the substitution of one thing for the other on the ground that the main purpose of the whole thing is to satisfy the need. But how far is this from the true knowledge of the law. For while satisfying the need constitutes one of its purposes, in no way could it be the only purpose. The purposes of the law are three which go as follows:

The first purpose of the law is pure devotion *in which there is no share for* personal considerations or desires, just as, for example, the throwing of the pebbles at the *Jamrahs*: nothing could affect the *Jamrah* with the falling pebbles. In this case the main purpose of the law is to put man to trial through action, in order that he may show his servitude and bondage to Allah by means of acts which have no reasonable meaning. For the mind might aid and urge man to do those acts which have reasonable meaning. Consequently, reasonable acts do not illustrate man's perfect servitude and bondage to Allah. Real servitude to Allah is disclosed through full obedience to His orders and not through obedience for some other reason. Thus the most part of the activities (done during) Hajj are, in themselves, void of any reasonable meaning. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said while assuming Ihram: "I respond to Your Call O Allah with Hajj through which I display my devotion and servitude." He did so in order to show that man proves his bondage to Allah through full obedience to His orders regardless of whether they are or they are not acceptable to him and of whether he is or is not liable and inclined to submit to them.

The second purpose of the Law pertains to a reasonable share rather than to pure devotion, just as, for example, fulfilling human debts and restoring to men whatever is usurped from them. Thus there is no crime in which the act itself, as well as the intent are not taken in consideration. Furthermore whenever the right or its substitute is restored to its owner in such a way as is agreeable to him, the demand of the law will have been fulfilled, and it will have no claim. These two

purposes of the law are free of complexities and all men join in understanding them well.

The third purpose of the law is composed of the former two, namely the benefit of mankind and the trial of man by means of bondage. Thus, therein is a mixture of acts of pure devotion like the throwing of the pebbles, and human benefits like the restoration of the usurped rights. The latter is reasonable. But if it is ordained by the law, the two purposes then should inevitably be combined. furthermore, the finer of the two purposes, namely devotion and servitude, should never be ignored on account of the more apparent one (i.e. human benefit). More likely the finer of both is more important.

The *obligatory charity belongs then to this (third) kind*. No one proved wakeful to this fact except Shafi'i. on the one hand, the benefit of the poor serves the purpose of satisfying the need, which is quite clear and readily comprehended. On the other hand, the right of devotion serves the purpose of tracing the details relevant to the *obligatory charity*. In this respect, the *obligatory charity* has been joined to prayer and pilgrimage, as being one of the pillars of Islam. No doubt man has to endeavour to distinguish the different kinds of his property and set aside a portion of each and distribute what he had set aside among the eight groups as will be discussed later. To indulge in this point will not diminish the benefits of the poor but will surely stand against devotion.

That devotion is intended by the special treatment with which the different kinds (in the *obligatory charity*) are dealt is attested by many things which we have discussed under controversial points in books of jurisprudence. One of the clearest of these is that the law ordains as obligatory charity a sheep due upon every five camels, thereby substituting the sheep for the camel without the substitution of gold and silver. Were this to be justified by the shortage of currency of gold and silver among the Bedouins, the justification would be held invalid when it is mentioned that the Messenger of Allah stipulated that the sum of twenty Dirhams or two sheep should be given in compensation when the age of the camel given as *obligatory charity* is younger than what it should be. However, the Messenger of Allah did not mention the amount of shortage in value in connection with the compensation required, estimated at twenty Dirhams or two sheep seeing that garments and vessels of any kind were all of the same value as substitutes.

These and other special treatments alike indicate that although the *obligatory charity* has not been left free from devotional significance, it is different from Hajj which is merely devotional, in so far as it combines both (the reasonable benefits and the devotional deeds). But since feeble minds fail to understand the complicated things, this might lead to errors in this field.

The fourth is that the objects of the obligatory charity should not be transferred from town to town, for the needy and indigent in every town are in the habit of watching its property and wealth, and the transference (of this property) might disappoint them. But anyway, if he does so, it will be valid, according to an opinion; even though to avoid the uncertainty resulting from

the difference (of views in this matter) is much better. So, let the obligatory charity due upon the property of every town be brought out and distributed among its people; and there is no harm to give out of that the strangers within this town.

The fifth is that he should distribute (the obligatory charity due upon) his property among the (eight) groups (of beneficiaries) in his homeland since it is obligatory to include them (in the distribution); and this is attested by the apparent meaning of the saying of Allah Almighty: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (At-Tawbah 60)

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

This is similar to the statement of a sick: "One-third of my property be to the poor and needy." This requires the partnership in possession. However, as far as the acts of worship are concerned, one should safeguard himself from adhering only to the apparent aspects.

From those eight the most countries are short of two, i.e. those employed to administer the (funds), and those whose hearts have been (recently) reconciled (to the truth). Four of them are widespread in all countries, i.e. the poor, the needy, the debtors, and the wayfarers. The other remaining two exist in some countries, i.e. those in bondage and the fighters in the Cause of Allah Almighty. Based upon that, if there are five of those groups in one's homeland, let him divide the obligatory charity upon his property into five portions, whether equal or nearly so, and assign a part for each group, and then divide each part into three or more equal or unequal shares.

Yet, it is not necessary for him to divide each share equally among the members of the one group of beneficiaries, but may divide it, if he wishes, into ten or even twenty shares, and in this case the portion of each individual within the same group will necessarily diminish. The division of the *obligatory charity* among the different groups should not be subject to increase or decrease: nothing should be taken from the one and added to the other but all should be equal. The share of each group should not be divided into less than three portions. Thus if the amount of the *alms* of breaking fast of Ramadan is one measure of any foodstuff and there are five groups of beneficiaries in the town, the almsgiver should divide the *alms* among fifteen men. Should one man be left out and thus he will not receive his portion, the almsgiver, if it is possible, should supply that portion from his own property. But if this is not possible because of the littleness of the *obligatory charity*, let some of those who are liable to the *obligatory charity* gather their dues and collect the beneficiaries and give that to them, so that they might share it, for indeed doing so is necessary.

On The Exposition Of The Details Of The Inward Manners Pertaining To The Obligatory Charity

It should be known that there are several duties incumbent upon the seeker after the way to the hereafter, which go as follows:

The first duty: to have understand well the obligation and significance of the obligatory charity, and the consideration which makes it a means of putting man to trial, and the reason why it has been made one of the foundations of Islam, although it is just a financial transaction, and does not belong to the bodily acts of worship. This has three points to be made:

The first meaning is that to utter the word of testimony is to stick to monotheism, and bear witness to the Oneness of the worshipped god; and the stipulation to fulfill that to the best is that the monotheist should have no beloved other than the One and Only, since the love tolerates no division of affection; and it is of little benefit to express the Oneness of God only by the tongue. It is the departure from the beloved which tests the degree of love. To be sure, the wealth is the object of the love of the people for it is the instrument therewith they enjoy of the delights and pleasures of this world, and because of which they love life and dislike death, although it is this which leads to their meeting with the beloved (Allah in the hereafter). Thus, they have been tested in their loyalty to their claim that they love god, and they have been asked to dispense with (a portion of) their property, which is the centre of their love and adoration (in this world).

For this reason, Allah Almighty says: "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)." (At-Tawbah 111)

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ﴾

This (purchase) is through fighting in His Way, which is to sacrifice one's soul out of longing for meeting Allah Almighty (after death). But to sacrifice property is much easier (in the sight of the people than to sacrifice the soul). Having understood this, the people have been divided into three divisions:

the first division of people proved true to their monotheism, thereupon they fulfilled their covenant (of faith with Allah) and sacrificed the whole of their property, from which they have saved even no Dinar, nor a Dirham, to the extent that they were not in need to occupy themselves with how much it was binding upon them to offer as obligatory charity, to the extent that when one of them was asked about the obligatory charity due upon two hundred Dirhams, he said: "Five Dirhams are ordained by law to be paid by the laymen; and as for us, it is incumbent upon us to give the whole of it."

For this reason, Abu Bakr gave the whole of his property in charity, and Umar gave half of his property in charity, and when the Messenger of Allah "Allah's blessing and peace be upon him" asked Umar about what he had left for his family, he said: "The like of it." when he "Peace be upon him" asked Abu Bakr he

said: "I've left for them Allah and His Messenger." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The difference between you is the same as the difference between your words of reply." Abu Bakr As-Siddiq (the truly faithful believer) fulfilled his covenant of truthfulness and withhold with himself nothing other than his beloved, i.e. Allah and His Messenger.

The second division of people are those whose degree is lesser than the former. They withhold their property, and watch the seasons of need and welfare (to spend their wealth). They intend, by their saving, to spend only as much as the need requires, without being blessed in luxury, and expend what is beyond their need on whatever sides of good appears to them. in this way, they do not restrict themselves only to the amount of the obligatory charity due upon them. such followers as An-Nakh'i, Ash-Sha'bi, Ata' and Mujahid were of the opinion that there were other rights due upon the property and wealth beside the obligatory charity. Ash-Sha'bi was asked: "Is there any right other than the obligatory charity due upon the property?" he said: "Yes. Have you not heard the saying of Allah Almighty: " to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves"? (Al-Baqarah 177)

﴿وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ﴾

They also sought the evidence for that in the statement of Allah Almighty: "and spend out of what We have provided for them" (Al-Baqarah 3)

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

And: " O you who believe! Spend out of (the bounties) we have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession." (Al-Baqarah 254)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ
وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ﴾

They pretended that this was not abrogated by the Holy Verse of the obligatory charity, and argued that this should belong to the right of a Muslim upon a Muslim. This means that it is incumbent upon a solvent, whenever he finds anyone in need, to remove his need, and this is something beyond the portion of the obligatory charity.

What is true in this respect according to jurisprudence is to say that should such need trouble anyone, to relieve him of it becomes then a collective (and not individual) duty, since, in no way could it be permissible to throw away the life of a Muslim. But, it might be said that it is binding upon a solvent to relieve a needy one of his need by way of loan, and it is not binding upon him to do so as a gift, seeing that he has fulfilled the obligatory charity due upon him. But it might be

said also that it is incumbent upon him to give him at the time as a gift, and it is not permissible for him to do so by way of loan, i.e. it is impermissible to force the needy to accept the loan (and thus is required to pay it back). However, this matter is controversial, and the loan is to come down to the lowest degree of the laymen, i.e. the third degree.

The third division includes those who limit themselves only to what is obligatory upon them, with neither reduction from nor addition to it; and this is the lowest degree. Almost all the laymen limit themselves to that, in view of their greed and niggardliness, and great inclination to wealth, and their halfhearted love for the hereafter. Allah Almighty says in this respect: "If He were to ask you for all of them, and press you, you would covetously withhold, and He would bring out all your ill-feeling." (Muhammad 37)

﴿إِنْ يَسْأَلْكُمْوهَا فَيُحْفِفْكُمْ تَبَخَّلُوا وَنُخْرِجْ أَصْغَنَكُمْ﴾

How much is the difference between a servant, from whom He Almighty has purchased his own property and soul, on the condition that he will be admitted to the Garden (of Paradise) in return for that, and a servant whom He does not press in view of his niggardliness. This is one of the meanings given to Allah's command to His servants to give their wealth in charity.

The second meaning is to get purified from the attribute of niggardliness, which is one of the destructives. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a certain narration): "Three things are from amongst the destructives: sordid avarice, vehement passion, and self-conceit." Allah Almighty says: "And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (Al-Hashr 9)

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

In the quarter of the destructives, there will be a discussion of the point of its destructive nature, and the way of keeping away from it. The attribute of niggardliness and covetousness could be eliminated by having the self accustomed to give and spend out of his property, for indeed, the love of anything would not cease unless one is overpowered to leave it, until it is become a practice. In this meaning, the obligatory charity is a purity, in the sense that it purifies the almsgiver from the stigma of the destructive niggardliness and covetousness; and as much as one gives out of his property, and as far as he is pleased with his spending, and as well as he rejoices of spending it in the Way of Allah Almighty, he get purified.

The third meaning is to give thanks for Allah's Grace (upon His servants). The grace of Allah Almighty upon His servant appears in himself as well as in his property. From this point of view, the bodily acts of worship is to give thanks for the graces of body; and the financial acts of worship is to give thanks for the grace of wealth. How despicable is the one who sees a poor man, to whom sustenance has been restricted, and he has been forced to be in need of it, and at

the same time, he (the wealthy) does not stretch a helping hand to give thanks to Allah Almighty Who has made him free from want and begging, which He has visited upon others, by giving in charity one-fortieth or one-tenth of his property.

The second duty: it pertains to the time of fulfillment. It is out of the good manners of the religious men to give what is due upon them in advance of the time in which it becomes binding, in order to show their desire for obedience and submission (to the commands of Allah Almighty), by bringing pleasure and happiness to the hearts of the poverty-stricken, and to hasten on to avoid the obstacles of time which might obstruct him from doing good, knowing that there is evil in delaying it, with which a servant might be at risk of disobedience in case of deferring it beyond the time at which it becomes binding. One should avail himself of the opportunity when there appears any motive felt inwardly for doing good, for this belongs to the passing thoughts inspired into the heart by the King. To be sure, the heart of the believer lies in between two of the Fingers of (Allah) Most Gracious, and how quick it turns (from one state to another); and Satan, on the other hand, promises poverty, and commands (his devotees) to do what is shameful and vile, through a whispered thought which follows that of the angel.

So, let one avail himself of this opportunity, and fix a certain month to fulfill the whole of his due, if he so likes, and endeavour to choose the best and most convenient of times, in order that his excellence might rise (in the Sight of Allah Almighty) and (the reward of) his obligatory charity might be multiplied. Let it be, for example, the month of Muharram, which is the first month in the year, and it is one of the Sacred months, or the month of Ramadan, for the Messenger of Allah "Allah's blessing and peace be upon him" was the most generous of all the people in that month, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds), during which he used to withhold nothing. The month of Ramadan has the great excellence of the Night of Power, on which the Qur'an was sent down. Mujahid used to say: "Say not 'Ramadan', for it is one of Allah's Names, but you may say 'the month of Ramadan'." The month of Dhul-Hijjah also is of great excellence, since it is one of the Sacred months, in which there lies the greater pilgrimage; and in it there lie also the well-known days, i.e. the first ten, and the numbered days, i.e. the days of Tashriq. The best of the days of Ramadan are the last ten days, whereas the best of the days of Dhul-Hijjah are the first ten days.

The third duty: it pertains to spending in charity in secrecy (and not in public), since it is farther removed from the desire to be seen and heard of men. In this respect, the Messenger of Allah "Peace be upon him" said: "The best (object of) charity is that given in secret, no matter how little it might be, therewith to relieve a poverty-stricken person." According to one of the learned men: "There are three of the treasures of righteousness, one of which is to give (the objects of) charity secretly." According to a certain narration the Prophet

"Peace be upon him" said: "A servant might do a deed in secret, which is written for him in the list of works which are done secretly, and once he demonstrates it, it is moved to be written in the list of the works which are done publicly; and if he talks about it, it is taken out in order to be written in the list of works which are done by way of showing off."

According to a well-known narration: "There will be seven, whom Allah Almighty will shade with His shade, on the day on which there will be no shade other than His...one of whom will be a man who gave an object of charity (in secret) that his left hand did not know what his right had had given." According to another tradition: "The (object of) charity to be given in secret extinguishes the anger of the Lord." Allah Almighty says: "If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do." (Al-Baqarah 272)

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَيُبَيِّنَ هِيَ وَإِنْ تُخْفَوْهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

The benefit of concealing it is to get rid of the evil of being seen and heard of men. The Messenger of Allah "Allah's blessing and peace be upon him" said in this issue: "Allah never accepts anything from him who likes to be heard or seen of men, nor from him who makes reminders of his generosity." The one who talks about his objects of charity seeks to be heard of men, as well as the one who gives publicly among an assembly of people seeks to be seen of men. But it is only to disclose it, and keep silent of talking about it that affirms sincerity and truthfulness. Some people endeavoured their utmost to conceal the identity of the almsgiver even from the recipient, in different ways: one of them threw the object of his charity into the hand of a blind man, and another threw it on the way and in the sitting place of a poor where he could find it, but could not see the almsgiver, one placed it into the garment of a poor while he was sleeping, and one sent it to the hand of a poor through another one, so that he would not know the identity of the almsgiver, who would ask the conveyor not to disclose his personality and recommend him to conceal his identity. The purpose of all of that is to seek to extinguish the (fire of the) anger of the Lord Almighty, and keep away from being seen or heard of men.

But if it is not possible for an almsgiver but to be recognized even by only one person, it is much better for him to hand over his object of charity to a deputy, who, in turn, would undertake the process of conveying it to the indigent, who does not recognize him, since both showing off and reminder of generosity lie in the indigent's knowledge (of the almsgiver), whereas only showing off lies in his knowledge of the identity of the mediator. Whenever the

almsgiver's purpose is to obtain fame, his good deed will be fruitless since the purpose of the *obligatory charity* is to eliminate niggardliness and weaken the love of wealth; but even the love of position and rank is more dangerous than the love of wealth, and both will be destructive in the hereafter. as well as the attribute of niggardliness turns to be, so to speak, in the grave a stinging scorpion, the desire to be seen of men turns to be a biting viper. However, man is commanded to weaken or destroy them in order to avoid or at least diminish their harm. But when he seeks to be seen and heard of men, he seems to strengthen the viper and weaken the scorpion. As much as he weakens the scorpion, he strengthens the viper. Had he left them as they were, it would have been easier for him (to get rid of their harm). For the strength of these attributes lies in doing according to what they requires, and their weakness lies in doing in opposition and contradiction to them as well as in doing in opposition to what they require. Which benefit then lies in contradicting the requirements of niggardliness and responding to the desire of being seen of men thereby weakening the weaker of both and strengthening the stronger? The mysteries of these concepts will be discussed later in the Quarter on the Destructives.

The fourth duty: let him demonstrate his charity in so far as he knows this will exhort the people to emulate him. But at the same time, let him safeguard himself from being seen of men, in the very manner we will discuss later in the Book on Showing Off. Allah Almighty says: "If you disclose (acts of) charity, even so it is well." (Al-Baqarah 271)

﴿ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ﴾

This should be subject to the requirement of the situation to disclose it: either to exhort the people to emulate the almsgiver, or because the beggar does his begging at the presence of an assembly of people, whereupon giving in charity should not be left just for fear of showing off by giving it in public. Nay! One should give in charity and safeguard himself from being seen of men as possible as it could be.

That's because there is a third evil thing in giving in charity in publicly, against which one should safeguard himself, beside both of reminders of generosity and showing off, i.e. to bring shame on the poor because of his poverty, whose feeling might be injured by being seen in the form of a needy one. But even, since it is he, who disgraces himself when he begs others publicly, there is no danger of injuring his feelings in giving him charity in public. This is like the exposure of the dissoluteness of a man who has concealed it. Such an exposure is forbidden, as well as it is forbidden to spy on it, and be accustomed to talk about it in public in his absence. But the punishment of him who divulges his dissoluteness should be to spread it among the people, despite the fact that he is the main cause of it.

This is the same meaning expressed by the statement of the Messenger of

Allah "Allah's blessing and peace be upon him": "He, who takes off the dress of shyness, no protection should be observed against backbiting him." Allah Almighty says in this issue: "And spend out of what We have provided you with in secrecy and in public." (Ar-Ra'd 22)

﴿وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً﴾

With that He Almighty prompts the people to spend in charity publicly, in view of its advantage of exhorting others to do the same. For this reason, let the servant be subtle in his consideration of weighing this advantage with that danger inherent therein, which differs according to the different states and persons. In some cases, it might be better to make the giving in charity public for many people; and to be sure, if one becomes well-acquainted with both benefits and disadvantages, and is free from the worldly desires, what is more convenient and relevant to each state will be clear to him.

The fifth duty: let not the almsgiver corrupt his giving in charity with reminders of generosity, and causing harm (to those whom he gives). Allah Almighty says in this respect: "O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men." (Al-Baqarah 264)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ﴾

They differ about the reality of the distinction between reminding of generosity and causing injury therewith: It was said: "To make reminders of generosity is to make a mention of the gift (before the people), whereas to cause injury therewith is to make it publicly." According to Sufyan: "He, whose charity was rendered fruitless had made reminders of his gifts, thereupon it was said to him: "What is to make reminders of one's generosity?" he said: "It is to make a mention of it, and talk about it (publicly before the people)."

It was also said that to make reminders of generosity is to make use of him in service in return for giving, whereas causing injury therewith is to put him to shame because of his poverty. It was also said that to make reminders of generosity is to behave arrogantly towards him because of his gifts which he gives to him, whereas to injure him therewith is to repulse him, and rebuke him for his begging. The Messenger of Allah "Peace be upon him" said: "Verily, Allah Almighty never accepts the object of charity given by him who makes reminders of his generosity."

In my sight, reminder of one's generosity has a root and a place where it is fixed (in the heart); and it is one of the states and attributes of the heart, from which there spring states which appear themselves in speech as well as in the acts of organs. Its root lies in seeing himself benefactor and Bestower of favours upon the poor, although it is incumbent upon him to see himself beneficiary and owing

to the poverty-stricken, who concedes to accept from him the due of Allah Almighty which is the cause of his purification and salvation from the fire (of Hell); and were he not to accept it, he would remain in pledge of it. so, he should then appreciate for the poverty-stricken his favour upon him, when he makes his hand act on behalf of (that of) Allah Almighty to receive the due of Allah Almighty. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the (object of) charity falls into the Hand of Allah before it reaches the hand of the beggar."

Thus, let the almsgiver be assured that he hands over to Allah His due, and that the poverty-stricken takes from Allah Almighty his sustenance (doomed to him) after it has been given to Allah first. If one is in debt to another, which he transfers to his slave or servant who are dependent upon him in their sustenance to pay, it would be out of impudence and ignorance from the part of the payer to think that the recipient is under any obligation to him, since his benefactor is him, who is responsible for his sustenance, whereas he only has fulfilled what was required from him by his master, which enabled him to obtain his favour, thereby helping himself, without putting anyone under any obligation to him.

Were he to be well-aware of all or at least one of the three meanings of understanding the significance of the obligation of Zakat as we have discussed, he would not see himself as a benefactor but to himself, either through giving his property in order to show his love for Allah Almighty, or to purify himself from the evil of niggardliness, or through giving thanks for the grace of wealth (bestowed upon him by Allah Almighty) in the hope of getting more.

Whatever it might be, there are no dealings between him and the poverty-stricken until he regards himself as the benefactor. Once he sees himself as the benefactor to him, this leads to the manifestation of the outward signs of reminders of generosity which we have already discussed, i.e. talking about ones gifts and insistence on making them public, seeking reward from the beneficiary by expecting from him thanks, praise, service, respect, and veneration, and by requiring him to carry out everyday jobs for him, adoring him in assemblies, and agree with him on all subjects. All these are the fruits of the reminders of generosity. As for the inward meaning of reminders of generosity we have already mentioned them earlier.

As for causing harm with injury (of the feeling of the beneficiary), its external signs are rebuke, disrespect, harsh speech, stern looks, putting to shame by exposure, and all ways of derision. Its internal nature from which its external signs stem consist of two things : the one is man's dislike to give up any of his wealth and the difficulty to which he is put when he leave any of it. This causes one to be inevitably bad-tempered. The second is his belief that he is superior to the poor who, because of his need, is inferior. Both these things are the result of ignorance. For he who dislikes to expend one dirham for a thousand (which he will receive as reward in the hereafter) is really foolish. It is well-known that one

expends his wealth in order to obtain Allah's Good Pleasure, and to enjoy His rewards in the hereafter. The wealth which he expends for this purpose is more honoured than that which he had spent or may spend to purify himself from the stigma of niggardliness or to give thanks in the hope of receiving more. Whatever you might assume, there is no justification for man's dislike (to give up any of his wealth).

As for the second meaning, it is also out of ignorance, for were one to know which excellence a poor has over a wealthy on the one hand, and how dangerous are the rich and wealthy people in this world on the other hand, no wealthy would ever disdain a poor: on the contrary, he would seek his blessing and wish to be in his rank. Of a surety, the righteous among the rich and wealthy people will enter the Garden five hundred years after the poor and indigent. For this reason, the Messenger of Allah "Peace be upon him" said: "'By the Lord of the Ka'bah! They are the losers.'" Abu Dharr asked him: "O Messenger of Allah! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are!...to the end of the narration.

Furthermore, how should a wealthy one disdain a poverty stricken, whom Allah Almighty has made the source of his profit, since through the labours of the poverty-stricken he earns and accumulates his wealth, and saves of it as much as is required by his need? He has been commanded to give the poverty-stricken as much as is proportional to his need and to withhold from him any surplus which will cause harm to him if it were given to him. The wealthy then is employed to provide the poverty-stricken with sustenance but he differs from him by his endeavour to settle disputes and hold responsibilities, and his stewardship over the surplus (of his property) until he dies, so that his enemies would devour what he has left. Thus, whenever man's dislike to leave any of his wealth is replaced by gladness and joy for the aid given to him by Allah to fulfill what is due upon him and hand it over to the poverty-stricken, so that the poor, by accepting it, might free him from obligation, injury and its [external signs of] rebuke and stern looks will vanish and give room to joy and thanks, in addition to the acceptance of the obligation. This is the source of both reminders of generosity and injury.

But, you might say: "To see oneself in the position of a benefactor is an abstruse thing: is there any sign therewith to examine his heart, and know that he has not seen himself in such a position of the benefactor?"

It should be known to you then that this has a fine and clear sign: let him suppose that if a poor person, for example, committed a sin against him, or aided an enemy in conspiracy against him, would then his disapproval of him and rejection of his behaviour after giving him in charity be stronger than his before giving him in charity? If his disapproval of the poor who committed sin against

him after giving him charity was stronger (than it would have been before giving charity to him), then his charity had not been free from the taint of reminders of generosity, for he expected, because of it, what he had expected not before it.

Therefore, you might say: "This matter is obscure, and the heart of anyone could hardly be free from that: what then is its remedy?"

It should be known to you that it has internal as well as external remedy. Its internal remedy is to have knowledge of the (three) facts which we've mentioned earlier in connection with understanding the obligation (of the regular charity), and the fact that it is the poverty-stricken who is benefactor to him, by help him get purified, through his accepting the objects of charity.

As for the external remedy, it implies the good deeds done by the one under obligation, since the deeds which result from the good manners colour the heart with the good manners, as we shall see its mysteries later in the last portion of the book. For this reason, one of those (righteous men) used to place the object of charity in front of a poor person, and stand before him, begging him to accept it, in such a way as to make him seem in the form of a beggar, and to experience the unpleasant feeling of fear lest he might be refused. One of them also used to stretch his hand (with the object of charity) towards the poor one, so that he would take it from his hand, in order that the hand of the poor would be the higher.

It was the habit of both A'ishah and Umm Salamah "Allah be pleased with them" to say to the courier, whenever they sent an object of charity to a poor man: "Retain in memory the invocation therewith he supplicates (for us)." Then they would repeat the like of his supplication saying: "Let this (our saying) be in return for that (his saying) so that our object of charity would be given with sheer sincerity." That's because they expected not even the invocation, seeing it something similar to the reward (of their charity), and thus they countered it with its like. As such did Umar Ibn Al-Khattab, and his son Abdullah "Allah be pleased with both".

This is the way the physicians of the heart treated their hearts, and there is no external remedy other than those deed indicative of submission, humility and acceptance of obligation; while their internal remedy is in the knowledge of the facts which we have already mentioned. The one is from the perspective of work and the other from that of knowledge. On the other hand, the heart could hardly be treated except by the mixture of knowledge and work; and this condition in almsgiving corresponds to submission in prayer. This is proved by the statement of the Messenger of Allah "Peace be upon him": "Man gains nothing from his prayer except such of it as he grasps well." This is similar to his another statement: "Allah never accepts the (objects of) charity of him who makes reminders of his generosity." It is similar to the Allah's statement: "Cancel not your alms by reminders of your generosity or by injury." (Al-Baqarah 264)

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى ۚ﴾

The verdict of the jurisprudent that the *charity* is fulfilled regardless of that condition (of knowledge and work in accordance with that knowledge) and that, once given, the person frees himself from the obligation is a different matter, and to its concept we have referred in the Book of Prayer.

The sixth duty: let the almsgiver belittle his gift (whatever significant it might be), for indeed, if he makes much of it, he will be swollen with pride because of it, and to be sure, the vanity is one of the destructives, and it always deprives the deeds of their fruits. Allah Almighty says in this respect: " and on the day of Hunain: behold! your great numbers elated you, but they availed you naught." (At-Tawbah 25)

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغِنِ عَنْكُمْ شَيْئًا وَضَافَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ۚ﴾

It is said that the more a good deed is belittled in the sight of its doer, the greater it becomes in the Sight of Allah Almighty, whereas the greater a sin is regarded by its doer, the trivial it becomes in the Sight of Allah Almighty. It is also said: "In no way could a favour be completed but with the help of three things: to belittle it, to hasten on to do it, and to conceal it (in avoidance of being seen of men)."

Furthermore, making much of a thing is different from reminding of one's generosity and causing injury therewith. If one, for instance, spends his property to construct a mosque, or build an outpost (to safeguard the borders of the state), he could make much of his gift, but in no way could he make reminders of his generosity, or injure anyone with that. However, both vanity and making much of deeds affect almost all the acts of worship, and their remedy is through both knowledge and work.

As for knowledge, one should be well-aware of the fact that one-tenth, or one-fortieth (his property) is a little portion of the great amount, (and if he restricts his charity to that portion) he then has been satisfied by the lowest rank of giving, as we have mentioned in the understanding of the obligatory nature of Zakat. Thus, he is more fitting to feel shy of it: how then should he make much of it? nevertheless, if he rises up to the highest degree of giving, and spends the whole, or the most portion of his property (in charity), let him then wonder from where has he got this wealth, and how he should spend it. of a surety, the wealth (as anything in the world) belongs to Allah, to Whom he is under obligation, when He has given him the wealth, and helped him spend it (in charity). So, it is not consonant with him to make much of a thing which in itself belongs to Allah Almighty? If he is in the station which requires him to look at the hereafter, with the view that he spends (in charity) just in expectation of the reward, it is not

fitting for him to make much of spending that the reward of which he will receive is so many times like it.

As for work, it is that he should give him the giving of a shy man who proves niggardly when he withholds the remaining portion of his property from Allah Almighty. Thus, he should appear in the state of a submissive meek person, like the state of him who is required to give back a trust, and he gives some and keeps some with him. That's because the whole property belongs to Allah Almighty, and to give it all is the dearest in Allah's Sight. But He Almighty has not commanded His servant to do so, for it is much difficult upon him, because of his niggardliness, as Allah Almighty says: "If He were to ask you for all of them, and press you, you would covetously withhold, and He would bring out all your ill-feeling." (Muhammad 37)

﴿إِنْ يَسْأَلْكُمْ فَيُخَفِّكُمْ تَبَخَّلُوا وَبَخَّرْ أَضْعَفُكُمْ﴾

The seventh duty: let the almsgiver choose from his property the best and the dearest to him, the most honoured and the most lawful, for Allah Almighty is good, and He never accepts but what is lawful and good. If what is given as alms is taken out of that whose sources and possession are suspicious, it fails to fulfill the required conditions. According to the narration of Iban on the authority of Anas Ibn Malik: "Blessed be a servant who spends (in charity) out of his property which he has earned with committing no sin thereof!" it is out of bad manners not to take out as alms the best of the property, for one might keep the best for himself, his servant, or his family, thereby giving preference to others over Allah Almighty. If one does the same with his guest, and offers to him the worst kind of food he has in the house, he will provoke his hatred.

This should be the state of him who observes Allah Almighty (in all of his deeds). Moreover, if he observes himself, and the reward which is awaiting him in the hereafter, not wise then is he, who gives others preference over himself, seeing that one has nothing from his own property beyond what he gives in charity and saves (for himself in the hereafter), or what he devours, and consumes. However, what he devours is just to fulfill his immediate desires at the time. It is then not wise to restrict one's attention to the immediate desires, and leave the (future which is secured through) saving, since Allah Almighty says: "O you who believe! Give of the good things which you have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise." (Al-Baqarah 267)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

He means that you never accept it but with dislike and shyness, and this is the concept of receiving with closed eyes. So, do not favour your Lord with that (which is not good).

According to a certain narration: "A single Dirham (to be spent in charity) might be given precedence over one hundred thousand Dirhams (in reward)." That's because it might be spent out of the best and most lawful of one's property, which he gives with good pleasure and happiness of giving (in charity), whereas one hundred thousand Dirhams might be taken out of what one dislikes most of his property, which indicates that he does not favour Allah Almighty with what he likes. Allah Almighty criticizes a people who specify to Allah just what they dislike, when He says: "They attribute to Allah what they hate (for themselves). And their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!" (An-Nahl 62)

﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ﴾

I.e. the fire will be the reprisal for their specifying to Allah Almighty what they dislike.

The eighth duty: let the almsgiver seek for him who is the worthiest of his object of charity, and not be satisfied with the recipient's being only one of the eight groups of beneficiaries. There are particular characteristics which should be observed in them, and they are six:

The first is that he should seek for the righteous pious, who turn their back to (the pleasures and delights of) this world, and devote themselves wholeheartedly to the transaction of the hereafter. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "Eat not but the food of a righteous pious man, and let none but a righteous pious man eat your food." That's because the righteous pious seeks the aid of it (your food) to support his piety, and by your helping him, you will be his partner in his good deeds. He "Peace be upon him" said also: "Give your food to the righteous pious, and bestow your favours upon the faithful believers." According to another narration: "Entertain with your food such as you love in (the religion of) Allah Almighty."

One of the learned men used to favour with his food the poverty-stricken among the Sufis. It was said to him: "It'd be better if you include all the kinds of poor in your food!" he said: "No! those (poor Sufis) have devoted themselves wholeheartedly to Allah Almighty, and when anyone of them is afflicted with poverty, his attention would soon be diverted; and thus, it is much better to me to bring back even a single one of them to devote himself once again to Allah Almighty than to give one thousand of those whom the affairs of this world concern." This was mentioned to Al-Junaid he made good of it and said

describing him: "This is one of the devotees of Allah Almighty." He further said: "I've never heard a speech much better than that for a long time." It was related that this same man came upon hard times and decided to close the shop. Thereupon Al-Junaid sent him some money and said: "Make this your capital and do not close down your shop: verily the trade cause no harm to men like you." This man was a grocer who charged the poor nothing for the foodstuff which they purchased from him.

The second of those characteristics is that the beneficiary should belong to the men of knowledge, for this object of charity helps him increase his knowledge; and of a surety, the knowledge of from amongst the most honoured acts and deeds of worships, when the intention therein is true. It is narrated that Ibn Al-Mubarak used to assign his favours only to those of knowledge. It was said to him: "Would that you included others in your favours!" on that he said: "I do not know, after Prophethood, a rank far better than that of the men of knowledge." That's because if anyone of them diverts his attention to his need, he will not be devoted to knowledge, nor will he be eager to learning. For this reason, it is better to spare time for them in order to help them apply themselves exclusively to knowledge and learning.

The third characteristic is that the beneficiary should be true to his piety and knowledge of monotheism. The sign of his faith in the Oneness of Allah is to praise and thank Allah and to acknowledge that He is the source of his grace making no attempt to ascribe it to another. This is the state of him who is the most thankful to Allah. he acknowledges that Allah Almighty is the source of all graces. Luqman said in his testament to his son: "Hold no mediator between yourself and your Lord, the real Benefactor and regard all other benefactors as instruments (in His Hand) who are forced to execute His will." He who gives thanks to anyone other than Allah Almighty does not know the real Benefactor and does not understand that the intermediary instrument (of benefaction) is compelled and submissive to the will of Allah Almighty Who has subdued (the intermediary instruments) to the motives of action and has made easy the ways (of executing it). Consequently, the almsgiver gives his gift under compulsion, to the extent that by no means could he be able to refrain from that even if he so likes, since Allah Almighty has implanted in his heart that his interest in both religion and world depends upon giving.

When the impulse (*of giving*) becomes strong it enjoins a resolute willpower which gives rise to immediate action, with which a person will be unable to resist or contradict a strong impulse in which, there is no room for indecision or hesitation. That's because it is Allah Almighty Who creates impulses and arouses them to action. It is He who remedies their points of weakness and eradicates their indecision. He it is Who imposes upon men the task of rising to action according to their impulses. Such as realizes this fact pays no attention but to the Cause of causes. *The significance* of such a realization is more significant to the

almsgiver than all the praise and thanks he may receive, which are nothing but useless chatter for the most part.

Thus, the opportunity to help a believing worshipper should not be lost. But he who gives thanks when he receives a gift and invokes good upon the giver, will criticize when it is withheld from him and will invoke evil whenever he despairs of receiving a gift. Such persons differ in their states (of reactions).

In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" sent a gift to a poor man, and told the courier to retain in memory what he (the recipient) would say. When he (the poor) received the gift he said: "Praise be to Allah Who never forgets such as remembers Him, nor wastes such as gives thanks to Him." Then he resumed (by way of supplication): "O Allah! you have never forgotten so and so, (in reference to himself), so, please, make so and so (i.e. himself) persist in celebrating You." When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that he grew pleased and said: "I knew that he would say so." Consider then how he had devoted his attention to Allah Alone.

Once the Messenger of Allah "Allah's blessing and peace be upon him" asked a man to repent he said: "I turn to Allah, and not to Muhammad, in repentance." On that he said: "No doubt, he has attributed the right to its real owners." When A'ishah's innocence was revealed (in the Qur'an) in connection with the story of the untrue false speech (faked about her), Abu Bakr (her father) said to her: "Stand and kiss the head of the Messenger of Allah "Peace be upon him"!" she said: "By Allah! I never do, and I praise none but Allah Almighty." On that the Messenger of Allah "Peace be upon him" said: "Let her O Abu Bakr!" she "Allah be pleased with her" said according to another version: "Praise be to Allah Alone, and not to you, nor to your companion (the Prophet)." However, the Messenger of Allah did not deny that statement from her, despite the fact that the revelation (which held her blameless) reached her through the Messenger of Allah "Allah's blessing and peace be upon him".

It is the characteristics of the infidels and unbelievers to see that things come from sources other than Allah Almighty, in accordance with the statement of Allah Almighty which carries such description: "When Allah the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold they are filled with joy!" (Az-Zumar 45)

﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ

مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٥٥﴾﴾

Such as then does not purify his inward soul from seeing the intermediaries except as instruments (in the hand of Allah Almighty) is not free from the hidden sin of ascribing partners to Allah (in worship). Let him then fear Allah and purify his faith from the defects and blemishes of ascribing partners to Allah.

The fourth characteristic is that the beneficiary should be unknown, and belong to those who conceal their states (of poverty) and hide their need (from the people), and not to those given much to complaint and grumble (of the hard times). He also should belong to those of magnanimity who has lost his wealth but still keeps his magnanimous qualities and maintains his poise and self-restraint, in accordance with the statement of Allah Almighty: "the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not importunately from all and sundry, and whatever of good you give, be assured Allah knows it well." (Al-Baqarah 273)

﴿يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ

النَّاسَ الْإِحْفَافُ وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾﴾

However, they beg not importunately because they are independent and rich in their certainty of faith, while exalted in power and honour with their firm perseverance. This kind of men should be sought through searching for the religious men in each town and region, and discovering the internal states of those of good and self-restraint. To be sure, the reward received from giving gifts to them is many times that received from giving those who beg publicly and openly.

The fifth characteristic is that the beneficiary should be of those who have dependents (to look after and spend on), or of those disabled by sickness or because of anything else, in order to correspond to the statement of Allah Almighty: "(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work)." (Al-Baqarah 273)

﴿لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ ﴿٢٧٤﴾﴾

I.e. they are restrained in the way to the hereafter by responsibility for dependents, hard living, or setting right the heart; and they could not move about through the land because their wings are cut off, and their limbs are bound in fetters. For this reason, Umar (Ibn Al-Khattab) used to give the household a flock of ten and more sheep; and the Messenger of Allah "Allah's blessing and peace be upon him" himself used to give the gifts according to the number of the members of the family. When Umar "Allah be pleased with him" was asked about the greatest distress he said: "It is to have more dependents, with little wealth."

The sixth characteristic is that the beneficiary should be (preferably) from the relatives and kinship, so that the object of charity would act as charity on the one hand, and a means to keep good relation with one's kith and kin on the other hand; and of a surety, the reward of keeping good relations with one's kith and kin is beyond calculation. Ali "Allah be pleased with him" said: "To keep good relation with one of my brothers by (giving him) a single Dirham is much dearer

to me than to give in charity twenty Dirhams; and to keep good relation with him by (giving him) twenty Dirhams is much dearer to me than to give in charity one hundred Dirhams; and to keep good relation with him by (giving him) one hundred Dirhams is much dearer to me than to emancipate a slave (as a kind of charity)." Furthermore, just as relatives are given precedence over non-relatives, let friends and the brethren of good be given precedence over acquaintances.

Those niceties and details should be observed (in giving in charity). Those are the required qualities, and each has many degrees, the highest of which should be sought by the almsgiver. If he finds such as combines many of those characteristics and qualities, this will be, to be sure, the great ammunition and the enormous treasure. If he does his best (in his seeking) and succeeds in his effort, he will have a double reward, and if he fails he will have a single reward.

One of his double reward is, at the time, the purification of his own soul from the attribute of niggardliness, the affirmation of the love of Allah Almighty in his heart, and striving his utmost in His obedience; and it is those qualities which, when strengthened in his heart, inflame his longing for meeting Allah Almighty.

The second reward is the benefit which he reaps from the invocations and wishes of the recipient, for the hearts of the righteous exert an immediate and an ultimate influence. If he succeeds (to assure these characteristics), the double reward will be obtained; and if he fails, only the first reward will be his portion. In this way, the reward of him who succeeds in his effort is doubled, both in this case as well in the other cases.

CHAPTER THREE: ON THE RECIPIENT: THE CAUSES OF HIS CLAIM, AND THE DUTIES OF HIS RECEIVING

The Causes Of Claim

It should be known that such as has claim to receive the objects of obligatory charity should be a free Muslim, belonging neither to the offspring of Hashim, nor those of Abd Al-Muttalib, corresponding to at least one of those eight groups which are mentioned in the Book of Allah Almighty. In this way, no obligatory charity should be given to an infidel, nor a slave, nor one belonging to the offspring of Hashim or Abd Al-Muttalib. But it is permissible to give it to both a child and a mad, on the condition that their guardian should receive it on their behalf. Now, let's discuss the qualities of the eight groups in detail:

The first group corresponds to the poor. The poor is him, who has no property (therewith he might be independent), nor does he has power to gain his sustenance. But if he has got his daily sustenance and immediate clothes, he is not a poor, but an indigent; and if he has got half his daily sustenance, he is then a poor; and if he has got a shirt, but not a towel, footwears, leather socks, trousers, and the shirt which he has is lesser in value to enable him to secure all those as it befits the poor men, he then is a poor, because at the time he is lacking of what he needs, and has no power to get it. it is inordinate to stipulate for a poor to

have no garment beyond what covers his private parts, since on the whole, the like of that could hardly be found. His being accustomed to begging should not also exclude him from being a poor, for in no way could begging be a means of earning, unlike the case in which he has power to earn his living, and it is this which excludes him from being a poor.

If he has power to earn his living through an instrument (which he does not possess), he is a poor until this instrument is purchased for him. If he is able to earn his living in such a way as is not fitting for his honour or his station, then he would be a poor. If he is a student of jurisprudence or law and his work in order to earn his living would prevent him from continuing his studies then he would be regarded a poor and his ability to secure a living will not be taken into consideration. If he is a devotee and his work to secure a living would prevent him from fulfilling the act of worship and observing the regular division, let him work for earning his sustenance as much as possible because his work to earn a living is more important.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To seek an honest living is an obligation ranking second only to a religious ordinance (in significance)." Umar said: "To earn a living even in a doubtful way is better than to be involved in begging." If he is satisfied with the spending of his father on him, or of such as to whom he is dependent, he should not be considered as a poor man for this is easier than earning.

The second group corresponds to the indigent needy; and the indigent is him, who has not what suffices his spendings. One might have one thousand Dirhams, even though he is an indigent, whereas one might have no more than an ax and a rope, even though he is independent. Furthermore, the little dwelling in which he lives, and the garment which covers his body in accordance with his position and status do not deprive him of the name and description of the indigent. The same is true of the furniture of his little dwelling. In other words nothing which he needs and possesses in accordance with his status would affect (his position as an indigent).

Similarly, the books of jurisprudence which he may possess do not make him rich, because he is in need of them. If he should possess nothing but these books he is under no obligation to pay the *obligatory charity* due upon breaking the fast of Ramadan. The rule which governs the possession of books is the same as that which governs the possession of garments and home furniture, for a man is in need of all. yet, he should be careful of the real need which the book fulfils. The book is needed for three purposes : for instruction, for benefiting himself, and for recreation through reading. But the need of recreation should not have the same consideration and it involves the collection of books of poetry and the history and stories, and the like of those, which is of no benefit for the hereafter, and its aim in this world is limited to the recreation and amusement, and thus they might be sold in fulfillment expiations and the obligatory charity of breaking

the fast (of Ramadan); and they, therefore, deprive one of the name and description of the indigent.

As for the need of instruction, if it is for the purpose of earning one's living, such as the educator or the tutor who practices his work for charge, those books then act as his instrument, which should not be sold, for the payment of the obligatory charity of breaking the fast, like the tools of the tailor and the other craftsmen. If he undertakes the instruction in order to fulfill a collective duty, those books also should not be sold, and by no means would they deprive him of the name of indigent, for in this case it is an important need.

If his need from reading those books is to learn from it, and derive benefit for himself, like his keeping the books of medicine in order to treat therewith himself or the books of religious teaching from which he receives admonition: if the town has a physician or a religious preacher, there will be no need for him, and if it has none, he will be then needed for. Furthermore, he might not be in need of going through the book except after a period of time, and in this case, he should adjust such a period in accordance with the requirement of his need. The most reasonable thing to say is that whatever the man does not need within the course of the current year may be spared and dispensed with.

If man has something left over from his daily food he would be under obligation to pay the *obligatory charity* of breaking the fast of Ramadan. Since we reckon food on the basis of a day we should reckon home furniture and bodily clothes on the basis of a year. Thus, the summer clothes are not sold in winter time and vice versa. The books in this respect are more similar to clothes and furniture than to anything else. One may possess two copies of the same book and at the same time, he has need of only one of them. If he is to say that one is more correct and the other is smarter, and he is in need of both, we would say: "You should be satisfied with the more correct copy and sell the smarter, letting pleasure and luxury alone." If he has two versions of a work on the same field, one extensive and another brief, let him first define his purpose: if his purpose of having the work is to derive benefit for himself, let him be satisfied with the extensive, and if his purpose is instruction and teaching, he would then be in need of both the extensive and brief versions for each has distinctive features not found in the other.

Such cases are numerous and unlimited, and have not been dealt with in the science of jurisprudence. We have come upon this topic here only because of the general nature of such cases and to point out the superiority of the position adopted here to the others. yet, it is impossible to survey all these cases because such survey goes beyond the house furniture into further investigation of each particular house, its area, the quantity, number, and kind of its furniture, and even the kind of clothing one has. These things have no exact definitions and each jurist applies his own interpretation in an attempt to perfect definitions thereby to avoid the dangers of suspicions. The pious person chooses the safest

course of conduct, abandoning what is suspicious to what is not suspicious. The problematic intermediate degrees between the two definite and contrasting extremes are indeed numerous and nothing saves one from being involved in them except precaution; and Allah knows best.

The third group corresponds to the employees to administer the objects of charity. This group implies the workers, other than the ruler and the judge, who are appointed to collect the objects of charity, including the tribal chief, the registerer, the collector (*of charity objects*), the keeper, and the porter. They are paid equally, and if anything is left over from their eighth after all have been paid, it should be transferred to the other groups, and if their portion decreases, it should be completed from other returns.

The fourth group corresponds to those whose hearts have been (recently) reconciled to Islam; and they include the nobles, who have embraced Islam, and they have authority among their peoples, and giving them (out of the charity) affirms their faith in Islam, and exhorts their fellows and followers to embrace Islam.

The fifth group corresponds to those slaves who have written deeds of their freedom in return for a certain sum of money. The share of such should be paid to his master, and if it is paid to the slave himself, it will be permissible. Furthermore, the master should not pay the obligatory charity due upon his property to his slave who has a written deed of freedom from him, for he is still a slave belonging to him.

The sixth group corresponds to the debtors; and such a debtor is he, who takes money as a loan to do a good work, or what is permissible, and at the same time, he is poor (who has no power to repay his debt). But if he takes a loan to commit a sin, he should not be given unless he turns to Allah in repentance first. If he is rich, his debt should not be fulfilled (from the objects of charity) unless his borrowing the money is for a public interest, or for holding back an affliction.

The seventh group corresponds to the fighters (in Allah's Cause), who are not enlisted in the commissary registry. A share (of the obligatory charity) should be paid to them, even though they are rich, as a means of aid for them in their fighting.

The eighth group corresponds to the wayfarers; and a wayfarer is he, who has set out on journey from his town, in order not to commit any sin, or such as passing by a certain town. He should be given (a share from the obligatory charity) if he is poor; and if he has property in another town, he should be given as much as to enable him to reach it.

But, you might say: "With which signs should these qualities be recognized?" we then might reply: As for poverty and neediness, they might be known by the statement of the recipient who is not required to bring about any evidence or to take oath (in confirmation to his saying), but it is permissible to accept his statement, particularly if it is not known that he tells lies. As for both fighting

and journey, it is a future event, and thus such should be given on the basis of his statement: "I'm going to set out for fighting (in the Cause of Allah)." if he does not fulfill it, what he has taken should be brought back. But the evidence should be brought about in relation to the other groups. This is the conditions of the claim (to receive the obligatory charity), and as far as the amount due to each, it will be discussed later.

On Exposition Of The Recipient's Duties

They are five duties, and they go as follows:

The first: that he should know (for certain) that Allah Almighty has enjoined the giving of obligatory charity to him in order to be sufficed against his concerns, and reduce them to only one. Allah Almighty commanded the creatures to worship Him, provided that their concern should be only with one, i.e. with Allah Almighty, and the Last Day, and this is what the following Holy statement of Allah implies: "I have only created Jinns and men, that they may serve Me." (Adh-Dhariyat 56)

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

but, when wisdom has ordained that man should be subject to desires and needs which divert his attention (from Allah Almighty and the Last Day) it became out of (Allah's) generosity to bestow such of bounties as sufficient to meet those needs. Hence, Allah Almighty created wealth in abundance and caused it to flow in the hands of His servants to be a means of meeting their needs and freeing themselves from want in order to devote themselves wholeheartedly to His service.

To some He gave amply and made their wealth a cause of affliction and trial, thereby exposing them to the danger. Others He loved and protected from (the pleasures and vanities of) this world, in the same way as a pitying man guards his patient against injuries. Thus, He kept them away from the comforts of this world and gave them provisions according to their minimum needs, by imposing upon the rich to supply them, so that the task of toiling and labouring to earn a living might fall on the rich, while its benefits flow to the poor and indigent, who, consequently, they could be able to devote themselves wholeheartedly to the service of Allah Almighty in preparation for what awaits them after death. Neither the pleasures (and vanities) of this world would divert them from the service of Allah Almighty, nor would poverty and distress occupy them from the preparation for the hereafter. This is the utmost of grace and blessing.

Furthermore, it befits the poor to know the value of poverty, and is assured of the fact that Allah's Bounty upon him in connection with what He has kept away from him is far greater than His in relation to what He has given him, as it will be explained in more details in the Book of Poverty Allah Willing. So, let him take what he takes from Allah Almighty as a source of sustenance and a means of helping him serve Allah Almighty, with the intention to become much stronger

therewith in his obedience to Allah Almighty; and if he could not, let him then spend it in what has been made permissible by Allah Almighty. But if he uses it to commit a sin, he will become ungrateful to the graces and blessings of Allah, and deserving of His disfavour and wrath.

The second duty: let the recipient give thanks to the almsgiver, invoke good upon him, and praise him with good praise, in such a way as to make him no more than an intermediary, even though a means through which Allah's grace has reached him; and of a surety, the means has its own right as being made by Allah Almighty an intermediary access and means; and of course, this does not contradict the vision of Allah Almighty as the only source of the blessing. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not thank the people (for their gifts) has, indeed, not given thanks to Allah Almighty (for His blessing)." In many places, Allah Almighty appreciates His servants for their good works, and it is He Who has created those works, and created the power and capability of doing them. a mention might be made here of the statement of Allah Almighty: "how excellent in Our service! ever did he turn (to Us)!" (Sad 30) there are many like this.

﴿نَعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

Let the recipient say in his invocation (for the almsgiver): "Might Allah purify your heart among the hearts of the pious, and justify your work among the works of the good righteous, and bless your spirit among the spirits of the martyrs." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Reward such as does a favour to you; and if you could not do, at least invoke good upon him until you know you have rewarded him." It is out of the perfect thanks to conceal the defects of the gift if it has any, and not to look down upon it, nor try to find fault with it, nor put the giver to shame of tightfistedness if he withholds it. let the recipient also magnify his (the giver's) doing in the sight of himself as well as of the people, since the duty of the giver is to belittle his giving, and that of the recipient is to be under obligation and magnify it; and it is incumbent upon each servant to do his own duty, and there is no contradiction in this matter, since the causes of both magnifying and belittling (the gift) counterbalance each other. What benefits the giver is to observe the causes of belittling, and the opposite of that harms him, whereas what benefits the recipient is the opposite of that, and vice versa. But all of that does not contradict the vision that the blessing comes only from Allah Almighty. The one who does not see the intermediary only as an instrument (in the Hand of Allah Almighty) has proved ignorant; and what is disapproved is to see the intermediary as the origin (of things).

The third duty: let the recipient look at what he takes: if it is not from lawful sources, he should refrain from accepting it; and verily, "He, who fears Allah (and safeguard himself from His punishment), He makes for him a way-out and provides him with sustenance from sources which he expects not." (At-Talaq 2:3)

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

However, such as refrains from what is unlawful never fails to be provided with sustenance from lawful sources opened to him (by Allah Almighty). Let not him, for example, accept from the wealth of the Turks, nor of the soldiers and the viceroys of the magistrates, nor from such as whose income is mostly unlawful unless he is in dire distress, and he does not know the original owner of that which he receives: in this case, let him take just what meets his needs; and the legal verdict in this respect is that he should spend it in charity in the ways which will be explained later in the Book of What is Lawful and What is Unlawful. This is in case he fails to get what is lawful. But if he takes such as whose source is unlawful, it will not be considered as obligatory charity, since there is no obligatory charity due upon what is unlawful.

The fourth duty: let the recipient avoid the points of suspicion and doubt in the amount which he receives (as alms). This means that he should not take more than what is permissible, and should not take unless he is sure of possessing the same qualities which give him the claim (over it): if he receives it because of fulfilling his written deed (of freedom) or debt, let not him take more than the amount of the debt; and if he takes because of his work (in administering the funds of charity), let not him take more than the charge of his fellows, and even if he is given more, he should refrain and reject to accept it, since the property does not belong to the giver so that he would dispose of it as he will; and if his claim (over the obligatory charity) is because of being a traveller, let not him take more than what is sufficient to supply for his provisions and hiring the means of conveyance to the place of destination; and if his claim is because of being a fighter (in Allah's Cause), let not him take more than what he needs, particularly horses, weapons and expenses, the amount of which could not be determined, except by way of independent opinions; and the same is true of the journey provisions. But it is out of piety to avoid what arouses his doubt to that in which he has no doubt.

If his claim (over charity) is through poverty and neediness, let him consider first, whether there is, in his house furniture or in his bodily clothes, anything to dispense with in itself, or dispense with its great value, through exchanging it for what is sufficient (which might be cheaper and lesser in value), and make use of the difference of value. All these things depend primarily on his own choice and opinion and involve two states: one according to which it is clearly certain that he is deserving and its opposite, according to which it is certain that he is not deserving; and between both extremes, there are suspicious states; and of a surety, he, who comes round the protected zone is about to fall into it. it also depends upon the apparent saying of the recipient.

The needy persons, in estimating their needs, are different in relation to strictness or generosity. The pious is apt to be very strict whereas the devious is inclined to be generous to the extent that he regards himself in need of many things, all of which are abhorred by Law. When the amount of his need has been

determined, he should not take more but rather should take what is sufficient for his need within one year beginning with the time of payment. For this is the limit which the Law allows, since with the lapse of each year the occasions of the income are repeated. Moreover, the Messenger of Allah "Allah's blessing and peace be upon him" himself stored a year provisions for his dependents. This is the nearest limit to define the status of the poor and needy indigent. If the recipient would limit himself to the need of one month or even that of one day he would become much closer to piety.

The opinions of the learned men pertaining to the amount received from the *obligatory charity* are different. Some would go in restriction to the limit of reducing it to a very little amount and require that one should limit himself to no more than his daily food, depending upon the narration which is transmitted on the authority of Sahl Ibn Al-Hanzhaliyyah, that the Messenger of Allah "Allah's blessing and peace be upon him" forbade begging with richness. He was asked about the limit of richness (which would prevent begging), thereupon he said: "It is that one should have (what supplies for) his lunch and supper." Others are of the opinion that he should take until he reaches (but not go beyond) the limit of richness; and such limit of richness in their sight is the minimum amount liable to obligatory charity, since Allah Almighty has not enjoined the obligatory charity but upon the rich among the people. They say that "He is allowed to take for himself, as well as on behalf of each member of his dependents the minimum amount liable to the obligatory charity."

According to others, the limit of richness is (no less than) fifty Dirhams or its value from gold. they rely here on the narration on the authority of Ibn Mas'ud, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who begs (others) and he has got as much property as to make him independent, will come on the Day of Judgement, with his face full of scars and scratches." He was asked: "What does make him independent (and able to meet his needs)?" he said: "Fifty Dirhams or its equivalent from gold." But it is said that the narrator of this tradition is not reliable enough. This amount is reported to be forty, depending upon the narration of Ata' Ibn Yasar, according to which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who begs (others) while he has as much as is equal to an ounce (forty Dirhams) has, indeed, been importunate in begging."

On the other hand, some people have exceeded the due limits in generosity, saying that "He is allowed to take as much as suffices him to purchase a whole village therewith he becomes independent along his lifetime, or prepare merchandise for traffic therewith he becomes independent along his lifetime"; and this is the concept of richness in their sight. According to Umar Ibn Al-Khattab: "When you give (gifts to others), you should enrich (such as you give)." Some people go as far in this respect as to think that if one, is reduced to poverty

(after being rich) he is allowed to take (from the obligatory charity) as much as is sufficient to restore him to his former state of richness, even though it is ten thousand Dirhams, provided that he should not exceed the limit of moderation.

When the attention of Abu Talhah was diverted by his garden during the prayer, he said: "I've made it an object of charity." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give it as a gift to your kinship, since this is good for you." He distributed among Hassan Ibn Thabit and Abu Qatadah; and verily, a garden fenced with date-palms to be distributed among only two men is too much to enrich them (along the rest of their lifetime). It is also reported that Umar gave a desert Arab a she-camel in addition to its baby camel. This is what might be related in connection with the generosity (in the distribution of almsgiving).

As to reducing (the given share of the *obligatory charity* to no more than) an individual's daily food or an ounce of gold, it has been mentioned in connection with the dislike of begging and frequenting the gates of houses, both of which are undesirable and subject to another rule. Indeed, to give concession to one to receive as much of the *obligatory charity* as enables him to buy a whole village so that he might become independent for the rest of his life is more probable although it is apt to be extravagant. But what is much closer to moderation is to take an amount sufficient for the current year. To exceed this limit is dangerous and to fall short of it is strict. In all these, unless the Law offers a definite restriction, the independent interpreter of the Law can do nothing but hand down a judgment according to the best of his knowledge and say to the pious the same as the Messenger of Allah himself had said, i.e. "Seek the verdict of your own heart although you have been given dispensation." But since "sin is heart alluring", the recipient should, once he feels he takes anything (doubtful), fear Allah and not justify his act by a dispensation which he might have received from learned men (although well-versed) in the letter of the Law (they are not so in its spirit). For their dispensations are (pursuant) to rules and regulations, particular and general, dictated by necessity and expedience and are full of conjectures and suspicions. To guard against such suspicions is what characterizes those of religion and travellers on the way to the hereafter.

The fifth duty: let the recipient ask the almsgiver about the amount of the obligatory charity due upon his property, and consider: if he what receives is more than the eighth, let not him accept it, since the share of him, as well as of his two partners (in the same group) is no more than one-eighth (the amount of the obligatory charity). Let him further reduce from the eighth as much as is sufficient for two of his group (so that the shares of the three should be equal). However, this inquiry is binding upon most of the people, who do not observe this way of distributing the obligatory charity, either because of their ignorance, or because of their indulgence. It is permissible to ignore the inquiry into these, things if it does not appear (to the recipient) what might arouse his suspicion of

The quarter of the acts of worship their being unlawful. The questions relating to begging and the different degrees of probability will be discussed in the Book on what is Lawful and what is Unlawful, Allah Willing.

CHAPTER FOUR

ON THE VOLUNTARY CHARITY: ITS EXCELLENCE, AND THE PROPRIETIES OF RECEIVING AND GIVING IT

The Exposition Of The Excellence Of Charity

From amongst the different traditions and narrations, a mention might be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give in charity even (as little as) a single date, for the (object of) charity satisfies the need of the hungry, and extinguishes the (harmful effects of the) sin in the same way as water extinguishes fire." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves from the fire (of Hell) even with half a date (to be given in charity); and if you could not find, let it be with a good word." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim servant gives anything in charity from his lawful earnings, and Allah Almighty never accepts but what is lawful, but that Allah Almighty takes it with His Right Hand and enlarges its reward (for such as gives it) in the same way as anyone of you brings up his baby horse, until a date would become (as huge) as (the mountain of) Uhud."

The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Ad-Darda': "When you cook soup, make much its water, and invite a family of your neighbours to share it with you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant gives in charity generously but that Allah Almighty makes his heirs properly worthy of his inheritance." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every man will be in the shade of his almsgiving (on the Day of Judgement) until the cases of the people should be decided." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (object of) charity closes seventy gates of evil." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The (object of) charity to be given in secrecy extinguishes the anger of the Lord Almighty."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward of) such as gives in charity out of abundance is not better than that of him who accepts because of his need and want." Perhaps he means here such as intends, by averting his need and want, to devote himself wholeheartedly to his religious service, who is then equal to the almsgiver, who intends, by his giving, to secure the welfare of his religion. Once, The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which kind of charity is the best?" he said: "It is to give in charity while you are healthy, hoping to live more, and feeling afraid of poverty, without waiting until when (you approach death and)

your soul reaches the throat, you say: "Let such and such (money) be for so and so, and let such and such be for so and so; and so and so should have such and such."

The Messenger of Allah "Allah's blessing and peace be upon him" said one day to his companions: "Give in charity!" one of them said: "I have a Dinar (should I give it in charity)?" he said: "Spend it on yourself." He said: "I have another one." He said: "Then, spend it on your wife." He said: "I have a third one." He said: "Then spend it on your dependents." He said: "I have a fourth one." He said: "Spend it on your servant." He said: "I have a fifth one." He said: "Then, you know better how to dispose of it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (objects of) charity are unlawful for the family of Muhammad (to take) since they are the impurities of the people (therewith they purify themselves and their property)." He further said: "Remove the beggar's need (which has forced him to begging) with even a morsel of food (as little) as the bird's head." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the beggar is true (to his need of begging) not prosper will he, who returns him with nothing."

Jesus "Peace be upon him" said: "If one returns a beggar from his house with nothing, the angels do not enter that house for as long as seven days." The Messenger of Allah "Allah's blessing and peace be upon him" used to do two things, which he never entrusted to anyone to do on his behalf: he used to prepare (the water of) his ablution at night (in a water-skin) which he would cover; and he used to give the needy indigent with his own hand. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The needy indigent is not he, who is dismissed with a date or two, or a morsel or two; but the real needy indigent is he, who refrains from begging others. recite, if you so like, Allah's saying: "They never beg the people importunately."" (Al-Baqarah 273)

﴿يَسْتَلُونَ النَّاسَ إِلْحَافًا﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim dresses another Muslim (in a dress) but that the former remains in the protection of Allah Almighty as long as even a shred of that (dress) remains on his body."

As for the historical sayings in this connection, a mention might be made of the following:

According to Urwah Ibn Az-Zubair: "A'ishah gave in charity fifty thousand (Dinars), even though her garment was full of patches." In his comment on the statement of Allah: "And they feed, for the love of Allah, the indigent, the orphan, and the captive" (Al-Insan 8)

﴿وَيُطْعَمُونَ الْطَّعَامَ عَلَىٰ حُبِّهِمْ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾

"They do so in spite of their great love and longing for food." Umar (Ibn Al-

Khattab) used to say: "O Allah! bestow plenty (and abundance of blessings) upon the generous among us, perchance they would return its benefit to the needy among us." According to Umar Ibn Abd Al-Aziz: "The prayer conveys you to the middle of the way, fasting the gate of the King, and almsgiving admits you to His Presence." According to Ibn Abu Al-Ja'd: "No doubt, an object of charity closes seventy doors of evil; and of a surety, an object of charity to be given in secrecy is seventy times greater than that given in public, and it dislodges the jaws of seventy devils." According to Ibn Mas'ud: "A man kept worshipping Allah Almighty for seventy years, and then he committed fornication, which rendered his deed fruitless. He passed by a needy indigent, whom he gave a loaf in charity, thereupon Allah Almighty forgave for him his sins, and restored to him the deed of the seventy years."

Luqman said to his son (by way of advising him): "When you commit a sin, give in charity (to remove its evil effect)." Yahya Ibn Mu'adh said: "I do not know a grain (as heavy as) to have the weight of the mountains of this world other than the grain which is given in charity." According to Abd Al-Aziz Ibn Abu Rawwad: "It is said that three things are of the treasures of the Garden (of Paradise): to conceal the sickness, to give in charity secretly, and to keep silent at the time of calamities." According to Umar Ibn Al-Khattab: "The deed vied in glory with each other, thereupon the charity said: 'I'm the best and most excellent among you all.'" Abdullah Ibn Umar used to give sugar in charity and say: "Allah Almighty says: 'By no means should you attain righteousness until you spend out of what you love'" (Al Imran 92)

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

And Allah Almighty knows that I love sugar." An-Nakh'i said: "If there is a thing to be given (in charity) for the Sake of Allah, I will not be pleased to see a defect in it."

According to Ubaid Ibn Umair: "On the Day of Judgement, the people will be mustered as hungry as they have never been before, as thirsty as they have never been before, and as naked as they have never been before: he, who gave food (in charity) for the Sake of Allah Almighty, would be given food by Allah Almighty, and he, who provided others with water for the Sake of Allah Almighty would be given water by Allah Almighty, and he, who dressed others for the Sake of Allah Almighty, will be dressed by Allah Almighty." Al-Hassan said: "Had Allah Almighty willed, He would have made all of you rich, and no poor would have existed among you; but He Almighty has put you to trial by making some of you responsible for the support of others." according to Ash-Sha'bi: "He, who does not see himself more needy to the reward of his object of charity than the poor to the object of charity itself, will have rendered invalid his charity, and smitten his face therewith."

According to Malik: "We see no blame upon the faithful believer to drink from the same water which he gives in charity, and provides others with in the

mosque, for it has been intended to quench the thirst of whatever thirsty, and not intended to be only for the needy and indigent in particular." It is said that once Al-Hassan came upon a slave-trader having a slave-girl, thereupon Al-Hassan said to him: "Do you accept one or two Dirhams for her price?" he answered in the negative. On that he said to him: "Go then! Verily, Allah Almighty has accepted, for the beautiful women of big lustrous eyes (of the Garden), a farthing and a morsel (to be given in charity)."

The Exposition Of Giving Charity In Secrecy And In Public

The seekers of sincerity are different in this matter: some are inclined to the opinion that it is better to conceal the charity, and others to the opposite that it is better to make it public. Our aim here is to point out the advantages and disadvantages of each, and then uncover the truth therein.

As for concealing it, it has five advantages:

The first is that it is more fitting to conceal the identity of the recipient. For taking the almsgiving in public disgraces his manhood. It bares his need and forces him to abandon the desirable qualities of self-restraint and temperance, because of which he is regarded rich by the ignorant.

The second is that it is safer for the tongues and hearts of the people, for they might envy him, and disapprove of his receiving alms, thinking that he has taken in spite of his being independent and free of want and need, or they might accuse him of receiving more (than what suffices him); and of a surety, envy, evil suspicion and backbiting are from amongst the major sins; and it is more important to safeguard them from those crimes. Abu Ayyub As-Sikhtiyani said: "Sometimes, I refrain from wearing a new dress, lest it might provoke the envy of some of my neighbours." One of the abstinent people said: "Perhaps I refrain from using a thing, for fear that some of my brothers might ask: From where has he got it?" Once, a shirt was seen on Ibrahim At-Taimi, and he was asked: "From where have you got that?" he said: "My brother Khaithamah have dressed me in it, and had I known that his family would know about it, I would not have accepted it."

The third is to help the almsgiver do his deeds secretly, since the excellence of giving in secrecy is greater than that of giving in public, and of a surety, to help somebody complete his favour is a favour in itself. However, the secret could be broken unless it is between two; and once the given thing is made public, the almsgiver would be known. One of the people gave a learned man something apparently, thereupon he returned it (and refused to accept it). another one gave him something in secrecy, thereupon he accepted it. when he was asked about that he said: "This (latter) behaved politely and concealed his gift and thus I accepted it, while the former behaved impolitely and made public his gift, and thus I refused his gift."

A man gave a Sufi something before an assembly of people, thereupon he returned it. he was asked: "Why have you returned what Allah Almighty had

given you (through His servant)?" he said: "You have joined others with Allah in that which belongs only to Allah Almighty, and have not been satisfied with Allah Almighty Alone, thereupon I rejected your joining." One of the Gnostics accepted something given to him in secret, which he had rejected earlier when it was given to him in public. When he was asked about that he said: "You've disobeyed Allah by making public your gift, and I was not to help you in your disobedience; and when you obeyed Him by concealing your gift, I helped you attain your righteousness." Ath-Thawri said: "Were I to know that none of you would make a mention of his gift, nor talk about it before the people, I would accept his gift."

The fourth is that making public the gift puts (the recipient) to humiliation and ignominy, and it is not consonant with the state of a faithful believer to put himself to humiliation. One of the learned men used to accept (gifts) in secrecy, and reject to take in public saying: "Taking gifts in public is to put knowledge to humiliation, and bring shame on its people; and I'm not to take anything from this world, in return for putting knowledge to humiliation and bringing shame on its people."

The fifth is to avoid the suspicion of partnership. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a gift, and he has some people with him, they should be his partners in it." that it is in the form of gold or silver does not change it from being a present. In this respect The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best present a man might give to his brother is silver, or to serve him with bread." In this way, he made silver a present by itself. Thus, it is undesirable to give a gift in public, unless it is by consent of them, even though it is not far from being suspicious, and to give him in seclusion is to be safe from this suspicion.

Giving gifts in public, and making mention of that has four advantages:

The first is that it gives rise to sincerity, truthfulness, freedom from affectation and hypocrisy.

The second is that it conquers vainglory and haughtiness, and rather affirms servitude to Allah and poverty, and sets man free from arrogance and self-independence, and makes him of no authority in the sight of the people. One of the Gnostics said to his disciple: "Conceal not, anyway, your being the recipient of alms. For when you receive alms publicly this will result to one of two things: you will lose favour with some people, a thing which is more secure for your faith and more wholesome to your soul, or grow in the regards of others because you have revealed the truth. This is exactly what your brother desires because his reward increases as your love to him grows greater and your respect to him becomes more profound. You also would be rewarded because of your being helpful to bring about the increase in his reward."

The third is that the Gnostic has no care but for Allah Almighty. It is the same to him whether to be given in secret or in public, since the difference of his

attitudes towards Allah in accordance with the different states is, of a surety, a violation against Allah's Oneness. One of the people said: "We did not mind of the invocation of such as used to accept the gifts in secrecy, and reject to take them in public." However, to care for the presence or the absence of the people (at the time of receiving alms) is out of lack in the state of mind (towards Allah Almighty), since one's attention should be paid to the One and Only. In this issue, it is related that one of the religious instructors used to show his inclination to one of his pupils on the exclusion of the others, which was difficult upon them. he wanted to demonstrate to them the superiority this pupil had over them. he gave each of them a hen and asked each one to be alone with it and slaughter it in a place where none could see him. Each went alone with it and slaughtered it, barring that pupil, who returned the hen. When the religious instructor asked them they told him that they had done just what they had been commanded to do. He asked that pupil: "Why have you not slaughtered yours as your fellows have done?" he said: "I could not go to a place where none could see me, since the Sight of Allah Almighty watches over me wherever I'm." on that the religious instructor said: "For this reason I'm inclined to him, i.e. for he never pays his attention but to Allah Almighty."

The fourth is that to make it public is to establish the tradition of gratefulness. Allah Almighty says: "But the Bounty of your Lord; Rehearse and proclaim!" (Ad-Duha 11)

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

But to conceal (alms) is to be ungrateful to the grace of Allah Almighty, Who criticizes such as conceals what He Almighty has given him ascribing him to niggardliness when He says: "(Nor) those who are niggardly, or enjoin niggardliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist faith, a punishment that steeps them in contempt." (An-Nisa 37)

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا

لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah bestows a grace upon anyone of His servants, He likes that (the signs of) His grace be visible on him."

One gave a righteous man something in secret, which he raised with his hand (so that the people would see it) and said: "This belongs to the world, in which publicity is better than secrecy, whereas secrecy is better in the matter of the hereafter." So, one of the good men: "When you are given at the presence of the people, i.e. in public, accept it, and return (with thanks) in secrecy."

On the other hand, sticking to gratitude and thankfulness is highly recommended. In this respect, The Messenger of Allah "Allah's blessing and

peace be upon him" said: "He, who give no thanks to the people (for their gifts) has, indeed, not been grateful to Allah Almighty." Thankfulness here stands in the position of reward in accordance with the tradition of The Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Reward such as does a favour to you; and if you could not do, at least invoke good upon him until you know you have rewarded him." When the Muhajirs (Emigrants) said, whilst giving thanks to the Ansar (Helpers): "O Messenger of Allah! we've never seen a people better and more generous than those (Ansar) in whose dwellings we've lived who made us share their property with them to the extent that we feel afraid they would receive the whole reward (apart from us)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The more you give thanks to them, and praise them (for their favours), the more you reward them (for what they've done)."

Having understood well those advantages, you should know that such of differences among the people in this respect as have been handed down do not pertain to the question in itself so much as to their states. To uncover the truth of this matter, we do not give a decisive judgement that to conceal almsgiving is more excellent in all the states, as well as to make it public is not better at all. This differs with the difference of intentions; and of course the intentions differ with the difference of states and persons. So, let the sincere watch himself carefully lest he be misled by vanity and beguiled by the deception of nature and the artifice of the devil. Artifice and deception are more prevalent in concealment than in publicity, although they affect both. Deception enters into secrecy through the people's inclination by nature to it, seeing that it helps to maintain one's prestige and position before men, protect him from the people's seeing him with the eye of contempt and disrespect, and seeing the almsgiver as a benefactor and generous donor. It is a virulent disease which afflicts the soul and through which the devil makes alluring the advantages to the individual, thereby persuading him to justify his conduct with anyone of the five which we have mentioned.

The criterion and the acid test which govern all of that is one thing, i.e. that the pain such as whose receiving alms is revealed entertains would be just the same when the receiving of alms taken by his fellows is revealed. If his purpose is to safeguard the people from backbiting, the feelings of jealousy, envy and evil suspicions, or to protect himself from divulging the identity, or to help the almsgiver to adhere to make secret his alms, or to protect knowledge from being put to shame, all of this might result from the exposure of the alms received by his brother. If the exposure of his own is harder on him than that of others, then his apprehensions regarding these considerations are untrue and false, resulting from the artifice and deception of Satan. That's because to disgrace and discredit knowledge is forbidden not because it is the knowledge of this or the other but simply because it is knowledge in itself. Backbiting is forbidden because it is to defame a person's honour (in his absence) as such, not because it is the slander of

the honour of a certain person. Anyone observing this point may prove too strong for the devil to conquer, otherwise he will be a man of much activity but little success.

Therefore, human nature may incline to publicity, because through it the individual humours the giver and pleases him thereby encouraging him to do the same again. By making the acceptance of alms known to the public, the recipient proves grateful before the people so that they might be inclined to show respect to him and ready to inquire about him and help him more. This is, to be sure, a virulent ailment lurking within the inside; and the devil has no power over the religious one, unless he makes this wickedness seem to him in the form of the right way of sunnah, telling him that to give thanks is out of the right way of sunnah, and to conceal it is out of showing off, bringing to him all the advantages (of publicity) which we've mentioned, in order to lead him to make it public, even though his internal purpose is (to mislead and deceive him as) we've mentioned earlier.

The criterion of all of that as well as its acid test is to consider his inclination to give thanks (in both states), where the news (of giving) would go beyond the almsgiver and such as whom he wishes to give, and in the presence of some people who dislike to disclose the gift, and have desire for concealing it, whose practice is not to give but such as conceals it and gives no thanks for it: if both states are the same to him, let him know then that the real motif of thankfulness is to establish the right way of giving thanks and talk good about the favour, otherwise he is under the influence of deception.

Having come to know that the real motif of his thankfulness is to establish the right way of giving thanks, let not him be heedless of fulfilling the right the almsgiver has on him, and consider: if he is of those who are fond of thankfulness and publicity, let him conceal his gift and rather give no thanks to him, for the best fulfillment of his right is not to help him commit injustice; and verily, seeking thankfulness is out of injustice. But if he knows, from his state, that he never likes thankfulness and does not intend it (with his gifts), then let him give thanks to him, and make public his alms.

For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to the one who was praised before him: "You've struck the neck of (and killed) him. Were he to hear it, he would never prosper." This is despite the fact that The Messenger of Allah "Allah's blessing and peace be upon him" praised a people in their face because of his confidence of their certainty (of faith), and his knowledge that (his praising them) would cause no harm to them so much as it would make them more desirous to do good. He told one of them that he was the master and chief of the Bedouins of sheep. The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to another: "When the most generous among his people comes to you, you should deal with him generously."

Once he heard the speech of a man, which appealed him and he said: "Verily, some speech is (in its effect like) magic." The Messenger of Allah "Allah's

blessing and peace be upon him" said: "If anyone of you knows good in his brother, he should tell him about it, for this prompts his desire to do more good." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "When a faithful believer is praised (for his good faith), the belief would grow (and become firm) in his heart." According to Ath-Thawri: "He, who recognizes himself well (as really he is) no harm will be caused to him by the people's praising him." He said to Yusuf Ibn Asbat: "If I bestow a favour upon you, with which I'm more pleased than you, seeing that it is a blessing from Allah Almighty which He has bestowed upon me, you then might give thanks (to me), otherwise, give no thanks then."

These details should be observed by anyone who watches his heart, for without these details the works of the Senses are the laughing-stock of the devil and the object of his ridicule and malice especially for what seems to be much activity but little profit. It is such knowledge which is described by the following saying, namely, "Learning one point of such knowledge is better than a year of worship." For through this knowledge worship becomes a living and a vital thing and without it, it dwindles and comes to naught. In short, to take in public and to reject in secrecy is the best and safest policy to follow. Furthermore, no one, in rejecting a gift, should be excessive in his avowal of unworthiness. Rather his knowledge should be complete so that both secrecy and publicity would be the same to him. Such a state is like red sulphur, often heard of but never seen: we ask Allah, Most Generous the good aid and help to attain success.

The Exposition Of Which Is More Excellent: Receiving Voluntary Charity Or Obligatory Charity

Both Ibrahim Al-Khawas and Al-Junaïd, and others like them were of the opinion of giving preference to taking from the voluntary charity over the obligatory charity, since to take from the latter is to compete with the poor and indigent, and belittle their share therefrom, and because one might not have the full qualities which make him worthy of receiving it, according to the description of the Holy Book (of the Qur'an), unlike the voluntary charity, which is more embracing.

Others are of the opinion that it is better to accept the obligatory and not the voluntary charity, for the former is helpful in fulfilling what is due; and had the needy indigent refrained from receiving the obligatory charity, they would have been sinful. Furthermore, there is no point for the alms recipient to be under any obligation, for the obligatory charity is a right due to Allah Almighty, therewith He sustains the needy and indigent among His servants. Taking the obligatory charity depends upon the need, and of a surety, everyone knows well his needs, whereas taking the voluntary charity depends upon the religion, according to which the almsgiver, in most cases, gives such as he thinks to be religious. Moreover, accompanying the indigent and needy is closer to humility and submission, and far removed from arrogance and haughtiness. Sometimes, one

happens to accept an object of charity as though it were a present, without being distinguishable from it.

This is to affirm the humility and neediness of receiving alms. The truth of the matter in this respect that this issue differs according to the different states of the person, and the kind of attention which he has at that time. If he were in doubt as to whether or not he deserved he should not accept anything from the *Zakat*. But if he were certain that he was deserving, as, for example, when he has to pay a debt which he had incurred for a just cause and is unable to pay it without aid, then he is certainly entitled to that aid and justified in accepting it. If a deserving individual were given the choice between accepting aid from the *Zakat* or the *Sadaqah* and had found out that the person who is to give the *Sadaqah* would not give that particular sum unless he were to accept it, let him by all means choose the *Sadaqah*, as the *Zakat* which is compulsory would always be paid to its deserving beneficiaries. This would increase charity and better the conditions of the poor. If the money were to be definitely given as a *Sadaqah* any way and on the other hand the acceptance of the *Zakat* would not result in distress for the poor, the person would be free to make his choice. In short the arguments in favour of the one or the other vary. On the whole the acceptance of aid from the *Zakat* is more conducive to modesty and humility; and Allah Almighty knows best.

Book six: the mysteries of fasting

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah Who has made great His Favour upon His servants, when He averted from them the evil plots and guiles of Satan, thwarted his hopes and frustrated his schemes: He made fasting a fortification and shield for His devotees, therewith He opened for them the gates of the Garden, and showed to them that the way of Satan to seize their hearts is their inward desires, and by overpowering them, the well-pleasing soul should become too strong and steadfast to face its opponent.

Allah's blessing and peace be upon (the Prophet) Muhammad, the leader of the nation, and the founder of the right way of sunnah, as well as upon his family and his companions, of piercing sights and sound minds.

To go further: fasting constitutes one-fourth the faith, in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Verily, fasting constitutes half the patience", and in accordance with his statement: "Patience comprises half the faith". Furthermore, it is distinguished from the other pillars of service by its particular position to Allah Almighty Who said, as the Messenger of Allah "Allah's blessing and peace be upon him" related from Him: "Every good deed is rewarded as much as ten to seven hundredfold, except fasting, for it is done for the Sake of Me, therewith I give reward (as much as I will)." Allah Almighty says (in His Holy Book): "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوفَّى الصَّائِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

Fasting comprises (as we have mentioned) half the patience, since its reward goes beyond the limit of estimation and calculation. It is sufficient for you to know its excellence and superiority to read the saying of the Messenger of Allah "Allah's blessing and peace be upon him": "By Him in Whose Hand is my soul! The unpleasant smell coming out from the mouth of a fasting person is much sweeter in Allah's Sight than that of musk. Allah Almighty says: 'He has refrained from his (sexual) desire, left his food and drink for the Sake of Me: fasting then is done for My Sake, therewith I give reward (as much as I will)'."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a door called Rayyan, from which none will enter (the Garden) except the fasting persons." Such (fasting) has been given promise to

meet Allah Almighty (in the hereafter) because of his fasting. the Messenger of Allah "Allah's blessing and peace be upon him" said: "A fasting person experiences two joys: one at the time of breaking his fast, and the other on meeting his Lord Almighty." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything should have a gateway, and fasting is the gateway of the religious service." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the sleep of a fasting person is worship."

It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the month of Ramadan comes upon you, the gates of the Garden will be opened, and none of them will be closed, the gates of the fire (of Hell) will be closed, and none of them will be opened, and Satans and the rebellious transgressors from amongst the jinns will be fastened (by chains and shackles), and. Then, a caller will call: 'O one who seeks good! Come (and do good as much as you could)! O petitioner of evil! Desist (from doing evil and rather turn to doing good)!'" in his comment on Allah's saying: "Eat you and drink you, with full satisfaction; because of the (good) that you sent before you, in the days that are gone!" (Al-Haqqah 24)

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

"Those are the days of fasting, on which they left food and drink."

The Messenger of Allah "Allah's blessing and peace be upon him" joined both abstinence and fasting in the same rank which Allah Almighty acclaims to His angels. He told: "Allah Almighty shows pride because of the worshipping young man saying: 'O young man who has left your desires and devoted your youth entirely to Me! You are, in My Sight, in the same rank of some of My angels.'" the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the fasting person: "Allah Almighty says: "Behold O My angels to this servant of Mine! He has left his desire, pleasure, food and drink for My Sake." In comment on the Holy statement of Allah Almighty: " Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds" (As-Sajdah 17)

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

Their work (in the world) was fasting, and this is because He Almighty says: "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

Thus the reward of the fasting man will be given amply and abundantly and it

will be beyond imagination or estimate. It is fitting to be so, because fasting belongs to Allah Almighty and, by virtue of this relation, it has been rendered noble, although all the acts of worship belong to Allah Almighty, just as the Sacred House ²⁷ has been made noble by its special relation to Allah Almighty, although the whole earth is His.

There are two points for which fasting belongs to Allah Almighty: the first is because it is a form of desisting and renunciation in its very nature hidden from human sight, whereas all the other acts of worship are apparent and exposed to it. It stands alone as the only act of worship which is not seen by anyone except Allah Almighty. It is an inward act of worship performed through sheer endurance and perseverance. The second is because it is a means of overpowering Allah's enemy, Satan, whose means to prevail over man is desires which are strengthened by eating and drinking. For this reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan reaches everywhere in mankind in the same way the blood circulates in the body. Make it then difficult for Satan by means of hunger." For the same reason the Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah: "Persist in knocking the door of the Garden." She asked: "With what shall I knock the door of the Garden?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "With hunger." However, the excellence of hunger will be discussed later, Allah Willing, in detail in the Book of the evil of gluttony, and its remedy, in the quarter of the destructives.

Whereas fasting in particular (apart from the other religious services) is to overpower Satan, the enemy of Allah Almighty, close his path and block his way, it comes to be worthy of this distinguished position in relation to Allah Almighty. To overpower the enemy of Allah Almighty is, in the end, to help Him, and of a surety, Allah's Aid would not come unless men themselves help Him in accordance with His saying: "O you who believe! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly." (Muhammad 7)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

The servant then should take the initiative and begin to strive; perchance he will be rewarded with the right guidance from Allah Almighty.

For this reason, Allah Almighty says: "And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

He further says: "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

The change here refers to the increase of desires and lusts, for they are the grazing place and pasturing land of the devils; and as long as it is fertile and rich, they would not cease to frequent it; and as long as they frequent it, the Glory of Allah Almighty will not be revealed to the servant, and thus he will be barred from meeting Him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for the fact that Satans hover around the hearts of the sons of Adam, they would have been able to see the dominion of the heavens."

From this perspective, fasting has come to be the gateway of religious service, as well as a shield (to protect man from sins and mistakes). Since its excellence is so great and significant, it is then incumbent upon us to explain its internal and external conditions, through making a mention of its pillars and regulations, and its inward rules; and this will be achieved through three chapters.

CHAPTER ONE: ON THE OUTWARD DUTIES AND REGULATIONS, AND THE OBLIGATIONS CONCOMITANT TO BREAKING THE FAST

As for the outward duties, they are six:

The first is to watch the commencement of the month of Ramadan, through watching the new moon, and if it is cloudy in such a way as to obstruct the people from seeing the new moon (of Ramadan), complete the days of Sha'ban thirty. We mean by watching the actual vision (which assures its appearance), which is attested by the witness of at least a just person, but seeing the new moon of the month of Shawwal is not attested except by the witness of two just persons, for this is closer to precaution in the religious service (of fasting). Fasting becomes incumbent upon such as hears the witness of a just person, of whose statement he is sure, and whom he thinks to be reliable, even though the judge passes no decision; and that's because every servant should follow, in his religious service, what his thought imposes upon him. If the new moon is seen in a town and not in another, between which there is a distance as short as less than a two-day journey, fasting should become binding upon the inhabitants of both; and if the distance between them is longer, let each town follow its own judgement, provided that what is incumbent upon the one should not go beyond it to the other.

The second pertains to the intention. One should state decisively and deliberately the intention every night (before dawn to observe fast on the coming day). If one states his intention to observe the all fasts of Ramadan with one intention, it will not make valid his fasting, and this is what we meant by (stating the intention) every night. Furthermore, if he declares his intention by day, it will not make valid his fasting of Ramadan, or even the obligatory fasting at all. But it

is held valid for the voluntary fasting; and this is what we meant by (saying that the intention should be stated) at night before dawn. If one states his intention to observe fasts absolutely or the obligatory fasts with no restriction, it will not make valid his fasting until he states his intention to observe the obligatory fasts of Ramadan enjoined by Allah Almighty.

If he states his intention on the night of suspicion to observe fast on the coming day in case it appears to be the first day of Ramadan, it will not make valid his fasting since it is not decisive, unless his intention relies upon the witness of a just person, but neither the possibility of mistake or the lie on the part of such just witness would cancel out the decisiveness (of his intention to fast the coming day), nor would the concomitant circumstances such as doubt concerning the last night of Ramadan prevent one from stating the intention to fast the following day, nor would the intention to fast be affected if it depends upon mere speculation as in the case of a person imprisoned in a dark dungeon, who thinks that the month of Ramadan had come: his suspicion thereof would not prevent him from stating the intention to fast.

If one is uncertain on the night of doubt, the verbal stating of his intention to fast would not be valid because the very place where intention lies is the heart, and it is inconceivable to experience doubt in conjunction with certainty, just like the case of such as says, while being in the middle of Ramadan that he would fast the following day if that day were of Ramadan, thereupon no harm would be caused because it is mere repetition of words, while in the very place of intention there would be no room for doubt or hesitation, rather it should be sure that the following day belongs to Ramadan. He who states his intention of fasting during the night and then eats while it is yet night his eating then will not invalidate his intention. If a woman in a state of menstruation states her intention of fasting (during the night) and she gets clean from her menses before dawn, her fast would be held valid.

The third is to refrain from getting anything to the inside of his body as long as he remembers that he is fasting however, his fasting would be corrupt by eating, drinking, snuffing, and injecting. But it would not be invalidated by phlebotomy and cupping, nor by forcing the probe into the ear or the orifice of the penis unless the probe reaches the bladder. Whatever enters the body unintentionally, such as dust, flies, or water during rinsing the mouth (in ablution) will not invalidate the fast unless one goes to excess in rinsing his mouth: in this case his fasting will be invalidated; and this is because he will be negligent. This is what we meant when we said 'intentionally'.

We said 'as long as he remembers that he is fasting' in order to exclude the one who has forgotten that he was fasting and whose eating will not invalidate his fast. But if one intentionally eats at any of both ends of the day, and later finds that he has eaten during the actual period of daylight, it is incumbent upon him to observe a fast in lieu. But if he, to the best of his power, continues to believe

(that he had not eaten outside the prescribed time), nothing then is binding upon him. Yet he should not eat at both ends of the day except after careful and thorough observation (of the time).

The fourth is to refrain from having sexual intercourse. However, the limit of sexual intercourse is the disappearance of the glands of the penis (within the vulva). But to have sexual intercourse forgetfully does not break fasting. If he has sexual intercourse at night, or has a nocturnal wet dream with the result that morning entered upon him while being in the state of ceremonial impurity, he should not break his fasting. If dawn appears while he is still copulating with his wife and he then stops immediately, his fasting would be held valid. But if he continues (until he fulfills his desire by ejaculation), his fasting would be corrupted, and in this case, atonement becomes binding upon him.

The fifth is to abstain from masturbation, either through sexual intercourse or no sexual relation for this breaks fasting. However, fasting is not broken by one's kissing or sleeping with his wife, as long as this does not lead to seminal emission; but it is undesirable, unless he is an old man, or one who is powerful enough to have control over his sexual desire: in this case, there is no blame in kissing, even though leaving it is better. If he feels afraid his kissing would lead to seminal emission, but even he kisses, and the semen is emitted, he will have broken his fasting, in view of his negligence.

The sixth is to abstain from vomiting, since it invalidates fasting. But, if one cannot help it, his fast remains valid. If one swallows phlegm or mucus from his throat or chest, he will not invalidate his fast; and this is out of concession in view of being a common distress. But if he swallows it even after having gotten out to his mouth, he will break his fast.

As to the obligations concomitant to breaking the fast, they are four:

Making amends, atonement, ransom, and abstaining from food and drink for the remaining portion of the day, in imitation of the fasting person.

As for making amends, it is generally binding upon every responsible Muslim who has left fasting, whether with or with no legal excuse. The menstruating woman should observe fasts in lieu of what she misses (during her menses), and so should the apostate (who repents). But no fast in lieu is due upon the infidel, the child, and the mad. It is not necessary, for the fasts to be observed in lieu of the missed ones of Ramadan, to be consecutively performed, but they might be either at different intervals or all at once.

As for atonement, it is not binding unless because of having sexual relation (with one's wife). But the intentional seminal emission, eating, drinking, or the like of that, would not assure it. the atonement is to emancipate a slave; and if one could not afford for that, let him observe fasts for two months consecutively; and if he has no power to do so, let him then feed sixty needy indigent with a Mudd of foodstuff for each.

In relation to abstaining from food and drink for the rest of the day (in imitation of the fasting persons), it is obligatory upon anyone who broke fasting (with no legal excuse) or failed to carry out all its requirements. The menstruation

woman is under no obligation to fast for the rest of the day if she has already got clean. Similarly the traveller, who at the end of two days' journey, arrives not in a state of fasting, is under no obligation to fast for the rest of the day. It is also obligatory to abstain from food and drink on doubtful days when only one reliable witness has declared that he has seen the new moon. On the other hand, observing fast on journey is better unless it is unbearable. A traveller should not break his fast on the very day he sets out if he has been resident in its first portion while fasting, nor on the very day of his arrival if he is fasting.

As for ransom, it is binding upon such of pregnant and suckling woman as break their fasting, for fear for their babes; and in this case, each day (on which she breaks fasting) should be ransomed by a single Mudd of wheat to be given to an indigent, and she should also make amends for her missed fasts. In case of an aged man, if he (proves powerless and thus) breaks his fasts, he should give in charity, for each day he does not fast, a Mudd (of foodstuff).

As for regulations, they are six: to delay the time of having the night meal of Suhur (a short time before dawn), to hasten on to break fasting with dates or water before prayer, refraining from the use of toothpick as of the time the sun passes the meridian, to spend generously and copiously (on the poor and needy) during the month of Ramadan, in view of its good merits which we've mentioned earlier, to study the Qur'an, to practice I'tikaf in the mosque, particularly during the last ten days of Ramadan, since this was the practice of the Messenger of Allah "Allah's blessing and peace be upon him": whenever the last ten days (of Ramadan) entered, he would fold the bed, straightened his lower garment, and strove, and caused his family to strive themselves to the utmost of their power in religious service at night, for the Night of Power lies in those (ten), and mostly in the odd nights, particularly the twenty-first, the twenty-third, the twenty-fifth, and the twenty-seventh.

It is better to stay in retreat for consecutive nights. If one vows, or professes his intention to stay in retreat for consecutive days, this continuity might be interrupted by his coming out with no necessity, such as, for example, to visit a patient (to enquire about his health), to follow a funeral procession, to bring forth a witness, to pay a visit, to renew his purification; and it would not be interrupted if he comes out to answer the call of nature. He is allowed to perform ablution in his house, without turning to another occupation. However, the Messenger of Allah "Allah's blessing and peace be upon him" used not to come out (of the mosque) but to fulfill his need (of answering the call of nature), and not to enquire about the health of a patient but while passing by (near his house).

The continuity of such stay in retreat also might be interrupted by having sexual intercourse, but not by kissing. During I'tikaf in the mosque, there is no harm in applying perfume, holding the tie of marriage, having food and drink, washing both hands in a basin, since all of that is necessary (for the body) during the period of stay. Furthermore, such continuity might not be interrupted by getting a part of one's body out of the mosque. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" used to draw his head close to

A'ishah in order to comb his hair, while she was in her chamber. Whenever such as in retreat comes out to answer the call of nature and then returns once again, he should resume his intention to stay in retreat, unless he has held his intention for ten-day stay in retreat in advance, even though it is better for him to make renewal of intention.

CHAPTER TWO: ON THE MYSTERIES AND INTERNAL CONDITIONS OF FASTING

It should be known that there are three degrees of fasting: the fasting of the public, the fasting of the private, and the fasting of the elite among the private. The fasting of the public applies to withholding both the stomach and the private parts from fulfilling their desires as we've explained in detail earlier. The fasting of the private applies to withholding hearing, sight, tongue, hands, feet, and all of the parts of the body from committing sins.

The fasting of the elite among the private applies to the fasting of the heart from entertaining any mean thoughts or worldly concerns, in such a way as to be not concerned with anything other than Allah Almighty. But such kind of fasting might be broken by being involved in thinking of anything other than Allah Almighty and the Last Day, or of the matters and affairs of this world unless it is intended for the sake of religion, since all of that belongs to the provisions of the hereafter and not of this world, to the extent that led one of these who have their hearts sanctified to say: "He, who turns his attention, during his day, even to make arrangements for that with which he is going to break his fast, a sin will be written against him." This is due to his lack of confidence of the Bounty of Allah Almighty, and the lack of certainty of his promised sustenance. To be sure, this is the rank of the Prophets, the truly faithful believers, Allah's nearest devotees. We shall have no long discussion about its details, but rather, let's be concerned more with its practical side. It is to turn one's whole and entire attention to Allah Almighty, and this requires to divert it from anything else, and to comply with the significance of the statement of Allah Almighty: "Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿قُلِ اللَّهُ تَعَالَى ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ﴾

As to the fasting of the private, which is the fasting of the righteous good men, it is to withhold the parts of the body from committing sins; and it could be achieved through six things:

The first is to lower the gaze, and hold it back from extending to look at all of what is blameworthy and hateful, as well as at such as occupies the heart and diverts the attention from the celebration of Allah Almighty. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the glance (one might cast at what is hateful) is one of the poisoned arrows of Iblis might Allah curse him. Such as refrains from it, for fear of Allah Almighty, Allah Almighty bestows upon him faith, whose pleasant sweet he experiences in his heart." It is further narrated on the authority of Jabir from Anas that the

Messenger of Allah "Allah's blessing and peace be upon him" said: "Five things break the fast of the fasting person: telling a lie, backbiting, going about with calumnies, taking a false oath, and casting a lustful glance."

The second is to keep the tongue from nonsense, telling lies, backbiting, tell-bearing, speaking with foul and obscene language, desertion, enmity, and hypocrisy, and rather imposing silence upon it, and occupying it with the celebration of (the Praises of) Allah Almighty and reciting the Qur'an: this is the fasting of tongue. It is narrated by Bishr Ibn Al-Harith that Sufyan said: "Verily, backbiting corrupts fasting." It is further narrated by Laith from Mujahid that he said: "Two things corrupt fasting: backbiting and telling lies." (It is narrated that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, fasting acts as a shield (to protect one from the fire of Hell), and if anyone of you is fasting, he should not speak with obscenity, nor behave ignorantly (towards others), and if anyone fights or quarrels with him, let him (refrain from fighting him and rather) say: "I'm fasting! I'm fasting!"

It is narrated that two women were fasting during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" when the severe hunger and thirst troubled them so much at the end of the day, that they were about to be ruined. They sent to the Messenger of Allah "Allah's blessing and peace be upon him" asking his permission for them to break their fast. He sent a vessel to them and told (the courier) to say to them: "Vomit what you have eaten." One of them vomited pure blood and tender flesh as much as half the vessel, and the other vomited the like of that until the vessel was filled. The people were astonished at that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (women) fasted from what Allah has made lawful for them, and broke their fasting by doing what He has made unlawful for them. One of them sat with the other, and went on backbiting the people, and this (which both vomited) is what they have eaten of their flesh (through backbiting)."

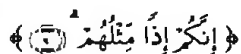
The third is to withhold hearing from listening to what is undesirable and disliked, for it is forbidden to pay attention to that which is forbidden to be said. For this reason, Allah Almighty places on equal footing such as hears (what is unlawful) and the devourer of what is forbidden in His statement: "(They are fond of) listening to falsehood, of devouring anything forbidden." (Al-Ma'idah 42)

﴿ سَمْعُونَ لَكُذِبَ أَكُلُونَ لَلْشَّخْطِ ﴾

He further says: "Why do not the Rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works." (Al-Ma'idah 63)

﴿ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِنَّمَا وَكَلَّهِمُ الشَّخْطَ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴾

However, to keep silent of and pay one's attention to backbiting is forbidden, otherwise "you then will be like them" (An-Nisa 140)



In accordance with Allah's statement. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the backbiter and the listener (to backbiting) are partners in the sin."

The fourth is to withhold the remaining parts of the body from what is sinful, such as both hands and legs from doing what is shameful, the stomach from what is suspicious at the time of breaking the fast: there is no significance for fasting, which is to refrain from such of food as is lawful, and then breaking the fast by such of food as is unlawful. The example of such as does so is like him, who constructs a palace and destroys a whole town. However, the lawful food might be harmful by its excess in quantity and not by its quality, and the purpose of fasting is to reduce the quantity and rather induce moderation. Similarly, the person who resorts to taking a dose of poison, for fear of the harmful effect of an excessive dose of medicine, is indeed foolish. The unlawful is poison detrimental to religion while the lawful is like a medicine a little of which is beneficial but the excess of which is harmful.

The purpose of fasting is to reduce the quantity of food and induce moderation. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Many a man gets nothing out of his fast except hunger and thirst." ¹¹ said that it refers to the person who breaks his fast on what is unlawful. Others said that it refers to the person who abstains from such of food as is lawful, and rather breaks his fast by eating the flesh of the people through backbiting; and of a surety, it is unlawful. It is also said that this means such as does not keep the parts of his body from doing what is sinful.

The fifth is not to take too much of the unlawful food at the time of breaking fast, in such a way as to fill the inside of his body, since there is no vessel more hateful in the Sight of Allah Almighty than a stomach which is filled with food, whatever lawful it might be. How should the benefit of fasting to overpower the enemy of Allah and suppress his own appetite through fasting be achieved as long as, when he breaks his fast, he compensates himself for what he had missed during the day and even gets more kinds of food and drink? It has become the custom to store up all the food for the month of Ramadan, wherein food and drink of different kinds and colours are consumed more than in several months.

To be sure, it is a well-known fact that the purpose of fasting is hunger and the suppression of lust so that the soul might be able to attain piety. If the stomach is given no food from the early morning until the evening so that its appetite is aroused and its desire grows stronger and then it is fed with delicacies and filled to the point of satiety, its pleasure would increase, and strength would be doubled, which should, of course, give rise to such of passions as would have remained inactive had it been left on its custom (before

fasting). The spirit and the secret of fasting are to weaken the powers which Satan uses as his instruments to turn men back to evil; and this will not be achieved unless one reduces his food to the amount of food which he would have eaten every evening if he were not fasting. But if he joins, on breaking his fast, the amount of food which he would have eaten in the evening to that which he would have eaten during the day time, he would reap no benefit from his fast.

Indeed, it is out of the proprieties of fasting that the person should not sleep much during the daytime but rather stay up so that he might experience the pangs of hunger and the flames of thirst and become conscious of the weakness of his powers, with the result that his heart would be cleansed and purified. He should maintain his power in such a state of weakness every Night so that it would become easier for him to perform his supererogatory night prayer and read his devotional recitals. It is hoped that Satan will not hover around his heart in order that he will be able to rise his sight up to the dominion of heaven.

In this context, the Night of Power is the night on which something of such dominion is revealed to man. It is also the night referred to by the saying of Allah Almighty when He says: "Verily We have sent it down on the Night of Power." (Al-Qadr 1)

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

But it might be veiled from him, who buries his head deep into a nose-bag full of food, and even from him who keeps his stomach empty from food, unless he frees his attention from anything else other than Allah Almighty. This is the whole matter, the basis of which is to reduce the quantity of food to induce moderation. Allah Willing, this will be explained in more detail in the Book of Food.

The sixth is to have his heart, after breaking his fast, in the state of suspense, between fear and hope, since he does not know whether his fasting would be accepted, with the result that he would be in the company of the devotees of Allah, or it would be returned to him (with failure), with the result that he will be in the company of these disliked (by Allah Almighty). Let him adhere to such a state at the conclusion of every act of worship from which he finishes. It is narrated that Al-Hassan Ibn Abu Al-Hassan Al-Basri came upon a people who were laughing, thereupon he said to them: "No doubt, Allah Almighty has made the month of Ramadan an arena for His servants to compete one another as in a race in His service; and a people have preceded and won the race, and others remained behind and were lost. Surprising and astonishing is the one who is laughing and indolent on the very day on which the active have won the race, and the idle failed. By Allah! Were the veil to be removed, surely, the doer of good would have been engaged in his goodness, and the doer of evil would be also with his evil" (i.e. the pleasure of such as whose deed is accepted by Allah would

occupy him from indolence, whereas the grief and regret of such as whose deed is rejected by Allah would close the gate of laugh and joy in his face).

It was said to Al-Ahnaf Ibn Qais: "You are an old man, and fasting weakens you." On that he said: "I prepare myself for a long journey; and it is much easier to keep patient on the service of Allah Almighty than on His punishment."

Those are the internal meanings of fasting. But you might say: "According to the jurisprudents, the fasting is held valid for such as is satisfied by restraining the appetite of both stomach and private parts, and does not observe those internal meanings: what is the significance of that?"

It should then be known to you that the jurisprudents of the outward aspects of religious service deal only with the formal requirements by means of proofs far weaker than those with which we establish its inward conditions, particularly those of backbiting and the like. But even, the jurisprudents of the outward aspects of religious service are not to be interested in any obligations other than those which are within the reach of the heedless laymen who are occupied by the affairs of this world. But the learned men of the hereafter mean by validity acceptance and by acceptance the attainment of the intended purpose. They construe the intended purpose of fasting as to acquire one of the Attributes of Allah Almighty, i.e. Self-Sufficiency (it is not to eat nor to drink) as well as to follow the example of the angels by refraining, as much as it could be, from bodily lusts, beyond which the angels themselves are deemed far.

Man, by nature, ranks above the animals by virtue of his ability to overpower lusts through the light of reason, And after the angels, because bodily lusts prevail over him, and because he is under the trial of resisting them: the more he is involved in lusts, the lower he descends and the closer he comes down to the level of the animals. The more he is able to suppress his lusts the higher he ascends and the closer he rises up to the level of the angels. The angels stand close to the Presence of Allah Almighty, and whoever follows their footsteps and emulates their example come like them closer to the Presence of Allah Almighty, since such as resembles the close in proximity to the presence is himself close in proximity to the presence. . But this closeness is not achieved by location as it is by attributes.

If this is the mystery of fasting in the sight of those of sound minds and pure hearts: what is then the significance of delaying a meal and joining two meals in the evening, while being involved in fulfilling the other physical desires during the day? If there is any benefit from that, there will be then no significance for the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Many a man gets nothing out of his fast except hunger and thirst." For the same reason, Abu Ad-Darda' said: "How good is the sleep and how excellent is the eating of the wise men; behold how they put to shame the sleeplessness and the fasting of the foolish."

Verily an atom's weight of the worship of the righteous and pious, endured

with certainty of faith is much better and even heavier than as much as mountains of worship of those who are misguided and misled. For this reason, one of the learned men said: "Many a person who seems fasting even though he is really not fasting, whereas many a person who is not fasting even though he is really fasting." Such as seems not fasting, even though he is really fasting is him, who restrains the parts of his body from doing what is sinful, even though he eats and drinks. Such as seems fasting, even though he is not really fasting is he, who suffers the bangs of hunger and the flames of thirst, but does not restrain the parts of his body from committing sins.

If one understands the real significance and mystery of fasting, he comes to know that the example of such as refrains from eating, drinking, and having sexual intercourse, even though he breaks fast through indulgence in sins is like the example of him, who passes his wet hand over the parts of ablution in his body thrice: in fact, he outwardly agrees with the required number, but inwardly leaves what is more important, i.e. the washing of the parts of the body, with the result that his prayer will be rejected and returned to him because of his ignorance. The example of him who breaks fast through eating and drinking, but at the same time, restrains the parts of his body from doing what is shameful is like the example of him who washes the parts of ablution in his body once each, with the result that his prayer will be accepted from him, Allah Willing, because he has fulfilled what is fundamental, even though not what is supplementary. But he who does both is like the person who, in performing the ablution, washes each member of his body thrice, thereby fulfilling what is fundamental as well as what is supplementary, which constitutes perfection. The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Verily fasting is a trust; let each, therefore, take good care of his trust." When he recited: "Verily Allah commands you to give back the trusts to their real owners" (An-Nisa 58)

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ﴾

He raised his hands on his ears and eyes and said: "Verily, the hearing is a trust! Verily, the sight is a trust (which its possessor should safeguard)." Had it not been from amongst the trusts which belong to fasting, surely, the Messenger of Allah "Allah's blessing and peace be upon him" would have not said: "Let him (the fasting person) say (when anyone quarrels with him): 'I'm fasting'" i.e. I've kept my tongue as a trust and should safeguard it (against any kind of evil): how should then I give it free rein in retort to your quarrel?

It has been obvious then that every act of worship has outward aspects as well as inward mysteries, an external husk as well as an internal bith, and the external husk consists of many grades, each contains various layers: it is then up to you to choose, whether to be satisfied by the external husk and not the internal bith, or to join the company of those endued with sound minds.

CHAPTER THREE: ON THE VOLUNTARY FASTS AND THE ARRANGEMENT OF REGULAR DIVISIONS THEREIN

It should be known that fasting is desirable on the excellent days, some of which occur every year, others every month and others every week. As to those which occur every year, after the month of Ramadan, a mention might be made of the day of Arafah (ninth of Dhul-Hijjah), the day of Ashura' (tenth of Muharram), the first ten of Dhul-Hijjah, the first ten of Muharram, in addition to all of the four Sacred months, in which fasting is desirable on any day, since they all are excellent. The Messenger of Allah "Allah's blessing and peace be upon him" used to observe so much fasts in the month of Sha'ban, to the extent that he was thought as if he were in the month of Ramadan (for he hardly left a day without fasting). According to a certain narration: "The best fasts to be observed, after those of Ramadan, are those of Allah's Sacred month of Muharram."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To observe only a fast from any of the Sacred month is more excellent than thirty fasts from any month else, whereas to observe only a day from Ramadan is more excellent than thirty fasts from any of the Sacred months." According to a certain tradition: "He, who observes three fasts from any of the Sacred month, namely Thursday, Friday and Saturday, Allah Almighty writes for him, by each day, the (reward of the) religious service of nine hundred years." According to another narration: "When it is the middle of Sha'ban, no fasts should be observed until the coming of (the month of) Ramadan." For this reason, it is desirable to leave fasting many days before the coming of Ramadan, even though it is permissible to continue fasts of Sha'ban unto Ramadan. However, the Messenger of Allah "Allah's blessing and peace be upon him" did so once, but made a break of fasts to separate between both so many times. It is impermissible to receive (the month of) Ramadan with the fast of two or three days in advance, unless it corresponds to one's devotional fasts. On the other hand, it was disliked by many companions to observe fasts for the whole of Rajab, in order not to be equal to the month of Ramadan.

The excellent months then are Dhul-Hijjah, Muharram, Rajab and Sha'ban, whereas the Sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab, one of which (i.e. Rajab) comes separately, and the remaining three come consecutively. But the most excellent of them all is Dhul-Hijjah, for therein Hajj lies, in addition to the well-known and the numbered days. Dhul-Qa'dah also is one of the Sacred months, and it is of the months of Hajj. Shawwal is one of the months of Hajj, even though it is not of the Sacred months. Both Muharram and Rajab are not of the months of Hajj (although they are of the Sacred months). It is narrated (on the authority of Ibn Abbas "Allah be pleased with both" that) The Prophet "Allah's blessing and peace be upon him" said: "There are no good deeds, preferably better than those done on the (first) ten days of Dhul-

Hijjah, the fast of any day of which is equal (in reward) to the fasts of a whole year, and standing for night supererogatory prayer on any night of which is equal (in reward) to standing for night supererogatory prayers on the night of Power." It was said: "Not even Jihad in Allah's Cause?" He replied: "Not even Jihad in Allah's Cause, unless man (who gets out for Jihad falls martyr, with) his steed hamstrung, and his blood shed."

As for those days which occur every month, a mention might be made of the first, the middle and the last of the month. In the middle of the month, there lie the white days (on which the moon is perfect), i.e. the thirteenth, the fourteenth, and the fifteenth.

As for the days which occur every week, a mention might be made of Monday, Thursday, and Friday. Those are the excellent days, on which it is more desirable to observe fast and do good deeds, perchance their reward might be multiplied, by virtue of the blessing of those times.

As for the perpetual lifetime fasting, it is all-inclusive of that and more beyond it; and the mystics adopt many ways of practicing it. It is disliked by some, for there are many narrations which attest its being undesirable. The truth of the matter is that there are two causes which lie behind disliking it: one is that such does not break fasting on the days of both Ids, in addition to the days of Tashriq (from 11th to 13th of Dhul-Hijjah), since it is a perpetual lifetime fasting. The other is that he refrains from the right way of sunnah pertaining to the breaking of fast, restraining himself only to fasting, although Allah Almighty likes that His concessions be observed as well as He likes that His obligations be fulfilled. If there is no fear of anything of both, and rather one thinks that doing so is for his welfare, let him do it, since many companions and followers did so. the Messenger of Allah "Allah's blessing and peace be upon him" said, according to a narration on the authority of Abu Musa Al-Ash'ari: "He, who observes perpetual lifetime fasts, the Hell will be constricted in such a way that (there will be no place in it) for him, and he will (be doomed to) have a long life of ninety (years)."

There stands second to that in rank the fasting of half the time, i.e. to observe fasts on alternate days, to fast a day and leave fasting on the other day. This is more harder and more effective to overpower the soul. There are so many narrations in support of its excellence, for the servant who practices it is in the state of suspense between fasting a day and giving thanks to Allah Almighty on the other day. the Messenger of Allah "Allah's blessing and peace be upon him" said: "The keys of the coffers of this world and of the treasures of the earth have been offered to me (to receive), thereupon I rejected them and said: "Let me become hungry a day and satisfied another day, in order that I should praise You whenever I have been satisfied, and invoke You whenever I have been hungry." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "The best fasts are those of my brother (the Prophet) David,

who used to fast on alternate days, i.e. to fast a day, and leave fasting on the other." According to his argumentation with Abdullah Ibn Amr concerning fast, in which Abdullah said: "I have power to observe more fasts" thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Fast a day, and leave fasting on the other." He said: "But I have power to observe more fasts." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing more is better than that." It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month other than Ramadan, for he used to leave fasting for some days in any month else other than Ramadan.

But he, who has no power to fast half the time, let him then fast one-third the time, i.e. to fast a day and leave fasting for two days. This third might also be fulfilled if one observes three fasts in the beginning of the month, another three in its middle, and further three in its last, and in this way, his fasts will agree with the excellent times. If one observes fast every Monday, Thursday and Friday, he will fulfill what is close to the third.

Now, since the excellent times in which fasting is more desirable have become clear, it is out of perfection that man should understand well the significance of fasting, and that its purpose is to purify the heart, and devote the attention entirely to Allah Almighty. Such as is well-aware of the niceties and subtleties of the inward should consider his states: sometimes, his state requires him to observe fasts perpetually, and sometimes his state requires him to leave fasting perpetually, and sometimes his state requires him to combine both fasting and leaving fast. If he understands the real significance, and is certain of its place and value on the way to the hereafter, through watching the heart, the interest of his heart will not be then concealed from him; and this does not require an unbroken routine.

For this reason, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts for many days consecutively that it would be said that he would not break his fast, and sometimes he left fasting for many days consecutively that it would be said that he would not fast. Furthermore, sometimes he slept (and did not stand for night prayer) for many nights consecutively that it would be said that he would not stand (for night prayer), and sometimes he kept standing (for night prayer) for many nights consecutively that it would be said that he would not sleep. In so doing, he followed what was revealed to him, by virtue of the light of Prophethood, of the appropriate behaviour respective to every time.

Many learned men dislike that one should take a break of more than four days between each fast, depending upon the (period in which one should leave fast beginning from the) Id day, in addition to the three days of Tashriq, arguing that

458 _____ The quarter of the acts of worship
this might harden the heart, give rise to bad manners and customs, and open the
gate of lusts and desires; and by my life, this is true to most of the people,
particularly those whose habit is to eat twice each day and night.

This is what we like to mention pertaining of the routine of the voluntary
fasts; and Allah Almighty knows the truth best.

Book seven: the mysteries of pilgrimage

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who has made the word of monotheism a means of protection and bulwark (for His servants), and the Ancient House a place of assembly for men and a place of safety, and exalted it in relation to Himself, by way of honouring, protecting and bestowing his favour upon it, and made visiting and performing circumambulation round it act as a veil and shield to protect the servant (who does that) from the punishment; and Allah's blessing and peace in abundance and plenty be upon Muhammad, the Prophet of mercy, and the chief and master of this nation, as well as upon his family and companions. He told the truth, therewith he became the chief of the creatures.

To go further: it is a well-known fact that the greater pilgrimage (Hajj) is one of the fundamental principles of Islam: it is the lifetime worship, the conclusion of the commands (and orders of Allah Almighty), the perfection of faith in Islam, and the completion of religion. In connection with it, Allah Almighty revealed: " This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (Al-Ma'idah 3)

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

Pertaining to it, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Abd on the authority of Abu Hurairah): "He, who dies without performing Hajj (even though he has the power and ability to do it, his Islam will have not complete, and then it is the same to him) to die as a Jew if he so likes, or as a Christian if he so likes." How exalted then is a religious service, with whose absence the perfection of religion is lost, and such as does not perform it goes astray, alike both Jews and Christians; and it is more fitting that attention should be turned to explain it and give details to its pillars, rules, proprieties, good merits and mysteries; and all of this might be disclosed, Allah Willing, under three sections:

The first chapter pertains to the good merits of the greater pilgrimage (Hajj), the excellence of Mecca and the Ancient House, as well as the pillars and conditions of its obligation. The second chapter deals with its outward works in order, beginning from setting out on journey (to perform Hajj) ending with the return. The third chapter discusses its fine proprieties, and abstruse mysteries, and inward works. Now, let's begin with the first chapter.

CHAPTER ONE: ON THE GOOD MERITS OF THE GREATER PILGRIMAGE (HAJJ), THE EXCELLENCE OF MECCA AND THE ANCIENT HOUSE, AND THE PILLARS AND CONDITIONS OF ITS OBLIGATION.

This chapter includes two parts:

PART ONE:

the excellence of the greater pilgrimage (Hajj), the superiority of the House

And the good merits of both Mecca and Medina "Might Allah safeguard them", and making the journeys to the mosques

The Excellence Of The Greater Pilgrimage (Hajj).

Allah Almighty says in this respect: "And proclaim the Pilgrimage among men; they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways." (Al-Hajj 27)

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

According to Qatadah: When Allah Almighty commanded Abraham "Peace be upon him as well as upon our Prophet (Muhammad) and every well-chosen servant" to proclaim Hajj among men, he called publicly: "O people! Verily, Allah Almighty has constructed a House (on earth): so, you should come to visit it and do the ceremonies of pilgrimage in it!" Allah Almighty resumed: "That they may witness the benefits (provided) for them" (Al-Hajj 28)

﴿لِيَشْهَدُوا مَنَفَعَهُمْ﴾

Which some people construe as to practice trade and traffic in the season, and receive the reward in the hereafter. When one of the early men heard that he said: "Might Allah forgive them, by the Lord of the Ka'bah!" in comment on the statement of Allah: "He (Satan) said: "Because You have thrown me out of the Way, lo! I will lie in wait for them on Your Straight Way" (Al-A'raf 16)

﴿قَالَ فِيمَا أُغْوِيَنِي لَأَفْعِدَنَّ لَهُمْ صِرَاطَكَ الضَّالِّينَ﴾

It refers to the way to Mecca, on which Satan lies in wait for the people in order to prevent them from reaching it (and performing Hajj).

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of both Sahihs on the authority of Abu Hurairah): "He, who performs Hajj (and visits) the House, in which he neither speaks with obscenity, nor commits injustice, will come free from his sins as he was on the very way his mother gave birth to him." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration of Malik on the authority of Talhah Ibn Abdullah): "Satan is never seen on a day, more trivial, more despised, more scorned, and more vexed than he is on the day of Arafah (i.e. the ninth day of Dhul-Hijjah, on which standing in Arafah constitutes the fundamental pillar of Hajj)." This is only because of the great mercy which Allah

Almighty sends upon His servants in abundance, and the prolific number of great sins which Allah Almighty plots of His servants, depending upon the statement that "from amongst the sins, there are such grave as nothing plots out other than the stay on the day of Arafah."

It is narrated from one of the inspired men that Iblis "Allah's Curse be upon him" appeared to him at Arafah in a form of a person of lean body, pale face, tearful eyes and broken back. He asked him: "What has caused your eyes to be tearful as such?" he said: "I weep because the people set out with the sole intention to perform Hajj with no purpose of practicing traffic, thereupon I say (to myself) that they aim at it only, I feel afraid they might not be disappointed; and this is what has caused my eyes to be tearful." He asked him: "Then, what has caused your body to become lean?" he said: "Because of the horses' neighing in the Cause of Allah, and had it been for my cause, it would have been more joyful to me." He asked him: "Then, what has caused you to turn pale as such?" he said: "The group's co-operation in obedience (of Allah), and had they co-operated in disobedience (of Allah) it would have been dearer to me." He asked him: "Then, what has broken your back?" he said: "It is the saying of the servant: 'O Allah! I ask you the good conclusion (of my deeds)', thereupon I say (to myself): 'Woe to me! When should this (servant) be proud of his deed? I feel afraid he might have made sense to that.'"

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Baihaqi and Ad-Daraqatni on the authority of both Abu Hurairah and A'ishah): "He, who sets out of his house with the sole intention to perform Hajj or Umrah, and he dies (on the way), the reward of a performer of Hajj and Umrah will be assigned to him until the Day of Judgement; and he, who dies in any of both Sanctuaries (i.e. the Sacred House of Mecca, and the Prophet's mosque of Medina), will not be displayed nor called to account, and rather it will be said to him: 'Enter the Garden (with peace)!'" the Messenger of Allah "Allah's blessing and peace be upon him" said (according to both Sahihs on the authority of Abu Hurairah): "The performance of Hajj that is accepted (by Allah Almighty, and this requires both conditions of sincerity and conformity with the law) is much better than this world and all of what it contains; and the Hajj which is accepted (by Allah Almighty) has no reward but the Garden."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to both Sahihs on the authority of Abu Hurairah): "The performers of both Hajj and Umrah are Allah's delegates and visitors: if they ask Him, He will give them, and if they ask for His Forgiveness, He will forgive for them, and if they invoke Him He will respond to their invocation, and if they intercede (for the people) He will accept their intercession." According to another tradition (narrated by Al-Khatib on the authority of Ibn Umar) transmitted from the family of the Prophet: "Such as has the greatest sin is he, who stands at Arafah,

thinking that Allah Almighty will not forgive for him."

It is narrated (by both Ibn Hibban and Al-Baihaqi) on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Everyday, one hundred and twenty parts of mercy descend upon this (Sacred) House, sixty of which are assigned to the performers of circumambulation, forty to the performers of prayer, and twenty to the beholders." According to another tradition (transmitted by Ibn Hibban and Al-Hakim on the authority of Ibn Umar): "Perform circumambulation round this House so much, for this is the most glorious thing you will find in your scrolls on the Day of Judgement, and the greatest deed because of which you will be envied." For this reason, it is desirable to circumambulate the House at the arrival (to Mecca) even before beginning the ceremonies of Hajj and Umrah.

According to (an unidentified) narration: "He, who circumambulates the House for a week as barefooted and bareheaded, will (receive reward equal to that of) emancipation of a slave; and he, who circumambulates the House while it is rainy for a week his previous sins will be forgiven for him." It is said that when Allah Almighty forgives a sin for anyone in the standing place of Arafah, He will forgive the same sin for whomever he touches in that standing place. According to a righteous early man: "If the day of Arafah happens to be Friday, it will be forgiven for all the people of Arafah; and it is the best day in this world, on which the Messenger of Allah "Allah's blessing and peace be upon him" performed the Farewell Hajj, and he was standing (at Arafah) when the following Holy statement of Allah Almighty was revealed: " This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (Al-Ma'idah 3)

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

(According to the narration of both sheikhs on the authority of Umar) the people of Scripture said: "Had this Holy Verse been revealed unto us, surely, we would have taken the very day on which it was revealed as a festival day." On that Umar "Allah be pleased with him" said: "I bear witness to the fact that this Holy Verse was revealed upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was standing at Arafah on a day on which there were two festivals (for the Muslims): it was the day of (standing at) Arafah, and it was also Friday (which the Muslims sanctify)."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Hakim on the authority of Abu Hurairah): "O Allah! Forgive for the pilgrim, and for such as for whom the pilgrim asks for forgiveness!" it is narrated that Ali Ibn Al-Muwaffaq performed Hajj on behalf of the Messenger of Allah "Allah's blessing and peace be upon him". He said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream, and he asked me: "O Ibn Al-Muwaffaq! Have you performed Hajj on my behalf?" I

answered in the affirmative. he further asked: "Have you recited Talbiyah on my behalf?" I answered in the affirmative, thereupon he said: "Then, I will reward you for it on the Day of Judgement: I will take hold of your hand in the standing place and admit you to the Garden while the people will be amidst the disaster of reckoning."

According to Mujahid and other learned men: When the pilgrims arrive in Mecca, they are kindly received by angels: those angels pay salutation to the riders of camels, shake hands with the riders of donkeys, and embrace the walkers. According to Al-Hassan: "He, who dies just after (the conclusion of the month of) Ramadan, or after fighting (in Allah's Cause), or after performing Hajj will have died as a martyr." According to Umar: "It will be forgiven for the pilgrim, as well as for whomever he asks for forgiveness during the months of Dhul-Hijjah, Muharram, Safar, and the first twenty days of Rabie the First. It was the practice of the early righteous men to send off the fighters (in Allah's Cause) and receive kindly the pilgrims and kiss them in between their eyes, and ask them to invoke good upon them; and they used to hasten to do so before those (pilgrims) would be contaminated with sins.

It is narrated that Ali Ibn Al-Muwaffaq said: I performed Hajj one year, and when it was the night prior to the day of Arafah, I slept at Mina in the mosque of Khaif, and behold! In a dream I saw as if there were two angels wearing green garments descended upon me from the heaven, one of whom called his companions: "O slave of Allah!" the other replied: "I'm here responding to you call O slave of Allah!" he asked him: "Do you know how many persons have performed Hajj (and visited) the House of our Lord Almighty this year?" he answered in the negative, thereupon he said: "This year, six hundred thousand persons have performed Hajj (and visited) the House of our Lord Almighty. But do you know how many persons from whom He Almighty have accepted Hajj?" he answered in the negative, thereupon he said: "He has accepted Hajj only from six persons." Then, both rose up in the air and disappeared from my sight. I was scared and given to severe anxiety, and became concerned with myself. I said: "If He Almighty has accepted Hajj only from six persons, what should my position be from those six?" when I poured down from Arafat, I stood at the Sacred Monument, and went on reflecting the multitudes of people (who have performed Hajj) and the very little number from whom it has been accepted, and I was overpowered by slumber, and behold! The two persons descended once again in the same form in which they had appeared, and one of them called the other, and both repeated the speech of the first time, with the addition that the former said to the other: "Do you know what judgement our Lord Almighty has passed tonight (concerning those who have performed Hajj this year)?" he answered in the negative, thereupon he said: "He has granted to each one of the six (from whom He accepted Hajj) one hundred thousand (to intercede for)." I woke up with pleasure that was beyond description.

It is further narrated from him that he said: I performed Hajj one year, and when I finished from all of my ceremonies, I thought of those whose Hajj might not be accepted (by Allah Almighty), and said: "O Lord! I've granted my Hajj, and assigned its reward to such as whose Hajj You have not accepted." In my dream, I saw the Lord Almighty "Exalted be He" Who said to me: "O Ali! Do you show generosity to Me, even though it is I Who has created generosity as well as the generous, and I'm the most Bounteous and the most Munificent of those who are bounteous and munificent, and I'm most fitting for generosity and bounty of all the (creatures in the) worlds? I've granted such as whose Hajj I have not accepted to him whose Hajj I've accepted (to intercede for him and his intercession will be accepted)."

The Merit Of The House And Mecca

the Messenger of Allah "Allah's blessing and peace be upon him" said (according to an unidentified narration): "Allah Almighty has promised this House to have (no less than) six hundred pilgrims yearly, and if they are short (in any year) Allah Almighty completes the number from amongst the angels." However, the Ka'bah will be mustered in a form of a bridegroom in a procession, with its visitors hanging in its curtains, seeking round until it will be admitted to the Garden, thereupon they will be admitted in its company. According to a certain narration (by both At-Tirmidhi and An-Nasa'i on the authority of Ibn Abbas): "The Black Stone is one of the pearls of the Garden, and on the Day of Judgement, it will be raised with two eyes and a tongue to speak therewith, and it will bear witness to such as pointed to it (while circumambulating the Ka'bah) with truth and sincerity."

However, the Messenger of Allah "Allah's blessing and peace be upon him" used to kiss it so much (according to the narration of both Sheikhs on the authority of Umar). It is further narrated (by Al-Bazzar and Al-Hakim on the authority of Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" prostrated on it, and when he was circumambulating the House on a riding mount, he placed the bent-headed stick on it and then kissed the edge of the bent-headed stick. (According to the narration of Al-Hakim) Umar kissed it and said: "I surely know that you are but a stone, which could neither benefit nor cause harm, and had I not seen the Messenger of Allah "Allah's blessing and peace be upon him" kissing you, I would not have kissed you." He went on weeping until his moaning became high. He turned to his back and behold! There was Ali (Ibn Abu Talib) to whom he said: "O Abu Al-Hassan! Here tears should be shed, and invocations should receive answer." Ali said: "O Commander of Believers! Of a surety this (stone) benefits as well as it causes harm." He asked: "Why is that?" he said: "When Allah Almighty took covenant from the offspring (of Adam) He wrote a document (to affirm that) which he placed in that Stone, thereupon it bears witness to the loyalty of the faithful believer, and to the ungratefulness to the infidel." It is said: This is the significance which lies behind

the people's statement on their pointing to the Black Stone: "O Allah! It is out of faith in You, trust in Your Book, and loyalty to Your Pledge (I perform this duty)."

It is narrated on the authority of Al-Hassan that a single fast to be observed in it (Mecca) is equal (in its reward) to one hundred thousand fasts, and a single Dirham to be given in charity in it is equal (in reward) to one hundred thousand Dirhams; and the same is true of any good deed in it which is equal to one hundred thousand good deeds. It is also said that seven circumambulations are equal to one Umrah, and three Umrahs are equal to one Hajj. According to the narration (of Muslim and Al-Hakim on the authority of Ibn Abbas): "An Umrah to be performed in Ramadan is equal (in reward) to a Hajj to be performed with me" (even though it does not cancel out the obligation of Hajj).

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to both At-Tirmidhi and Al-Hakim on the authority of Ibn Umar): "I will be the first of whom the earth will split open, and I will go to the people of Baqi' who will be mustered in my company, and then I will go to those of Mecca, whereupon I will be mustered in between both Sanctuaries (of Mecca and Medina)." According to the narration (of Al-Mufaddal Al-Ja'di on the authority of Ibn Abbas): "When Adam "Peace be upon him" finished from his ceremonies (of Hajj) the angels received him kindly and said: "Your Hajj has been accepted (by Allah) O Adam. We performed Hajj to this House two thousand years before you." According to a certain tradition: "Allah Almighty casts glance of the people of the earth every night, and the first at whom He looks are those of the Sanctuary, and the first of those of Sanctuary at whom He looks are the people of the Sacred Mosque: He forgives for such as He sees circumambulating the House, such as He sees offering prayer, and such as He sees standing with his face towards the Ka'bah.

One of the saints, to whom the mysteries have been revealed, said: "I saw all the harbours prostrating to Abdan, and I saw Abdan prostrating to Jeddah." It is said that the sun will not set on any day until one of the 'Abdal (substitutes) has performed the circumambulation and that the dawn will not break forth after any night until one of the Awtad has performed it; if this daily habit comes to an end, it would cause [the Ka'bah] to be removed from the earth, so that people would awaken to find that the Ka'bah had vanished and would find no trace of it. The same will happen if seven years pass without anyone having performed Hajj, and the Qur'an will be removed from the Mushafs, and when morning comes upon the people, the papers would be white and glittering with no single letter on it; and then the Qur'an would be erased from hearts and no word of it would be remembered; and the people would return to the poetry, songs, and tales of the pre-Islamic period of ignorance. Then the Anti-Christ would appear and Jesus "Peace be upon him" would come to kill him. When all this occurs The hour

would be like the pregnant woman in travail, waiting for the moment of her delivery.

According to a certain narration (by Al-Bazzar, Ibn Hibban and Al-Hakim on the authority of Ibn Umar): "Perform circumambulation round this House so much before it would be lifted, for indeed it was ruined twice earlier, and in the third time, it would be lifted." It is related (even though it is an unidentified narration) on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah said: "When I like to ruin this world, I shall begin by demolishing My House, and then I shall ruin the world after it."

The Excellence Of Living In Mecca "Might Allah Safeguard It"

And why the people dislike that

The fearful cautious among the learned men dislike the living in Mecca for three reasons:

The first is the fear of boredom and the automated dullness of feeling towards it, which might cool down the heat of affection for it. For this reason, Umar used to beat the pilgrims once they finished their ceremonies and say: "O people of Yemen! Go back to your (homeland of) Yemen! O people of Sham! Return back to your (homeland of) Sham! O people of Iraq! Go back to your (homeland of) Iraq!" for the same reason too, Umar intended to prevent the people from performing circumambulations round the House so much saying: "I feel afraid this would make dull the feeling of the people towards the House."

The second is to stimulate longing for the House by leaving it, which would give rise to the motifs of returning to it once again. Allah Almighty has made the House a resort of assembly for men and a place of safety, to which they return again and again after leaving it, without being able to satisfying their desire. According to a good man: "It is much better to live in a certain town, with your heart longing to Mecca and attached to the House than to live near it, while bore of remaining there, with your heart attached to another town." According to one of the ancient learned men: "How many a man living in Khurasan who is closer (in love) to this House than such as performs circumambulation round it (routinely)." It is said that Allah Almighty has servants, round whom the Ka'bah circumambulates, in order to draw near unto (the Presence of) Allah Almighty.

The third is the fear of committing sins and mistakes therein, for this is, indeed, very dangerous, and incurs upon such as does it the wrath and anger of Allah Almighty, in view of the honour of the place. In this respect, it is narrated from Wuhaib Ibn Al-Ward Al-Makki that he said: One night, I was offering prayer near Al-Hijr when I heard a speech in between the Ka'bah and the curtains, saying: "To You O Allah I complain, and then to you O Gabriel, what I suffer from the performers of circumambulation round me, of their inclination to talk and falsity and falsity! If they do not desist from that, I will shake off so much strongly that each stone of mine will return to the same mountain from

which it was cut off."

According to Ibn Mas'ud "Allah be pleased with him": "There is no town, in which one is blamed even for his intention before bringing it into act other than Mecca." Then he recited the statement of Allah Almighty: "and any whose purpose therein is profanity or wrong-doing, them will We cause to taste of a most grievous Penalty." (Al-Hajj 25)

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءٍ الْعَكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلَمِ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ﴾

Consider here that he reckons them only for the purpose. It is said that as well as the good deeds are multiplied therein, the bad deeds also are multiplied. According to Ibn Abbas "Allah be pleased with both": "Practicing monopoly in Mecca is a part of profanity in the Sanctuary." The same is true also of telling lies. According to Ibn Abbas once again: "To commit even as many as seventy sins in (any place such as) Rakyah (a place between Mecca and Ta'if) is much dearer to me than to commit even a single sin in Mecca."

This fear led some of those who were living in Mecca to refrain from answering the call of nature within the borders of the Sanctuary, and rather to get outside its boundaries in order to fulfill their needs. One of them stayed in Mecca for a month during which he did not place his side on the ground. Because of preventing (others) from living in Mecca, some learned men disliked the renting of the homes of Mecca. But think not that the dislike of stay in Mecca contradicts the superiority of the place, for indeed, this dislike refers to the people's weakness and shortage of undertaking the right of the place (as it should be).

The significance of our statement that leaving the stay in it is better should be restricted to the stay with indulgence and tedium. But how far it is to be better than the stay with loyalty and fulfillment of the right of the place (as it should be); and why not seeing that when The Messenger of Allah "Allah's blessing and peace be upon him" returned to Mecca (after the conquest) he faced the Ka'bah and said (according to the narration of At-Tirmidhi, Ibn Majah and An-Nasa'i according to Abdullah Ibn Adi Ibn Al-Hamra'): "Verily, you are the best of Allah's lands and the dearest of Allah's cities to me; and had I not been driven out from you, I would not have left you." And why not also seeing that looking at it is a religious service, and that the good deeds therein are multiplied as we have seen earlier.

The Superiority Of The Honoured Medina To All Cities

After Mecca, there is no place on the surface of the earth much better than the City (Medina) of The Messenger of Allah "Allah's blessing and peace be upon him", seeing that the good deeds therein are also multiplied. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect (according to

the authentic narration on the authority of Abu Hurairah): "A single prayer to be offered in this mosque of mine (in Medina) is better than one thousand prayers to be offered in any mosque else except the Sacred Mosque (in Mecca)." The same is also true of any good deed therein which is multiplied by one thousand.

There comes in rank after Medina the Sacred land (the Farthest Mosque) wherein a single prayer is equal to five hundred prayers in any mosque else other than the Sacred Mosque (of Mecca), and the same is true of all the good deeds. (According to an unidentified narration on the authority of) Ibn Abbas, The Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer to be offered in the mosque of Medina is equal to ten thousand prayers; and a single prayer to be offered in the Farthest Mosque is equal to one thousand prayers; and a single prayer to be offered in the Sacred Mosque (of Mecca) is equal to one hundred thousand prayers." The Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration on the authority of Abu Hurairah, Ibn Umar and Abu Sa'id): "He, who patiently endures its (Medina's) severity and hardship, I will be an intercessor for him on the Day of Judgement." The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah and At-Tirmidhi on the authority of Ibn Umar): "If anyone could, let him die in Medina, for none dies therein but that I will be an intercessor for him on the Day of Judgement."

All places after those three are equal (in value), except the frontier openings, for to stand therein for the sake of safeguard and defense has a great excellence. For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said (according to what is unanimously narrated on the authority of both Abu Hurairah and Abu Sa'id): "No journey should be made (to any mosque on earth) but to three mosques: the Sacred Mosque (of Mecca), this mosque of mine (in Medina), and the Farthest Mosque (of Palestine)." A learned man goes as far as to tell that this narration attests the forbiddance of journey to visit the shrines, the graves of the learned men and the righteous pious people. But what appears to me is different, for we are commanded to pay such visits. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Buraidah Ibn Al-Husaib): "I had forbidden you to visit graves. But now you might visit them, and speak not with obscenity."

However, this narration pertains to mosques, which are different from shrines, for all mosques, after those three, are equal in value, and there is no town but that it contains a mosque; and thus there is no significance of setting out on journey to any mosque of them. But it is not the same in relation to the shrines, the blessing of whose visit differs with the difference of their degrees in the Sight of Allah Almighty. But if one lives in a place wherein there is no mosque, he might set out on journey to another place wherein there lies a mosque, and he has the right to move to live in it if he so likes. Therefore, would that I knew whether this speaker would prevent the people from setting out on journey to visit the

graves of such Prophets as Abraham, Moses, Yahya "Peace be upon him"! it is very impossible to decide such prevention. But if he makes it permissible, then this permission would include the graves of the saints, the learned men, and the righteous pious people. So, it is not unlikely that this (visitation of the graves of the learned men) might be the purpose of the journey, in the same way as visiting the learned men who are living is among the purposes of journey.

This is so much for journey. As for residence, it is more fitting for the seeker (of knowledge) to stick to his homeland particularly when he is living in peace and safety unless his purpose from the journey is to acquire knowledge. But if he is not safe, let him seek, from amongst the places, such as is closer to peacefulness, much safer for his religion, more ready to make him devote his heart (to worship) and more convenient to him to practice his religious service. Such will be the best of places for him. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad and At-Tabarani on the authority of Az-Zubair): "All cities and towns belong to Allah, and all the creatures are Allah's slaves: so, wherever you find it convenient to you to stay, live there, and give thanks to Allah Almighty for that." According to the narration (of Ibn Majah on the authority of Anas and A'ishah): "He, who is blessed in a certain thing, let him stick to it, and he, who has his livelihood in a certain thing, let not him leave it until it changes against him."

Abu Na'im said: I saw Sufyan Ath-Thawri having his leather container upon his shoulder, and his sandals in his hand. I asked him: "Where are you going O Abu Abdullah?" He said: "To a town where I could fill my leather container with (goods for) a Dirham" or according to another version: "I have been informed of a village in which the conditions of living are low, and I like to stay in it." I asked him: "Do you do this O Abu Abdullah?" he said: "Yes: if you heard of a town in which the prices are low, aim at it, for it will be safer for your religion, and less prompting of your apprehension."

He used to say: "This is the time in which the inactive anonymous are not secure, what then about the renown? This is the time of movement, in which a man moves from one village to another in flight with his religion from afflictions." It is related from him that he said: "By Allah, I do not know which of the countries is more fitting for residence." Khurasan was pointed out to him, thereupon he said: "Its people are of opposing doctrines, and misleading opinions." When Sham was pointed out to him he said: "Then, the fingers will beckon to you" in reference to celebrity. When Iraq was described to him he said: "It is the country of the tyrants." When Mecca was mentioned to him he said: "No doubt, Mecca melts both bag and body."

A stranger said to him: "I decided to reside in Mecca: what advice should you give me?" he said: "I advise you to do three things: pray not in the first row, accompany not a Quraishi man, and make not public your objects of charity."

However, he disliked (the prayer in) the first row because such as does obtains fame, and whenever he is absent, he will be searched for, with the result that his deed might be mixed with adornment and ostentation.

PART TWO:

The conditions of the obligation of greater pilgrimage; the validity of its pillars; its duties and taboos

As for the conditions of the obligation of Hajj, they are two: the validity of Hajj, and the due time of Hajj in addition to being a Muslim.

The first: the pilgrimage performed by a child is valid, and he could assume Ihram by himself if he has attained the age of discernment; but his guardian could assume Ihram on his behalf if he is still under age, and in this case, he performs with him what he should perform in Hajj, such as the circumambulation (round the House), compassing (Safa and Marwah) round, and all the ceremonies of Hajj.

The second: The due time of Hajj lies within the limits of Shawwal, passing by Dhul-Qa'dah, until the ninth day of Dhul-Hijjah, up to the rise of dawn of the day of Sacrifice. If one assumes Ihram at any time else, his Ihram should be for Umrah (and not Hajj); and the time of Umrah includes the whole year, except that if one is devoted to do the rites (of Hajj) during the days of Mina, he should not assume Ihram for Umrah, for in this case, he would not be able to engage himself with its ceremonies, in view of his being involved in the duties of Mina.

As for the condition of its effectiveness as the obligatory Hajj enjoined by Islam, they are five: (the faith in) Islam, freedom (from slavery), the attainment of the age of puberty, sanity, and (performing it at its) due time. But if the child or the slave assume Ihram and the child has attained the age of puberty and the slave has been emancipated once they reach Arafah, or Muzdalifah and returned to Arafah before the rising of the sun, it will suffice them for the obligatory Hajj enjoined by Islam; and that's because the (fundamental pillar of) Hajj is (the standing at) Arafah. Furthermore, no sacrifice more than a sheep is binding upon them. The same conditions barring the due time apply also to Umrah stipulated by Islam.

As for the conditions of the effectiveness of Hajj as supererogatory upon the free adult in Islam, he should have become free from the obligatory Hajj enjoined upon him by Islam (by performing it). To be sure, the obligatory Hajj enjoined by Islam has the priority, followed by the compensatory Hajj in lieu of that which one invalidates through committing anything while being in the state of standing (at Arafah, followed by that which is vowed, then by that which is performed on behalf (of one's mother or father in case it is due upon him or her), and then by the supererogatory Hajj. This sequence should be observed. This (supererogatory Hajj) is also effective if one states the intention of anything different.

There are five conditions for the obligation of Hajj, i.e. the attainment of the age of puberty, the (faith in) Islam, sanity, freedom (from slavery), and the

capability (i.e. the availability of financial resources and power). If one has the obligation of Hajj binding upon him, the duty of Umrah also should be binding upon him. He, who likes to enter Mecca for trade or visit, and he is not a cutter of fire wood, should assume Ihram, according to a certain opinion, which he should not put off except by performing Umrah or Hajj.

The capability is of two kinds: one is direct, which might be determined by several factors, which include either one's own self, through health and power (which enable him to endure the difficulties of Hajj), or in the road, which should be fertile and secure, with no dangerous water nor overpowering enemy, or the financial resources, according to which one should have the wherewithal which enables him to go (to perform Hajj) and return home once again, whether he has or has not a family there, for indeed the departure of one's homeland is very difficult. He should also have the expenses of those for he is responsible during that period (of his absence), and to have what enables him to fulfill his debt (before setting out on journey), and to be able to have or at least rent a riding mount, whether it is a litter or a sack if he can afford for it.

The second kind is that the disabled person is capable, by his wealth, of hiring somebody to perform Hajj on his behalf; and this should be after such a hireling have fulfilled the obligation of Hajj due upon him according to Islamic law. In this kind, it is sufficient for him to have the provisions of the journey with the help of a sack. If a son offers himself (to do that on behalf of) his disabled father, he (the latter) would become capable therewith, but if he offers his money to him, he would not become capable therewith. That's because in the service with the body there is honour for the son, whereas giving his wealth puts the father under obligation to his son.

Whoever is capable, performing Hajj then becomes binding upon him, and it is true that it is possible for him to delay it, but in this case he will put himself to risk: if it becomes easy for him even at the last portion of his lifetime, it will suffice him for the obligation; and if he dies before performing the obligation of Hajj, he will meet Allah as disobedient, by leaving Hajj (which is one of the five fundamentals of Islam); and Hajj then becomes a part of his legacy which should be performed on his behalf even with no bequest for that on his part, the same as all of his debts. If, in a certain year, he is capable, but does not set out with the people, and in the same year, his wealth is lost before the people perform Hajj, and then he dies, he will meet Allah Almighty with no Hajj to be due upon him.

But he who dies without performing the obligation of Hajj, in spite of convenience and capability, his matter will be difficult with Allah Almighty. Umar Ibn Al-Khattab said: "I intended to issue a decree of imposing Jizyah (tribute) upon such as does not perform Hajj from amongst those who have the wherewithal to do it." According to Sa'id Ibn Jubair, Ibrahim An-Nakh'i, Mujahid and Tawus: "If I know about a wealthy man upon whom the obligation of Hajj was due, and he died without performing it, I would offer no funeral prayer on

him." One of them had a wealthy neighbour who died without performing the obligation of Hajj, thereupon he did not offer funeral prayer on him. According to Ibn Abbas: "He, who died without performing Hajj or giving obligatory charity will ask to be made to return once again to this world (to do that)." Then, he recited the statement of Allah Almighty: " he says: "O my Lord! send me back (to life), In order that I may work righteousness in the things I neglected."" (Al-Mu'minun 99:100)

﴿ حَتَّىٰ إِذَا جَاءَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾ ﴾

He tells that he refers here to the obligation of Hajj.

As to the pillars without which Hajj is invalid, they are five: to assume Ihram, to circumambulate the House, to compass Safa and Marwah round, to stand at Arafah, and to get the head shaved after it, according to a certain doctrine. The same pillars barring the standing at Arafah correspond to Umrah.

As for the duties which might be compensated with offering sacrifice, they are six: the assuming of Ihram from the certain place appointed for the people to put on Ihram: if one leaves that and goes beyond such fixed place, an offering of a sheep becomes due upon him. Such offering is also due upon (leaving) the throwing (of Jamrah with pebbles) and there is no difference in that. As for leaving the stay in Arafah until the setting of the sun, spending the night in Muzdalifah, and spending (three) nights in Mina, in addition to the farewell circumambulation, those should be compensated with blood, according to one saying. But this blood, according to another saying, is only desirable (not obligatory).

There are three kinds of performing Hajj and Umrah:

The first pertains to Ifrad (to set out with the sole intention to perform Hajj only), and it is better. It is to put on Ihram only for Hajj, and when he finishes and puts off Ihram, he assumes Ihram once again for Umrah. The best place of assuming Ihram for Umrah is Ji'ranah, followed by Tan'im, and then Hudaibiyah. However, no blood (offering of a sheep) is due upon the performer of Hajj solely, unless it is voluntary.

The second pertains to Qiran (to assume Ihram with intention to perform both Umrah and Hajj jointly). It is to combine both Umrah and Hajj in his intention of Ihram saying: "I'm responding to Your Call O Allah with both Hajj and Umrah!" in this case his Ihram implies both. In this kind, it suffices him for the ceremonies of both the rites of Hajj, since those of Umrah will have been merged into those of Hajj, in the same way as ablution is merged into bathing. But if he circumambulates (round the House) and compasses Safa and Marwah round before his standing at Arafah, only his compassing Safa and Marwah round will be applicable to both (Umrah and Hajj), but this is not so in relation to

circumambulation, since the obligatory circumambulation of Hajj should be performed after standing at Arafah. An offering of a sheep is due upon such combines both Umrah and Hajj jointly unless he is a Meccan, for in this case, nothing is due upon him, for he does not leave the place fixed to him to assume Ihram, which is Mecca .

The third pertains to 'Tamattu' (to continue Umrah on to Hajj). It is to cross the place fixed for assuming Ihram while being in the state of Ihram for Hajj, and then to put off Ihram in Mecca, and enjoy of all things that are forbidden to such as in the state of Ihram, on to the time of Hajj, when he assumes Ihram for Hajj once again. However, one should have the privilege of continuing Umrah on to Hajj only with five conditions: one is that one should not belong to the inhabitants of the Sacred Mosque, i.e. those who are at a distance from it not so far as to force them to shorten the prayer. The second is to perform Umrah ahead of Hajj. The third is to perform his Umrah during the months of Hajj. The fourth is not to return to the place fixed for assuming Ihram of Hajj, nor as far as is equal to its distance to put on Ihram once again. The fifth is to perform both his Umrah and Hajj on behalf of the same person.

If all of those conditions are present in somebody, he then should be in the state of 'Tamattu', and in this case, an offering of a sheep is due upon him. If he could not find that, let him observe three fasts during the period of Hajj before the day of Sacrifice, whether consecutively or with intervals, in addition to seven fasts when he returns to his homeland. But if he does not observe the three fasts until he returns to his homeland, let him observe the ten fasts whether consecutively or with intervals. The compensation for the offering of both Qiran and Tamattu' is the same. To be sure, performing Hajj solely (Ifrad) is the best, followed by continuing Umrah on to Hajj (Tamattu'), and then performing both Umrah and Hajj jointly (Qiran).

There are six taboos pertaining to both Hajj and Umrah:

The first is to wear a shirt, trousers, footwears (or leather socks) or a turban. That's because one should put on a lower garment and an upper garment, and sandals. If he could not find sandals, let him trim the footwears until the heels become bare; and if he could not find a lower garment, let it be trousers. There is no blame on him to utilize girdle and sit in the shade of the litter, provided that he should not cover his head, since his sanctity lies in his head. As for the woman, let her wear any sewn dress, provided that she should not cover her face, since her sanctity lies in her face.

The second pertains to perfume. The performer of Hajj or Umrah should keep himself away from any kind that is considered to be perfume. But if he applies perfume on his body, or puts on (something that is perfumed), an offering of a sheep becomes due upon him.

The third pertains to getting the head shaved or the nails cut off. If one does

The quarter of the acts of worship any of both, a ransom i.e. an offering of a sheep becomes due upon him. But there is no harm to apply kohl (to the eyes), enter the bath, get oneself exposed to phlebotomy or cupping, or to comb the hair.

The fourth pertains to sexual intercourse. It vitiates the ceremonies particularly when it is done before the first desacralization, and an offering of a camel or a cow or seven sheep become due. But it does not corrupt the ceremonies if it is done after the second desacralization, and in this case, a camel becomes due.

The fifth pertains to the entries to sexual intercourse, such as the kiss or touch of women, which break the ablution. It is forbidden, and an offering of sheep is due upon such as does it. The same is true of masturbation. It is forbidden to marry or give in marry, and no offering is due since the tie of marriage is not established.

The sixth pertain to killing the wild game, i.e. what is lawful to eat, and what is produced from what is lawful or unlawful. If one kills a game, the like of it from life-stock becomes due upon him, with special regard to the observation of natural proximity between species. However, the sea game is lawful, and no reprisal is due concerning it.

CHAPTER TWO: ON THE SEQUENCE OF THE OUTWARD ACTS (OF GREATER PILGRIMAGE) FROM TRAVELING TO RETURNING HOME

Those acts are included in ten subsections:

The First Subsection Starts From The Beginning Of The Setting Out On Journey To Assuming Ihram

This subsection comprises eight things:

The first pertains to fund: he should first turn to Allah in repentance, remove injustices, fulfill his debts, prepare the expenses of such as for whom he is responsible during the period of his absence until his return, return such of deposits as entrusted to him to their owners, and take with him from the fairly and lawfully earned money what suffices him to go and return, with no parsimony, but with convenience, in such a way as to enable him to be liberal with his provisions, and lenient to the weak and poor. Let him give something in charity before he sets out. Let him buy or rent a riding mount, strong enough to carry him and endure the difficulty of the journey; and in case he rents it, he should brief the hirer of all that he likes to carry on it, no matter little or much (light or heavy) it might be, and secure his consent.

The second pertains to the companion. Let (the performer of Hajj) seek a good righteous companions, famous for his liking for good, to which he might aid him once he forgets to remember it; and if he remembers it, he helps him;

and if he proves coward, he gives confidence to him; and if he proves weak, he supports him; and if he is disturbed, he causes him to be more patient. Let him bid farewell to his resident neighbours, friends and brothers, and seek their invocation, since Allah Almighty makes good in their invocations for him. It is out of Prophetic usage to say while bidding farewell to them (according to the narration of At-Tirmidhi and An-Nasa'i on the authority of Ibn Umar): "I entrust to Allah Almighty your religion, honesty, and the concluding among your deeds. the Messenger of Allah "Allah's blessing and peace be upon him" used to say to such as liked to set out on journey (according to the narration of both At-Tabarani and At-Tirmidhi on the authority of Anas): "Let you be in Allah's Protection and under His Care! Might Allah provide you with piety, forgive your sin, and guide you to good wherever you are."

The third relates to the setting out of the home. Once he intends to come out, he should offer a two-rak'ah prayer, and recite in the first rak'ah after Al-Fatihah: "Say: O you who reject faith", and in the second: "Say: 'He is Allah, the One and Only'." When he finishes, let him raise both his hands and invoke Allah Almighty with sincere purity and true intention, saying: "O Allah! You are the companion on journey, the One Who succeeds the absent in guarding one's family, property, offspring and friends (in his absence): save both them and us from every kind of evil and defect. O Allah! We ask You, in this journey of ours, righteousness and piety, and from the deeds that which pleases You. O Allah! We ask You to roll up the ground for us (i.e. to shorten the distance) and make easy the journey upon us, and to endow us, in this journey, with the safety of body, religion and property, and to enable us perform Hajj to Your House, and visit the grave of Your Prophet Muhammad "Allah's blessing and peace be upon him". O Allah! We seek refuge with You from the trouble of the journey, the gloominess of sight, the evil changes in the family, property, offspring and companions. O Allah! Make us and them in Your Presence, and deprive us and them not of Your blessing, and change not our and their power and health (to the opposite)."

The fourth is that when he stands at the door of the house, let him say: "In the Name of Allah! I've put my trust in Allah, and there is neither might nor power but with Allah. I seek refuge with You O my Lord! I seek refuge from going astray or being misled; and I seek refuge with You from humiliating or being put to humiliation, from stumbling or being made to stumble, from being oppressor or oppressed, and from behaving ignorantly or being exposed to ignorance. O Allah! I have not come out because of showing arrogance or haughtiness, nor by way of showing off to be seen or heard of men: on the contrary, I've come out for fear of Your Displeasure, and in the hope of Your Pleasure, in fulfillment of the obligation enjoined by You upon me, and in imitation of the tradition of Your Prophet, and longing for meeting You."

When he walks he should say: "O Allah! It is with You that I was brought to life, upon You I've put my trust, by You I've held fast, and to You I've turned

my face. O Allah! It is You (upon Whom I put) my Reliance, and You are my hope: suffice me against what concerns me and what concerns me not, and what You have knowledge of better than me: Honoured be Your Shelter, and Exalted be Your Praise, and there is no god other than You. O Allah! Endow me with piety, forgive for me my sin, and direct me to good wherever I turn." Let him supplication with that supplication in every halting place he happens to enter.

The fifth pertains to riding. Once he rides his mount, let him say: "In the Name of Allah! With Allah (I ride), and Allah is Greater: I've put my trust in Allah, and there is neither might nor power but with Allah, Most High, Most Great. What Allah wills is, and what He wills not is not. Praise be to Allah who guided us to that, and had it not been for the fact that Allah guided us, we would have had no power to be guided aright" (Al-A'raf 43)

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ﴾

And we are returning to (Allah) our Lord. O Allah! I've turned my face to you, entrusted the whole matter of me to You, put my trust, in all of my affairs to You: You do suffice us for the best disposer (of all affairs).

If one sets right on the mount, and it takes its position under him, he should say seven times: "Glory be to Allah; Praise be to Allah, there is neither might nor power but with Allah; and Allah is greater. Praise be to Allah Who guided us to that, and we would not have been guided had Allah not guided us. O Allah! It is You Who causes (us) to ride on the back (of this mount) and it is from You that help is sought in all the affairs."

The sixth pertains to the descent. It is out of the tradition not to stop for rest until the day is hot in such a way that the greater portion of the journey would be at night. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud on the authority of Anas and Malik on the authority of Khalid Ibn Ma'dan): "Be eager to make (the most of your journey) at night, during which the land is better traversed than it is during the day." Let him also make little his sleep at night, in order to become more helpful to proceed. Once he approaches the place of rest, let him say: "O Allah, the Lord of the seven firmaments of heaven and what they shade, and the Lord of the seven earths and what they contain, the Lord of Satan and what they mislead, the Lord of winds and what they scatter, and the Lord of oceans and what runs in them: I ask You the good of this place of rest and the good of its inhabitants, and I seek refuge with You from the evil of this place of rest and the evil of what it contains: avert from me the evil of its evil ones." Once he descends let him offer a two-rak'ah prayer and then supplicate: "I seek refuge with Allah's Perfect Words which no wicked nor pious could go beyond, from the evil of what He has created." When night enters upon him let him say: "O

land! My and your Lord is Allah. I seek refuge with Allah from your evil and from the evil which you contains, and from the evil of what moves on you. I seek refuge with Allah from the evil of every lion, serpent, female-snake and scorpion; and I seek refuge with You from the evil of the townsmen and from (the evil of) a father and his son. To him does belong such as resides at night and by day: and He is All-Hearing, All-Seeing." (Al-An'am 13)

﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

The seventh pertains to guarding. The performer of Hajj should be cautious during the day, in the sense that he should not walk apart from the caravan, lest he might be assassinated or lost, as well as he should be careful on sleeping: if he sleeps at the first portion of the night, let him spread out his arm, and if he sleeps at the last portion of the night, let him set up his arm, and placed his head in his hand. As such did the Messenger of Allah "Allah's blessing and peace be upon him" use to sleep on journey (according to the narration of Ahmad and At-Tirmidhi on the authority of Abu Qatadah); and that's because one might have his sleep so much heavy that the sun would rise without making sense to it, and thus, the prayer (of Fajr) which might escape him is better than (the reward) he will receive from Hajj. It is most desirable to be observed at night that each two companions should undertake the process of guarding by turns, so that if one of them slept, the other would guard him and so on (according to the narration of Al-Baihaqi on the authority of Jabir). This is in accordance with the tradition.

If he becomes a target of an enemy or a wild animal, whether at night or during the day, let him recite the Holy Verse of the Throne, the (eighteenth Holy Verse of Al Imran in which Allah says) "Allah bears witness...", in addition to the Surah of Al-Ikhlās, and both Surahs of seeking refuge with Allah, and say: "In the Name of Allah, what Allah wills (should happen); there is no power but with Allah; Allah suffices me; I've put my trust in Allah; what Allah wills (should inevitably come to pass); none brings about good but Allah; what Allah wills (should come to pass); none averts evil but Allah; Allah suffices me and He is most sufficient (for guardian); Allah hears such as invokes Him; there is nothing beyond Allah; and there is no refuge besides Allah. Allah Almighty has decreed: 'Surely, I will prevail, I and My Messengers: verily Allah is Strong, Exalted in Honour'." (Al-Mujadilah 21)

﴿كَتَبَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَرُسُلِي إِنِّي اللَّهُ قَوِيٌّ غَرِيرٌ﴾

I fortify myself by Allah, Most Great, and I seek the aid of (Allah) the Ever-Living Who never dies. O Allah! Guard us with Your Eye which never sleeps, and protect us with Your Care which is inviolable. O Allah! Bestow mercy upon us with Your Power over us, so that we would not perish since You are our confidence and hope. O Allah! Make merciful the hearts of the male and female of Your servants towards us, and cause them to treat us with mercy and

The eighth is that whenever he comes up a promontory of land on the way, it is desirable to glorify Allah thrice, and say: "O Allah! Yours is Honour over every honour, and praise be to You for every state." Whenever he comes down, let him exalt Allah; and whenever he feels afraid of loneliness on his journey, let him say: Exalted be Allah, the Holy King, the Lord of angels and the Holy Spirit: You've honoured the heavens with Power and Glory."

The Second Subsection:

The Proprieties Of Ihram From The Place Fixed For Assuming Ihram To Entering Mecca

They are five, and those go as follows:

The first is that he should take bath, with the intention to be the bathing of Ihram, i.e. once he reaches the place wherefrom the people assume Ihram. He should make perfect his bathing by getting himself clean, combing his beard and head, trimming his nails, cutting short his mustache, and then complete the cleaning which we have discussed in the book of purification.

The second is that he should leave the sewn dress, and rather put on the garments of Ihram, i.e. a lower garment and an upper garment, and both should be white, since the white among dresses is the dearest in the Sight of Allah Almighty. He also might apply perfume to both his garment and body, and there is no harm if its traces remain after assuming Ihram. However, the glitter of musk which had been used on assuming Ihram was visible on the parting of the hair of the head of the Messenger of Allah "Allah's blessing and peace be upon him" after his assuming Ihram (according to an authentic narration on the authority of A'ishah).

The third is that he should wait after putting on his garments until his mount moves with him in case he is riding, or until he starts walking if he is on foot; and at that moment, let him assume Ihram for Hajj or Umrah, whether jointly or each solely as he likes. Only the intention is sufficient to conclude the Ihram, but it is out of the tradition to join with the intention the wording of Talbiyah (response to Allah's Call): "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). If he likes to add to it, let him further say: "I'm responding to Your call! I'm responding to Your call! All happiness be with You! All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You. I'm responding to Your Call with a greater pilgrimage in truth, in devotion and in bondage. O Allah! Send Your Prayer and Blessing upon Muhammad as well as upon the family of Muhammad."

The fourth is that once his Ihram is concluded with the above-mentioned wording of Talbiyah, it is desirable to say those words: "O Allah! I've intended to perform Hajj: make it easy for me, and help me fulfill its ceremonies, and accept

it from me. O Allah! I intend to fulfill Your obligation of Hajj; make me of those who have responded to Your Call, had trust in Your Promise, and followed Your Command; and make me a member of Your delegate with whom You have been well-pleased and satisfied, and accepted (the religious service) from them. O Allah! Make it easy to me to perform the obligation of Hajj which I've intended. O Allah! I have assumed Ihram for You with my flesh, hair, blood, sinews, brain and bone, and I've made unlawful for me women, perfume, and wearing the sewn among dresses, just out of seeking Your Countenance and the (reward of the) hereafter." As of the time of assuming Ihram, all the six taboos which we've mentioned earlier become unlawful for him; so, let him avoid them.

The fifth is that it is desirable to renew the wording to Talbiyah (response to Allah's Call) along the duration of Ihram, particularly on the encountering of other companions and the gathering of the people, on every ascending and descending, on every mounting and dismounting, raising his voice with it, in such a way as not to cause his voice to become hoarse, or he himself pants, because "He is not calling one who is deaf or absent" according to the authentic narration (on the authority of Abu Musa). There is no harm to raise the voice with the wording of Talbiyah in the three mosques, i.e. the Sacred House, the mosque of Khaif, and the mosque of Miqat, for those are most fitting for places of performing the ceremonies. But the wording of Talbiyah might be uttered in the other mosques without raising the voice. However, whenever the Messenger of Allah "Allah's blessing and peace be upon him" was admired by anything, he would say (according to the narration of Ash-Shafi'i on the authority of Mujahid): "I'm responding to Your Call (O Allah): there is no living but that of the hereafter (which is never-ending)."

The Third Subsection:

The Proprieties Of Entering Mecca To The Circumambulation

Those are six, and they go as follows:

The first is to take bath in (the place of) Dhu-Tuwa with the intention to enter Mecca; and there are nine desirable (occasions for) bathing set for Hajj: the first is for assuming Ihram from the Miqat and then for entering Mecca, then for offering circumambulation of arrival, then for standing at Arafah, then for the stay in Muzdalifah, and three for the throwing of the three Jamrahs, and there is no particular bating for the Jamrah of Aqabah, and then one bathing for performing the circumambulation of farewell. According to the later doctrine of Ash-Shafi'i, there is no necessity for taking bath for the circumambulation of visit nor for the circumambulation of farewell; and in this way those are reduced to seven.

The second is that he should say, on entering the borders of the Sanctuary, even though outside Mecca: "O Allah! This is Your Sanctuary, which is also Your (place of) safety: please, forbid my flesh, blood, hair and complexion to the fire (of Hell); and make me safe from Your punishment on the day You will raise Your servants; and make me one of Your devotees who obey You (in service and

worship)."

The third is that he should enter Mecca from the side of Abtah, i.e. the side of Kada, to which the Messenger of Allah "Allah's blessing and peace be upon him" turned on his way (to Mecca according to the authentic narration on the authority of Ibn Umar). So, it is more fitting to emulate him; and whenever one comes out (of Mecca), let him come out through the side of Kuda, i.e. the lower side, versus the former which the upper.

The fourth is that once he enters Mecca and reaches Ra's Ar-Radm, and thus his eyes falls upon the House, let him say: "There is no god (to be worshipped) but Allah, and Allah is Greater. O Allah! You are (the source of) Peace, and from You peace is expected, and Your House is the abode of peace: Blessed be You, Lord of Glory, Majesty and Honour. O Allah! This is Your House which You have exalted, honoured, and dignified: O Allah! Increase it in exaltation, honour, dignity and glory; and increase such as performs Hajj to it in piety and bounty. O Allah! open to me the gate of Your Mercy, and admit me to Your Garden, and save me from Satan, the despised."

The fifth is that when he enters the Sacred Mosque, let him enter through the door of Banu Shaibah and say: "In the Name of Allah, and with Allah (I seek refuge), and from Allah (I expect good), and to Allah and in the Cause of Allah and on the cult of the Messenger of Allah "Allah's blessing and peace be upon him" (I do my ceremonies)." Once he approaches the House, let him say: "Praise be to Allah, and peace be upon such of His servants as He has chosen. O Allah! send Your Prayer and Blessing upon Muhammad, Your servant and Messenger, and upon Abraham, Your Bosom Friend, and upon all of Your Prophets and Messengers."

Then, let him raise both his hands and say: "O Allah! I ask You, in this station of mine, in the first commencements of my ceremonies (of Hajj), to accept my repentance, to overlook my sin, and to relieve me of the burdens of my mistakes. Praise be to Allah Who has reached me to His Sacred House, which He has made a place of assembly for the people, and a place of safety, and made it a source of bless and guidance to all the worlds. O Allah! I'm Your servant; this is Your town; this is Your Sanctuary; and this is Your House. I've come to seek after Your Mercy, and ask You in the same way as such as is forced by necessity should ask You, afraid of Your punishment, and expecting for Your Mercy, and seeking Your Good Pleasure."

The sixth is that he (the performer of Hajj) should aim at the Black Stone, to which he should go directly and touch it with his right hand, and kiss it while saying: "O Allah! I've carried out my charge, and fulfilled my covenant: bear witness to my fulfillment." But if one could not kiss it, let him stand facing it and say the same, and do nothing other than the performance of circumambulation, i.e. the circumambulation of arrival, unless he finds the people being engaged in the obligatory prayer, thereupon he should pray with them and then perform the circumambulation.

The Fourth Subsection: On Circumambulation

When one intends to begin circumambulation, whether that of arrival or

anything else, let him observe six things:

The first is that he should observe the same conditions of prayer, pertaining to the purification from excrements and impurities of body, garment and place, and cover the private parts, for indeed, the circumambulation round the House is a kind of prayer, except that speech in it is made permissible by Allah Almighty (unlike prayer in which speech is not permissible). Before starting circumambulation, let him make the middle portion of his upper garment under his right armpit, and place both its ends upon his left shoulder, hanging down one end on his back and the other on his breast. At the beginning of circumambulation, let him interrupt his Talbiyah, and rather engage himself by the supplications which we are going to mention later.

The second is that once he finished from setting his garment as it should be, let him then make the House on his left, and stand near the Black Stone, and move aside from it a bit enough to make it in front of him, and thus he will be able to receive the whole Stone with the whole of his body at the beginning of his circumambulation. Let him also be as close to the House as no less than three steps, in order to be near enough to the House, for this is much better on the one hand, and in order that he should not include the fountain in the circumambulation for indeed, although such fountain is a part of the House, it might, at the Black Stone, join to the ground, and thus the circumambulation of such as circumambulates on it will be not valid. That is because by so doing he will be circumambulating inside the House, for the fountain is that part which remained outside the breadth of the wall of the House after having been narrowed from its upper part. From that position, let one start the circumambulation.

The third is that at the beginning of circumambulation, and before one goes beyond the Black Stone, let him say (the following supplication): "In the Name of Allah, and Allah is Greater. O Allah! it is out of faith in You, and trust in Your Book, and fulfillment of Your Pledge, and following the sunnah of Your Prophet "Allah's blessing and peace be upon him" (I start circumambulation)." Then, let him begin circumambulation, and once he goes beyond the Black Stone and reaches the door of the House, let him say: "O Allah! This House is Yours; this Sanctuary is Yours; this (place of) safety is Yours; and this is the station of such as seeks refuge with You from the fire (of Hell)." On mentioning the Station, let him point with the help of his eyes to the Station of Abraham "Peace be upon him" and resume: "O Allah! Your House is Great, and Your Countenance is Honoured, and You are the Most Merciful of those who show mercy. Save me from Satan the despised, and forbid my flesh and blood to the fire (of Hell), and give me security from the terrors of the Day of Judgement, and suffice me the provisions of both this world and the hereafter."

Then, let him exalt and praise Allah Almighty until he reaches the Corner which is in the direction of Iraq, at which let him say: "O Allah! I seek refuge with You from (being given to) polytheism, suspicion (of faith), infidelity, hypocrisy, schism, the bad manners, the evil sight of the family, property and

The quarter of the acts of worship offspring." When he reaches the spout let him say: "O Allah! shade us underneath Your Throne on the very day on which there will be no shade but Yours. O Allah! give me drink in the cup of Muhammad "Allah's blessing and peace be upon him" after which I will never become thirsty."

When he reaches the Corner which is in the direction of Sham, let him say: "O Allah! make this (of mine) Hajj that is accepted (by You), (that of mine) a rewarded endeavour, and (that of mine) a forgiven sin, and (that of mine) a trade which will never perish: O (Allah) Exalted in Honour and Power, Oft-Forgiving. O Lord! Forgive (my sins for me), and bestow mercy (upon me), and overlook such (of sins) as you know: verily, You are Most Exalted in Power and Honour, Most Bounteous." When he when he reaches the Yemenite Corner (i.e. which is in the direction of Yemen), let him say: "O Allah! I seek refuge with You from infidelity; and I seek refuge with You from poverty; and from the punishment of the grave; and from the affliction of life and death; and I seek refuge with You from (being given to) disgrace in this world and the hereafter."

When he is in between the Yemenite Corner and the Black Stone, let him say: "O Allah, our Lord! Give us a good deed in this world, and a good deed in the hereafter, and save us, by Your Mercy, from the affliction of the grave and the punishment of the fire (of Hell)." When he reaches the Black Stone, let him say: "O Allah! forgive for me by Your Mercy! I seek refuge with the Lord of this Stone from (being given to) debt, poverty, anxiety, and the punishment of the grave." At this point, he will have completed one round of (the seven rounds of) circumambulation; and let him offer seven rounds as such, and supplicate with the same supplications.

The fourth is that one should walk at a quick pace while moving his shoulders (which is called Ramal) in the first three rounds, and walk at a normal pace in the remaining four. Ramal means to be fast in walking with close steps, and although it is slower than running, it is faster than the normal walking. What is intended from both walking at a quick pace while moving the shoulders on the one hand, and placing the middle portion of the upper garment under the right armpit, and placing both its ends on the left shoulder is to show skill, strength, and good health. This was at first, in order to remove any desire on the part of the infidels (and pagans to have false impression of the Muslims), but it has come to be out of the right way of sunnah.

It is better to walk at a quick pace while one is close to the House. But if it is impossible because of the crowds, it is then better to do that while being far from the house. Thus, let him come out to the margin of the place of circumambulation and walk at a quick pace for the first three rounds, and then come close to the House in the congestion once again, in order to walk at a normal pace for the remaining four rounds. If it is possible for him to touch the (Black) Stone at every round, it is better, otherwise, if he is hindered from that by the congestion, let him then point to it with his hand and then kiss his hand. The

same is true of the Yemenite corner, touching which, from amongst all the corners, is desirable. It is narrated (unanimously on the authority of Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" used to touch the Yemenite corner (at every round of circumambulation) and then kiss it, and place his cheek on it. Whoever likes to restrict kissing to the Stone, and satisfy with touching the Yemenite Corner, it will be sufficient.

The fifth is that when he completes the seven rounds of circumambulation, let him come to the Multazam, a place which lies in between the (Black) Stone and the door, and it is the place where the invocations receive answer (from Allah Almighty), and then attach himself to the (walls of the) House and hang in the curtains, and let his abdomen stick to the House, and then let him place his right cheek on it, and spread out both his arms and hands on it and say: "O Allah, the Lord of the Ancient House: release my neck (and body) from the fire (of Hell); save me from (the evil of) Satan, the despised; and save me from every kind of evil; and make me satisfied with whatever sustenance You have provided me with; and bless me in what You have given me. O Allah! this House is Yours; and this servant (meaning himself) is Yours; and this is the station of such as seeks refuge with You from the fire (of Hell). O Allah! make me among the dearest of Your delegate to You." Then, let him praise Allah so much in this place, and invoke for Allah's Prayer and Blessing upon His Messenger "Peace be upon him", and upon all the Messengers; and then invoke for all of his own needs, and ask for forgiveness of all of his sins. One of the early righteous men used to say to his freed slaves in this place: "Move aside from me so that I would be able to confess to my Lord of my sins."

The sixth is that when he finishes from that, let him offer a two-rak'ah prayer behind the Station, and recite in the first the Surah of Al-Kafirun, and in the second the Surah of Al-Ikhlâs; and this is the two-rak'ah prayer of circumambulation. According to Az-Zuhri, it is out of the sunnah that one should offer a two-rak'ah prayer after every seven-round circumambulation. But if he joins many seven-round circumambulations, and then offers a two-rak'ah prayer after all of them, it will be permissible. As such did the Messenger of Allah "Allah's blessing and peace be upon him". Every seven rounds constitute a full circumambulation.

After the two-rak'ah prayer of circumambulation, let him supplicate with the following supplication: "O Allah! make easy for me the path to bliss, and keep me away from the way to distress; and forgive for me in the hereafter and in the world, and save me by Your |Grace so that I would not disobey You; and help me obey You with (the aid of) Your Guidance; and keep me away from committing sins and mistakes; and make me one of those who love You and love Your angels and Messengers, and love Your righteous and pious servants. O Allah! make me lovable to Your angels, Messengers and Your righteous pious servants. O Allah! as You guided me to Islam, make me

constantly firm on it, through Your Grace and Care, and use me in Your obedience, and the obedience of Your Messenger; and deliver me from the misleading afflictions."

Then, let him return to the (Black) Stone to touch it and thus conclude his circumambulation. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Ibn Umar): "He, who performs a seven-round circumambulation round the House, after which he offers a two-rak'ah prayer will have as much reward as is equal to that of emancipating a slave."

This is the way of performing circumambulation, and the duties which should be observed in it, after the conditions of prayer are to complete seven circuits of circumambulation round the whole House; to start with the Black Stone, making the House to his left side; to circumambulate inside the mosque, but outside the House itself, but not on the fountain, nor inside the Hijr; to do the seven rounds continuously and not interruptedly with breaks between them other than what is usual. What is beyond that are but customs and forms.

The Fifth Subsection: On Compassing Safa And Marwah Round

When one finishes from circumambulation, let him come out of the door of Safa, which lies opposite to the side between the Yemenite Corner and the Stone. When he comes out of that door and reaches the mountain of Safa, let him ascend its grades, as high from its base as is the height of a man. the Messenger of Allah "Allah's blessing and peace be upon him" ascended (the mount of Safa) as high until the Ka'bah seemed to him (according to the narration of Muslim on the authority of Jabir). To begin the compassing from the base of the mount of Safa is sufficient, but this addition is desirable. But since some of those grades have been renovated, one should not leave them behind him with the result that his compassing would not be complete.

When one starts from here, let him compass Safa and Marwah round seven times. On his ascending the Safa mount, let him face the Ka'bah and say: "Allah is Greater! Allah is Greater! Praise be to Allah for What He has guided us! Praise be to Allah with all of His Praises. There is no god (to be worshipped) but Allah, with Whom there is no partner. His is the dominion, and to Him is the praise, and with His Hand is the good, and He has power over all things." There is no god but Allah, the One and Only, Who has proved true to His Promise, and helped His servant, and made strong His soldiers, and has Alone defeated the confederates. There is no god but Allah, to Whom we are sincere in faith, even against the will of the unbelievers. There is no god but Allah, to Whom we are sincere in faith. Praise be to Allah, the Lord of the worlds. 'Glory be to Allah when you reach eventide and when you rise in the morning; Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day

begins to decline. It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought out (from the dead). Among His Signs is this, that He created you from dust; and then, behold, you are men scattered (far and wide)!" (Ar-Rum 17:20)

﴿فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ ۞ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿٢٠﴾ تَخْرُجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿٢١﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٢﴾

O Allah! I ask You (to grant me) a permanent faith and a truthful certainty, and a tongue which is celebrating (Your Praises); and I ask You (to grant me) forgiveness, power, and constant peace in this world and the hereafter." After that, let him invoke for Allah's Prayer and Blessing upon Muhammad "Peace be upon him", and invoke Allah for such of his needs as he likes.

After that, let him come down and start the compassing, while supplicating: "O (Allah) my Lord! Forgive (for me my sins) and bestow mercy upon me; and overlook (such of sins as) You know: Verily you are most Exalted in Honour and Power, Most Bounteous. O Allah! grant us a good deed in this world, and a good deed in the hereafter, and save us from the punishment of the fire (of Hell)." Then, let him walk quietly until he reaches the green slope, which is the first portion he meets once he comes down from the mount of Safa which lies at the corner of the Sacred mosque. When there remain only six cubits between him and the opposite of the slope, let him go on walking at a quick pace until he reaches the two green slopes, and returns once again to the normal walking. When he reaches the Marwah mount, let him ascend it in the same way as he has ascended Safa, and then turn with his face to Safa and supplicate with the same supplication (with which he has supplicated on Safa mount). In this way, he will have completed only a single round of compassing. The second round completes when he returns to Safa and so on. He should then repeat that seven times, walking at a quick pace at the place where he should do so every time, and walking quietly at the place where he should do so every time; ascending both Safa and Marwah mounts Every turn.

Once he does so, he will have completed the circumambulation of arrival and his compassing Safa and Marwah round; and both are out of the tradition. Performing ablution is desirable but not binding for compassing, unlike the circumambulation. When he performs the compassing, he might not repeat it once again after standing (at Arafah), and rather let him be satisfied with it as a pillar, for it is not necessary for compassing to be performed after standing (at Arafat), as it is for the circumambulation, which is an essential pillar of Hajj, even though it is requisite for any compassing to be performed after circumambulation, whatever it might be.

The Sixth Subsection: On Standing And What Precedes It

If the performer of Hajj reaches Arafah on the day of Arafah (ninth of Dhul-Hijjah), let him first devote himself to performing the circumambulation of arrival and entering Mecca. But if he reaches many days before that, and performs the circumambulation of arrival, let him remain in the state of Ihram until the seventh day of Dhul-Hijjah. After noon prayer of that day, the imam in Mecca delivers a speech at the Ka'bah, in which he orders the people to get ready to set out to Mina on the day of Tarwiyah (eighth of Dhul-Hijjah), and spend the night there, and then come out therefrom very early to Arafah (on the ninth of Dhul-Hijjah), in order to establish the obligation of standing after the decline of the sun, since the time of standing ranges from the decline of the sun until the rise of the true dawn of the day of Sacrifice.

On the other hand, he should come out to Mina while reciting Talbiyah, and it is desirable for him to walk on foot from Mecca to do his ceremonies until the end of his Hajj, if it is within the reach of his power. To walk on foot from the mosque of Abraham "Peace be upon him" to the place of standing (of Arafah) is more excellent and better confirmed. Once he reached Mina, let him say: "O Allah! this is Mina: bestow upon me the same as You bestowed upon Your devotees and those who obey You." Let him spend that night at Mina, and it is only a place of rest, to which no ceremonies are attached. When it was the morning of the day of Arafah, let him first offer the Morning prayer, and when the sun rises on the mount of Thabir, let him start moving towards Arafat, saying: "O Allah! make this the best early journey I've ever done, and make it the closest to (obtain) Your Good Pleasure, and the farthest from (incurring) Your displeasure. O Allah! it is to You that I've gone very early; and it is You in Whom I hope; and it is upon You on Whom I rely; and it is Your Countenance that I intend: make me among those of whom You are proud today before such as are better and superior to me."

When he reaches Arafah, let him pitch his tent at Namirah, near the mosque, for it is in the same place that the Messenger of Allah "Allah's blessing and peace be upon him" pitched his (according to the narration of Muslim on the authority of Jabir). Namirah is a place at the bottom of Urnah, outside the standing place and also outside of Arafah. Let him take bath for standing (at Arafah). Once the sun declines (and passes the meridian) the imam delivers a brief sermon, after which he sits down, and gives room for the Mu'adhdhin to pronounce the Call to Noon prayer. Then the imam delivers his second sermon, and the Mu'adhdhin joins the pronouncement of prayer establishment (Iqamah) with the call to prayer (Adhan); and the imam finishes (his second sermon) just with the Mu'adhdhin's concluding the Iqamah. The imam then combines both Zhuhr (noon) and Asr (afternoon) prayers with a single Adhan and two Iqamahs, in which he shortens the prayer (i.e. reduces each from four to two rak'ahs).

Then, when he (finishes from prayer and) goes to the standing place, let him stand at Arafah, and not at the valley of Urnah. As for the mosque of Abraham

"Peace be upon him" its front portion lies in the valley of Urah, while its back in Arafah. So, if one stands at the front portion of the mosque, his standing will not be effective. However, the (standing place of) Arafah is separated from the mosque by big rocks which are spread out there. The best here is to stand near those rocks, near the imam, facing the Qiblah in case he is riding. Such being the case, let him devote himself to the celebration of the several kinds of Tahmid, Tasbih, demonstrating the Allah's Oneness, giving thanks to Allah Almighty, supplication and repentance.

On that day, let him observe no fast, in order to be powerful enough to continue his invocations and supplications. Let not him also interrupt his recitation of the wording of Talbiyah on the Day of Arafah: but it is rather desirable to recite Talbiyah once, and turn to supplication and invocation once, and so on. He should not depart from Arafah except after sunset, in order to combine both day and night while being in Arafah; and if it possible for him to stand (at least) an hour on the eighth day (of Dhul-Hijjah), when there is probability of mistake (about the exact day of the emergence of) the new moon, it will be more prudent, therewith one shall become more secure from missing the standing.

But he, whom the standing escapes until the rise of dawn of the day of Sacrifice, Hajj has indeed escaped him, and in this case, he should put off Ihram (by doing) the ceremonies of Umrah, and offer a blood sacrifice in recompense of missing (Hajj), and perform Hajj in the coming year in lieu (of that which he has missed). On that day, let him wholeheartedly devoted to invocations and supplications, for it is in the like of this very spot (of the land), and among this very assembly (of pilgrims), the answers of invocations and supplications are expected. The best to use in this connection is the supplication that is handed down from the Messenger of Allah "Allah's blessing and peace be upon him", as well as from the early righteous pious men: "There is no god but Allah, the One and Only, other than Whom there is no partner: His be the dominion, and to Him be the praise. It is He Who gives life, and it is He Who takes life by death, and He is Ever-Living, Who never dies. In His Hand is good, and He has power over all things. O Allah! give me light in my heart, light in my hearing, light in my sight, and light in my tongue. O Allah! expand my breast for me, and make easy for me my matter."

Let him say too: "O Allah, Lord of Praise: To You be the praise as much as You should say, and better than we say. To You do belong my prayer, my service, my life and my death and to You be the end of my journey, and from You be my reward. O Allah! I seek refuge with You from the evil suspicions of the breast and from the disparity of the matter and from the punishment of the grave. O Allah! I seek refuge with You from the evil of what comes at night and from the evil of what comes by daylight, and from the evil of what is carried by the winds, and from the evil of the misfortunes of time. O Allah! I seek refuge with You

from turning the power and health given by You (from me), from the sudden attack of Your Wrath, and the whole of Your Displeasure. O Allah! guide me with the right guidance, and forgive for me in the hereafter and in this world: O the best of such as invoked, the Greatest of such as called upon, the Most Generous of such as petitioned: give me, this evening, the best of what You have ever given any of Your creatures, and the pilgrims of Your House: O Most Merciful of those who show mercy. O Allah, Most fitting for the highest degrees, the grantor of blessing, the Creator of both earths and heavens: all voices have cried out to You in different languages, asking You their needs, and my Need from You is that You should not forget me in the abode of trial, when the inhabitants of this world forget me. O Allah! verily You hear my speech, see my place, know my secret and public matters, and nothing of my affairs is hidden from You: I'm the miserable poor, who seek relief and shelter, who fears and is scared, who confesses of all of his sins: I ask You in the same way as a needy indigent asks You, and implore to You in the same way as a sinful humiliated does, and supplicate You in the same as a fearful blind does, with the invocation and supplication of such as whose neck submits to You, his tears are shed to You, his body is mortified to You, and his nose is disgraced for You. O Allah! make me not wretched by invoking You, and be compassionate and merciful to me, O best of those who hear supplications and best of those who bestow. O Allah! Though some may praise themselves before You, I will blame myself before You. O my God, the sins have made my tongue silent and I have no means (to perform good) deeds, and no intercessor except hope. My God, I know that because of my sins I no longer have any standing with You, nor is there any ground for excuse. But You are the Most Generous of the generous. My God, if I am not suited to reach Your mercy, Your mercy is suited to reach me, for Your mercy encompasses all things, and I am a thing. My God, though my sins are grave, they are small as compared with Your pardon, so forgive them O Most Generous One. My God, You are You and I am I; I persist in sin, and You persist in forgiveness. My God, if You do not have mercy except on those who obey You, to whom shall sinners betake themselves? My God, I intentionally have avoided Your obedience and have gone straight into disobedience. Glory be to You. How irrefutable is Your argument against me, and how generous is Your pardon forward me! By the decisiveness of Your argument against me and the futility of my argument against You, by my need for You and Your lack of need for me, forgive me O Best of those who are called upon by any petitioner, and Most Gracious of those who are besought by any solicitor. By the sacredness of Islam and the guarantee of Muhammad – (the Blessing and Peace of God be upon him)-- I beseech You to forgive me all my sins and send me from this place of standing with my needs granted. Bestow upon me what I ask and fulfill my hope in accordance with that I desire. My God, I have prayed to You with the

prayer that you have taught me, so do not censure me from the hope which You have instilled in me. My God, what will You do this evening with a servant who confessed to you his sins, submitted to You in humiliation, yielded (to You) his body, humiliated himself before You because of his (bad) deeds, repented to You (of such deeds), asking You to forgive his transgression, beseeching You to pardon him, seeking from You the satisfaction of his needs, hoping in You in this place of standing despite the multitude of his sins. O shelter for every living thing and friend of every believer; whoever does well, obtains Your mercy and whoever transgresses, perishes in his transgression. O Allah! To You we come and in Your open place we dismount; and to You alone we look and Your favour we seek and to Your beneficence we expose ourselves. We hope for Your compassion and we fear Your punishment. To You we fall with the burden of (our) sins and to Your Sacred House we woke Pilgrimage. O You Who possess all that is needed by (Your) supplicants, You Who know the thoughts of the silent. O You Who have no other Lord to be petitioned and beyond Whom there is no other creator to be feared. O You Who have no vizier to be consulted and no chamberlain to be bribed. O You Who do not respond to the accumulated petitions except with bounty and excellence, and do not provide for the great quantity of needs but with favour and charity. O Allah! You have appointed hospitality for every guest, and we are Your guests; so let our hospitality from You be Paradise. O Allah! there is recompense for every delegate, and bounty for every visitor, and a gift for every petitioner, and fulfillment for all who hope, and satisfaction for all who request that which is in Your possession, and mercy for all who seek mercy, and nearness (to You) for all who desire You, and pardon for all who implore. O Allah! We have come to Your Sacred House and stood at these great religious (places) of ceremony and attended these great shrines hoping for Your favour. Do not make us to be disappointed. Our God, You have blessed (us) repeatedly so that (our) souls have grown confident of the continuous flowing of Your blessing, and You have brought forth examples (for our consideration) until (even) the speechless things have contended on Your behalf, and You have disclosed Your Grace until Your friends confessed their falling short of Your truth, and You have revealed many signs that even the heavens and the earth have eloquently advanced as proof (of Your Word), and You have overcome (everything) with Your Might until everything has submitted to Your Power, and all faces have been humble before Your Grandness. If Your servants displease You, you forbear and give respite; and if they do well, You then show favour toward them and accept them; and if they disobey You, You conceal (it); and if they commit sins, You pardon and forgive; and if they call (upon You), You Listen; and if we call, You hear; and if we come to You, You draw near; and if we turn away from You, You call (us back). Our Lord, You say in Your Book (the Qur'an) to Muhammad the Seal of the Prophets: " Say to the Unbelievers, if

(now) they desist (from unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them)" (Al-Anfal: 38)

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴾

So the espousal of the confession of Allah's Oneness, after (a former state of) unbelief, satisfied You. We humbly bear witness to (Your) Oneness, and we sincerely, (bear witness) to the Apostleship of Muhammad, So forgive us of previous sins because of this witness and let not our share in (Islam) be less than the share of those who embraces Islam (after us). Our God, You have encouraged (people to) approach You by setting free what they have possessed (i.e. their slaves); now we are Your slaves and You are the most entitled to bestow favour; set us free; and You have ordered us to give alms to our poor, and we are Your poor and You are the most entitled to extend (of Your bounty), therefore give alms to us; and You have enjoined us to forgive all who do injustice to us; now we have done injustice to ourselves, and You are the most entitled to act generously; therefore, forgive us. Our Lord, forgive us, have mercy on us, You are our Master. Our Lord, grant us good deed in this world and good deed in the hereafter, and save us from the torment of the Fire."

Furthermore, let him supplicate so much with the supplication of Al-Khadir "Peace be upon him", which goes as follows: "O (Lord) Whom no matter or state could divert from the other, nor could a hearing divert Him from another, and by no means could sounds and voices be indistinguishable in His Sight. O (Lord) Who are not distracted by prolific appeals, nor could all languages differ for Him. O You Who are never vexed by the insistence of those who beg you importunately, and Who are never annoyed by the appeal of those who appeal to You, allow us to know the coolness of Your pardon and the sweetness of Your discourse."

Then, let him invoke with whatever supplication seems to him, and ask for Allah's Forgiveness for himself, his parents and for all of the Muslims and faithful believers, their male and female. Let him persist in invocation and make much of the appeal, since nothing could be regarded as much in the Sight of Allah Almighty. It is narrated that Mutarrif Ibn Abdullah said while he was (standing) at Arafah: "O Allah! reject not all (of those pilgrims) just for my sake." According to Bakr Al-Muzani: A man said: I cast a glance of the pilgrims of Arafah, and thought that their sins would have been forgiven had I not been among them."

The Seventh Subsection:

The Remaining Acts Of Hajj After Standing

This includes spending the night (at Muzdalifah), slaughtering sacrifice, throwing (of Jamrahs), getting the head shaved, and (Ifadah) circumambulation.

If one pours down from Arafah (at a quick pace) after the setting of the sun,

he should adhere to quietness, tranquility and reverence, avoiding the agitation of horses and instigation of camels as some people use to do. However, the Messenger of Allah "Allah's blessing and peace be upon him" forbade the agitation of horses and instigation of camels and said (according to the narration of An-Nasa'i on the authority of Usamah Ibn Zaid): "Fear Allah, and proceed quietly with tranquility, so that you should not trample a weak one, nor cause harm to a Muslim." (Verily, it is not righteous to instigate mounts). If he reaches Muzdalifah, let him take bath for it, because Muzdalifah is a part of the Sanctuary, which one should enter after bathing; and if he could, let him enter it on foot, for this is much better and closer to showing respect and dignity to the Sanctuary. While being on the way, he should keep rising his voice with the wording of Talbiyah.

When he reaches it let him say: "O Allah! this is Muzdalifah, in which different tongues (of different kinds of people) have gathered in order to ask You their several needs: make me then of those who invoke you and You answer their invocations, put their trust in You and You suffice them." Then, let him combine both Maghrib and Isha' prayers in Muzdalifah, at the time of Isha', shortening the prayer, by a single Adhan and two Iqamahs, with no supererogatory prayer to be offered between both. But he might combine the supererogatory prayers of both in addition to Witr prayers after offering both obligatory prayers, beginning with the supererogatory prayer of Maghrib prayers, and then that of Isha' prayer, according to their normal sequence. Verily, to leave offering the supererogatory prayers during journey is an evident loss; and the commitment to offer these (prayers) at fixed times is very harmful and it cancels out their subordination to the obligatory prayers. If it is permissible, with a single Tayammum, to offer the supererogatory prayers together with obligatory ones according to the rule of subordination, it is then more fitting to permit one to perform them collectively in accordance with the rule of subordination. This is not negated by the fact that the supererogatory prayer differs from the obligatory one in that it may be offered while one is on the riding mount, because of what we have already pointed out with respect to subordination and need.

Then, let him spend that night at Muzdalifah, and it is a ceremonial lodging. So, he, who comes out of it during the first half of the night and does not spend the night there has to offer a blood-sacrifice; and giving life to this honoured night (through lighting up lamps) is of the best religious services for such as could afford for it. when it is midnight, one should get ready for setting out, taking pebbles with him, for it (Muzdalifah) has smooth pebbles. Let him take as many as seventy pebbles, and this is sufficient for the need. But there is no harm to take more, for some pebbles might fall from him. Let the pebbles be too light to be carried by the fingertips. Let him then offer the Morning prayer when it is still very dark, and begin proceeding, until when he reaches the Sacred Monument, which is the furthest end of Muzdalifah, let him stop and engage himself in supplication until it is clear: "O Allah! by the right of the Sacred

Monument; the Sacred month; the Sacred House; the Corner (of the Black Stone) and the Station (of Abraham): convey to the spirit of Muhammad from us greeting and peace; admit us to the abode of peace, O (Allah) Lord of Majesty, Glory and Honour." Then, before the rising of the sun, let him depart from it until he reaches a place called the valley of Muhassir, where it is desirable for him to motivate his riding mount to be quick in pace until he cuts the breadth of this valley; and if he is walking on foot, let him quicken his pace.

When it is the morning of the day of Sacrifice, let him mix the words of Talbiyah with those of *Takbir*, in such a way as to recite Talbiyah once, and glorify (Allah) once until he reaches Mina where there lie the three places of Jamrahs. Let him go beyond the first and the second, for he has nothing to do with them on the Day of Sacrifice until he reaches the Jamrah of Aqabah, which is situated on the right side of the front part of the Qiblah on the main road, and the place of throwing is high a bit at the slope of the mountain, even though it is clear in view of the places of Jamrahs. Let him throw the Jamrah of Aqabah after the sun rises as high as a lance.

The proper way to do so is to stand in the face of the Qiblah, but if he stands facing the Jamrah, there will be no harm. Then, let him throw seven pebbles while raising his hand, substituting *Takbir* for Talbiyah. After throwing each pebble, let him say: "Allah is Greater for the obedience of (Allah) Most Gracious, and the humiliation of Satan. O Allah! (I throw this Jamrah) out of believing in Your Book, and following the sunnah of Your Messenger." Once he finishes from throwing, let him then stop from reciting Talbiyah and *Takbir*, barring the *Takbir*s after every obligatory prayer as of the Zhuhr prayer of the day of Sacrifice until after the Morning prayer of the third day of Tashriq. On that very day, he should not stop for supplication, but rather let him supplicate in his dwelling place.

Takbir goes as follows: "Allah is Greater; Allah is Greater; Allah is Greater; Allah is Greater with certainty; and Praise be to Allah so much; and glorified be Allah every morning and evening; there is no god but Allah, the One and Only, other than Whom there is no partner; we are sincere to Him in faith even though against the will of the unbelievers. There is no god but Allah, the One and Only, Who has proved true to His Promise, and helped His servant, and made strong His soldiers, and has Alone defeated the confederates. There is no god but Allah; and Allah is Greater." Then, let him slaughter his sacrificial animal if he has got one, and it is more fitting for him to slaughter by himself, saying: "In the Name of Allah; and Allah is Greater! O Allah! it is from You (I expect reward), in You (I have faith), and to You (I offer my sacrifice): accept it from me in the same way as You accepted from Your Bosom Friend Abraham "Peace be upon him".

Offering a camel as sacrifice is better, then a cow, and then a sheep, and a sheep (for one) is better than to have six join in a camel or a cow; and the sacrifice of a ram is better than a goat. In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu

Dawud on the authority of Ubadah Ibn As-Samit, and At-Tirmidhi on the authority of Abu Umamah): "The best of sacrifice is the horned ram; and the white is better than the dusty black." According to Abu Hurairah, the white (among animals) is better for sacrifice than the blood of two blacks (i.e. grey and black)." Let him eat of it if it is a voluntary sacrifice. On the other hand, let him not make a sacrifice with any lame, maimed, cropped-eared, mangy, perforated-eared, or emaciated (animals).

Then, he should get his head shaved. It is out of the sunnah to face the Qiblah, and start with the front part of his head, and shave the right side until the two prominent bones which go down to the nape, and then shave the remaining of it, while saying: "O Allah! By every hair, record for me a good deed, plot out of me a sin, and upgrade me a degree in Your Presence." The women should cut short her hair, and it is desirable for a bald to pass the razor upon his head.

Once he got his head shaved after throwing the Jamrah (of Aqabah), the first desacralization will have occurred, and all taboos become lawful for him, barring (the approach of) women and catching (games). Then, let him set out to Mecca, and perform the circumambulation (of Ifadah) in the same manner we have described earlier, and this circumambulation is one of the pillars of Hajj; and it is called the circumambulation of visit. Its due time begins after midnight of the day of Sacrifice, and the best time to perform it is the day of Sacrifice. However, there is no time limit for its ending, and it might be delayed to any time, but in this case, he should keep himself bound to the state of Ihram. Women remain unlawful for him until he finishes from this circumambulation; and once he performs it, the second desacralization will have occurred, and thus sexual intercourse will become lawful for him, since by so doing Ihram will have come to its end; and there remain only the throwing (of Jamrahs) during the days of Tashriq, and spending in Mina, and both are duties to be fulfilled after putting off Ihram, by way of following the truth.

The way to perform this circumambulation with the two-rak'ah prayer after it is the same as we have described of the circumambulation of arrival. When he finishes from circumambulation, let him compass Safa and Marwah round, in the same manner we have described, in case he did not do that after the circumambulation of arrival; and if he did it (after the circumambulation of arrival), the pillar should have occurred, and there is no necessity for repeating it (after the circumambulation of visit).

The causes of desacralization are three: throwing (the Jamrahs), getting the head shaved, and circumambulation (of visit) which constitutes an essential rite (pillar). If he achieves two of those three, he will have accomplished one of both desacralizations. There is no blame on him not to follow a certain sequence in doing any of those three besides slaughtering. But it is better to throw (the pebbles) first, then slaughter (his sacrifice), then get his head shaved, then perform circumambulation.

As to the imam, it is out of the sunnah to deliver his sermon on that day after the decline of the sun, and it was (on that day that) the Messenger of Allah "Allah's blessing and peace be upon him" delivered the sermon of his Farewell (Hajj according to the narration of Al-Bukhari on the authority of Abu Bakrah). Indeed, there are four sermons to be delivered in Hajj: the sermon of the seventh day (of Dhul-Hijjah), the sermon of the day of Arafah, the sermon of the day of Sacrifice, and the sermon of the day of the first departure; and all of them should be delivered after the decline (of the sun); and each consists of one speech, barring that of the day of Arafah, which is of two speeches with a sitting for rest between them.

When he (the pilgrim) finishes from circumambulation (of visit), let him return to Mina to stay there, and throw (the remaining Jamrahs). Let him spend that night in Mina, which is called the night of settlement, because the people will settle in Mina in the morrow, and leave it not. When it is the morning of the second day of Id (eleventh of Dhul-Hijjah), and the sun passes the meridian, let him take bath for throwing the Jamrah, and goes directly to the first Jamrah next to Arafah mount; and it lies on the right side of the main road. Let him throw it with seven pebbles. When he goes beyond it, let him turn a bit rightward, and stand facing the Qiblah, and praise Allah Almighty, glorify Allah, and affirm the Allah's Oneness, and supplicate with his heart attentive, and his organs submissive. Let him keep standing with his face towards the direction of the Qiblah as long as is equal to the recitation of the Surah of Al-Baqarah, during which let him engage himself in supplication.

Then, let him proceed further towards the middle Jamrah, and throw it in the same way as he has thrown the former, and stand as long as he has stood in the former. Then, let him proceed further towards the Jamrah of Aqabah, and throw it with seven pebbles, but at this time, he should not engage himself in any business and rather he should return to his dwelling place. He then should spend that night at Mina; and this night is called the night of the first departure. When he offers Zhuhr prayer of the coming day, which is the second day of Tashriq, (i.e. the twelfth of Dhul-Hijjah), let him then throw (the three Jamrahs with) twenty-one pebbles, the same as he had done on the previous day.

On that day, he has the freedom to choose, whether to remain at Mina or return to Mecca. If he comes out of Mina before the setting of the sun, there will be no sin on him. But if he remains until night, it will be then impermissible for him to come out of Mina, and rather he should remain and spend the night there until he throws on the day of the second departure (the three Jamrahs with) twenty-one pebbles, the same as he did on the previous two days. There is a blood-sacrifice to be offered in compensation for his leaving the spending of the night and throwing; and he should give the meat in charity. He has the right to visit the House during the nights which he spends at Mina, on the condition that

he should not spend the night but at Mina. the Messenger of Allah "Allah's blessing and peace be upon him" did so (according to the narration of Abu Dawud on the authority of Tawus from Ibn Abbas).

Furthermore, he (the pilgrim) should not be absent from the obligatory prayers (in congregation) with the imam in the mosque of Khaif, for its excellence is very great. When he departs from Mina, let him first stay at (the valley of) Muhassab at Mina, where he should offer Asr, Maghrib and Isha' prayers, and have a nap there (according to the narration of Al-Bukhari on the authority of Anas). This is in accordance with the sunnah, as handed down on the authority of many companions "Allah be pleased with them". But if he could not do so, there is no blame on him.

The Eighth Subsection: On The Manner Of Umrah And What Follows It To The Farewell Circumambulation

Whoever likes to perform Umrah (lesser pilgrimage) either before or after his Hajj (greater pilgrimage), let him do. Anyway, let him (once he intends to do so) take bath and put on the garments of Ihram, as has been previously described in Hajj. Then, let him assume Ihram for Umrah from the proper place fixed for assuming Ihram; and the best of places is Ji'ranah, then At-Tan'im, then Al-Hudaibiyah. Then, let him state his intention to perform Umrah, go or reciting Talbiyah, and aim directly at the mosque of A'ishah "Allah be pleased with her", in order to offer a two-rak'ah prayer, and invoke for whatever he likes. After that he should return to Mecca while reciting Talbiyah until he enters the Sacred House. Once he enters the Sacred House, he should stop from reciting Talbiyah, and engage himself in circumambulation, which should consist of seven rounds, and then compass Safa and Marwah round seven times as we have described earlier. When he finishes from both, let him get his head shaved and thus his Umrah will have been complete.

The residents of Mecca are strongly recommended to perform Umrah and circumambulation (round the House) very frequently, and cool his eye with the Sacred House so much; and if he enters it, let him offer a two-rak'ah prayer between both pillars, for this is much better. Let him enter it as barefooted, with signs of reverence and veneration. Once, it was said to one of them: "Have you entered the House of your Lord today?" he said: "By Allah! I do not think those feet fitting for circumambulation round the House of my Lord: how should I think they are fitting for me to tread therewith the House of my Lord, and I have known where they were walking?" moreover, let him drink as much as he could from the water of Zamzam, and it is better to drink by himself, and not through anyone else if it is possible, and let him quench his thirst to the full, while saying: "O Allah! make it a remedy for every ailment and sickness, and bestow upon me sincerity, certainty (of faith), power and health in both this world and the hereafter. In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah on the authority of

Jabir): "The water of Zamzam acts (as remedy) for that for which it is drunk." This means that it cures such of ailments as is intended by drinking it.

The Ninth Subsection: On The Farewell Circumambulation

When it seems to the pilgrim to return to his homeland, after finishing from his Hajj and Umrah, let him first accomplish his occupations, and prepare his baggage making the last of his occupation to bid farewell to the House by performing a Circumambulation of seven rounds, as previously (described in the other two circumambulations), but without walking at a quick pace (during the first three rounds) nor rearranging his upper garment to uncover the right shoulder. When he finishes from it, let him offer a two-rak'ah prayer behind the Station (of Abraham), drink from the water of Zamzam (as much as he could), go to Multazam, and devote himself to imploration and invocation of Allah Almighty as follows:

"O Allah! this House is Yours; and this servant (in reference to himself) is Yours, the son of Your Servant and Your female-slave: You have carried me on such of Your creatures as You have subjugated to me, and led me in Your countries and brought me, by Your Grace (to Your House) and helped me fulfill Your ceremonies. If You have been pleased with me, affirm Your Good Pleasure with me; otherwise, be pleased with me now before I leave Your House. It is time for my departure, by Your Permission, with no substitute for You, nor for Your House, and with rejecting neither You nor Your House. O Allah! endow me with health and power in my body, and protection in my faith, and make good my returning, and help me obey You as long as You cause me to survive, and join to me the good of both this world and the hereafter: You have power over all things. O Allah! make not it the last (visit) for me to Your Sacred House, and in case You do make it the last (visit) for me to it, admit me to the Garden in recompense." It is more desirable for him not to turn his sight from the House until it disappears from him.

The Tenth Subsection: On The Visit To Medina And Its Proprieties

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tabarani and Ad-Daraqatni on the authority of Ibn Umar): "He, who visits me after my death seems as if he visited me during my lifetime." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration of Ibn Abd, Ad-Daraqatni and Ibn Hibban from Malik on the authority of Ibn Umar): "He, who finds a plenty of time (after or before his ceremonies) and even though he does not visit me (in Medina will be regarded to) have desertion towards me." the Messenger of Allah "Allah's blessing and peace be upon him" also said (according to the narration of At-Tabarani on the authority of Ibn Umar): "He, who comes to visit me, and he is mainly concerned with visiting me, it is

incumbent upon Allah Almighty to accept my intercession for him (on the Day of Judgement)."

Whoever intends to visit Medina, let him invoke so much Allah's prayer and blessing upon the Messenger of Allah "Peace be upon him" on the way. Once his sight falls upon the walls and trees of Medina, let him say: "O Allah! this is the Sanctuary of Your Messenger: make it a protection for me from the fire (of Hell), a safety from punishment and the evil of reckoning." Before he enters, let him take bath from the well of Harrah and put on the cleanest dress he has got, and apply perfume to his body; and when he enters it, let him enter humbly, showing veneration to it, and say: "In the Name of Allah; and on the cult of the Messenger of Allah "Allah's blessing and peace be upon him" (I enter Medina): O my Lord! let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Your Presence an authority to aid (me)." (Al-Isra' 80)

﴿وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ
مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا﴾

Then, let him aim at the mosque to enter, and offer a two-rak'ah prayer by the side of the pulpit, making the pole of the pulpit alongside his right shoulder, and face the pillar beside which the box lies, in such a way as to have the circle which is on the wall of the Qiblah of the mosque in between his eyes. This is the same position of the Messenger of Allah "Allah's blessing and peace be upon him" before the features of the mosque were changed. Let him endeavour to pray in the original (area of the) mosque before the inclusion of the additional area in the mosque. Then, let him come to the grave of the Messenger of Allah "Allah's blessing and peace be upon him" and stand by its face, i.e. to turn his back to the Qiblah and face the wall of the grave, as long as nearly four cubits far from the pillar which is in the angle of the wall of the grave, and make the chandelier over his head.

It is not out of the sunnah to touch the wall of the grave, nor to kiss it: on the contrary, to stand at a short distance from it is closer to respect and veneration. Let him stand and say: "Peace be upon you O Messenger of Allah! Peace be upon you O Prophet of Allah! peace be upon you O trustworthy of Allah! Peace be upon you O sweetheart of Allah! Peace be upon you O the select of Allah! Peace be upon you O good choice of Allah! peace be upon you O Ahmad! Peace be upon you O Muhammad! Peace be upon you O Abu Al-Qasim! Peace be upon you O Eraser (of unbelief)! Peace be upon you O final (Prophet)! Peace be upon you O gatherer! Peace be upon you O announcer of good tidings! Peace be upon you O Warner! Peace be upon you O purity! Peace be upon you O pure! Peace be upon you O most generous of mankind! Peace be upon you O chief and master of all the Messengers! Peace be upon you O seal of all the Prophets and Messengers! Peace be upon you O the Messenger of the Lord of the worlds! Peace be upon you O leader of good! Peace be upon you O conqueror of piety!

Peace be upon you O Prophet of mercy! Peace be upon you O guide of the nation! Peace be upon you O leader of those of light! Peace be upon you and upon the family of your house, from whom Allah Almighty removed abomination and whom He purified so much! Peace be upon you and upon your good holy companions, and pure wives, the mothers of the faithful believers: Might Allah reward you with the best reward as He rewarded a Prophet for his nation, and a Messenger for his people, and might He bless you every time you are mentioned by those who celebrate you, and every time you are forgotten by the heedless; and He might bless you in the foremost and the last, with the best, most perfect, most supreme, most glorious, purest and most pleasant bless He has ever granted to anyone of His creatures, as He Almighty has saved us, through you, from error, and opened our eyes through you after blindness, and guided us, through you, from ignorance: I bear testimony to the fact that there is no god (to be worshipped) but You, the One and Only, other than Whom there is no god; and I bear testimony to the fact that you are His servant and Messenger, His trustworthy, select and well choice from amongst His creatures. I bear witness to the fact that you conveyed the Message, fulfilled the trust, advised the nation with sincerity, strove your enemy, guided your nation (to the truth), worshipped your Lord until death came to you: Allah's blessing, peace, honour and glory be upon you as well as upon the good people of your house."

If he is recommended to convey the salutation (to the Prophet) of anyone on his behalf, let him say: "Peace be upon you from so and so; peace be upon you from so and so." Then, let him move backward as long as a cubit, and pay salutation to Abu Bakr As-Siddiq "Allah be pleased with him" for his head is alongside the shoulder of the Messenger of Allah "Allah's blessing and peace be upon him", as well as the head of Umar "Allah be pleased with him" lies alongside the shoulder of Abu Bakr. Then, let him move backward as long as a cubit and pay salutation to Umar Al-Faruq "Allah be pleased with him", saying: "Peace be upon you both, O two ministers of the Messenger of Allah "Allah's blessing and peace be upon him", who assisted him undertake the matter of religion as long as he was living, and who took on yourselves the affairs of the religion among his nation after his death, in which you followed his steps, and worked in accordance with his conduct: might Allah reward you with the best reward a Prophet's ministers have ever been rewarded for his religion."

Then, let him return and stand by the side of the head of the Messenger of Allah "Allah's blessing and peace be upon him", between the grave and the pillar nowadays, and face the Qiblah, in order to praise and exalt Allah Almighty, and invoke so much Allah's Prayer and Blessing upon the Messenger of Allah "Allah's blessing and peace be upon him", and then say: "O Allah! You say, and verily, your saying is the truth: "If they had only, when they were unjust to themselves, come unto you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful." (An-Nisa 64)

﴿ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴾ ﴿٢٤﴾

O Allah! We have hearkened Your Statement and complied with Your Command, and aimed at Your Prophet, seeking his intercession for us to You in all of our sins, and how heavy our backs are with the burdens of our sins, turning in repentance to You from our errors and confessing of our mistakes and negligence: so, please, O Allah, turn to us in repentance, and accept the intercession of our Prophet for us, and upgrade us, by the right of his position in Your Sight. O Allah! Forgive for the Emigrants and the Helpers; and forgive for us and for our brothers who had preceded us to faith. O Allah! Make it not the last of our visits to the grave of Your Prophet, and the Sanctuary of You: O Allah, Most Merciful of those who show mercy."

Then, let him go to the meadow and offer a two-rak'ah prayer, and invoke as much as he could, depending upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to what is unanimously narrated on the authority of both Abu Hurairah and Abdullah Ibn Zaid): "There is, in between my grave and pulpit, one of the meadows of the Garden; and my pulpit lies on my Fount-lake." Let him invoke at the pulpit; and it is desirable to place his hand on the lower knot (of the pulpit) on which the Messenger of Allah "Allah's blessing and peace be upon him" used to put his hand during his sermons.

It is desirable for him to go to (the mountain of) Uhud on Thursday, and visit the graves of the martyrs. Let him then offer the Morning prayer (on that day) in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" and come out in order to return to offer the Zhuhr prayer in the same mosque; and in this way, no congregational obligatory prayer in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" would escape him. Therefore, it is desirable for him to come out everyday to Baqi', after paying salutation to the Messenger of Allah "Allah's blessing and peace be upon him" in order to visit the grave of Uthman "Allah be pleased with him" and the grave of Al-Hassan Ibn Ali "Allah be pleased with both". In it there lie the graves of Ali Ibn Al-Hussain, Muhammad Ibn Ali, Ja'far Ibn Muhammad "Allah be pleased with them". Let him also offer prayer in the mosque of Fatimah "Allah be pleased with her" and visit the grave of Ibrahim, son of the Messenger of Allah "Allah's blessing and peace be upon him", and the grave of Safiyyah, the paternal aunt of the Messenger of Allah "Allah's blessing and peace be upon him". All of those lie in Baqi'.

It is desirable for him to go to the mosque of Quba' every Saturday, and offer prayer in it, depending upon the narration (of both An-Nasa'i and Ibn Majah on the authority of Sahl Ibn Hunayf) in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who comes out of his house (and walks) until he reaches the mosque of Quba and offer prayer in it will receive (a

reward) equal to that of Umrah." Let him come to the well of Aris which lies near the mosque and perform ablution and drink from its water, for it is said that the Messenger of Allah "Allah's blessing and peace be upon him" spat in it. Let him further go to the mosque of the Conquest, which lies on the Trench, in addition to all the mosques and sites in Medina. It is said that all mosques and sites of Medina are thirty, and they are known to its inhabitants. So, let him visit as much of them as he could. Let him also visit the wells from which the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution, take bath and drink. Those are seven wells, (and one should visit them and offer ablution and drink from their water) seeking cure, and the bless of the Messenger of Allah "Allah's blessing and peace be upon him".

If he could stay in Medina, with the observation of its sanctity, let him do, for it has a great excellence, according to the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration on the authority of Abu Hurairah, Ibn Umar and Abu Sa'id): "None endure its (Medina's) hardship and severity but that I would be an intercessor for him on the Day of Judgement." The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah and At-Tirmidhi on the authority of Ibn Umar): "If anyone could, let him die in Medina, for none dies therein but that I will be an intercessor for him on the Day of Judgement."

Then, if he finishes from his jobs, and intends to come out of Medina, it is desirable for him to go to the honoured grave (of the Prophet) and repeat the supplication of the visit as previously (mentioned earlier) and then bid farewell to the Messenger of Allah "Allah's blessing and peace be upon him" and ask Allah Almighty to grant him the gift of returning to it once again, and invoke Allah for safety in his journey, and offer a two-rak'ah prayer in the lesser meadow, in which the Messenger of Allah "Allah's blessing and peace be upon him" used to stand before the closet was added to the mosque. When he comes out, let him come out with his left foot followed by the right and say: "O Allah! send Your Prayer and Blessing upon Muhammad and upon the family of Muhammad, and make it not the last visit to Your Prophet; and remove the burdens of my sins with (helping me) visit him, and let peace and safety accompany me in my journey, and make easy my return to my family and homeland: O (Allah) Most Merciful of those who show mercy." Then, let him give in charity to the neighbours of the Messenger of Allah "Allah's blessing and peace be upon him", as much as he could, and visit the mosques which lie on the way between Medina and Mecca, one by one, and offer prayer in them; and they are twenty mosques.

A Chapter On The Traditions Of Returning From Journey

Whenever the Messenger of Allah "Allah's blessing and peace be upon him", (according to what is unanimously narrated on the authority of Ibn Umar) returned from a holy battle, Hajj or Umrah, he would glorify Allah thrice at the ascent of every promontory and say: "There is no god (to be worshipped) but

Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to Him be the praise and He has power over all things. We are returning, repenting, worshipping, prostrating and giving thanks to our Lord. Allah has proved true to His Promise, and helped His servant, and Alone defeated the confederates. One then should use this tradition in his return.

If he approaches his city, let him move his riding mount, and say: "O Allah! endow us a good residence and sustenance in it." then, let him send to his family such as tells them of his arrival, in order that he should not come to them suddenly. This is the tradition (which should be followed). One should not also knock the door of his family at night. When he enters the town, let him first go directly to the mosque and offer a two-rak'ah prayer, according to the followed tradition. As such did the Messenger of Allah "Allah's blessing and peace be upon him". When he enters his house, let him say: "(Let's) repent (let's) repent to our Lord, and return in such a way as to leave nothing (of our sins) without being forgiven." If he resides at his home, let not him forget such blessing as Allah has bestowed upon him, of the visit of His House and Sanctuary, and the grave of His Messenger "Allah's blessing and peace be upon him", and let not him be ungrateful to this blessing, by his returning to heedlessness, amusement, and indulgence in the sins, for this is not the sign of the Hajj which is accepted (by Allah Almighty). Its sign is that one should come to be abstinent from this world, desirous for the hereafter, and well-prepared for the meeting of the Lord of the House after meeting the House itself.

CHAPTER THREE:

ON THE DETAILS OF PROPRIETIES AND INWARD WORKS

The Exposition Of The Details Of Proprieties

Those are ten, and they go as follows:

The first is that the expenses should be lawful, and one is free from such of trades as occupies the heart and disband his concern, in order that his attention would be wholeheartedly devoted to Allah Almighty, and the heart assured and diverted to the celebration of (the Praises of) Allah Almighty, and sanctification of His ceremonies. It is transmitted through the Family of the House (according to the narration of Al-Khatib on the authority of Anas): "Towards the end of the time, the people will set out for Hajj in four kinds (having four purposes): their magistrates for excursion, their wealthy for practicing traffic, their poor for begging, and their reciters (of Qur'an) for obtaining good fame, i.e. to be heard of men."

The narration refers to the different worldly purposes which are imagined to be connected with Hajj. All of that stands against the excellence of Hajj, and keep it away from being the Hajj of the virtuous (people), particularly if one is performing Hajj solely on behalf of another for a charge, and by so doing seek after the world through the deed of the hereafter. However, the pious devout and those of sound hearts among the people dislike that unless his intention is to stay

in Mecca, and he has not what might help him reach there. In this case, there is no harm to take charge just for this intention, and not with the intention to attain this world through religion but to attain religion through this world. At this point, his purpose should be to visit the Sacred House of Allah Almighty, and exempt his Muslim brother (on whose behalf he performs Hajj) from the obligation. To such person does correspond the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Al-Baihaqi on the authority of Jabir): "With one Hajj three persons might enter the Garden: the maker of its bequeath, its implementer, and its performer on behalf of his brother."

I do not like to make lawful or unlawful to take the charge (for performing Hajj on behalf of one's brother) after having discharged himself of the obligation enjoined upon him by Islam. But it is more fitting that he should not do that, nor take it as his earnings and trade, for Allah Almighty gives the world through religion, and He never gives the religion through the world. According to the narration (of Ibn Abd on the authority of Mu'adh): "The example of such as fights in Allah's Cause and takes charge for that is like the example of the mother of Moses "Peace be upon him" who suckled her babe and at the same time took charge for that."

So, whoever has his parable in taking charge for Hajj like the parable of the mother of Moses, there is no blame upon him to take it, for indeed he takes it just in order to be able to perform Hajj and visit (the House and the Prophet's mosque), and he does not perform Hajj for the purpose of taking charge: on the contrary, he takes charge in order to (be able to) perform Hajj, just in the same way as the mother of Moses used to take charge in order to be able to suckle her child, through obscuring her real identity from them.

The second is that he should not assist the enemies of Allah Almighty, through handing over the toll to them, and those are the keepers off the Sacred Mosque, such as the governors of Mecca and the desert Arabs who lie in wait of the people on the way (to Mecca). However, handing the taxes to them is to help them commit injustice, and facilitate its causes against them. In this way, it is like the aid with the soul. So, let one use his skills for salvation; and in case he could not, then, one of the learned men says, and there is no harm in what he says: "It is much better to leave the supererogatory performance of Hajj and return home than to aid the doers of injustice, for indeed (taking such tolls) is an innovation which has been renovated; and submitting to it might turn it into a constant practice, which would put the Muslims to humiliation and disgrace through paying the tribute. It makes no sense to say "This toll is taken me and I'm forced to do so", for had he remained in his house, or had he returned back, nothing would have been taken from him. On the contrary, one might cause the effects of luxury appear on him, with the result that more money will be required from him; and had he been in the dress of the poor, nothing would have been required from him. In this way, it is he who drives himself to this state of being under coercion.

The third is to have abundance of provisions and liberty of spending and

giving willingly and gladly, with neither parsimony nor extravagancy, but to adhere to moderation. I mean by extravagancy to be blessed with the best and most delicious kinds of food and drink, as is the habit of the spendthrifts. But there is no extravagancy in spending and giving so much, since there is no good in extravagancy, nor is there extravagancy in good, as it is said. To be sure, to give provision (in charity) on the way to Hajj is to spend in the Cause of Allah Almighty; and a single Dirham is multiplied by seven hundred. According to Ibn Umar "Allah be pleased with both": "The abundance of food one serves on his journey is out of his generosity." He used to say: "The best of pilgrims is such as is the truest in his intention, the purest in his spending, and has the best degree of certainty (of faith) among them." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad on the authority of Jabir): "The Hajj which is accepted (by Allah Almighty) has no reward other than the Garden." It was said: "What does make Hajj acceptable (by Allah Almighty)?" He said: "It is to speak with good words, and give food (to the poor and indigent)."

The fourth is to leave obscenity, wickedness and wrangling as expressed in the Qur'an. The obscenity is a comprehensive word which implies every kind of false, foul and lewd speech; and it includes talking in an amatory and provocative manner with women and flirting with them, and also the vain discourse about sexual intercourse and its preliminary entries. This, however, provokes the desire for sexual intercourse, which is forbidden (during Hajj), and of a surety, such as provokes what is forbidden is, in itself, forbidden. As to wickedness, it is a comprehensive name whose application includes every kind of disobedience and defiance of Allah Almighty. As to wrangling, it is to go beyond the due limits of quarrelling and arguing (with others), which might develop hatred and resentment among the people, disband the attention and contradict the good manners.

According to Sufyan: "He, who speaks with obscenity, his Hajj has been corrupted." the Messenger of Allah "Allah's blessing and peace be upon him" made both good speech and serving food (to the needy and indigent) out of righteousness of Hajj which causes it to be acceptable (by Allah Almighty). Verily, arguing and quarrelling contradict the good speech. For this reason, one should not be so much inclined to object to his friend, his camel driver, or his other companions: on the contrary, he should be lenient and inclined to lower his wing to those who walk to the House of Allah Almighty, in adherence to the good conduct. It is not out of good conduct to avert harm, but it is to endure it. in this issue, it is said that the journey has been given such a name (of Safar) because it uncovers (Yusfir) the real manners and characters of men.

For this reason, Umar "Allah be pleased with him" asked a man who pretended he had best recognition of somebody: "Have you accompanied him on journey" from which the good manners might be attested? He answered in the negative, thereupon he said: "Then, I do not think you recognize him well."

The fifth is that he should perform Hajj on foot if it is within the reach of his capacity, for this is better. At his death, Abdullah Ibn Abbas "Allah be pleased

with both" advised his sons saying: "O my sons! Perform Hajj on foot, for the walking pilgrim receives as much as seven hundred good deeds of those of the Sanctuary for every steps he takes." It was said to him: "What are the good deeds of Sanctuary?" he said: "The single good deed is multiplied by one hundred thousand." The desirability of walking on foot during offering the ceremonies, and from Mecca to the place of standing and to Mina is better confirmed than to do it on the way to Hajj.

If one adds to his proceeding to Hajj on foot his assuming Ihram from the area of his town, it is out of the perfection of Hajj according to Umar, Ali and Ibn Mas'ud "Allah be pleased with them" in their comment on the statement of Allah Almighty: "And complete the Hajj or Umrah in the service of Allah." (Al-Baqarah 196)

﴿وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

But according to another learned men, riding is much better for it includes more spending and provisions, and it is farther from boredom and tedium, and less harmful, and nearer to safety and perfection of Hajj. In consideration, this might not contradict the former opinion: it should be said decisively: "He, who finds it easy for him to walk, let him walk, and in case he finds himself vulnerable to weakness, bad manners and indulgence in any deed, then riding is much better for him, just in the same way as fasting might be better for the traveler and patient as long as it does not lead to weakness and bad manners.

One of the learned men was asked whether it is better for one to perform Umrah on foot or to hire a donkey for a Dirham, thereupon he said: "If the weight of the Dirham is heavy on him, then, it is better for him to hire a riding mount than to walk; and if walking is hard on him, like the rich men, walking is better for him." He seems to have adopted here the way of self-mortification, and it might be acceptable. But it is better for him to walk, and rather spend that Dirham on what is good, for it is more fitting for him than to spend it on hiring in recompense of troubling the riding mount. But if he has no power to combine both self-trouble and the lack of wealth, then, what has been mentioned is not unlikely.

The sixth is that he should not ride but a sack, and avoid the litter, unless he feels afraid he would not sit firm on the sack for a legal excuse. There are two reasons for that: the first is to relieve the riding camel of the heavy weight by which the litter is harmed. the second is to avoid the aspect of the luxurious arrogant people in Hajj. the Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj on a riding mount, and underneath him there was a shabby saddle, and a scruffy piece of amaranth as cheap as no more than four Dirhams (according to the narration of both At-Tirmidhi and Ibn Majah on the authority of Anas). Furthermore, he performed circumambulation (round the House) while being on his riding mount, in order that the people might see his guidance and characteristics. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim and An-Nasa'i on the authority of Jabir): "Take (and learn) from me your ceremonies."

It is said that those litters were renovated by Al-Hajjaj, and the learned men of his time rejected them. It is narrated on the authority of Sufyan Ath-Thawri from his father that he said: I set out from Kufah to Qadisiyyah on my way to perform Hajj, and I met the caravans which came from different countries, and behold! I saw all the pilgrims on sacks, baskets and saddles, and I did not see among all of them but two litters." Whenever Ibn Umar looked at such of dresses and litters as were renovated by Al-Hajjaj, he would say: "No doubt, the real pilgrims are but a few, even though the riders are so much in number." Then, he looked at a poor man, of a shabby appearance underneath whom there were baskets and said: "This is one of the true pilgrims."

The seventh is that he should be of a shabby appearance, disheveled, covered with dust, not given so much to adornment, nor inclined to the means and ways of ostentation, lest he might be enrolled among the group of the arrogant luxurious, and thus excluded from the party of the weak indigent righteous select. Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (the pilgrims) should be disheveled and barefooted (according to the narration of Al-Baghawi and At-Tabarani on the authority of Abdullah Ibn Abu Hadrad), and rather forbade opulence and luxury (in life according to the narration of Ahmad on the authority of Fadalah Ibn Ubaid). According to the narration (of both At-Tirmidhi and Ibn Majah on the authority of Ibn Umar): "Verily, the (real) pilgrim is the disheveled one who is covered with dust."

Allah Almighty said (according to the narration of Al-Hakim on the authority of Abu Hurairah and Ahmad on the authority of Ibn Umar): "Look (O angels) at the visitors of My House! They have come as disheveled, covered with dust, from deep and distant mountain highways." Allah Almighty says: "Then let them fulfill the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House." (Al-Hajj 29)

﴿ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴾

The rites pointed out here refer to the state of being disheveled and covered with dust, and to fulfill that is to get one's head shaved, one's mustache cut short, and trim one's nails. Umar Ibn Al-Khattab wrote to the chiefs of soldiers that they should put on the shabby clothes and lead a rough coarse life.

It is said that those of Yemen are the adornment of all the pilgrims, for they appear in the state of humbleness and weakness, in imitation of the conduct of the early men. Thus, the pilgrim should avoid the red in his clothes in particular, and fame (among the people) whatever it might be in general. It is narrated (by Abu Dawud on the authority of Rafi' Ibn Khadij) that once, "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House." Was on journey when he and his companions halted at a certain place for rest. The camels were let loose to graze, and behold! He saw red coverings on their back-saddles! On that he said: "I see that redness is prevalent among you." "On that" (the narrator said) "We rushed to them and snatched them from the backs of the camels, so that some of the

camels were startled."

The eighth is that he should be lenient to the riding mount in such a way as not to overload it with what is beyond its capacity, and the litter is beyond its capacity; and sleeping on it causes harm to it, and overburdens it. It was the habit of the people of piety not to sleep on their riding mounts, unless it was a nap while sitting; and they used not to stand on them a long standing. In this respect the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad on the authority of Sahl Ibn Mu'adh): "Take not the backs of your riding mounts as chairs (to stand upon)." It is desirable that one should dismount of his riding beast every morning and evening, in order to relieve it for it is out of the tradition (according to the narration of At-Tabarani on the authority of Anas).

There are narrations in support of that handed down from the early men. One of the early men used to hire a riding mount on the condition that he would not dismount of it, and give the charge in full, and in spite of that, he would dismount of it in order to be kind to the beast, and thus such kindness would be recorded in his account of good deeds, and not in the account of the hirer. Such as harms a beast, and overload it with what is beyond its capacity will be required to compensate it on the Day of Judgement. It is narrated that Abu Ad-Darda' said to a camel belonging to him at death: "O camel! Do not make a complaint against me to your Lord, for indeed, I have never overloaded you with what is beyond your capacity."

In total, one receives a reward in (his kindness to) every living animal. So, let the pilgrim observe the rights of the beast, as well as the rights of the hirer. However, to dismount of it even for an hour everyday would relieve the riding mount, and cheer up the hirer. A man said to Ibn Al-Mubarak: "Carry this letter from me in order to convey it (to somebody)." He said: "No until I take the permission of the camel-driver from whom I've hired this camel." Behold how careful he was of carrying a letter which is almost of no weight. Verily, this is the way of resolute carefulness. That's because if the door is opened to what is small and insignificant, it might be opened wider little by little to what is much significant.

The ninth is that he should draw near (unto Allah Almighty) through an offering of a blood-sacrifice, even though it is not obligatory upon him. Let him endeavour to make such offering from the fat expensive among the life-stock, from which he should eat in case it is voluntary, but he should not do in case it is obligatory. In comment on the statement of Allah Almighty: "Such (is his state): and whoever holds in honour the Symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart" (Al-Hajj 32)

﴿ ذَٰلِكَ وَمَنْ يُعْظِمَ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴾ (٣٢)

It is said: this is to make it (the sacrifice) fair and fat.

It is better for him to drive the sacrificial animals from the place fixed for assuming Ihram if it does not trouble nor harm him; and let him refrain from

haggling in transaction, for they used to exceed the due limits of the price of three things, and dislike haggling in three things: the sacrificial animal, the offering, and the slave. To be sure, the best of that is the most expensive and the dearest to the sight of its owners. It is narrated (by Abu Dawud) on the authority of Ibn Umar that Umar offered (as sacrifice) a camel of Bukht (the highest class of camels), and then three hundred Dinars were offered to him for it. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! I've offered as sacrifice a camel of Bukht and then three hundred Dinars were offered to me for it: should I sell it and purchase camels (and offer them as sacrifice) by its price?" he said: "No, but slaughter it rightly."

That's because the few which is of good quality is much better than the much which is of inferior quality. Three hundred Dinars could buy ten normal camels, which might make much of flesh. But the real purpose is not to make much of flesh but to purify the soul, and cleanse it from the attribute of parsimony and rather adorn it with the beauty of exaltation of Allah Almighty: "It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him." (Al-Hajj 37)

﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

This could only be achieved through observing the precious value, no matter few or great in number it might be.

The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the righteousness of Hajj which makes it acceptable (in the Sight of Allah), thereupon he said (according to the narration of At-Tirmidhi, Ibn Majah and Al-Bazzar on the authority of Abu Bakr): "It is to raise one's voice with Talbiyah, and slaughter camels (as sacrifice)."

It is further narrated (by Ibn Majah and At-Tirmidhi) on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no deed mankind does on the Day of Sacrifice much dearer in the Sight of Allah Almighty than his offering a blood-sacrifice; and this (sacrifice) will come on the Day of Judgement with its horns and hoofs, and before the blood fall down on the ground, (the reward of) it is kept in the Presence of Allah Almighty." So (A'ishah resumed) be cheerful on account of it! according to a certain narration (by Ibn Majah on the authority of Zaid Ibn Arqam): "You will have a good deed for every hair of its skin, a good deed for every drop of its blood, and it will be placed in the balance (of deeds): so, receive the glad tidings!" the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Make good and valuable your (sacrificial) gifts for they will be your mounts and vehicles on the Day of Judgement."

The tenth is that he should be well-pleased with such of expenses as he has spent and such of sacrificial animals as he has offered, and accept (with satisfaction) such of loss or calamity in property or camels as has affected him, in case there is any; for indeed, this is one of the signs of the acceptance of his Hajj.

Verily, the calamity on the way to Hajj is equal (in reward) to the spending in the Cause of Allah, in a rate of seven hundred Dirhams for each Dirham, and this is like the difficulties and hardships one receives on the way of Jihad. Thus, he will have a reward for every kind of harm or loss he receives. So, let him waste nothing of it with Allah Almighty.

It is also said that one of the signs of the acceptance of Hajj is to leave such of sins as he used to do (before it), and substitute good righteous companions and brothers (in the religion of Allah) for those idle and wicked, and the gatherings of celebration and attentiveness for those of amusement and heedlessness.

**The Exposition Of The Internal Works,
And The Point Of Making Sincere The Intention, And The Way Of
Considering The Honoured Shrines, And The Way Of Reflecting
Them, And Celebrating Their Mysteries And Significances, From The
Beginning To The End Of Hajj**

It should be known to you that the first thing to be learnt of Hajj is to understand, i.e. to understand the position of Hajj in the religion, then, to have longing for it, then to decide to perform it, then to sever the connections that prevent it, then to buy the garment of Ihram, then to buy the provisions, then to hire the riding mount, then to set out, then to proceed in the desert, then to put on Ihram with Talbiyah (responding to Allah's Call) in the place fixed for assuming Ihram, then to enter Mecca, and then to complete the rites as previously (described in detail). In each of those, there is a reminder for such as remembers, an example to be learnt for him who takes lessons, a stimulation to the true follower of the path and a definition and a reference to him who is prudent. Let's here indicate to their keys, until when their doors are opened, and you come to know their causes, each pilgrim will be exposed to such of their mysteries as is required by the purity of his heart, the cleanness of his inward, and the readiness of his understanding.

As for understanding, it should be known to you that there is no way to Allah Almighty barring that of refraining from desires and abstaining from pleasures and delights, and rather restricting oneself to such of them as is necessary, and to devote himself wholeheartedly to Allah Almighty in all of his states of motion and stillness. Let me elucidate that: the monks of the previous religions isolated themselves from all the people, and turned to live in the mountain-tops, giving preference to loneliness from all the creatures, in order to seek the company with Allah Almighty. In this way, they left, for the Sake of Allah Almighty, the pleasures and delights which were at convenience, and adhered to the difficult mortifications in the hope of the hereafter. Allah Almighty appreciated them in His statement: "because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant." (Al-Ma'idah 82)

﴿ ذَٰلِكَ بِأَنَّهُمْ قَتَلُوا نَفْسَهُمْ وَرُفْقَانَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴾

But when all of that vanished, and the people turned to follow their own lusts, and refrained from devotion to the service of Allah Almighty, and weakened to endure it, Allah Almighty sent the Prophet Muhammad "Allah's blessing and peace be upon him" in order to revive the way to the hereafter, and renew the right way of the sunnah of all the Messengers and Prophets before him, by following it. (According to the narration of Abu Dawud on the authority of Abu Umamah) when the people of the previous religions asked him about monasticism and wandering (through the land for the sake of the religion), he said: "Allah Almighty has given us instead of it Jihad (in His Cause) and (asked us to utter) *Takbir* at every promontory (of land)."

The Messenger of Allah "Allah's blessing and peace be upon him" was further asked about the wanderers (through the land for the sake of the religion), thereupon he said (according to the narration of Al-Baihaqi on the authority of Abu Hurairah): "The fasting persons are (equal to) the wanderers (through the land for the Sake of Allah Almighty)." Allah Almighty bestowed His blessing upon this (Muslim) nation when He made the performance of Hajj their own monasticism. He Almighty honoured the Ancient House, by ascribing it to Himself, and set it up as an aimed target for His servants, and made the area surrounding it a Sanctuary of His House, in exaltation of its matter, and made Arafah like a water-chute at the courtyard of His Fount-lake, and affirmed the sanctity of its games and trees, and placed it on the example of the castle of kings, to which the visitors come from every deep distant direction, a disheveled, covered with dust, humble and submitting to the Lord of the House, in obedience to His Glory, and submission to His Power and Honour, with confession of his being deemed far beyond any limitation of a house or any inclusion of a town, in order that this would more indicative of their bondage and slavery and more perfect of demonstrating their submission and obedience.

Accordingly, He assigned to them, in (the House) some acts to which the souls might not be familiar, and to whose significance the minds might not be guided, such as throwing the Jamrahs with the pebbles, and compassing Safa and Marwah round repeatedly; and by the like of those acts, the perfect bondage and slavery (of people to Allah Almighty) seem more evident. The cause of the obligatory charity, for example, is to show lenience and kindness towards others, and its significance in this respect is understood, and the mind is inclined to it; and so is the fasting, which is to overcome the desire that is the instrument of the enemy of Allah Almighty and devote oneself wholeheartedly to the religious service through refraining from the other occupations (which might divert one from Allah). Both bowing and prostration in prayer are to show one's humility to Allah Almighty, through acts which themselves are forms of humbleness; and the souls are familiar to exalt Allah Almighty.

But the running between Safa and Marwah repeatedly, and throwing the Jamrah, and the like of them, the souls have no benefit from them, nor are they familiar to them, nor are the minds guided to their significance. Thus, nothing

motivates one to do them other than the absolute command (of Allah Almighty), whose purpose is to comply with the command in so far it is only a command, whose implementing is obligatory. This keeps the mind away from its normal operations, and turns both soul and disposition from sociability. To be sure, the disposition becomes inclined directly to such of things as the mind perceives whose significance; and this inclination helps the command, and acts besides it as a motif to the act, therewith the perfect bondage and submission might hardly appear. For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said in Hajj particularly: "I'm responding to Your Call with a greater pilgrimage in truth, in devotion and in bondage." He did not say so in prayer, nor in any religious service other (than Hajj).

If the wisdom of Allah Almighty decrees that the salvation of the people should be joined with doing things which contradict their dispositions and desires, having their reins led by the law, in such a way that they do their deeds in accordance to the ways of submission and obedience, and pursuant to the requirements of bondage and slavery, then, such of deeds as to whose significance the minds could not be guided will come to be more consummate to purify the souls, and divert them from the requirements of the dispositions, and the ethics to the requirements of bondage and slavery.

Having made sense to this, you could then come to understand that the cause of being astonished by those amazing acts is the failure to understand the mysteries of those acts of worship. However, this amount is enough to explain the understanding of the principle of Hajj, Allah Willing.

As for longing, it is incited after understanding, and authentication of the fact that this is the House of Allah Almighty, which He has placed on the example of the castles of kings, and that its visitor is a visitor of Allah Almighty, and that such as intends to visit the House in the world is worthy of having (the reward of) his visit wasted, and thus the real purpose of his visit will be achieved for him in its appointed time, i.e. to have the honour of seeing the Countenance of Allah, Most Bounteous and Generous in the everlasting abode, since this eye whose sight is restricted, and which should inevitably perish in the world is not qualified for seeing the Countenance of Allah Almighty, nor is it able to endure it, nor is it ready to be adorned with that (light of vision), in view of its limitation. But if it, in the hereafter, is provided with the blessing of eternal endurance, and rendered deem far beyond the causes of change and annihilation, it will be ready to look and see (the Countenance of Allah Almighty). But, for the purpose of (visiting) the House, and because of its looking at it, it will deserve (as its reward) the meeting of the Lord of the House, in accordance with the generous promise.

Verily, longing to meet Allah Almighty prompts it inevitably to its causes, seeing that the lover always has longing to anything that relates to the object of his love. As long as the House is related to Allah Almighty, it is more likely that one should have longing to it just for this relation, in addition to seeking its visit for attaining the abundant reward promised for that.

As for his resolution (to visit the House and perform Hajj), let him know

first that with his resolution and decision, he is going to depart from his family and homeland, to forsake his desires and pleasures, turning to the visit of the House of Allah Almighty. So, let him exalt in himself the high estimation of the House, and the high estimation of the Lord of the House, putting in mind that he has decided to do a thing of great loftiness and importance, and that such as seeks what is great should jeopardize another thing of similar greatness and importance. Moreover, let him make his resolution sincere to the Countenance of Allah Almighty, far from the flaws of showing off for the purpose of being heard or seen of men.

Let him be certain of the fact that nothing from his deed and intention would be accepted unless it is sincere and true, putting in consideration that the most wicked thing is to aim at the visit of the House and Sanctuary of Allah Almighty, while his real purpose and intention are for another thing. So, let him correct his resolution within himself, and to correct it is to prove sincere (to his intention), and to prove sincere is to refrain from such of things as through which he seeks to be seen and heard of men. So, let him beware of exchanging what is inferior for what is better.

As for severing any connections that might hinder him from performing Hajj, it is to retribute all injustices, and turn in sincere and true repentance to Allah Almighty, which is to give up all sins. However, every injustice has a connection (with him), and every connection as such is like a present creditor clinging to his neck, calling him: "Where are you going? Do you aim at (the visit of) the House of the Kings of all kings, even though you are indulging in implementing His Commands, dealing with Him slightly, and neglectful of Him in this residence of you? Do you not feel shy of going to him in the form of a disobedient slave lest He might reject you with failure? If you are desirous for Him to accept your visit, you should first implement His Commands, retribute the injustices and turn in repentance to Him, and give up all sins, and sever your heart from anything that might cause you to turn back to what is behind you, in order to turn to Him with the face of your heart, in the same way as you turn to His House with the face of your outward.

If you do not do so, you will receive nothing from your journey but the trouble and tire on the one hand, and the rejection and failure on the other hand. Let him also sever his relation with his homeland, in the same way as one who severs relation with his homeland assumes he will not return to it once again; and let him write down his bequest for his family and offspring, for indeed the traveler with his property are in danger barring such as safeguarded by Allah Almighty. Let such as severs the relations for the journey of Hajj the severance of relations with the journey to the hereafter, for this journey is ahead of him in closeness, and he does his journey (to Hajj) in the hope that the other will be much easier, for it is the final abode, to which his journey will come to an end. So, let not him be heedless of that journey (to the hereafter) when he gets ready for this journey (to Hajj).

As for provisions, he should seek it from a lawful source, and if he feels he is

eager to take much of it, and to keep what will remain with him along his journey, which does not change nor putrefy before achieving his purpose, let him remember that the journey to the hereafter is much longer than this journey (to Hajj), and that his real provision should be piety, and such as he thinks to be his provisions should remain behind him and betrays him at his death, and thus it will not be kept with him, just as the fresh food, which putrefies at the first station of the journey, with the result that he will be, at the time of his need, in confusion and perplexity, in the state of neediness, with no way for salvation. So, let him beware lest his deeds which act as his provisions to the hereafter might not accompany him after death, for being corrupted by the flaws of showing off and the impurities of indulgence and negligence.

As for the riding mount, if he brings it, let him thank Allah from the depth of his heart for He has made subject to him the mounts, in order to carry (his things) on his behalf, and relieve him of trouble and difficulty. Let him further remember the vehicle which he will ride to the hereafter, i.e. the bier on which he is carried (to the grave). From this point of view, the journey to Hajj is similar to the journey to the hereafter. Let him consider whether his journey on that riding mount would be valid for his provisions during his journey on the other vehicle to the hereafter, for indeed, how close it is to him; and what makes him know, perhaps he is close to death so much that he might ride the bier (to the grave) before he rides the camel (to perform Hajj). Verily, his riding the bier is taken for granted, whereas making easy the means of journey (to Hajj) is questionable. Then, how should one be cautious of the means of the journey which is questionable, and be ostentatious in his provisions and mount, and, at the same time, be neglectful of the matter of the journey (to the hereafter) which is certain?

As for buying both garments of Ihram, let him remember the shroud in which he will be shrouded: he will be dressed in it, whereas he is going to put on both garments of Ihram once he becomes close to the House of Allah Almighty. (Let him remember that) his journey to it might not be achieved, and that he might inevitably meet Allah Almighty as shrouded in the shroud. Just as he does not meet the House of Allah Almighty unless in contradiction to his normal costume and appearance, he will also not meet Allah, after death, but in a dress, which is very different from that of this world; and of a surety, this dress (of Ihram) is similar to that shroud (of death), for there is nothing sewn in any of them.

As for setting out of the country, let him know at that moment that he is going to depart from his family and homeland, and rather he is turning to Allah Almighty on a journey, which is not similar to any of those journeys belonging to this world. So, let him bring in his heart the aim which he wants to achieve, the destination of his journey, and the object of his visit, putting in mind that he is turning to visit the King of all kings, in the company of the visitors, who have been called, and they responded, who have been yearned, and they yearned, who have been made to rush, and they rushed, who have severed all the connections (they have with others), and left the people, and turned with their faces to the

House of Allah Almighty, which has been exalted, sanctified, and highly esteemed, having the purpose to console themselves with meeting the House from the meeting of the Lord of the House, until they will be given the utmost of their hopes and expectations, and blessed with the vision of their Lord and Master.

Let him also bring in his heart the hope of arrival and acceptance, not because of his works of setting out on journey and leaving his family and property, but because of his confidence of the Bounty of Allah Almighty, and in expectation of achieving His Promise for such as visit His House. Let him have the hope that if he could not be able to arrive, and rather death approaches him on the way, he will meet Allah Almighty as a delegate to Him, depending upon the statement of Allah Almighty: "He who forsakes his home in the cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah: and Allah is Oft-Forgiving, Most Merciful." (An-Nisa 100)

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْوُتُّ فَقَدْ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

As for his coming through the desert, until he reaches the place fixed for assuming Ihram, and seeing those difficulties, let (the pilgrim) remember in connection with it the period from his coming out of this world by death to the appointed time on the Day of Judgement, and such of terrors and requirements as lie between them. Let the terror of the highwaymen remind him of the terror of the question of both Munkar and Nakir in the grave, and the wild animals which spread on the way remind him of the scorpions, worms serpents and female-snakes of the grave, and his departure and solitude from his family and relatives remind him of the loneliness, distress and seclusion of the grave. Let him, in observing those fears in his deeds and statements, take provisions against the terrors of the grave.

As for putting on Ihram and reciting Talbiyah from the place fixed for assuming Ihram, let him know that its significance is to respond to the Call of Allah Almighty. So, entertain the hope of having it accepted, and beware lest it would be said to you: "Let your response be not accepted, nor you be blessed." For this reason, be in the state of joining both hope and fear, and set yourself free from your might and power, and put your trust in Allah's Bounty and Generosity. Verily, the time at which you recite Talbiyah is the beginning of implementing the command (of Allah), and it is the place of risk.

In this respect, Sufyan Ibn Uyainah said: Ali Ibn Al-Hussain "Allah be pleased with both" performed Hajj. When he assumed Ihram and his riding mount became upright with him, he turned pale and trembled, and grew shocked to the extent that he could not recite the wording of Talbiyah. It was said to him: "Why are you not reciting Talbiyah?" he said: "I fear it might be said to me: 'Let your response be not accepted, nor you be blessed'." When he started reciting

Talbiyah, he swooned and fell down of his riding mount. He kept on that state until he fulfilled his Hajj.

Ahmad Ibn Abu Al-Hawari said: I was in the company of Abu Sulaiman Ad-Darani when he intended to put on Ihram. He did not recite the wording of Talbiyah until we proceeded as long as a mile, whereupon he fell unconscious, after which he recovered and said: "O Ahmad! Allah Almighty revealed to Moses 'Peace be upon him' to 'tell the wrongdoers among the children of Israel not to celebrate Me so much, for indeed, I mention with curse such of them as celebrates Me'. Woe to you O Ahmad! I was reported that such as performs Hajj unlawfully, and recites the wording of Talbiyah, Allah Almighty says to him: 'Let your response be not accepted, nor you be blessed until you restore (such of unlawful things) as you have in your hand'. We are not secure that this would be said to us."

Furthermore, let (the pilgrim), when he raises his voice with Talbiyah in the place fixed for assuming Ihram, remember his response to the Call of Allah Almighty when He says: "And proclaim the Pilgrimage among men; they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways" (Al-Hajj 27)

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

And the Call to the people by sounding the trumpet, and raising them from their graves in swarms at the plain land of the Day of Judgement, in their response to the Call of Allah Almighty, and division into those who are the nearest devotees, those who are hateful, those who are accepted, and these who are rejected, and all of them will be wavering at first between fear and hope, in the same way as a pilgrim wavers at the place fixed for assuming Ihram, where he does not know whether it will be easy for them to complete Hajj, and whether it will be accepted (by Allah Almighty).

As for entering Mecca, let him remember that by so doing, he has entered the Sanctuary of Allah Almighty safely hoping that through such entering, he might be secure from the Punishment of Allah Almighty. Let him also fear that he might not be fitting for that nearness (to Allah Almighty), and in this way, he would be, because of his entering the Sanctuary of Allah, failing and worthy of the wrath (of Allah). let him be hopeful in all the times (of Allah's Mercy and Forgiveness), since (Allah's) generosity is all-embracing, and the Lord is Most Merciful, the Honour of the House is great, the visitor's right is observed, and the security of him who seeks shelter and refuge is not neglected.

As for the sight's falling on the House, let him bring in his heart the greatness and magnificence of the House, and assume that he is seeing the Lord of the House, because of his great exaltation of it. Let you be hopeful that Allah Almighty would grant you the privilege of seeing His Honoured Countenance, in the same way as He has granted you the blessing of looking at His Great House; and give thanks to Allah Almighty for His helping you fulfill your desire, and join the company of those who have come as delegates to Him. At that moment, you

should remember how the people, on the Day of Judgement, would surge forth in the direction of the Garden, in the hope of entering it, and how they would be divided into some who would be admitted, and others rejected, in the same way as the pilgrims are divided into those who are accepted, and those who are rejected. Do not be heedless of remembering the matters and affairs of the hereafter in everything you see, for indeed, the states of Hajj indicate to the states of the hereafter.

As for offering circumambulation round the House, you should know that it is (a kind of) prayer. So, you should bring in your heart, in connection with it, such of exaltation, fear, hope, and love as we've explained in detail in the Book of Prayer. Put in mind that in your circumambulation, you resemble the nearest angels who surround the Throne (of Majesty) and circumambulate it. do not think that the real purpose is to have your body circumambulate round the House, for the real objective is to have your heart circumambulate with the celebration of the Lord of the House, with Whom you should start your celebration, and with Whom you should end it, in the same way as you begin your circumambulation with the House, and end it also with the House.

You should also put in mind that the noble circumambulation is that of the heart in the Presence of the Lord, and that the House is an evident example in the worldly kingdom of this Presence of the Lord, which is invisible, i.e. the world of dominion, in the same way as the body is an evident example in the visible world of the heart which is invisible, and it lies in the world of the unseen, and that it is through the worldly kingdom of what is visible that the world of dominion which is invisible could be perceived by him, to whom Allah Almighty opens the door (to the unseen).

To this parallelism it is referred with the fact that the Populated House (in the heaven) parallels the Ka'bah (on earth). The circumambulation which the angels perform round it is equal to the circumambulation performed by the human beings round the Ka'bah. But since most of the people, according to their rank, are short of performing such circumambulation, they were commanded to imitate them as much as it is within their capacity, and given promise that he who imitates a people should belong to them (according to the narration of Abu Dawud on the authority of Ibn Umar). However, he who has power to perform such circumambulation is him, about whom it is said that the Ka'bah visits him, and circumambulates him, according to what one of the inspired men saw from one of the devotees of Allah Almighty.

As for touching (the Corner of the Black Stone), you should have the impression that you give the pledge of allegiance to Allah Almighty, to hearken and obey Him. So, be determined in your decision to fulfill your pledge of allegiance, for he who proves treacherous in his pledge deserves the wrath (and punishment of Allah Almighty). In this context, it is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon

him" said: "The Black Stone is the Right Hand of Allah on earth, therewith He shakes hands with His creatures, in the same way as a man shakes hands with his brother."

As for hanging in the curtains of the Ka'bah, and getting stuck to the Multazam, let your intention be the commitment to seek the nearness in love and longing for the House and for the Lord of the House, and the bless of touching, and the hope to safeguard from the fire (of Hell) all parts of your body, and not only in the House. Moreover, let your intention in the hanging in the curtains be the persistent invocation for Allah's Forgiveness, and asking for safety and security, just like a sinful who hangs in the dress of him against whom he has committed the sin, who implores him to excuse him, and shows to Him that there is no refuge from him but to him, and no salvation for him but through His Generosity and Pardon; and that he would not leave the tail of his garment unless he is forgiven and given security in the future.

As for compassing Safa and Marwah round in the courtyard of the House, it resembles the servant's going and returning in the courtyard of the House of the king, one after another, in demonstration of sincerity in service, and expectation of being observed with the eye of mercy, just as the one who enters into the presence of a king, and then comes out from him, and he does not know whether the king's decision concerning him is in favour of, or against him; and thus he keeps coming back to the courtyard of the house, one after another, in the hope of receiving mercy in the next time if he does not receive it in the first time. Furthermore, let him remember, while running to and fro between Safa and Marwah, his fluctuation between both scales of the balance in the plain land of the Day of Judgement. Let him, in this connection, liken Safa to the scale of the good deeds, and Marwah to that of the evil deeds, and thus remember his fluctuation between both scales, with his eyes watching the increase and decrease in weight, fluctuating between chastisement and forgiveness.

As for standing at Arafah, let you remember, from what you see, of the people's thronging and raising their voices, in their different languages, and following the steps and imitating their imams who are of different doctrines and views, in their visitations of the Monuments, the plain ground of the Day of Judgement, when all the peoples and nations will gather together with their Prophets and Messengers, each in imitation of its Prophet, and longing for his intercession, and wavering in this one plain ground between acceptance and rejection. If you remember all of that, let your heart adhere to supplication and imploration of Allah Almighty, perchance you will be mustered in the company of the winners upon whom mercy is bestowed. Furthermore, be assured of the fact that your hope will be responded to, since the standing is noble, and the mercy reaches from the Presence of Majesty to all of the people through the dear hearts of the Stakes of the Earth.

However, the place of standing (at Arafat) could hardly be void of a group of the Substitutes (Abdal) and Awtad (Stakes), and a group of the righteous and

masters of hearts. If all of their concerns gather together, and all of their hearts are entirely devoted to supplication and invocation, and their hands rise up to Allah Almighty, their necks stretch and their sights are lifted up towards the sky, and all having one mind, i.e. to ask for Allah's Mercy, think not then that He will disappoint them, or suffer to be lost their endeavour, or even withhold from them His Mercy which embraces them all. For this reason, it is said that one of the greatest sin is that one attend (the standing of) Arafah, and, at the same time, think that Allah Almighty will not forgive for him. It seems as if the agreement of all minds on the one hand, and the reliance upon the proximity of the Substitutes and Stakes who gather from all directions of countries is the real mystery and the final purpose of Hajj. There is no way to elicit the Mercy of Allah Almighty other than the agreement of minds and the co-operation of hearts at the same time.

As for throwing the Jimar (with pebbles), let your purpose from it be to submit to the command (of Allah Almighty), in confirmation of your slavery and bondage, which arises you (to do the act) only in compliance (with the order), with no benefit the mind or the soul might receive from it. let your purpose in it be to imitate Abraham "Peace be upon him", when Iblis "Allah's Curse be upon him" appeared to him at that place, in order to arouse suspicion in his heart about his pilgrimage, or to seduce him to do a sin, whereupon Allah Almighty ordered him to throw him with the stones, to avert him, and put him to depression. But if it occurs in your mind that 'it is because Satan appeared to him and he saw him with his own eyes that he threw him, whereas for me, Satan does not appear to me (and thus there is no point to throw him)', it should be known to you then that this passing thought occurs to your mind from Satan, and it is he who whispers it into your heart, in order to weaken your power of throwing, and give you the false impression that this act is of no benefit, as being similar to playing by which you should not bother yourself.

But even, you should avert that passing thought away from your heart, with serious resolution and endeavour to throw him, against the will of Satan. You should put in mind here that it is true that you apparently throw (the Jamrah of) Aqabah with stones, but in reality, you throw them at the face of Satan, and break his back, for nothing puts him to humiliation other than your submission to the Command of Allah Almighty, in exaltation of Him, only through following an order, even with no benefit the mind or soul might receive from it.

As for slaughtering the sacrificial animals, you should know that this is to bring you much closer to Allah Almighty, through your submission to His Commands. So, you should complete it, in the hope that Allah Almighty would release, by each part of it, a part of your body from the fire (of Hell). As such is the promise (given by Allah Almighty): the greater the sacrificial animal is, and the more ample the parts of its body are, the more embracing your redemption from the fire (of Hell) will be.

As for visiting Medina, once your sight falls upon its walls, you should remember that it is the city chosen by Allah Almighty for His Messenger "Allah's

blessing and peace be upon him", and made the place of his migration; and that it was his abode, in which he laid the foundation of the obligations and duties enjoined by his Lord Almighty, in addition to his tradition, strove his enemies, and promulgated his religion in it until Allah Almighty took him (onto His Presence by death), and in which also He Almighty placed the burial ground of him, as well as the burial ground of his ministers, who undertook the matter with truth after his death (i.e. Abu Bakr and Umar).

Then, imagine within yourself the places of the feet of the Messenger of Allah "Allah's blessing and peace be upon him" on his going about in the city, putting in mind that there is no place you tread but that it was trodden by his dear feet: so, do not place your foot on it but with tranquility and in awe. Remember also his walking and traversing across its roads and streets, and imagine his submission and tranquility during his walking, and such of his great acquaintance with Allah as He Almighty trusted in his heart, (and remember also) how He raised the esteem (in which) he (was held) so much high that He Almighty joined his remembrance with the remembrance of Himself, and how He Almighty rendered fruitless the deed of him who violated his sanctity even through raising his voice over his.

Furthermore, remember the favour which Allah Almighty bestowed upon those who enjoyed of the privilege and honour of his company, and were blessed with seeing him and hearing his speech, and make great your sorrow and regret for what you missed of his company as well as the company of his companions. Remember here that his vision had escaped you in this world, and his vision in the hereafter is at risk, and that you might not see him but with sigh and grief, as being rejected by him because of your evil deeds, in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (as shown in the narration of both Sahihs and others on the authority of Abdullah Ibn Mas'ud and Anas): "Some people will be brought by Allah Almighty before me (while I'm standing at the Fount-lake), and they will call me: "O Muhammad!" I will say: "O my Lord! Those are my companions!" He will then say: "You do not know what they innovated after you (had left them concerning religion)." On that I will say: "Let him be far (away from Allah's Mercy) and let him perish (who changed anything in the religion after me)!"

However, if you are heedless of the sanctity of his law, even (as little) as a minute thing, you then will not be secure to be hindered from him because of your deviation from his right way. But make great your hope that Allah Almighty would not hinder you from him, particularly after He Almighty had endowed you with faith, and brought you out of your country for the sole purpose of visiting him, with no (intention to practice) trade or to receive any material benefit in this world, but just because of your mere liking and longing for looking at his traces and at the wall of his grave; and as long as it is only for the sake of this that you have been prompted to make this journey just because his vision had escaped you, how worthy you would be of having Allah Almighty look at you with the Eye of His mercy!

When you reach the mosque, put in mind that it is the ground chosen by Allah Almighty for His Prophet "Allah's blessing and peace be upon him", as well as for the first generation and the best of Muslims, and that the obligations and duties enjoined by Allah Almighty were established first in this place, which gathered the best of Allah's creatures, in his life and death. So, make great your hope in Allah Almighty that He should bestow mercy upon you because of your entering it. enter it then in humility and showing exaltation. How fitting this place is to bring about humility from the heart of every faithful believer according to the narration on the authority of Abu Sulaiman in which he said: Abu Uwais Al-Qarni performed Hajj, and then he entered Medina; and when he stood at the gate of the mosque, it was said to him: "This is the grave of the Prophet "Allah's blessing and peace be upon him", thereupon he fell unconscious, and when he recovered he said: "Drive me away, for it is not befitting for me to live in a country in which Muhammad "Allah's blessing and peace be upon him" is buried."

As for your visiting (the grave of) the Messenger of Allah "Allah's blessing and peace be upon him", you should stand in front of him as we have described earlier, and visit him while he was dead in the same way as you should have visited him had he been alive; and approach his grave not but as well as you should have approached him had he been alive; and as well as you would not have observed his sanctity by neither touching nor kissing him, but by your standing afar in front of him (had he been alive), you should also do the same, for indeed, touching and kissing the monuments are the customs of both Jews and Christians.

You should also learn that he "Peace be upon him" is well-aware of your presence, standing (before him) and visit, and that your salutation and invoking for (Allah's) prayer and blessing reach him. For this reason, you should picture his honoured person as placed in the grave in your mind, and bring about his lofty and great rank in your heart. Indeed, it is narrated (by An-Nasa'i, Ibn Hibban and Al-Hakim on the authority of Ibn Mas'ud) that the Messenger of Allah "Allah's blessing and peace be upon him" entrusted his grave to an angel, in order to convey to him the salutation of such of his nation as pays him salutation. If this applies to such as does not attend (to visit his grave), then, what about him, who leaves his homeland and covers the long desert in longing for meeting him, and is satisfied with the vision of his honoured monument, since he missed the vision of his honoured countenance? the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Abu Hurairah): "He, who invokes (for Allah's) prayer and blessing upon me once, Allah sends His Prayer and Blessing upon him ten times." If this is the reward of him who invokes (Allah's) Prayer and Blessing upon him only with his tongue, what then about him who attends in person to visit him?

Then, go to the pulpit of the Messenger of Allah "Allah's blessing and peace be upon him", and take on the impression of his ascent to the pulpit, and picture

in your heart his brilliant countenance, as if he were on the pulpit, surrounded by both the Muhajirs and the Ansar, as he "Peace be upon him" was urging them in his sermon to obey Allah (and comply with His Commands). Then, ask Allah Almighty not to separate you from him on the Day of Judgement.

This is the duty of the heart as far as the works of Hajj are concerned. Once he finishes from all of them, let him adhere to sadness, anxiety and fear, as being uncertain whether his pilgrimage will be accepted and thus he will be enlisted in the company of the beloved ones, or it is rejected from him, and thus he will be enrolled in the company of the driven ones. Let him know that from the works of his heart: if he notices that his heart comes to have greater desertion towards the abode of deception and rather diverted more to the abode of company with Allah Almighty, and finds that his works have been achieved in accordance with the balance of law, he should then be assured of having his Hajj accepted (by Allah Almighty), for indeed, Allah Almighty never accepts but from whomever He loves, and if He loves anyone, he puts him under His Protection and makes the traces of His Love appear on him, and withholds from him the power of his enemy Iblis "Allah's Curse be upon him". If that is visible on him, it will indicate to the acceptance (of his pilgrimage by Allah Almighty). But if what appears on him is the opposing one, then, he will be about to have no portion of his journey but trouble and weariness: we seek refuge with Allah Almighty from that.

Book eight: The proprieties of reciting the qur'an

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has bestowed His Favour upon His servants with (sending) His Prophet (whom He) sent (to all of men and jinns), and with His Revealed Book, which " No falsehood can approach from before or behind it: it is sent down by One Full of Wisdom, Worthy of all Praise" (Fussilat 42)

﴿ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ۝ ﴾

That through which the way of consideration has been extended for those of thoughts, with such of narrations and news as it contains, and the following of the straight method and the even path has become clear, through explaining in detail the different judgements and commandments and what is lawful has been distinguished and separated from what is unlawful in it. verily, it is the Light and luminosity, by which one attains the salvation from deception, and in which there is healing for such (of diseases and ailments) as lurk in the breasts.

Allah Almighty breaks the back of anyone of tyrants who opposes it, and leaves to stray him who seeks knowledge in anything else other than it. it the constant rope of Allah Almighty (which He stretches for the people to hold fast by it), and His Clear Light. It is the most trustworthy hand-hold, and the all-embracing bulwark . it is encompasses the little as well as the much, the small as well as the great. Its marvels never vanish, as well as its wonderful things never end. Its (infinite) benefits are beyond limitation in the sight of those endued with knowledge, nor it is consumed up by reciting it so much repeatedly in the sight of its reciters. It is that which guided the foremost as well as the last (generations); and the jinns had no sooner heard it, than they turned to their nation as warners, saying: "We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord." (Al-Jinn 1:2)

﴿ قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝ ﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۝ ﴿٩﴾

Verily, he who believes in it has, indeed, been guided to success, and he who talks with it has indeed told the truth, and he who abides by it has indeed guided (to the right way), and he who acts upon it has indeed attained felicity.

Allah Almighty says: "We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)." (Al-Hijr 9)

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝ ﴾

However, it is out of the ways of guarding it in the hearts, as well as in (a

The quarter of the acts of worship written form in) Mushafs, the continuous recitation, and regular studies of it, in addition to undertaking its proprieties and conditions, and guarding such of internal works and external deeds as it contains. All of that could be explained in detail under four chapters:

The first chapter deals with the excellence of the Holy Qur'an, and the good merits of its people (who recite and act upon it regularly).

The second chapter discusses the outward proprieties of its recitation.

The third chapter talks about the inward works which should be observed on reciting it.

The fourth chapter investigates the (different ways of) understanding and interpretation of the Holy Qur'an depending upon intellect and the like of it.

CHAPTER ONE: ON THE EXCELLENCE OF THE HOLY QUR'AN AND ITS PEOPLE AND CRITICIZING THE NEGLECTFUL OF RECITING IT

The Excellence Of The Holy Qur'an

From amongst the Prophetic traditions in this connection, a mention might be made here of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (is given the blessing of) reciting the Qur'an (competently and acting upon it) and he sees anyone being given something better than it, has indeed made little what Allah Almighty has exalted." the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no intercessor, better in rank in the Sight of Allah Almighty, than the Holy Qur'an, and there is no Prophet, nor angel, nor anyone else (has such superiority as the Qur'an has)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Holy Qur'an is kept in a hide, no fire could touch it." the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best religious service done by my nation is the recitation of the Holy Qur'an."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah Almighty had recited both Surahs of Ta Ha and Ya Sin one thousand years before He created the creatures. When the angels heard the Qur'an (being recited) they said: "Blessed be a nation upon which this Qur'an is revealed; and blessed be the insides (of men) which carry it; and blessed be the tongues which utter it." the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is he, who learns the Holy Qur'an, and then teaches it (to others)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Blessed and Exalted be He" says: 'He, whom the recitation of the Holy Qur'an diverts from invoking and begging Me, I give the best reward of the thankful and grateful.'"

(It is narrated by At-Tirmidhi on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him") said: "Three (types of persons) will (be made to stand) on a sand hill of black musk on the Day of Judgement, who will not be frightened by reckoning nor will they be harmed by fear, until the cases of the people will be decided: a man who used to recite the

Holy Qur'an, seeking only the Countenance of Allah Almighty, and to lead a people on their own accord; a man who used to pronounce the Call to prayer (Adhan) in a mosque, and invoke Allah just for the sake of the Countenance of Allah Almighty; and a man who was examined by a large sustenance in his world, even though this did not divert him from doing the deeds of the hereafter."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The people of the Holy Qur'an is also Allah's people and elite (from among His creatures)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the hearts are rusted in the same way as iron is." It was said: "O Messenger of Allah! what does polish them?" he said: "The recitation of the Qur'an", and he made a mention of death. the Messenger of Allah "Allah's blessing and peace be upon him" said too: "Verily, Allah Almighty is more eager to hear the reciters of the Qur'an than an owner of a songstress to his songstress."

Now let's mention the sayings (of the ancients):

Abu Umamah Al-Bahili said: "Recite the Qur'an, and do not be deceived by those hung Mushafs, for indeed Allah Almighty never punishes a heart which is a container of the Qur'an." Ibn Mas'ud said: "If you like (to acquire) knowledge, you should then spread out the Qur'an, for it has the knowledge of he foremost as well as the last (generations of this world)." He further said: "You should recite the Qur'an, for indeed you are given as much reward for it as ten good deeds for each letter. Behold! I do not say that 'ALM' is one letter, but rather 'A' is a letter, 'L' is a letter, and 'M' is a letter." He said too: "Let none of you ask (anyone) about himself barring the Qur'an: if he loves the Qur'an and admires it, he indeed loves Allah Almighty and His Messenger "Peace be upon him", and if he hates it, he indeed hates Allah Almighty and His Messenger "Peace be upon him"."

Amr Ibn Al-As said: "Every Holy Verse in the Qur'an (raises its reciter up) a degree (high) in the Garden, and constitutes a (source of) light in your houses." He further said: "He who recites the Qur'an (and acts upon it as it should be) has the characteristics of Prophethood between both his sides, except that he does not receive Divine revelation." Abu Hurairah said: "No doubt, the house wherein the Qur'an is being recited becomes too spacious to embrace its people, has abundance of good, in which the angels are present, and from which devils come out; and the house in which the Book of Allah Almighty is not recited becomes too narrow and constricted upon its people, turns to be short of good, in which the devils are present, and from which the angels come out."

Ahmad Ibn Hanbal said: "I saw Allah in a dream, whereupon I asked him: "O Lord! What is the best thing through which those near unto You become so much closer to You?" he said: "It is through My Speech O Ahmad." I asked: "O Lord! Is it with understanding it or without understanding it?" He said: "With understanding it, as well as without understanding it." according to Muhammad Ibn Ka'b Al-Qurzhi: "When the people will hear the Qur'an (being recited by)

Allah on the Day of Judgement, they will seem as if they have never heard it before that." According to Al-Fudail Ibn Iyad: "The carrier of the Qur'an should not be in need of anyone, and even to the rulers and those inferior to them (in rank); and that's because all of the people should be in need of him." He further said: "The carrier of the Qur'an is also the carrier of the flag of Islam. So, he should not play with him who plays, nor should he become heedless with him who is heedless, nor should he speak with falsity with him who speaks with falsity, in exaltation and adoration of the Qur'an."

According to Sufyan Ath-Thawri: "If one recites the Holy Qur'an, an angel will kiss in between his eyes." According to Amr Ibn Maimun: "He, who spreads out a Mushaf in front of him in the Morning prayer, from which he recites as many as one hundred Holy Verses, Allah Almighty raises to him as (much reward as is equal to the reward of) the deeds of all the inhabitants of this world." It is narrated that Khalid Ibn Uqbah came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him to recite the Holy Qur'an to him. He recited to him: "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition." (An-Nahl 90)

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ﴾

He asked him once again, and he repeated it, thereupon he commented: "By Allah! it (the Holy Qur'an) has a sweetness, and it is adorned with charm, (and it is like a tree) whose lower part is full of (green) leaves, and whose upper part is full of fruits; and of a surety, it is not within the reach of the power of any human being to say (the like of) this."

According to Al-Hassan: "By Allah! there is no richness other than that of the Qur'an, and there is no destitution with it." according to Al-Fudail: "He, who recites the concluding portion of the Surah of Al-Hashr in the morning, after which he dies on that day, will be sealed with the stamp of the martyrs; and He, who recites the concluding portion of the Surah of Al-Hashr in the evening, after which he dies on that night, will be sealed with the stamp of the martyrs." Al-Qasim Ibn Abd Ar-Rahman said: "I said to one of the devout men: "There is none here to enjoy of his company." He stretched his hand towards the Mushaf, which he picked and placed on his lap and said: "It is this." According to Ali Ibn Abu Talib "Allah be pleased with him": "Three things increase the power of retaining, and remove the phlegm (sluggishness and apathy): to use toothpick, to observe fast, and to recite the Qur'an."

On Criticizing The Recitation Of The Heedless

According to Anas Ibn Malik: "How many a reciter of the Qur'an, even though the Holy Qur'an curses him!" "Such is the case of the Qur'an when it is in the inside of the wicked" according to Maisarah Al-Gharib. According to Abu Sulaiman Ad-Darani: "Verily, the angels of punishment are swifter to seize the carriers of the Qur'an who disobey Allah Almighty than they are to the idolaters

when they disobeyed Allah Almighty after the (revelation of the) Qur'an." One of the learned men said: "If one recites the Qur'an, during which he is troubled, and then he returns to resume recitation once again, it will be said to him: "You have nothing to do with My Speech."" Ibn Ar-Rammah said: "I've regretted for my keeping of the Qur'an for on the Day of Judgement, the men of the Qur'an will be questioned about the same things about which the Prophets will be questioned."

According to Ibn Mas'ud: "The carrier of the Qur'an should be distinguished (from others) by his (standing for supererogatory prayers with the Qur'an) at night, when the people sleep, by (acting upon the Qur'an during the) day when the people indulge (in doing so), by his sadness when the people rejoice, by his weeping when the people laugh, by his silence when the people are engaged in discourse, by his humility and submission when the people are arrogant and haughty. Furthermore, the carrier of the Holy Qur'an should be submissive and lenient; and it is not befitting for him to be hard, nor adulating, nor loud-voiced, nor noisy, nor bad-tempered."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Most of the hypocrites among this nation are from those who recite the Qur'an." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Keep reciting the Qur'an as long as it desists you (from doing what is shameful); and if it does not desist you, then, recite it no more." the Messenger of Allah "Allah's blessing and peace be upon him" also said: "He has no faith in the Qur'an, who makes lawful what is unlawful in it."

One of the ancient people said: "A servant might inaugurate a Surah (from the Qur'an), thereupon the angels keep invoking Allah's Prayer and Blessing upon him until he finishes form it; and a servant might inaugurate a Surah (from the Qur'an), thereupon the angels keep invoking for Allah's Curse upon him until he finishes from it." it was said to him: "How is that?" he said: "If he makes lawful what is lawful and makes unlawful what is unlawful in it, the angels will invoke Allah's Prayer and Blessing upon him; otherwise, they invoke Allah's Curse upon him." According to a learned man: "One might recite the Qur'an, and curses himself even though he knows not, when he says: "Behold! Let Allah's Curse be upon the wrongdoers" and he is unjust to himself; and: "Behold! Let Allah's Curse be upon those who tell lies" and he is one of them."

Al-Hassan said: "However, you've taken the recitation of Qur'an as journey-ports, and take the night as a riding camel, which you ride in order to cover its journey-parts; but those who were before you considered it as messages from their Lord, which they studied at night, and acted upon by day." Ibn Mas'ud said: "Verily, the Qur'an was revealed to them in order to act upon it, but they taken its study as act; and one of you might read the Qur'an from its commencement to its conclusion, missing no letter of it, even though he has cancelled out the acting upon it."

It is narrated (by Ibn Majah) on the authority of both Ibn Umar and Jundub): We lived for a long time during which one of us might have been given faith

before (his knowledge of) the Qur'an, and once a certain Surah was revealed upon Muhammad "Peace be upon him", he would learn what is lawful and what is unlawful in it, such of commands and admonitions as it contained, and that at which he should stop (to reflect and consider) in it. afterwards, I saw men, one of whom had been given (the knowledge of) the Qur'an before faith, thereupon he recited it from the Opening of the Book to its conclusion, without having knowledge of such of commands and admonitions as it contained, nor that at which he should stop (to consider) in it; and that's because he scattered it in the same way as the grains would be scattered.

According to the Torah: "O My servant! Do you not feel shy of Me? You might receive a letter from anyone of your brothers, while you are walking in the street, whereupon you turn aside and sit in order to read it carefully and consider it letter by letter in order that nothing from it would escape you; whereas this is My Book which I have sent to you: consider how many signs I have explained for you in it, and how many I have repeated (My instructions) in it in order to reflect it entirely, but even you turn your back to it: do you see that I'm more insignificant in your sight than anyone of your brothers? O My servant! One of your brothers might sit with you, whereupon you turn your face to him wholeheartedly and pay attention to his speech: if somebody speaks, or something seems to engage you from his speech, you would soon beckon to him to keep silent; but here I'm, turning to you, speaking with you, whereupon you are turning your back to Me: do you make Me more insignificant in your sight than anyone of your brothers?"

CHAPTER TWO: ON THE OUTWARD PROPRIETIES OF RECITATION

Those are ten, and they go as follows:

The first pertains to the state of reciter: he should be in the state of ablution, having the signs of politeness and tranquility, whether standing or sitting, facing the Qiblah, lowering his head, without crossing his legs, nor reclining nor sitting in the state of arrogance or haughtiness. He should sit in the same way as he sits in front of his teacher. The best of his states is that he should recite in prayer while standing in the mosque, for indeed, this is the best deed.

But even, if he recites while lying on his bed, and not in the state of ablution, it will have its excellence, though lesser than the former. Allah Almighty says: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire." (Al Imran 191)

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ﴾

It is true that He Almighty here praises all, but at the same time, He brings forward those who celebrate while standing, followed by those who do while

sitting, and then those who do while lying down on their sides.

Ali Ibn Abu Talib "Allah be pleased with him" said: "He, who recites the Qur'an while standing in prayer receive for every letter as many as one hundred good deeds; and he who recites it while sitting in prayer receives for each letter as many as fifty good deeds; and he who recites it while being in the state of ablution, but not in prayer, receives for each letter as many as twenty-five good deeds; and he who recites it and he is not in the state of ablution receives for each letter as many as ten good deeds." What is recited during the standing for supererogatory prayer at night is more excellent, for this helps the heart become more devoted (to the religious service). According to Abu Dharr "Allah be pleased with him" said: "The great number of prostrations during the day, and the long standing (for supererogatory prayers) at night are much more excellent."

The second pertains to the amount of the Qur'an (which should be recited). However, the reciters have different ways and customs in making much or little the amount which they recite (each time). Some of them read the Qur'an to its conclusion once every day and night, some twice, and others go as far as to recite it to its conclusion even three times every day and night. But some of them read it to its conclusion once per month. But the best reference of estimation in this respect is the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "He, who recites the Qur'an in less than three days has, indeed, not understood it (as it should be)." That's because to increase the rate of that prevents its being recited perfectly.

On hearing a man reading the Qur'an by way of narrating, A'ishah "Allah be pleased with her" said: "This man has not read the Qur'an (as it should be read), nor has he kept silent." The Messenger of Allah "Allah's blessing and peace be upon him" commanded Abdullah Ibn Amr to read the Qur'an entirely within (no less than) a week. This was the habit of such companions as Uthman, Zaid Ibn Thabit, Abdullah Ibn Mas'ud, and Ubai Ibn Ka'b "Allah be pleased with them", to read the Holy Qur'an entirely every week.

From this point of view, it might be said that reading the Qur'an entirely is of four grades: to read it entirely every day and night, and it is disliked by a group of learned men; to read it entirely every month, on the basis of a daily section. As well as this latter is considered to be an extremely so little, the former is regarded also to be an extremely so much. However, there are two moderate grades between both extremes, one of which is to read it entirely once every week, and the other twice or nearly thrice every week. It is more desirable to make the conclusion of one of them at night of Friday, in the two-rak'ah prayer of Maghrib or after it, and the other on the daylight of Monday, in the two-rak'ah prayer of Fajr or after it, in order that he would receive the first portion of both daylight and night with such conclusion. Indeed, if he concludes it at night, the angels "Peace be upon him" keep invoking Allah's Prayer and Blessing upon him until morning enters upon him, and if he concludes it by daylight, they keep invoking Allah's Prayer and Blessing upon

him until night enters upon him; and in this way, their blessing encompasses night and daylight.

To explain the amount of recitation in detail, let's say that if he belongs to the worshippers, who follow the way of the (practical) work, let his recitation of the Qur'an entirely to its conclusion be no less than twice a week; and if he belongs to the followers of the way of the works of the heart and the methods of thought, or to those who are engaged in spreading knowledge, there is no blame upon him to be satisfied with reciting it entirely once a week; and if he belongs to those of piercing reflections on the meanings of the Qur'an, there is no harm to be satisfied with reciting it entirely once per month, in view of his need for repeating it and reflecting on it so many times.

The third pertains to the point of division. As for him who recites the Holy Qur'an entirely once per week, let him divide the Qur'an into seven divisions. However, the holy companions divided the whole of the Qur'an into many divisions (in facilitation of recitation). In this respect, it is narrated that Uthman "Allah be pleased with him" used to start his recitation of the Qur'an on the night of Friday from the Surah of Al-Baqarah until the end of Al-Ma'idah, on the night of Saturday from Al-An'am to Hud, on the night of Sunday from Yusuf to Maryam, on the night of Monday from Ta Ha to Al-Qasas, on the night of Tuesday from Al-Ankabut to Sad, on the night of Wednesday from As-Sajdah to Ar-Rahman, and on the night of Thursday, he would conclude it. But the way Ibn Mas'ud used to divide it into many parts differed from that.

Furthermore, it is said that the Qur'an is of seven divisions: the first consists of three Surahs, the second of five, the third of seven, the fourth of nine, the fifth of eleven, the sixth of thirteen, and the seventh consists of the (Surahs of) the Mufasssal, beginning from Qaf to the conclusion of the Qur'an. This is the way the companions "Allah be pleased with them" divided the Qur'an, and this was the way they recited it. they depend upon a narration handed down from The Messenger of Allah "Allah's blessing and peace be upon him". This was before the development of other kinds of dividing it into fifths, tenths and sections; and what is beyond that belongs to the innovations (which has no reference in the tradition of the Prophet and the companions after him).

The fourth pertains to writing. It is desirable to make good and clear the writing of the Qur'an, and there is no blame to use dots and red signs, which embellish it, and contribute in its exposition, and stand against falling into mistakes and errors on the part of him who recites it. it is said that both Al-Hassan and Ibn Sirin rejected (the division of the Qur'an into) fifths, tenths and sections. It is also narrated that both Ash-Sha'bi and Ibrahim disliked the use of dots and red signs, and the acceptance of charge for that, and they used to call for depriving the Qur'an of all of that. I think they disliked to open such door for fear it would lead to the possibility of additions and they rather favoured to close the door (of differences and disputations), and were more eager to guard the Qur'an from such of changes as might befall it, even though it would not result in what is forbidden.

The people unanimously agreed, in this matter, that there is no harm to use only what contributes to the increase of knowledge, even though it has been renovated, for indeed, how many an innovated matter which is good, such as the establishment of the Tarawih prayer in congregations in the mosques, which is reported to be innovated by Umar Ibn Al-Khattab "Allah be pleased with him", and it is a good innovation, unlike the blameworthy innovation, which contradicts the traditional sunnah, and is about to lead to changing it.

One of the learned men said: "I might read from the dotted Mushaf even though I do not make the dots myself." According to Al-Awza'i who narrates it from Yahya Ibn Abu Kathir: "The Mushaf at first was void of dots, and the first to be innovated was to place the dots on the letters of Ba and Ta, saying that there is no harm in it, since it enlightens its (letters and distinguishes it from each other). Then, they innovated the big dots at the end of the Holy Verses, saying that there is no harm in it, since by which the beginning of the Holy Verses could be distinguished and known. After that, they innovated the beginning and ending signs." Abu Bakr Al-Hudhali said: I asked Al-Hassan about the red dots in the Mushafs and he asked me: "What are those dots (and what is their significance)?" I said: "They distinguish by them the nominal cases of words." On that he said: "There is no harm to distinguish the nominal cases of the words of the Qur'an." Khalid Al-Hadhdha' said: "I visited Ibn Sirin, and found him reciting in a Mushaf whose writing implied dots, even though he disliked the use of dots in writing."

It is said that it was Al-Hajjaj (Ibn Yusuf Ath-Thaqafi) who renovated this (use of dots). He brought the reciters and commanded them to count the words and letters of the Qur'an, and divided it into equal parts, which they made into thirty sections, each containing other subsections (i.e. each section consists of two parts (Hizb), and each part consists of eight quarters).

The fifth pertains to the recitation in slow, measured rhythmic tones; and it is desirable, for we are going to explain that the final purpose of reciting the Qur'an is to reflect its meanings, and such style of recitation in a slow measured rhythmic tones helps achieve such contemplation. For this reason, Umm Salamah described (with appreciation) the manner of recitation of The Messenger of Allah "Allah's blessing and peace be upon him", and behold! She described a manner of articulate recitation, in which each letter is uttered clearly. Ibn Abbas said: "It is dearer to me to recite both Al-Baqarah and Al Imran in a slow measured rhythmic tones and pleasant voice in which I reflect their meanings than to read the whole of the Qur'an quickly (with no consideration of its meanings)." He further said: "It is dearer to me to recite (no more than both Surahs of) Az-Zalzalah and Al-Qari'ah in a slow measured rhythmic tones and pleasant voice, and reflect their meanings than to recite both Al-Baqarah and Al Imran quickly (without considering their meanings)." Mujahid was asked about two men having entered the prayer, in which their standing was equal (in length), but one of them read only the Surah of Al-Baqarah and the other read the Holy Qur'an entirely, thereupon he said: "They are equal in reward."

It should be known to you that the recitation in a slow measured rhythmic

tones and pleasant voice is desirable, not only for the purpose of reflecting and considering its meanings, since it is desirable for the non-Arab who could not understand well the meanings of the Qur'an to recite it in a slow measured rhythmic tones, for this manner is closer to showing veneration and reverence, and more impressive than to recite it quickly and hastily.

The sixth pertains to weeping. Weeping is desirable in recitation. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah on the authority of Sa'd Ibn Abu Waqqas): "you should weep (on reflecting its meanings); and if you fail to weep (naturally), force yourselves to weep." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He does not belong to us who does not recite the Qur'an in a pleasant sweet voice." Salih Al-Murri said: I recited the Holy Qur'an to The Messenger of Allah "Allah's blessing and peace be upon him" while I was in a dream, thereupon he said to me: "O Salih! This is the recitation: where is then the weeping (which should be concomitant to it)?" Ibn Abbas said: "If you recite the (Holy Verse of) prostration in which Allah Almighty is glorified, do not hasten to prostrate yourselves until you weep first; and in case the eye of anyone of you does not shed tears, let him weep with his heart."

The way of forcing oneself to weep is to bring about grief in his heart, for it is from such grief that weeping develops. In this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Qur'an has been sent down for grief: so, if you recite it, you should entertain sadness (in your hearts)." The way of bringing about such sadness (in one's heart) is to consider such of warnings, threats, covenants and pledges as it contains, and then ponder on his indulgence in following such of commands and admonitions as it has, which inevitably leads him to become sad and go on weeping. Therefore, if he does not entertain sadness and weeping like the masters of pure hearts and souls, then, let him weep on his loss of such sadness and weeping, which is, to be sure, the greatest disaster one might have.

The seventh is to observe the rights of such of Holy Verses as he recites. Whenever he comes upon a Holy Verse of prostration, let him soon prostrate himself; and let him do so whenever he hears from someone else a Holy Verse of prostration, in case the reciter himself prostrates himself, on the condition that he should not fall in prostration unless he is in the state of purification and ablution. There are fourteen Holy Verses of prostrations in the Qur'an, two of which are in the Surah of Al-Hajj, but there is none in the Surah of Sad. The least performance of prostration is to place his forehead on the ground, whereas the most perfect is to glorify Allah Almighty and fall in prostration, and supplicate Allah Almighty with such of supplication as is relevant to the Holy Verse which he has recited.

Whenever he recites, for example, Allah's statement: "Only those believe in Our Signs, who, when they are recited to them fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride" (As-Sajdah 15)

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا دُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾ ﴿١٠٩﴾

Thereupon he says: "O Allah! make me of those who prostrate themselves for Your Countenance, exalt You with Your Praises; and I seek refuge with You from being of those who are too arrogant to follow Your Command (and of those who are) puffed up with pride before Your devotees"; and whenever he recites Allah's saying: " They fall down on their faces in tears, and it increases their (earnest) humility" (Al-Isra' 109)

﴿ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴾ ﴿١١٠﴾

Let him say: "O Allah! make me of those who weep for Your Sake, and bow to You in humility"; and the same is true of each (Holy Verse of) prostration.

Furthermore, the same conditions of prayer apply to such prostration, such as to cover the private parts, face the Qiblah, purify both garment and body from excrements and impurities. If one is not in the state of purification and ablution by the time he hears (a Holy Verse of prostration), let him offer the prostration once he gets purified and performs ablution. In doing it perfectly, it is said that one should utter Takbir while raising his hands (up to the level of his shoulders) to assume it, and then utter another Takbir in order to fall down in prostration, and then utter a third Takbir to raise (from the posture of prostration) and utter the salutation. Others added to that the recitation of Testification (Tashahhud), and it has no reference more than the analogy to the prostration of prayer, ever though it is unlikely. What has been handed down is the order to fall in prostration, and thus it is this order that should be followed, and the Takbir of falling down is much closer to be the beginning, and what is beyond that is improbable. The one led in prayer should not fall in prostration unless the imam himself does, and thus one should not prostrate for his own recitation in case he is led in prayer.

The eighth is that reciter should say in the beginning of his recitation: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the despised. O Lord! I seek refuge with You from the evil suggestions of Satans, and I seek refuge with You O Lord from their presence with me. Let him also recite both Surahs of An-Nas and Al-Fatihah. On finishing from recitation, let him say: "Allah Almighty has told the truth, and the Messenger of Allah has conveyed (the message in full as he was commanded): O Allah! make it a source of benefit to us, and bless us in it; praise be to Allah, Cherisher and Sustainer of the worlds; and I ask for the forgiveness of Allah, the Ever-Living, Self-Subsisting, Eternal." Whenever, during his recitation, he comes upon a Holy Verse of Tasbih, let him exalt (and exalt Allah Almighty), and whenever he comes upon a Holy Verse of supplication and Istighfar (asking for forgiveness), let him supplicate and ask for Allah's forgiveness, and if he comes upon something to be expected, let him ask for it, and if he comes upon something that is frightening, let him seek refuge (with Allah from it), doing all of that with his tongue or with his heart, saying: Exalted be Allah! we seek refuge with

Allah! O Allah! bestow sustenance upon us! O Allah! bestow mercy upon us!"

It is narrated on the authority of Hudhaifah that he said: I performed (supererogatory) prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", in which he began his recitation with the Surah of Al-Baqarah: he did not come upon a Holy Verse of mercy but that he asked (Allah for His Mercy), nor upon a Holy Verse of punishment but that he sought refuge (with Allah), nor upon a Holy Verse of transcendence but that he glorified (Allah Almighty). Whenever he finished, The Messenger of Allah "Allah's blessing and peace be upon him" used to say at the conclusion of the Qur'an: "O Allah! bestow mercy upon me by virtue of the Qur'an, and make it for me a leader (to the truth) a (source of) light, guidance and mercy. O Allah! remind me of that which I forget of it, and teach me that which I do not know of it, and endow me with the blessing of reciting it at the hours of the night and both ends of the daylight, and make it an argument in my favour (on the Day of Judgement) O Cherisher and Sustainer of the worlds."

The ninth pertains to the recitation aloud. There is no doubt that one should recite aloud enough at least to the extent that makes him hear himself, since the recitation is to read letters articulately, which requires a voice, in which he could manage, at least to hear himself. But if he is not able to hear himself, his prayer becomes invalid. But as to make his recitation audible to others, it is desirable on one point, and undesirable on another point. The following narration attests the desirability of reading in a low tone, in which The Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of the recitation in a low tone to the recitation aloud is like the superiority of the charity to be given in secrecy to that which is given in public."

According to another version: "He who recites the Qur'an aloud is like him who gives in charity publicly, and he who recites the Qur'an in a low tone is like him who gives in charity secretly." According to a common tradition: "The deed which is done in secret is seventy times superior to that which is done in public." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The best of sustenance is that which suffices one's (necessary) requirements; and the best of celebrations is that which is hidden." In another tradition: "Let none of you recite the Qur'an aloud (to the extent of confusing) each other (in the supererogatory prayer) between Maghrib and Isha'."

One night, Sa'id Ibn Al-Musayyab heard Umar Ibn Abd Al-Aziz in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him" reciting the Qur'an aloud in his prayer, and he had a pleasant voice, thereupon he said to his servant: "Go to this praying man, and tell him to lower his voice in recitation." The servant said: "Verily, the mosque is not for us particularly (apart from others), and the visitors should have a portion in it." on that Sa'id raised his voice and said: "O praying man! If you intend Allah Almighty with your prayer, you should then lower your voice, and if you intend the people, (you should know that) they will not avail you without Allah Almighty." Umar Ibn Abd Al-

Aziz kept silent and shortened his prayer. When he finished from his prayer he took his sandals and turned away; and at that time, he was the governor of Medina.

On the other hand, the desirability of reciting aloud is confirmed by the narration in which The Messenger of Allah "Allah's blessing and peace be upon him" heard one day a group of his companions reciting the Qur'an aloud in their night prayer, of which he approved. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you stands at night (to offer the supererogatory prayer) let him recite aloud, for indeed the angels and the house dwellers listen to his recitation and pray with his prayer."

Once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon three of his companions "Allah be pleased with them" and all were in different states (in their prayer): he came upon Abu Bakr who was reciting Qur'an in a low tone, and when he asked him about that he said: "No doubt, he with Whom I have a private discourse assuredly hears me well." He came upon Umar who was reciting aloud, and when he asked him about that he said: "In order to awaken the sleeping one and avert the devil." He then came upon Bilal and he was reciting a Verse from a certain Surah and a Verse from another Surah, and when he asked him about that he said: "I mix good with good." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of you have done well, and right."

The point of combining those different narrations is that reciting in a low tone is farther from showing off and ostentation, and it is better for him who fears that for himself. But if one has no such fear, and, at the same time, his recitation aloud does not confuse other praying men, then, reciting aloud becomes better, for the work exerted therein is much on the one hand, and because its benefit returns to others (who listen to it); and of a surety, the transitive good is better than the intransitive. Furthermore, it awakens the heart of the reciter, and causes his attention to concentrate on reflecting it, and diverts his hearing to it unreservedly. Raising the voice also averts slumber, increases his activity of reciting, and diminishes his laziness. With his recitation aloud, one expects to awaken the sleeping one, which thus makes him a direct cause of giving life to him (by causing him to get up and stand for the night prayer). On the other hand, one who is idle and heedless might see him, and is stimulated by his activity and become eager to do the service. So, once he has any of those intentions, the recitation aloud becomes much better for him; and if he has all of those intentions together, his reward will be multiplied. Verily, the greater the good intentions are in number, the higher the deeds of the righteous rise, and the more their rewards multiplied: if with one deed a person has ten intentions, his reward thereof will be multiplied ten times.

For this reason, we say that to recite the Qur'an in the Mushafs is better, for it adds to the deed the view, reflection and carrying of the Mushaf, because of which the reward increases. It is said that the (reward of the) religious service (of reciting the Qur'an) in a Mushaf is seven (times greater), because looking at the

Mushaf is also a kind of worship. Uthman "Allah be pleased with him" is reported to have torn two Mushafs in view of his reciting in them so much. However, a great number of the holy companions used to recite in Mushafs, and disliked to have a day come upon them without looking at the Mushafs. One day, one of the jurisprudents of Egypt visited Ash-Shafi'i a short time before dawn, and there was a Mushaf in front of him. Ash-Shafi'i said to him: "No doubt, the contemplation has diverted you from the Qur'an. I offer the Isha' prayer and then place the Mushaf in front of me, and does not fold it until morning enters upon me."

The tenth is to make perfect the reading, and reciting the Qur'an in a slow measured rhythmic tones through quivering voice, without exceeding in protracting it to such an extent as to change its structural syntax: of a surety, this is out of the sunnah. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Hibban on the authority of Al-Bara' Ibn Azib): "Adorn the (recitation of the) Qur'an through (making pleasant) your voices." (It is further unanimously narrated on the authority of Abu Hurairah that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything in such a way as He listens to a pleasant voice that is reciting the Qur'an." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He does not belong to us who does not recite the Qur'an in a quivering pleasant voice." (In comment on this narration it is said that he means 'who does not become independent (from others) with the Qur'an'; and it is also said that he means by it to vibrate the voice and follow good tones in recitation; and this is much closer to the right understanding in the sight of the linguists).

(It is narrated by Ibn Majah on the authority of A'ishah that) One night, the Messenger of Allah "Allah's blessing and peace be upon him" was waiting A'ishah who delayed to come to him (after she had prayed Isha), and when she came the Messenger of Allah "Allah's blessing and peace be upon him" asked her where she was, she said: "I was listening to the recitation of one of your companions, the like of whose recitation and (sweet) voice I've never heard from anyone." He stood up and went to listen to him and then he returned and said: "This is Salim, the freed slave of Abu Hudhaifah: Praise be to Allah Who has endowed my nation with one like this (man)."

One night, the Messenger of Allah "Allah's blessing and peace be upon him" listened to the recitation of Ibn Mas'ud, and both Abu Bakr and Umar were with him (the Prophet). They kept standing for a long time, after which he said: "He, who likes to read the Qur'an in its state of freshness and tenderness in the same manner as it was sent down, let him read it according to the way of reading of Ibn Umm Abd (the nickname of Ibn Mas'ud)."

Once, the Messenger of Allah "Allah's blessing and peace be upon him" said to Ibn Mas'ud: "Recite (the Qur'an) to me." He said: "O Messenger of Allah! should I recite the Qur'an to you even though it has been revealed to you?" the

Messenger of Allah "Allah's blessing and peace be upon him" said: "I like to listen to it being recited from others." He recited, while the eyes of the Messenger of Allah "Allah's blessing and peace be upon him" were overflowing with tears.

The Messenger of Allah "Allah's blessing and peace be upon him" listened to the recitation of Abu Musa Al-Ash'ari thereupon he said: "No doubt, this (man) was granted one of the sweet melodious voices of the family of David." When this reached Abu Musa he said: "O Messenger of Allah! Had I known you were listening, I would have adorned its (recitation) for you more perfectly." Once, Haitham the Reciter saw the Messenger of Allah "Allah's blessing and peace be upon him" in his dream, thereupon he said: He then said to me: "Are you Haitham who adorn (the recitation of) the Qur'an through (making pleasant) your voice?" I answered in the affirmative, thereupon he said: "Might Allah make good your reward."

According to a certain narration, whenever the companions of the Messenger of Allah "Allah's blessing and peace be upon him" gathered, they used to order one of them to recite aloud a Surah from the Qur'an before them. Umar used to say to Abu Musa: "Remind us of our Lord." We would then keep reciting in his presence until it would be the middle of the time of prayer, thereupon it would be said to him: "O Commander of Believers! (It is time for) prayer! (It is time for) prayer!" He would say: "Are we not in prayer?"

This is in reference to Allah's statement: "and remembrance of Allah is the greatest (thing in life) without doubt." (Al-Ankabut 45)

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who listens to a Holy Verse (being recited) from the Book of Allah Almighty, it will be a (source of) light for him on the Day of Judgement (and according to another version "and ten good deeds will be written for him")." If the reward of the listener is great, and it is the reciters who causes it, his (the reciter) becomes a partner in that reward, unless his intention is just to be seen of men and show ostentation.

CHAPTER THREE: ON THE INWARD WORKS OF RECITATION

They are ten: the first is the understanding of the original meaning of words (of the Qur'an); then the exaltation (of the Qur'an); then the heart's presence (and attentiveness in recitation); then the reflection (on the ideas and concepts which implied in the Qur'an); then the comprehension (of its significances); then releasing oneself from the obstructions of understanding; then the giving particularization (to every Holy Verse); then the impression; then the promotion; and then the freedom (from one's strength and ability).

The first is to understand well the great excellence and superiority of the words (of the Qur'an), and the favour and bounty of Allah Almighty, and His Kindness towards His creatures, as shown from His descent from His Throne of Majesty to the degree of having His speech understandable to His creatures.

Consider then How he has been kind to His creatures, through conveying the meanings of His Speech, Which is an Ancient Attribute belonging to His Nature, to the minds of His creatures, and how this Attribute is manifested to them in the form of utterance of letters and sounds, a characteristic belonging to men, since it is beyond the reach of the minds of the human beings to understand well the Attributes of Allah Almighty except by way of describing them. Had it not been for the fact that the essence of the majesty of His Speech is concealed underneath the veil of letters, surely, no throne nor earth would have stood firm on hearing His Speech, and what is between them would have vanished because of His Magnificent Authority and Great Light.

Moreover, had Allah Almighty not made Moses firm, he would not have endured to hear His Speech, just like the mount which did not abide by its place on the commencement of the manifestation of His Glory upon it, whereas it went to dust.

Furthermore, the great excellence of Allah's Speech could not be made understandable except by way of setting forth parables in proportion with the capability of the people's minds. Thus one of the Gnostics expresses this idea by saying that each letter of the Speech of Allah Almighty is in the Preserved Tablet greater and more huge than the mountain of Qaf, and if all of the angels "Peace be upon them" gather together round a single letter to move it, they would not endure it unless Israfil "Peace be upon him", the angel of the Preserved Tablet would come and raise and move it, by permission and mercy of Allah Almighty, and not by his (Israfil's) power or capacity; but it is Allah Almighty Who has given him such power, therewith He uses him.

A wise man expresses elegantly the significance of Allah's Kindness (towards His Creatures) as shown from making the meanings of His Speech constantly understandable to the minds of men, in spite of its high rank and great superiority on the one hand, and man's shortage and inferiority on the other hand. He sets for a parable, in which he does not prove short (of illustration): A sage invited one of the kings to have faith in the law brought about by the Prophets, thereupon he asked him about many things, and he gave him answers which were beyond the reach of his understanding. On that the king said to him: "Tell me about what the Prophets might bring about: if they pretend it is not a human speech, and it is rather the Divine Speech of Allah Almighty, how should the people have power to carry it?"

The sage said: "In our opinion, when the people wanted to make the various kinds of beasts and birds understand their purposes of moving them forward or backward, their going and returning, and at the same time, observed that the beasts and birds had no mental power to understand their speech, springing from the lights of their intellects, in spite of its elegance and embellishment, and pretty structure, they (were forced to) descend to the rank at which the beasts could be able to understand, and conveyed to their minds their purposes, through sounds which they set depending upon clicking and whistling, and the sounds which nearly resembled theirs, in order that those (beasts) could be able to carry (the significances of) them.

The same is true of the people, who fail to carry the Speech of Allah Almighty in its real essence and perfect attributes. But rather they came to understand it only through such of sounds as widespread among themselves, with which they heard the wisdom, just like the sounds of clicking and whistling with which the beasts (and birds) heard from the people. Nevertheless, this does not prevent the deep significances and meanings of wisdom which are concealed in its real attribute to have the word-sounds (through which it is manifested) decked with honour and exaltation, resulting from the honour and exaltation of this wisdom. In this way, the sound-word has come to act as a body and residence for the wisdom, whereas wisdom as its breath and spirit. As well as the human bodies are honoured and cherished by virtue of the position of the spirits (which inhabit them), the word-sounds are honoured and exalted by virtue of the honour and excellence of the wisdom implied in them.

But even, the speech (of Allah) is of high position, lofty rank, compulsive authority, effective judgement in truth and falsehood. It is the fair judge and the accepted witness, which has the power to enjoin (what is right) and forbid (what is false), and the falsehood has no power to stand against the speech of wisdom, in the same way as the shade has no power to stand against the sun rays; and the human beings have no power to penetrate into the depths of wisdom, as well as their eye-sights have no power to endure the burning light of the sun, but they get of the sun light what is enough for their sights to remain effective, and for them to be guided to their needs.

Thus, the speech (of Allah) is like a king whose face is veiled (from his subjects), even though whose commands and orders are in force among them, or like the great visible sun of abundant light, but whose essence is hidden, or like the flourishing stars by which one who is misled could be guided aright. It is the key of the valuable precious treasures, and the drink of life which, whoever drinks thereof, will never die, or like the medicine of the ailments which, whoever is given some thereof, will never be patient. This, which the sage has mentioned, is a brief explanation of the way of making the meaning of the speech understandable (to men); and what is beyond that is not fitting for the science of practical religion, and thus one should be satisfied only with that.

The second is to exalt the Producer of Speech. The reciter, at the beginning of his recitation, should bring in his heart the great Magnificence and Majesty of the Producer of Speech, putting in mind that what he is reciting does not belong to the human speech, on the one hand, and the fact that in the recitation of the Speech of Allah Almighty the utmost care should be taken, since Allah Almighty says in this respect: "That this is indeed a Qur'an most honourable, In a Book well-guarded, Which none shall touch but those who are clean." (Al-Waqi'ah 77:79)

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿١﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٢﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٣﴾﴾

As well as the visible cover and papers of the Mushaf are well-guarded from the skin and complexion of the toucher unless he is clean, so are the internal

meanings of the Qur'an, because of its power and glory, veiled from the inside of the heart of the reciter unless it gets pure and clean from any kind of abomination, and is enlightened by the light of exaltation and veneration; and as well as it is not befitting for any hand to touch the cover of the Mushaf, it is also not befitting for any tongue to recite the letters of the Qur'an, nor for any heart to attain its meanings.

For such exaltation, it was the habit of Ikrimah Ibn Abu Jahl to fall unconscious whenever he spread out the Mushaf and say: "This is the Speech of my Lord! This is the Speech of my Lord!" to be sure, to exalt the speech is also to exalt the Producer of the Speech; and one could not bring about such great magnificence of the Producer of Speech in his heart unless he thinks of His Attributes, Acts and Majesty and Glory.

If it occurs to his mind the Throne (of Authority), the heavens and the earth, and what is lying between them, such as men and jinns, animals and plants, and is well-aware of the fact that the Creator, the Sustainer, and the Cherisher One, Who has power over all of them is One, and that all of them are in the grip of His Power, wavering between His Bounty and Mercy on the one hand, and His Wrath and Punishment on the other hand, that if He bestows a blessing, it is out of His Bounty and Generosity, and if He punishes, it is by His Justice and Fairness, and that it is He Who says: "Let those be admitted to the Garden, and I have no care; and let those be admitted to the fire (of Hell), and I have no care", and this is the utmost of Magnificence and Loftiness, I say that if one thinks of all of that, he soon brings in his heart the exaltation of the Producer of Speech, and then the exaltation of the Speech itself.

The third pertains to the presence (and attentiveness) of the heart, and freeing oneself from any innermost talks. In comment on Allah's saying: "O Yahya! take hold of the Book with might" (Maryam 12)

﴿يَتَّخِذْ حُذِيَ الْكِتَابِ بِقُوَّةٍ﴾

It is said that it means with serious effort and endeavour. To take it with serious effort is to devote oneself wholeheartedly to it on reciting it, with his attention diverted entirely to it from anything else. It was said to one of those (learned men): "do you talk to yourself with anything while you are reciting the Qur'an?" he said: "Is there anything dearer to me than the Holy Qur'an so that I would talk to myself with?" it was one of the ancient righteous men that whenever he recited a Holy Verse in which his heart was not attentively present, he would repeat it.

However, this state is developed from the previous one, i.e. the exaltation (of the Speech as well as of the Producer of the Speech). He who exalts the speech which he is reciting rejoices of it, and feels its companionship, and becomes not heedless of it. The Holy Qur'an has that thing with which the reciter becomes affable, but if the reciter is fitting for it: how then should he seek the companionship with any other thoughts or ideas, seeing that (while he

is reciting the Qur'an) he is in an enjoyment, which has such of landscapes and views as by which he is occupied from looking at anything else?

It is said that the Qur'an is full of squares, gardens, closets, bridals, preludes, meadows and stores: the (Surahs which begin with the letters) Alif Lam Mim are the squares of the Qur'an; the (Surahs which begin with the letters) Alif Lam Ra' are the gardens of the Qur'an; the (Surahs which begin with the letter) Ha are the closets of the Qur'an; the (Surahs which begin with) Tasbih are the bridals of the Qur'an; the (Surahs which begin with the letters) Ha Mim are the heavy brocades of the Qur'an; and the (Surahs of the) Mufassal are the meadows of the Qur'an; and the stores are what is beyond that. If a reciter enters its squares and picks up (the fruits) from its gardens, and then visits its closets, and watches its bridals, and puts on the heavy brocades, and then has a tour in its meadows, and then inhabits in the mansions of the stores, he will be entirely involved in all of that, by which he will be occupied from anything else, with the result that his heart will not flee away from him, nor will his attention be dispersed (among different thoughts and various ideas).

The fourth is to reflect (on the meanings of the Qur'an); and this state stands beyond the presence of the heart. However, one might not think of anything else other than the Qur'an. But at the same time, he might be satisfied with listening to the (recitation of the) Qur'an from himself, without reflecting on its meanings. But of a surety, the purpose of reading is to reflect (on the significances and meanings of what is read); and it is for this reason that the recitation in a slow, measured rhythmic tones was set pertaining to the Qur'an. that's because this manner is outwardly recitation, through which one is able to inwardly reflect on the meanings (of the Qur'an). According to Ali "Allah be pleased with him": "There is no good in a religious service, of which there is no understanding (of its religious ground), nor is there any good in a recitation in which there is no reflection (on the meanings of the Qur'an)."

If one could not manage to reflect (on the meaning of what he is reciting) except through repetition, let him repeat, unless he is (in prayer) behind an imam, for in this case, if he stops to engage himself in the reflection of (the meaning of) a certain Holy Verse and the imam moves to another Holy Verse, he will become sinful, like the one who engages himself in admiring only one word of the speech of him who talks to him, from understanding the rest of the speech. The same is true of him in case he is in the state of Tasbih during bowing (or prostration), while he engages his mind in the reflection of the meaning of a certain Holy Verse his imam has recited (during the posture of standing), for this indeed is out of the whispers (which occurs to one's mind to divert him from the prayer).

In this respect, it is narrated on the authority of Amir Ibn Abd Qais that he said: "The whispered suggestions befall me during the prayer." He was asked: "Are those connected with the affairs of this world?" he said: "To have the lances strike my body one after the other is much dearer to me than that. But my heart is always engaged in my position in front of my Lord Almighty and how could it be fitting for me to turn away?" he then regarded this thought a whispered

suggestions; and it is so as long as it diverts him from understanding what he is reciting in his prayer, and of a surety, Satan could not have power over the like of this man except through causing him to be engaged in the serious matters of his religion (even though other than that by which he is supposed to be occupied), with which he obstructs him from (being engaged in) what is better (i.e. to be well-aware of what he is reciting in his prayer). When this was related to Al-Hassan he said: "If you are truthful (in your narration) from him, no doubt, Allah has not made that with us."

It is narrated that once, the Messenger of Allah "Allah's blessing and peace be upon him" recited "In the Name of Allah, Most Gracious, Most Merciful" twenty times; and he did so for the purpose of reflecting on its meaning and significance. It is narrated on the authority of Abu Dharr that he said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" stood with us (in the supererogatory night prayer) with only one Holy Verse he kept reciting, i.e. "If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 118)

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْغَفُورُ الْحَكِيمُ﴾ (٢١)

One night, Tamim Ad-Dari stood (for the night supererogatory prayer) only with the following Holy Verse: "What! do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, that equal will be their life and their death? Ill is the judgment that they make." (Al-Jathiyah 21)

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءٌ مِّمَّنْهُمْ وَمَنْهُمْ سَاءَ مَا يَحْكُمُونَ﴾ (٢٢)

Sa'id Ibn Jubair stood one night (for supererogatory prayer) with the following Holy Verse which he kept reciting: "And O you in sin! get you apart this Day!" (Ya Sin 59)

﴿وَأْمَتُّوْا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ﴾ (٢٣)

One of those (learned men) said: "It happens that I inaugurate (the recitation of) a Surah, thereupon some (of its meanings) that I observe in it stops me from finishing from it until dawn rises." According to another one: "I expect no reward (for me) for a Holy Verse which I could not understand its meaning, and in which my heart is not present." It is narrated from Abu Sulaiman Ad-Darani that he said: "I recite a Holy Verse in a slow, measured rhythmic tones, and remain in the state of reflecting on its meanings for four or even five nights, and had I not stopped from thinking of it, I would not have left it to another one."

It is narrated from one of the early men that he remained in the state of reciting the Surah of Hud repeatedly for six months, during which he did not cease to reflect on its (meanings and connotations). One of the Gnostics said: "I have a weekly (reading of the whole Qur'an to its) conclusion, a monthly (reading

of it entirely to its) conclusion, a yearly (reading of it entirely to its) conclusion, and a (reading of the Holy Qur'an from its beginning to its) conclusion, from which I have not finished for thirty years." Those differ in length according to the degree of his reflection and investigation in it. this man also said: "I placed myself in the position of the hirelings, according to which, I have a daily work, a weekly work, a monthly work, and a yearly work."

The fifth is the comprehension. It is to try to grasp, from each Holy Verse, what is relevant to it. however, the Holy Qur'an includes the Attributes and Acts of Allah Almighty, the states of the Prophets and Messengers "Peace be upon them", the states of those who belied them, and how they were ruined, the commands and admonitions of Allah, the Garden and the fire (of Hell).

The Attributes of Allah Almighty are mentioned in such Holy Verses as His Almighty's statement: "there is nothing whatever like unto Him, and He is the One that hears and sees (all things)." (Ash-Shura 11)

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

And: "Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him." (Al-Hashr 23)

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

Let one then consider the meanings of those words and attributes, in order that their mysteries might be revealed to him, for indeed, underneath them there lie buried meanings and concepts which are not disclosed but to those given success (by Allah).

To this idea did Ali Ibn Abu Talib "Allah be pleased with him" referred in his statement: the Messenger of Allah "Allah's blessing and peace be upon him" did not favour me with anything private which he concealed from the people, unless one of Allah's servants is given a special faculty of comprehension in His Book." So, let one be eager to seek this faculty of comprehension. Ibn Mas'ud said: "He, who likes to get the knowledge of the foremost and the last, let him seek it in the Holy Qur'an. The greatest knowledge which is implied in the Qur'an are included under Allah's Names and Attributes, for most of the people do not comprehend of them but what is within the limits of their understanding, without penetrating into their depths.

His Acts are referred to in His mentioning the creation of both the heavens and the earth, and all things created by Allah Almighty. Let the reciter understand from them the Attribute and Majesty of Allah Almighty, since the act always indicates to its doer, in the sense that its greatness attests His greatness. So, let him witness, in his mind, the Doer independent from the act itself, for he who knows the truth should see it in everything round him, since

everything comes from Him, and inevitably should return to Him, and is done by Him, and for Him. He then is assuredly the entirety; and he who does not see Him in all that he sees does not, in fact, know Him (as he should be known); and he who knows Him (as He should be known) should come to perceive that everything, barring Allah Almighty, is nothing, and that "Everything should inevitably perish barring His Own Countenance" (Al-Qasas 88)

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

It is not that everything (that exists) will become nothing in the next state (of life), but it is nothing at that time, in case one considers His Own Self as He is, unless he considers his existence as he is really existent, by Virtue and Power of Allah Almighty, and thus, his existence, as viewed from the perspective of its being dependent (upon Him) is constant, whereas it is nothing when it is viewed from the perspective of its being independent from Him; and this is one of the principles of the Science of Revelation.

For this reason, if the reciter reads Allah's saying: "Do you then see? The (human Seed) that you throw out, Is it you who create it, or are We the Creators? See you the seed that you sow in the ground? Is it you that cause it to grow, or are We the Cause?... See you the water which you drink? Do you bring it Down (in rain) from the Cloud, or do We?... See you the Fire which you kindle? Is it you who grow the tree which feeds the fire, or do We grow it?" (Al-Waqi'ah 58:59, 63:64, 68:69, 71:72)

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ﴾ ۞ ﴿أَنۡتُمْ تَخْلُقُونَهُۥ أَمْ نَحْنُ الْخَالِقُونَ﴾ ۞ ﴿غَنۡ قَدَرۡنَا بَيۡنَكُمۡ أَلَمَوتَ وَمَا نَحْنُ بِمَسۡبُوقِينَ﴾ ۞ ﴿عَلَىٰٓ أَنۡ نُبۡدِلَ أَمۡثَلَكُمۡ وَنُشۡعِبَكُمۡ فِي مَا لَا تَعۡلَمُونَ﴾ ۞ ﴿وَلَقَدۡ عَلَّمَكُمۡ النَّشَاةَ الْأَوَّلَىٰ فَلَوْلَا تَذَكَّرُونَ﴾ ۞ ﴿أَفَرَأَيْتُمْ مَا تَحَرۡثُونَ﴾ ۞ ﴿أَنۡتُمْ تَرْزُقُونَهُۥ أَمْ نَحْنُ الزَّارِعُونَ﴾ ۞ ﴿لَوۡ نَشَاءُ لَجَعَلَنَاهُ حُطَبًا فَظَنَّتُهُ فَبَكَّهُون﴾ ۞ ﴿إِنَّا لَمُعۡرِضُونَ﴾ ۞ ﴿بَلۡ نَحْنُ مُخۡرِمُونَ﴾ ۞ ﴿أَفَرَأَيْتُمُ الْمَآءَ الَّذِي تَشۡرَبُونَ﴾ ۞ ﴿أَنۡتُمْ أُنۡزِلْتُمُوهُ مِنَ الْمَزۡنِ أَمْ نَحْنُ الْمُنۡزِلُونَ﴾ ۞ ﴿لَوۡ نَشَاءُ لَجَعَلَنَاهُ أَجَآءَ فَلَوْلَا تَشۡكُرُونَ﴾ ۞ ﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ﴾ ۞ ﴿

He should not then restrict his view to the semen, the seeds, the water and the fire. But rather, let him consider the semen which is a drop of similar particles, and think of its division and turning into flesh, bones, veins and nerves, and the way the different organs and parts of the body are formed, from the head, hands, legs, liver, heart, etc, and the noble characteristics which appear in that, like hearing, seeing, and thinking, and to the blameworthy characteristics which appear in it, such as the anger, the lust, the arrogance, the ignorance, the belying, and disputation, as shown from the statement of Allah Almighty: "Does not man see that it is We Who created him from sperm? Yet behold! He (stands forth) as an open disputer!" (Ya Sin 77)

﴿أَوَلَمْ يَرِ الْإِنۡسَنُ أَنَا خَلَقْنَاهُ مِنۡ نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾

Let man then consider those marvels, in order to promote therefrom to the

most awe-inspiring of all marvels, i.e. this Attribute from which there have sprung those marvels. However, through his vision of the (objects of) making, he sees the Maker.

As far as the states of the Prophets and Messengers "Peace be upon them" are concerned, if man learns from them how those Prophets were belied and punished and how some of them were killed (by their peoples), he will then understand Allah's Attribute of Independence, i.e. how Allah Almighty is free of want, and is not in need for the Messengers on the one hand, and those to whom they were sent on the other hand, in the sense that if all of them were ruined, this would have no effect on aught of His Dominion. Furthermore, if he learns how they were helped to emerge victorious at the end of their journey, he then will understand Allah's Absolute Power and Will to support the truth (to prevail over falsehood).

As for the states of these who gave lie to their Messengers and Prophets, such as the Ad and Thamud (peoples), and how it had turned against them (as reprisal for their wickedness), let one understand from that to entertain the fear of Allah's onslaught and wrath, and let his portion of that be to take it into consideration, in the sense that if he proves heedless, or behaves impolitely, on the basis of being deceived by Allah's respite to him, Allah's wrath then might seize him, and His decision is executed upon him.

Therefore, if he hears (from the Qur'an) the description of both the Garden and the fire (of Hell), in addition to what is implied in the Holy Qur'an, by no means could his understanding from that be surveyed because it is infinite, and every servant understands only in proportion to what he has been provided with: "there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (to those who can read)." (Al-An'am 59)

﴿وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَظْظٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ۝﴾

"Say: "If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."" (Al-Kahf 109)

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝﴾

For this reason, Ali "Allah be pleased with him" said: "If I willed, I could (write as much papers as is sufficient for the) load of seventy camels in the interpretation of only the Opening of the Book."

The main purpose of what we have mentioned is to draw the attention to the way of making (the meanings of Allah's Speech) understandable (to the people) in order to open the gate to it. But there is no hope to survey the whole entirety of it. He who has not even the least degree of understanding in the Qur'an, will be included under those in connection with whom Allah Almighty says: "And among them are men who listen to you, but in the end, when they go out from you, they say to those who have received knowledge, "What is it he said just

then?" Such are men whose hearts Allah has sealed, and who follow their own lusts." (Muhammad 16)

﴿وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ ءَايَةً أَوْ لَيْتَكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ﴾

The seal intended here is that which obstructs the understanding, as we shall mention latter in our talk about the obstructions of understanding. It is said that the follower of the path does not become as such until he finds in the Qur'an all that he seeks after, and learns from it how to distinguish the incomplete from the surplus, and is independent with the Friend and Protector (i.e. Allah Almighty) from the servants.

The sixth is to release oneself from the obstructions of understanding, for indeed, most people are hindered from understanding the meanings of the Holy Qur'an for certain causes, and veils Satan let fall upon their hearts, which made the marvels of the mysteries of the meanings of the Qur'an abstruse to them. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the devils not been roaming round the hearts of mankind, surely, they would have been able to see the invisible dominion (of Allah Almighty)"; and of a surety, the meanings of the Qur'an constitute a part of this invisible dominion; and also everything that is beyond the limit of the five senses, and becomes imperceptible but through the light of the sharp insight constitute a part of the invisible dominion.

However, the veils which obstructs one from understanding are four:

1- The first is to have one's attention wholly diverted to the way of pronunciation and utterance of the letters; and this is caused by a devil who is entrusted to the reciters, in order to divert them from understanding the meanings of the Speech of Allah Almighty. This devil keeps inciting him to repeat every letter, giving him the false impression that he has not pronounced it as it should be. In this way, his (the reciter's) reflection is reduced only to the pronunciation of the letters: how then should the meanings (and mysteries) be disclosed to him? However, he who surrenders to this kind of confusion becomes the greatest laughingstock of the devil.

2- The second is to be no more than an imitative of a certain doctrine or opinion which he heard by way of tradition, in which he becomes strictly rigid, and to which he turns to be radically enthusiast, only by way of following the hearsay, and not by way of thought and observation to attain it. this person is bounded by his dogma from going beyond it, and thus nothing could then occur to his mind other than what he believes, for his sight is restricted to his hearsay. If a lightning shines afar enough for one of the meanings to appear, which is different from his hearsay, the devil of imitation then will make assault against him saying: "How should this meaning occur to your mind, seeing that it is different from the dogma of your forefathers?" this leads him to think that this (which occurs to his mind) is but a conceit from Satan, from which he keeps himself far and of which he becomes cautious.

In connection with the like of that, the Sufis say that 'the knowledge is a veil',

meaning with knowledge the dogmas in which most people have persisted, by way of imitation, or because of dialectical arguments revised by the doctrine-fanatics and thrown away to them. But how should the real knowledge, which is the Revelation and Contemplation with the help of the light of the sharp insight, be a veil, seeing that it is the farthest point which one might expect to reach in his seeking?

This imitation might be invalid and thus it is an obstruction (from understanding), just as the one thinks of the concept of 'Istiwa' on the Throne as being the well-establishment; and if it occurs to his mind, for example, that the Holy One is He, Who should be deemed far beyond all of what is possible for His creatures, his imitation will not enable him to have this concept reside in his mind, even though had it resided in his mind, he would have been drawn to a second and then a third disclosure, and so on. But soon he hastens to avert that from his mind, on the basis of its contradiction with his invalid imitation. On the other hand, the imitation might be valid, but at the same time, it also obstructs him from understanding and disclosure, for the truth which it is incumbent upon the people to believe in is of various degrees and ranks, as well as it has an outward surface and inward depth; and it is known that the disposition's inflexible persistence in the outward surface hinders it from delving into the inward depth, as we have mentioned in the difference between the exoteric and esoteric sciences in the Book of the Principles of the Creeds.

3- The third is that one might be persistent in committing a sin, or importunate in showing arrogance and haughtiness, or is given to the trial of desire for (the material benefits of) this world, to which he submits. Of a surety, this is the direct cause of the darkness and rust which is accumulated on the heart; and it is like the dirt on a mirror, which hinders the pure truth to appear clearly in it. It is the greatest veil of the heart, which prevails over the majority of the people. The more the lusts and desires are accumulated, the more the meanings of the words (of the Qur'an) becomes abstruse; and the lighter the burdens of this world become in the heart, the clearer the meanings of the words in it turn to be. The heart is like the mirror, the desires and lusts are like the rust, and the meanings of the words of the Qur'an are like the pictures which are visible in the mirror, and the heart-discipline to alleviate it of the desires and lusts is like the polishing of the mirror in order to become more transparent.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If my people show high esteem to both Dirham and Dinar (i.e. have great fondness of money on the expense of religion), they will then be deprived of the reverence of Islam; and if they cease to enjoin what is good and forbid what is evil, they will be forbidden the blessing of the Divine Revelation." In comment on it, Al-Fudail says that it means they will be forbidden the faculty of understanding the meanings and significances of the Holy Qur'an. Allah Almighty stipulates the condition of turning to Him on understanding and admonishing when He says: "To be observed and commemorated by every devotee turning (to Allah)." (Qaf 8)

﴿ تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۝ ﴾

He Almighty further says: "He it is Who shows you His Signs, and sends down Sustenance for you from the sky: but only those receive admonition who turn (to Allah)." (Ghafir 13)

﴿ هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ۝ ﴾

He also says in this respect: "but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿ وَمَا يَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝ ﴾

To be sure, he who gives preference to the vanities of this world over the blessings and graces of the hereafter does not belong to those endued with the faculty of understanding; and it is for this that the mysteries of the Holy Book will not be disclosed to him.

4- the fourth is that one might read an exoteric explanation (of the Qur'an) and have the impression that the words of the Holy Qur'an bear no meanings other than what has been handed down from Ibn Abbas and Mujahid, and others, and that what is beyond this (explanation) is an interpretation which depends upon thought (and intellectual opinion), and he who interprets the Holy Qur'an depending upon his independent reasoning and opinion should occupy his sitting place in the fire (of Hell). This is also one of the great veils (which screens understanding from men), and we shall explain in detail the notion of the interpretation depending upon thought and opinion in the fourth chapter (of this book), and that in no way does it contradict the statement of Ali "Allah be pleased with him": "Unless a servant is given, by Allah Almighty, the faculty of understanding in the Qur'an"; and had the meaning been limited to the exoteric which is handed down, surely, there would have been no difference among the people in it.

The seventh is the particularization. It is to assume that he is the intended in each discourse in the Qur'an: if he hears a command or a forbiddance, he shall assume that it is he what is commanded or forbidden, and the same if he hears a promise or a threat; and if he hears the narrations about the earlier and the latter generations, he shall know that the purpose is not the amusement but it is to get him take consideration therewith and learn from it that for which he is in need. Of a surety, there is no story in the Qur'an, but that the context (in which it is related) bears a benefit for the Messenger of Allah "Allah's blessing and peace be upon him" and his nation, such as Allah's statement: "All that We relate to you of the stories of the Messengers, with it We make firm your heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe." (Hud 120)

﴿ وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ ۝ ﴾

Let the servant further assume that Allah Almighty makes firm his heart with

such of narrations as He relates of the states of the Prophets and Messengers, their patience against such of harm as they received (from their peoples), and their constant firmness in the religion, in expectation for the Help of Allah Almighty. How should he not assume that, seeing that the Qur'an which was revealed unto the Messenger of Allah "Allah's blessing and peace be upon him" was not uniquely particular to the Messenger of Allah "Allah's blessing and peace be upon him", but it is (a source of) healing, guidance, mercy and light to all of the worlds?

For this reason, Allah Almighty commands all the creatures to appreciate the blessing of (sending) this Book as shown from His saying: "but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well-acquainted with all things." (Al-Baqarah 231)

﴿ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا اللَّهَ عَلَيْهِمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يُعْظِمُ بِهِ ۚ وَاتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٢٣١﴾

He further says: "We have revealed for you (O men!) A Book in which is a Message for you: will you not then understand?" (Al-Anbiya 10)

﴿ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ۝٢١٠﴾

"And We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them, and that they may give thought." (An-Nahl 44)

﴿ بِالْأَنْبِيَاءِ وَالزُّبُرِ ۚ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝٢١١﴾

"Thus does Allah set forth for men their lessons by similitudes." (Muhammad 3)

﴿ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ۝٢١٢﴾

"And follow the Best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while you perceive not!" (Az-Zumar 55)

﴿ وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْثَةً وَأَنْتُمْ لَا تَشْعُرُونَ ۝٢١٣﴾

"These are clear evidences to men, and a Guidance and Mercy to those of assured Faith." (Al-Jathiyah 20)

﴿ هَذَا بَصِيرَتُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوفُونَ ۝٢١٤﴾

"Here is a plain statement to men, a guidance and instruction to those who fear Allah!" (Al Imran 138)

﴿ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ۝٢١٥﴾

If all of the men (and also jinns) are addressed by His Speech, then, it is more fitting that everyone should be included. As long as this certain reciter is

intended, let not him be concerned but with himself, and not with the other people, and rather let him assume that it is he that is intended (and addressed). Allah Almighty says: "this Qur'an has been revealed to me by inspiration, that I may warn you and all whom it reaches." (Al-An'am 19)

﴿وَأَوْحَىٰ إِلَيْنَا هَٰذَا الْقُرْآنَ لِأَنْذِرْكُمْ بِهِ ۖ وَمَنْ بَلَغَ ۖ﴾

According to Muhammad Ibn Ka'b Al-Qurzhi: "Whomever the Qur'an has reached seems as if Allah Almighty has addressed him." Having assumed that, let the reciter then not take the study of the Qur'an as his main job, but rather, let him recite it in the same way as a servant reads the book of his master and lord who has written it to him in order to consider it, and act upon what it contains.

For this reason, one of the learned men said: "This Qur'an is but messages which have come to us from our Lord Almighty, with His Covenants and Pledges perchance we might consider them during our prayers, reflect on them during our solitary services, and implement in our acts of worship and the ways of tradition which we follow." Malik Ibn Dinar used to say: "What has the Qur'an planted in your hearts o men of Qur'an? No doubt, the Qur'an is the stream of the faithful believer, in the same way as the torrent is the brook of the land." According to Qatadah: "None sits in the company of this Qur'an but that he returns either with increase or decrease." He quoted Allah's saying: "We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss." (Al-Isra' 82)

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۖ﴾

The eighth pertains to the impression. It is that his heart should be influenced by different effects and impressions, in accordance with the different Holy Verses, in such a way as to entertain, according to each kind of understanding, a certain state and attention therewith his heart gets purified such as sadness, sorrow, fear, hope, etc. once his knowledge is full, the (feeling of) fear prevails over his heart in most cases, since restriction is almost common in the Holy Verses of the Qur'an. One could hardly find a Holy verse of mercy or forgiveness but that it is connected with many conditions, of which even a Gnostic might fall short, such as the saying of Allah Almighty: "But, without doubt, I am (also) He that forgives again and again", but He stipulates four conditions in order to attain such forgiveness: "to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿وَلِيِّنِي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۖ﴾

He Almighty further says: "By (the Token of) Time (through the Ages), Verily Man is in loss, Except those who have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr)

﴿وَالْعَصْرُ﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿١﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ تَوَاصَوْا بِالْحَقِّ
﴿وَتَوَاصَوْا بِالصَّبْرِ﴾ ﴿٢﴾

Here also He Almighty connects the exclusion from the loss with four conditions. But on another occasion, he stipulates only one condition to have one thing (i.e. Allah's Mercy) when He says: "for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 56)

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾ ﴿٣﴾

Verily, doing good joins all (required conditions).

This is always the case with him who goes through the Holy Qur'an from its beginning to its end. He, who understands this well is fitting for being in the state of sorrow and fear. For this reason, it is not strange from Al-Hassan to say: "By Allah! no servant who is in the habit of reciting the Holy Qur'an, out of true and sincere faith in it, but that he becomes in the state of much sadness and little joy, much weeping and little laughing, much trouble and endeavour and little comfort and idleness." According to Wuhaib Ibn Al-Ward: "We have investigated those narrations and admonitions, and behold! We've found nothing more ready to make hearts smoother and bring about sorrow then the recitation of the Qur'an, understanding its meanings, and reflecting on its significances."

The sign of one's impression by the recitation (of the Holy Qur'an) is to abide by the description implied in each recited Verse: when it is a Holy Verse of threat and forgiveness that is restricted by conditions, he shrinks out of his fear to the extent that he is about to die; and when it is a Holy Verse of liberty, and the promise of forgiveness (which is not restricted by any condition), he rejoices so much as if he is about to fly out of joy; and when it is a Holy Verse of celebrating Allah Almighty with His Attributes, Names and Acts, he lowers his head out of humility and submission to His Glory and Majesty, and feeling of His Greatness and Magnificence; and when it is a Holy Verse in which the unbelievers mention what is not consonant with the Majesty of Allah Almighty, like their ascribing a son and a consort to Allah Almighty, he lowers his voice, and is retired in himself out of shyness of the wickedness of their statement; and when it is a Holy Verse which describes the Garden, he is aroused inwardly out of longing for it; and when it is a Holy Verse which describes the fire (of Hell), he trembles and shivers out of fear of it.

(It is narrated by Al-Bukhari, Abu Dawud and others on the authority of) Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Recite to me the Surah of Women." He said: "Should I recite it to you even though it has been revealed to you?" he said: "I like to listen to it from someone else other than me." He said: I went on reciting, and when I came to Allah's Saying: "How then if We brought from each People a witness, and We brought you as a witness against these People" (An-Nisa 41)

﴿ فَكَيفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۖ ﴾

I rose up my head, and behold! The eyes of the Messenger of Allah "Allah's blessing and peace be upon him" were overflowing with tears. He said to him: "Now, stop, this is enough!" this is because the contemplation of this very state absorbed his heart entirely.

From amongst those who feared, there were those who fell unconscious on the Holy Verses of threats, as well as those who died on hearing such Holy Verses. However, such states as one entertains makes him more than a narrator (of the speech). If one, for example, recites (Allah's saying): "if I were to disobey my Lord, I should myself fear the Penalty of a Great Day (to come)" (Yunus 15)

﴿ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۖ ﴾

And does not entertain the feeling of fear, he will be no more than a speech-narrator; and if he recites (Allah's saying): "Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final Goal" (Al-Mumtahanah 4)

﴿ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ۖ ﴾

And is not in the habit of putting his trust in Allah Almighty, or turning to Him (in repentance), he also will be no more than a speech-narrator; and if he recites (Allah's saying): "We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah" (Ibrahim 12)

﴿ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ۖ ﴾

Let him be in the state of showing patience or at least let him be determined on showing it until he tastes the sweetness of recitation.

But if he does not experience those characteristics, nor does his heart waver between those different states, he will have no portion from his recitation more than the movement of his tongue, accompanied by an evident curse against himself as shown from the statement of Allah Almighty: "The curse of Allah is on the wrong-doers" (Al-A'raf 44)

﴿ أَلَمْ يَلْعَنُ اللَّهُ عَلَى الظَّالِمِينَ ۖ ﴾

And: "Grievously odious is it in the sight of Allah that you say that which you do not" (As-Saff 3)

﴿ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۖ ﴾

And: "yet they heed not and they turn away" (Al-Anbiya 1)

﴿ أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۖ ﴾

And: "Therefore shun those who turn away from Our Message and desire nothing but the life of this world" (An-Najm 29)

﴿ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۖ ﴾

And: "and those who do not desist are (indeed) doing wrong" (Al-Hujurat 11)

﴿ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

In addition to such Holy Verses, and thus he will be included in those in connection with whom Allah Almighty says: And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture" (Al-Baqarah 78)

﴿ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ أَلْكِتَابِ إِلَّا أَمَانٍ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴾

In reference to the mere recitation (with no impression), and also Allah's saying: "And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!" (Yusuf 105)

﴿ وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴾

That's because the Holy Qur'an is that which makes evident those signs in the heavens and the earth; and if one passes by them without being impressed, he will have indeed turned his face away from them. For this reason it is said that if he who is not characterized by the good manners of the Qur'an recites the Qur'an, Allah Almighty calls him: "What do you have to do with My Speech, since you are turning your face away from me? Keep yourself away from My Speech unless you turn in repentance to Me."

The example of the disobedient who recites the Holy Qur'an repeatedly is like the example of the one who reads the book of the king many times daily, and although it has been written to him for the purpose of the construction of his kingdom, he (the reader) is engaged in destroying it, and limiting himself to the study of this book, and had he left this study in opposition, he might have been far from being scorned and from incurring the wrath upon himself. For this reason, it is not strange to hear Yusuf Ibn Asbat saying: "I sometimes intend to recite the Holy Qur'an, and once I remember what it contains, I entertain fear of (incurring upon myself) wrath, thereupon I turn to (Allah's) Tasbih (exaltation), and Istighfar (asking for Allah's forgiveness),."

He who turns back from acting upon (what is contained in) the Holy Qur'an is intended by Allah's statement: " but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!" (Al Imran 187)

﴿ فَتَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُخْسَ مَا يَشْتُرُونَ ﴾

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep reading the Holy Qur'an as long as your hearts agree with it and your skins tremble (in awe of) it, and once you feel you have dissention from it, read it no more (or according to another version, leave reading it)." Allah Almighty further says: "For Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His Signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord." (Al-Anfal 2)

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ

ءَايَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said also: "He who has the best and most pleasant voice in (his recitation of) the Qur'an is the one that if you hear him reciting, you come to know that he fears Allah Almighty." the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Qur'an to be heard from anyone more pleasant than that which is recited by him who fears Allah Almighty."

The Holy Qur'an then is intended to produce those different states and conditions in the heart, and lead to the acting upon it, otherwise, it is of no difficulty to move the tongue with its letters. For this reason, one of the reciters said: "I read the Qur'an in front of one of my sheikhs, and when I returned to read it once again, he repulsed me and said: "You have made the Qur'an (an act of) work upon me: go and recite it in front of Allah Almighty, and consider with which He commands you, and from which He forbids you."

It is with this that the companions "Allah be pleased with them" were engaged in all of their states and works. When the Messenger of Allah "Allah's blessing and peace be upon him" died, there were nearly twenty thousand holy companions, of whom only six were reported to have kept the Qur'an entirely by heart, and even of those six, there was different about two; and the majority of the companions were in the habit of keeping many Surahs from the Qur'an. Only those endued with knowledge among them kept by heart (such long Surahs as) Al-Baqarah and Al-An'am. When one of them came to learn the Holy Qur'an, he came to Allah's statement: "And he who does even an atom's weight of good will see it; and he who does even an atom's weight of evil will see it" (Az-Zalzalah 7:8)

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ ﴾

He said: "This is enough for me" and then he turned away. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily the man turned away while having religious understanding."

Such state as Allah Almighty bestows upon the heart of the faithful believer following his understanding of a certain Holy Verse is of great benefit, whereas only the movement of the tongue with no understanding is of no significance. Moreover, the reciter who reads only with his tongue, and rather turns back from acting upon what he is reading is intended by Allah's saying: "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." (Ta Ha 124)

﴿ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ۖ ﴾

And (in the same Surah): "(Allah) will say: "Thus did you, when Our Signs came unto you, disregard them: so wilt you, this day, be disregarded"" (126)

﴿ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴾

I.e. you left them, and heeded them not, and dealt with them slightly. To be sure, he who is neglectful of anything is said to have forgotten it.

To recite the Holy Qur'an as it should be, the tongue, mind and heart should share in it: the portion of the tongue is to utter the letters correctly; the portion of the mind is to interpret the meanings (of what is recited); and the portion of the heart is to receive admonition and be impressed by desisting (from doing what is shameful), and hastening to implement the orders (of Allah Almighty). The tongue recites (in a slow, measured rhythmic tones), the mind interprets (what is read), and the heart receives admonition.

The ninth pertains to promotion. It is to promote to such a degree as to hear the Speech from Allah Almighty, and not from himself. It is well-known that the recitation is of three degrees, the least of which is that in which a servant assumes he is reciting it unto Allah Almighty, as standing in front of Him, whereas He Almighty is looking at him and listening to his reading; and with that assumption, he becomes in the state of begging, flattering, imploring, invoking, supplicating Him. The second is that he witness with his heart as if Allah Almighty sees him, talks to him with His Kindness and has private discourse with Him with His Beneficence and Benevolence, and his station should make him in the state of shyness, exaltation, paying attention and understanding. The third degree is that the reader should see the Producer of speech in the speech, and the attributes in the words; and this requires him not to divert his attention to himself, nor to his recitation, nor to the relation of beneficence to him, as He is his Benefactor: on the contrary, let himself be wholeheartedly devoted to the Producer of Speech, and his thought be concentrated on Him, as if he is involved in the contemplation of Him apart from anyone or anything else. That is, however, the degree of the nearest devotees (of Allah Almighty), and that which ranks second to it is the degree of those of the Right Hand; and the degrees of the heedless are other than that.

Of the highest degree, Ja'far Ibn Muhammad As-Sadiq tells: "By Allah! Allah Almighty manifests His Glory to His creatures in His Speech, even though they see not." Being asked about such a state as befell him in prayer and caused him to fall unconscious and then he recovered, he said: "I kept repeating the Holy Verse upon my heart until I heard it from its Producer, thereupon my body did not stand firm for contemplating His Power." It is in such degree that the sweetness and pleasure of the private discourse (one has with Allah Almighty) becomes very great.

For this reason, one of the wise men said: "I read the Qur'an and entertain no sweetness in it until I recited it in the very way as if I was hearing it from the Messenger of Allah "Allah's blessing and peace be upon him" as reciting to his companions. Then, I was raised up to a higher station above it, in which I recited it as if I was hearing it from Gabriel "Peace be upon him" as dictating it to the Messenger of Allah "Allah's blessing and peace be upon him". Then, Allah

The quarter of the acts of worship Almighty raised me up to a higher station, in which it seems as if I hear it from its Producer (i.e. Allah Almighty), thereupon I come to entertain a sweetness and bliss in it which I could not endure to leave."

Both Uthman and Hudhaifah "Allah be pleased with them" said: "If the hearts get purified, they surely will not get their satiety from reading the Qur'an." They said so because by their purification, the hearts promote to the contemplation of the Producer of Speech in the Speech itself. To this idea Thabit Al-Bunani referred in his statement: "I endeavoured to recite the Qur'an for twenty years, and have been blessed with it for another twenty years." By contemplating the Producer of Speech apart from anyone and anything else, the servant complies with the command of Allah Almighty: "Hasten you then (at once) to Allah" (Adh-Dhariyat 50)

﴿ فَهَرُؤَا إِلَى اللَّهِ ﴾

And: "And make not another an object of worship with Allah." (Adh-Dhariyat 51)

﴿ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ﴾

Therefore, he who does not see Him in all things has, indeed, seen anything other than Him; and if a servant diverts his attention to anything other than Him, will have ascribed implicitly partners to Allah (in worship) no matter hidden it might be, for indeed, the pure and mere Allah's Oneness (monotheism) is that one should not see anyone or anything other than Allah Almighty in all things.

The tenth pertains to freedom. I meant by it that one should free himself from his might and power, and turning to himself with contentment and self-justification. If he recites, for example, the Holy Verses which appreciate and give good promise to the good righteous people, he should not see himself therein, but he rather should see therein the true and sincere believers who are certain of faith, and have the expectation that Allah Almighty should join him with them; and if he recites the Holy Verses which tell about (Allah's) Wrath and criticizing the disobedient and neglectful, he should see himself therein, and assume that he is the addressee, in awe and fear. For this reason, Ibn Umar used to say (by way of supplication): "O Allah! I ask for Your Forgiveness for my injustice and ungratefulness." When he was asked about that: "As for the injustice (its reason might be known): what then is the reason for ungratefulness?" he recited Allah's saying: "Verily, man is given up to injustice and ingratitude." (Ibrahim 34)

﴿ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴾

It was said to Yusuf Ibn Asbat: "With which supplication do you supplicate Allah when you recite the Qur'an?" he said: "With which should I supplicate? I ask for Allah's Forgiveness for my indulgence seventy times."

When one, during his recitation (of the Qur'an) sees himself in the state of indulgence and negligence, this vision of him will be a means of his nearness.

That's because if one sees how far he is from being close (to the Presence of Allah Almighty), the feeling of fear will gradually enter into him until it drives him to a closer degree of nearness, in contrast to him who sees how close he is, even though he is far (from the Presence of Allah), whereas he might be deceived by feeling of safety which draws him to a farther degree of remoteness. If one is in the habit of seeing himself with the eye of contentment, he will be veiled with himself. But once he transcends the stage of turning to himself to a state in which he sees none but Allah Almighty in his recitation, the mystery of the invisible dominion will be disclosed to him.

It is narrated that Abu Sulaiman Ad-Darani said: Ibn Thawban promised one of his brothers to come to break his fasting with him, but he delayed to come to him until the dawn rose. In the next morning, his brother met him and said to him: "You promised me to come to break fasting with me, and you broke your promise (what is the reason?)" he said: "Had it not been for my appointment with you I would not have told you about what had detained me from you. Anyway, when I offered the Isha' prayer I said (to myself): "Let me offer the Witr prayer before I come to you, for I do not feel safe that the calamity of death might befall me." When I was in the state of supplication during the Witr prayer, I was raised up to a green meadow, full of various kinds of flowers from the Garden. I kept looking at them until the morning came upon me."

To be sure, those revelations are not attained unless one is set free from the restrictions of his own self, and from turning to it and to its desires and passions. Then, those revelations are given particularity in accordance with the particular states of the revealed one: whereas he recites the Holy Verses of hope, and the state of rejoicing prevails over him, the picture of the Garden is disclosed to him in such a way as if he sees it with his own eyes, and whereas the state of fear prevails over him, the fire (of Hell) is disclosed to him in such a way as if he sees the various kinds of its torment. That's because the Speech of Allah Almighty includes the easy lenient as well as the severe difficult, that which gives hope, and that which causes fear, in accordance with His Attributes, which imply mercy, kindness, as well as vengeance and onslaught; and in accordance with what the words and attributes reveal, one turns in different states from one to another, and in proportion to each state, he gets ready for being revealed by a certain thing which is fitting for and close to it. that's because it is impossible for the listener to remain on one state, seeing that what is heard is of different parts, in which there is the speech of the Pleased, that of the Angry, that of the Benefactor, and that of the Revenger, that of the Compeller Exalted in Might and Power Who has no care, and that of a Compassionate Merciful, Who neglects naught.

CHAPTER FOUR:

ON THE UNDERSTANDING AND INTERPRETATION OF THE QUR'AN DEPENDING UPON ONE'S MIND AND NOT BY WAY OF TRANSMISSION

Perhaps, you might say: "In the previous (chapter) you've made seriously critical the matter of understanding the mysteries of the Holy Qur'an, and such of

its abstruse meanings as are disclosed to the masters of pure hearts: how should it be desirable, since the Messenger of Allah "Allah's blessing and peace be upon him" said: 'He, who interprets the Qur'an just depending upon his own opinion, let him occupy his sitting place in the fire (of Hell)?' furthermore, those of knowledge, with their way of explanation of the external meanings, dispraised a group of those who have been ascribed to Sufism, who proved neglectful in interpreting some words in the Qur'an differently from what has been handed down in this respect from Ibn Abbas and the other commentators, and rather went as far as to attribute them to infidelity and disbelief. If this which the exegetes have said is true, then, what is the significance of the understanding of the Holy Qur'an other than to preserve its explanation? On the other hand, if it is not true, what is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who interprets the Qur'an just depending upon his own opinion, let him occupy his sitting place in the fire (of Hell)?"

It should be known to you that he who claims that the Holy Qur'an has no meaning beyond what is shown from the apparent explanation (of words), indeed, tells about himself, and of a surety, he is true about himself. But he is not true in his judgement of reducing all of the people to his limited degree. That's because it is attested, from the narrations and traditions, that the meanings of the Qur'an are open to those endued with understanding. Ali "Allah be pleased with him" said: "Unless Allah Almighty bestows upon one of His servants a faculty of understanding in the Qur'an." If this is nothing beyond the external meaning that is handed down, what then will this intended understanding be? the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Holy Qur'an has external as well as internal (meanings), an ending as well as a beginning." This tradition is also narrated on the authority of Ibn Mas'ud, with whom it ends up, and of course, he is one of those endued with the knowledge of interpretation.

What then is the significance of the external and internal (meanings), the ending and the beginning? Ali "Allah be pleased with him" said: "If I willed, I could (write as much papers as is sufficient for the) load of seventy camels in the interpretation of only the Opening of the Book." What is the significance of that, seeing that the explanation of its external meanings is very short? According to Abu Ad-Darda': "One will not have the faculty of understanding in the Qur'an unless he (is able to) interpret it in different ways."

According to a learned man: "Every Holy Verse (in the Qur'an) has as many as sixty thousand (points of) understanding, and what remains beyond that is much more." According to another: "The Qur'an has as many as seventy-seven thousand and two hundred items of knowledge, since every word (in it) stands for an independent (kind of) knowledge." However, this number is multiplied four times, on the basis of the fact that each word has an external as well as internal (meaning), an ending as well as a beginning. Ali "Allah be pleased with him" said: "If I willed, I could (write as much papers as is sufficient for the) load of seventy camels in the interpretation of only the Opening of the Book." the

Messenger of Allah "Allah's blessing and peace be upon him" did not repeat "In the Name of Allah, Most Gracious, Most Merciful" twenty times but to consider its internal meanings, otherwise, the explanation of its external meanings is very clear, and not in need of being repeated as such. according to Ibn Mas'ud "Allah be pleased with him": "He, who likes to obtain the knowledge of the foremost as well as the last generations, let him consider the Qur'an." Of a surety, this could not be attained only depending upon the explanation of the external meanings.

In brief, all branches of knowledge are implied in Allah's Acts and Attributes, and the Qur'an contains an explanation of Allah's Acts and Attributes; and those branches of knowledge are infinite. The Qur'an implies only a reference to their main points. The stations of going deep into their details are different in accordance with the different degrees of understanding the Qur'an, and the explanation of its external meanings only gives reference to that. Moreover, such of theories and intellectual matters as have been too problematic and difficult to understand, in which the people are different, have symbols and significations in the Holy Qur'an, which none but those endued with understanding could perceive. The explanation of its apparent meaning and the analysis of its words then are not sufficient in this matter. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Engage yourselves in reading the Holy Qur'an, and seeking after what is strange in it."

(It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him") said according to Ali "Allah be pleased with him": "By Him, Who has sent me with the truth: the people of my nation will disperse from the origin of their religion into seventy-two factions, all of which will be straying and misleading, calling to the fire (of Hell). When it is time of that, abide by the Book of Allah Almighty, in which there is the news of those who were before you, as well as of those who will come after you, and the decisive judgement between you. Such of the tyrants among you as oppose it have been broken and destroyed by Allah Almighty; and he who seeks knowledge in anything else other than it will be misled by Allah Almighty. It is Allah's strong rope, instructive light, and beneficial healing. It is a protection for him who holds fast by it, and a salvation to such as follows (and acts upon) it. it never waves so that it needs to be set right, nor does it swerve so that it needs to be made upright, nor do its miracles vanish, nor does it become exhausted by being repeated so much."

According to the narration of Hudhaifah, when the Messenger of Allah "Allah's blessing and peace be upon him" told him about the differences and disputes (among the nation) after his death, he said: I asked him: "O Messenger of Allah! What do you command me to do if I join this time?" he said: "Learn the Book of Allah Almighty and act upon what it contains: for indeed, it is the way-out of that." I repeated the same question to him thrice, and he answered me thrice: "Learn the Book of Allah Almighty, and act upon what it contains, for salvation lies in it." according to Ali "Allah be pleased with him": "He, who

understands well the Holy Qur'an, becomes able to interpret therewith all kinds of knowledge." This statement of him reveals that in the Qur'an there is reference to the main points of all kinds of knowledge.

In his comment on the statement of Allah Almighty: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding" (Al-Baqarah 269)

﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

Ibn Abbas "Allah be pleased with both" said: "He refers to the faculty of understanding in the Qur'an." Allah Almighty further says: "To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge" (Al-Anbiya 79)

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا﴾

"He names that which both were given 'knowledge and wisdom', whereas he gives the name of 'understanding' in particular to that which was unique to Solomon, to which he made sense, and makes it prior to both wisdom and knowledge.

All those matters give evidence to the fact that in the understanding of the meanings of the Holy Qur'an, there is great immensity and extensive flexibility, and that such of the explanation of its external meanings as has been handed down is not the culminating peak of attainment.

But as for the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who interprets the Qur'an just depending upon his own opinion, let him occupy his sitting place in the fire (of Hell)", and his implicit forbiddance, and the statement of Abu Bakr "Allah be pleased with him": "In which land should I live, and under which sky should I shade myself if I say anything in the Holy Qur'an only depending upon my own opinion" as well as the narrations and traditions that have been handed down which forbid one to interpret the Holy Qur'an only depending upon his own opinion, it is not unlikely that they are intended either to get one restrict himself only to the handed down narrations and heard traditions, leaving thereby the attempt to make deductions and constitute independent opinions and ways of understanding; or to refer to another thing which is assuredly false, i.e. that none should speak in the Holy Qur'an, but depending only upon what he hears; and this is due to many reasons:

One is that it stipulates the condition that such should be heard from the Messenger of Allah "Allah's blessing and peace be upon him", and ascribed to him, and it is well-known that this might not happen in most cases in the Qur'an; and this means that what is said by Ibn Abbas, Ibn Mas'ud, and others should be rejected, and rather considered as interpretations depending upon their opinions, on the ground of the claim that they did not hear it from the Messenger of Allah "Allah's blessing and peace be upon him"; and this applies to all of the holy companions "Allah be pleased with them".

Another reason is that the companions and commentators themselves differed about the interpretation of some Holy Verses, in which they adopted dissimilar opinions, and there is no reasonable point of conjunction to render them adaptable, which means that hearing all of them from the Messenger of Allah "Allah's blessing and peace be upon him" is questionable; and had one of them been heard (with certainty from the Prophet), surely, the others would have been easily rejected. This showed then that each commentator interpreted the meaning with what appeared to him, just depending upon his own and independent deduction, to the extent that they, for instance, adopted seven meanings for the separate letters with which some Surahs begin, too divergent to be adaptable since there is no point of conjunction between them. It was said, for example, that "ALR" are derived from Al-Rahman (Allah, Most Gracious); and it was also said in this respect that "Alif" refers to 'Allah', "Lam" refers to 'Latif' (Allah, the Knower of the finest mysteries of all things), and "Ra" refers to 'Rahim' (Allah, Most Merciful). Many things other than that were said in this issue, to the extent that it is impossible to have a point of conjunction between all of them. How then were all of those heard (from the same source)?

The third is that the Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for Ibn Abbas "Allah be pleased with both" saying: "O Allah! Endow him with the faculty of religious understanding, and instruct him in the (knowledge of) interpretation (of the Holy Qur'an)." If (the knowledge of) interpretation is acquired and preserved only through hearing, the same as the Divine Revelation, what then is the significance of referring to it in a particular invocation?

The fourth is that Allah Almighty says: "If they had only referred it to the Messenger or to those charged with authority among them, the proper investigators would have tested it from them (direct)." (An-Nisa 83)

﴿لَعَلِّمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ﴾

He thus affirms the faculty of investigation to those men endued with knowledge; and it is a well-known fact that such investigation is something beyond the reach of hearing. To be sure, all the narrations which we have transmitted about the faculty of understanding the Holy Qur'an contradict this false imagination, since they make pointless the stipulation of hearing in the process of interpretation, and rather give possibility to everyone to investigate through the Holy Qur'an as much as is within the power of his mind and the limits of his faculty of understanding.

As far as forbiddance is concerned, it refers to two points:

The first point is that one sometimes might have an opinion of a certain thing, to which he inclines by his nature and passion, with the result that he comes to interpret the Qur'an in accordance with his opinion and desire, and take proofs in support of his argument; and had he not had this opinion or passion, surely, this meaning would not have appeared to him from the Holy Qur'an. This

(kind of interpretation) might be done with knowledge, such as the one who confirms his innovation with some Holy Verses from the Qur'an, even though he knows that it is not this meaning which is intended by the Holy Verse, but he confuses his opponent with it; and sometimes, it might be done with ignorance, provided that the meaning (which he derives) is probably implicit in the Holy Verse, and in this case, his understanding inclines to the point of view that agrees with his purpose, which he favours depending upon his own opinion and desire, and thus he will have interpreted (the Qur'an) depending upon his own opinion, i.e. it is his opinion which has led him to give such interpretation, and had it not been for his opinion, this side (of meaning) would not have been favoured in his sight.

At other times, one might have a right purpose, for which he seeks an evidence from the Qur'an, and takes proof in support of his claim from that which he knows to be not so intended, such as the one who calls for asking for (Allah's) forgiveness at Sahar (the last portion of the night, i.e. a short time before dawn), and proves that by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Be eager to have your Suhur (night meal which is taken a short time before dawn), since there is blessing in Suhur", under the allegation that what is intended by it is to celebrate (the Praises of Allah Almighty) at the last portion of the night, even though he knows that it is eating which is intended by it, or he who calls for striving one's utmost against the hardened heart, saying (in support of his claim): Allah Almighty says: "Go you to Pharaoh, for he has indeed transgressed all bounds" (Ta Ha 24)

﴿ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴾

Beckoning to his heart, hinting that it is that (heart) which is intended by Pharaoh.

This kind (of interpretation) might be used by some preachers for right purposes, to embellish their speech, and exhort the listeners (to pay their attentions); and of a surety, it is forbidden. But sometimes, it might be used by the Batinites (the seekers of the internal and hidden meanings) for false purposes, with the intention to change the people and convince them to adopt their false doctrine. In so doing, they interpret the Qur'an in accordance with their own opinions and doctrines, depending upon matters which they know for certain that they are not so intended.

This way is one of the reasons for which the interpretation (of the Qur'an) depending upon the opinion is forbidden. What is intended by opinion here is that false which agrees with one's passions and desires, apart from the right independent interpretation (based upon one's knowledge with the intention to attain the truth). That's because the opinion includes the right as well as the false, and what agrees with one's desires might also be given the name of opinion.

The second point is that one hastens to interpret the Holy Qur'an depending upon his understanding of the external phenomena of the Arabic language, with

no support from the heard traditions and handed down narrations pertaining to the peculiarities as well as the abstruseness and substitution of words, in addition to such (rhetorical devices as) abridgement, omission, concealment, bringing forward and backward which the Qur'an contains. He who does not base his interpretation, at first, upon the explanation of the external meanings of words (with support from the heard narrations and handed down traditions pertaining to it), and rather hastens to deduce the internal meanings just depending upon his understanding of the external phenomena of the Arabic language, falls into much more mistakes, and comes to belong to those who interpret the Qur'an with their independent reasoning. That's because hearing and transmission (of narrations and traditions) are essential to the explanation of the external meanings (of the Qur'an) at first, in order that therewith he should ward off the places in which one is more likely apt to fall into mistakes, and after that he becomes more ready to extend his faculty of understanding and deduction.

However, the peculiarities which are not understandable but through hearing (such of narrations and traditions as connected with them) are much more in the Qur'an. Let's refer to some of them as representatives of all which are alike, in order that it should be known that it is impossible to deal slightly with the explanation of the external meanings (of words) at first, and that there is no hope to attain the internal (meanings) before being well-versed in the external (meanings). He who claims to have understood the mysteries of the Qur'an without being well-versed in its external meanings is like him, who claims to have reached the front part of the house without coming upon its door, or the one who claims to have understood the purposes of the Turks from their speech even though he does not comprehend their language. To be sure, the explanation of the external meanings (of words) is like the learning of language, which is necessary for understanding.

There are several rhetorical devices whose explanation could not be attained but through hearing, such as the concision through omission and concealment like Allah's statement: " We sent the She-camel to the Thamud to open their eyes, but they proved unjust with it: We only sent the Signs by way of terror (and warning from evil)." (Al-Isra' 59)

﴿وَأَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا﴾

It means (We sent the she-camel to them) as a sign to open their eyes, thereupon they wronged themselves by killing it. however, one whose knowledge does not go beyond the external phenomena of the Arabic language could think, from the first glance, that the she-camel itself was sighted and not blind, and will not know whether they had wronged themselves or others.

Consider also Allah's statement: "and they had been made to drink into their hearts of the Calf because of their Faithlessness." (Al-Baqarah 93)

﴿وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ﴾

It means that they had been made to drink into their hearts the love of the

calf; and it goes without saying that the (word) love here has been omitted (by way of concision). Allah Almighty further says: "In that case We should have made you taste two times the portion in this life, and two times the portion in death: and moreover you would have found none to help you against Us!" (Al-Isra' 75)

﴿إِذَا لَاقَيْتَكَ ضَعِفَ الْحَيَوةُ وَضَعِفَ الْمَمَاتُ﴾

Here, he means two times the portion of punishment of the living, and two times the portion of punishment of the dead; and the (word) punishment has been omitted from the sentence, and both words of life and death were substituted for living and dead in the speech, and of a surety, all of this is possible in the classical language.

Allah Almighty says too (on the tongue of the brothers of Yusuf): "Ask the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth." (Yusuf 82)

﴿وَسَفَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِيقُونَ﴾

He means 'Ask the inhabitants of the town in which we were, and the riders of the caravan with which we've returned; and both inhabitants and riders have been omitted here by way of concealment. Allah Almighty also says (about the Doomed Hour of Judgement): "Heavy were its burden through the heavens and the earth." (Al-A'raf 187)

﴿ثُقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

It means that (the knowledge of) it was hidden from the inhabitants of both the heavens and the earth, and the more a thing is hidden, the heavier its burden becomes. In this way, the concealment has been substituted for the heaviness of burden and the (word) inhabitants has been omitted.

He Almighty says: "And have you made it your livelihood that you should declare it false?" (Al-Waqi'ah 82)

﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾

He means that you have made the thankfulness for your livelihood that you give lie (to Allah Almighty), but he has omitted the word thankfulness. Allah Almighty says: "Our Lord! Grant us what You did promise unto us through Your Messengers" (Al Imran 194)

﴿رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ﴾

I.e. on the tongue of Your Messengers, but the word tongue has been omitted. Allah Almighty further says: "We have indeed revealed this in the Night of Power" (Al-Qadr 1)

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

I.e. the Holy Qur'an, to which He refers with 'this'. He says too: "until it was hidden in the veil (of Night)" (Sad 32)

﴿ حَتَّى تَوَارَتْ بِالْحِجَابِ ﴾

I.e. the sun, to which He refers with 'it'.

Allah Almighty also says: " But those who take for protectors others than Allah: "We only serve them in order that they may bring us nearer to Allah." (Az-Zumar 3)

﴿ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ ﴾

I.e. those (who take for protectors others than Allah) say: 'We never worship them (but to bring us much nearer to Allah). He further says: "But what has come to these people that they fail to understand a single fact? Whatever good (O man) happens to you, is from Allah; but whatever evil happens to you, is from your (own) soul." (An-Nisa 78:79)

﴿ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ
﴿ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴾

He means that those people never understand even a single fact, for they say that whatever good happens to you is from Allah, and whatever evil befalls you is from your own soul; and had it so meant, it would have contradicted the statement of Allah Almighty: " Say: "All things are from Allah."" (An-Nisa 78)

﴿ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ﴾

However, the Qadarites have based their doctrine upon their notion of this holy statement.

Those peculiarities might be linguistic, such as changing the letters from their places; and in this respect, a mention might be made of the phrase: "And the Mount of Sinin" (At-Tin 3)

﴿ وَطُورِ سِينِينَ ﴾

I.e. 'the Mount of Sinai'; and: "Peace and salutation be upon such as Al Ya Sin!" (As-Saffat 130)

﴿ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴾

He refers to Elias or Idris (according to the recitation of Ibn Mas'ud).

From amongst those rhetorical devices, a mention might be made of the repetition which interrupts the continuous speech, such as Allah's statement: "These who call partners other than Allah follow nothing but conjecture and what their own souls desire! Even though there has already come to them Guidance from their Lord!" (An-Najm 23)

﴿ إِنَّ الَّذِينَ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ﴾

Allah says too: "The leaders of the arrogant party among his people said to those who were reckoned powerless, those among them who believed" (Al-A'raf 75)

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ ۖ﴾

I.e. those arrogant from amongst his (Salih's) people, said to those who believed, from amongst those whom they regarded as powerless.

They imply also bringing forward and backward, and it is in those that the mistakes are more likely committed (by the people in their attempt to understand them), such as the statement of Allah Almighty: "Had it not been for a Word that went forth before from your Lord, (their punishment) must necessarily have come; but there is a term appointed (for respite)." (Ta Ha 129)

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ۖ﴾

It means: had it not been for the word (of Allah Almighty) and the term appointed, (their punishment) must necessarily have come, and had it not been for that, there would have been necessarily a severe trouble. Allah Also says: "They ask you as if you were eager in search thereof" (Al-A'raf 187)

﴿يَسْأَلُونَكَ كَأَنَّكَ حَفِيفٌ عَنْهَا ۖ﴾

He further says: " they have grades of dignity with their Lord, and forgiveness, and generous sustenance: Just as your Lord ordered you out of your house in truth, even though a party among the Believers disliked it." (Al-Anfal 4:5)

﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتُ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۖ﴾ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ

بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُون ۖ﴾

This speech is not continuous, but the last portion of it refers to Allah's statement (in the beginning of the Surah): "They ask you concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger... Just as your Lord ordered you out of your house in truth" (Al-Anfal 1)

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ

إِنْ كُنْتُمْ مُؤْمِنِينَ ۖ﴾

I.e. the spoils of war have come to be yours since you were driven out of your house and you were satisfied, but they were discontented. But He Almighty parenthesizes with the command to fear Him (and war off evil).

To the same kind, the following belongs: "We are clear of you and of whatever you worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred forever, unless you believe in Allah and Him alone": but not when Abraham said to his father: "I will pray for forgiveness for you, though I have no power (to get) aught on your behalf from Allah." (They prayed): "Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final Goal." (Al-Mumtahanah 4)

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ۖ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ

اللَّهُ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ: إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
لَا تُسْغِرَنَّ لَكَ وَمَا أَمْلَكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦٦﴾

There is also the abstruse words, i.e. those of multiple meanings, such as the thing, the companion (Qarin), the nation (Ummah) and the spirit (Ruh).

As far as the thing is concerned, Allah Almighty says: "Allah sets forth the Parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves. And he spends thereof (freely), privately and publicly: are the two equal? (By no means ;) praise be to Allah. But most of them understand not." (An-Nahl 75)

﴿ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا
هَلْ يَسْتَوِي ۚ أَتَحْمَدُ اللَّهَ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٧﴾ ﴾

He refers here to the spending from such of sustenance as is given by Allah to anyone.

Allah Almighty further says: "Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort: a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a Straight Way?" (An-Nahl 76)

﴿ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ
بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٨﴾ ﴾

He refers therewith to enjoin justice and uprightness.

Allah Almighty also says (on the tongue of Al-Khadir to Moses "Peace be upon him"): "If then you would follow me, ask me no questions about anything until I myself speak to you concerning it." (Al-Kahf 70)

﴿ قَالَ فَإِنْ أَتَيْتَنِي فَلَا تُسْأَلَنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧١﴾ ﴾

He refers by it to the attributes of the Lord, the knowledge that about which it is impossible to ask, until the Gnostic himself takes the initiative to expose them at the proper time.

Allah Almighty says too: "Were they created of nothing, or were they themselves the creators?" (At-Tur 35)

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ ﴾

He means without a creator, lest one might have the false impression that it signifies that nothing is created but from a thing (and not by the Creator).

As for the companion, a mention might be made of the following examples such as Allah's statement: "And his Companion will say: "Here is (his record) ready with me!" (The sentence will be :) "Throw, throw into Hell every contumacious Rejecter (of Allah)!" (Qaf 23:24)

﴿ وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ۖ أَلْقَيْتَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴾

I.e. the angel to whom he is entrusted. And also: "His Companion will say: "Our Lord! I did not make him transgress, but he was (himself) far astray"" (Qaf 27) i.e. Satan.

﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعْتَهُ ۖ وَلَٰكِن كَانِ فِي ضَلَالٍ بَعِيدٍ ﴾

As for Ummah, it has eight meanings: the first stands for the group like Allah's statement (relating of Moses): "And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks)." (Al-Qasas 23)

﴿ وَلَمَّا وَرَدَ مَاءَ مَذْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ ﴾

The second stands for the followers of the Prophets and Messengers, i.e. the nation, like your saying about the followers of Muhammad 'the nation of Muhammad'. The third stands for such of men as in whom all kinds of good exist, i.e. a model to be followed, such as Allah's statement: "Abraham was indeed a model, devoutly obedient to Allah, (and) true in faith, and he joined not gods with Allah." (An-Nahl 120)

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴾

The fourth stands for religion such as the saying of Allah Almighty (on the tongue of the pagans): "We found our fathers following a certain religion, and we do guide ourselves by their footsteps." (Az-Zukhruf 22)

﴿ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُّهْتَدُونَ ﴾

The fifth stands for the term appointed (for something to happen) such as the statement of Allah Almighty: "If We delay the penalty for them for a definite term..." (Hud 8)

﴿ وَلَٰكِن أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ ﴾

And: "But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time..." (Yusuf 44)

﴿ وَقَالَ الَّذِي نَجَّا مَتَاهَا ۖ وَأَذْكُرْ بَعْدَ أُمَّةٍ ﴾

The sixth stands for the stature: it is said: 'So and so is of good stature'. The seventh stands for such of men as is unique in his religion, in which none shares, such as the statement of the Prophet "Peace be upon him": "Zaid Ibn Amr Ibn Nufail will be raised (on the Day of Judgement) unique in his religion distinct from others." The eighth stands for the mother. It is said: "This is the Ummah (mother) of Zaid'.

The same is true of spirit, which has several meanings in the Holy Qur'an, and we needn't to be lengthy by relating them here.

The abstruseness lies also in the prepositions, such as the saying of Allah Almighty: "And raise therewith the dust in clouds the while, And penetrate therewith into the midst (of the foe) en masse" (Al-Adiyat 4:5)

﴿ فَأَتَرْنَ بِهِ نَفْعًا ﴿٢﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٣﴾ ﴾

The preposition 'therewith' in the first Holy Verse acts as a homonymy for the hoofs of horses, which strike sparks of fire, and raise up the dust with their steps; and in the second Holy Verse it acts as a homonymy for the raid of horses, which push home the charge in the morning, "Truly man is to his lord ungrateful ." (Al-Adiyat 6)

﴿ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿١﴾ ﴾

Another example is found in Allah's saying: "make rain to descend thereon, and produce every kind of harvest therewith" (Al-A'raf 57)

﴿ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ﴿١﴾ ﴾

'Thereon' in the first part refers to the clouds, and 'therewith' in the second part refers to the water. However, there are numerous examples of the similar kind in the Holy Qur'an.

Those rhetorical devices include also what is known as the gradual exposition, and its example is shown from Allah's saying: "Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong)." (Al-Baqarah 185)

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ﴿١﴾ ﴾

In this statement, it is not known whether this revelation was sent down at night or by day. Then He Almighty says on another occasion: "We sent it down during a blessed night: for We (ever) wish to warn (against Evil)" (Ad-Dukhan 3)

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ﴿١﴾ إِنَّا كُنَّا مُنذِرِينَ ﴿٢﴾ ﴾

Which shows that the Qur'anic revelation was sent down at night (but on which night was it sent down? It is still not clear). Then, it was showed clearly in Allah's saying: "Verily, We sent this (Qur'an) on the Night of Power." (Al-Qadr 1)

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ ﴾

One might think there are seemingly differences among those Holy Verses (even though they are not so). That's because nothing other than hearing and transmission could avail in understanding and explaining those devices and their like. The Holy Qur'an, as a whole, from its beginning to its end, is not void of such (rhetorical devices), for it was sent down in the language of the Arabs, and thus it had all ways and devices included in their speech, such as concision,

The quarter of the acts of worship circumlocution, omission, concealment, substitution, bringing forward and backward, and the like of that, in order that it should make them silent, as being inimitable and matchless.

Nevertheless, he who regards it sufficient to understand only the external aspects of the Arabic language, and hastens to interpret the Holy Qur'an only depending upon it, with no support from hearing and transmission, belongs to those who interpret the Qur'an with their independent reasoning, like him, for instance, who understands from the word 'Ummah' only its most famous meaning, to which he inclines by nature, to the extent that whenever he hears it on any occasion (in the Qur'an), he turns with his opinion to understand it with such famous meaning, and thus leave the transmitted narrations and heard traditions pertaining to the other meanings. This (way of interpretation) is forbidden, apart from the understanding of the mysteries of meanings as we've mentioned earlier. Once the hearing and transmission of those (strange and abstruse) things are available, the explanation of the external meanings (of the Qur'an) becomes known, even though it is not sufficient to understand the realities (and mysteries) of the meanings.

The difference between the realities of meanings, and the explanation of the external meanings of words might be illustrated by the following example: Allah Almighty says: "when you threw (a handful of dust), it was not your act, but Allah's." (Al-Anfal 17)

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾

The external meaning of this statement is clear, even though the reality of its meaning is abstruse. It is to affirm as well as to negate the act of throwing, and of a surety, both are apparently contradictory to each other unless the statement is understood to mean that he threw from one point, and did not throw from another point, and it was the act of Allah Almighty in that point in which he did not throw.

Allah Almighty says also in this respect: "Fight them, and Allah will punish them by your hands." (At-Tawbah 14)

﴿فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ﴾

How should Allah Almighty do the act of punishing those (unbelievers) seeing that it is they (Muslims) who do the act of fighting? And if Allah Almighty is the doer of punishment, by causing their (Muslims') hands to move, what is then the significance of His Command to them to fight those (unbelievers and pagans)? The reality of this meaning then should be taken from a great ocean of the sciences of Revelation, and it is not enough to be satisfied with the explanation of the external meanings of words. It is to know the way of relation between both acts and the causing power, and understand the way of relation between the power (of the human being) and the Power (and Will) of Allah Almighty, in order that many abstruse and obscure matters should be disclosed and become clear.

Allah Almighty has told the truth when He said: "when you threw (a handful of dust), it was not your act, but Allah's." (Al-Anfal 17) if one spends his lifetime just to discover the mysteries of this meaning, with its related preceding and subsequent matters, he will consume it even before going through all of its related preceding and subsequent matters. There is no single word in the Holy Qur'an, but investigation into it makes one in need of such (time and effort to discover it). but its mysteries are disclosed to those endued with knowledge as much as is the abundance of their knowledge and the purity of their hearts, and their readiness to understand and consider, and devotion to seek (knowledge). Each of them has a limit of promotion beyond which he could not go to a higher degree.

As for obtaining all facts and mysteries of meanings, there is no hope for it. However, if the ocean is an ink, and the trees are pens, the mysteries of the Words of Allah Almighty are infinite and unlimited, that the oceans (and trees) would be soon exhausted before the Words of Allah Almighty would. From this point of view, the people are different in (their faculties and degrees of) understanding after their equal sharing in the knowledge of the explanation of the external meanings of words. To be sure, the explanation of the external meanings of words could, by no means, avail without it.

In illustration of that, take the following example: from the supplication of the Messenger of Allah "Allah's blessing and peace be upon him" in his prostration: "I seek refuge with Your Good Pleasure from Your Displeasure, with You (providing me with) power and health from Your Punishment, and I seek refuge with (the mercy of) You from (the torment of) You: I could not reckon Your Praises: You are just as You have praised Yourself", the masters of pure heart might understand that it was said to him: "bow down in adoration, and bring yourself the closer (to Allah)!" (Al-Alaq 19) then, he found his closeness (to the Presence of Allah Almighty) in his prostration, and beheld the Attributes (of Allah Almighty), which caused him to seek refuge with some from the others: (he sought refuge with) Allah's Good Pleasure from His Displeasure, and both belong to His Attributes. Then, he came to be much closer, much more than the first state, thereupon he rose up (from the attributes) to the Self (of Allah), which made him say: "I seek refuge with You from You." Then, he became closer so much that he felt shy of seeking refuge (with Allah Almighty) while being still on the carpet of his former closeness, thereupon he took refuge to the praise, and praised Allah saying: "I could not reckon Your Praises." But he knew that by saying so he was short (of appreciating him as it should be), thereupon he said: "You are just as You have praised Yourself."

Verily, those passing thoughts are opened to the master of pure hearts. They have depths beyond that, i.e. to understand the significance of closeness (to the Presence of Allah), and its relevance to the posture of prostration; the meaning of seeking refuge with a certain attribute (of Allah Almighty) from another; and then

seeking refuge with Him from Him. However, the mysteries of that is numerous, and they could not be attested only from the explanation of the external meanings of words. In no way does the interior of a word disagree with its exterior: on the contrary, it is complementary to it, therewith one penetrates the husk to reach the bith. This is what we might say in order to understand the fact that the external meanings do not contradict the external meanings; and Allah Almighty knows best.

Book nine: Celebrations and invocations

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Whose Compassion is all-embracing, Whose Mercy is common, Who rewards His servants for their remembering Him by mentioning them as shown in His statement: "So remember me, so that I should remember you." (Al-Baqarah 152)

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

And exhorts them to invoke Him by His Command, as attested from His statement: "Call on Me: I will answer your (Prayer)." (Ghafir 60)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

In this way, He Almighty makes the obedient as well as the disobedient, the near as well as the alien desirous to offer themselves to the Presence of His Glory, by raising their needs and wishes to Him, as shown from His saying: "I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me." (Al-Baqarah 186)

﴿فَلِئِنْ قَرِيبٌ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

Allah's blessing and peace, as much as it should be, be upon Muhammad, the best of His Prophets, and the chief of His creatures, as well as upon his family and companions, the best of his select.

To go further: After the recitation of the Book of Allah Almighty (i.e. the Holy Qur'an) there is no religious service to be done with tongue better than the celebration of (the Praises and Glories of) Allah Almighty, and raising the needs through sincere invocations and supplications to Allah Almighty. Thus, it is necessary to explain the excellence of the celebration (of the Praises and Glories of Allah) in short as well as in detail as shown from the different celebrations, then to explain the excellence, conditions and proprieties of invocation, and to transmit the handed down supplications, which join the purposes of both religion and world, and the invocations which are particular to ask for (Allah's) forgiveness, and seek refuge (with Him from evil), and the like of that. All of that is included under five chapters:

The first chapters discusses the excellence and benefit of the celebration (of Allah's Praises) in brief as well as in detail.

The second chapter deals with the excellence and proprieties of the invocation, and the excellence of asking for (Allah's) forgiveness and invoking Allah's blessing and prayer upon the Messenger of Allah "Peace be upon him".

The third chapter raises some handed down invocations and supplications, which are attributed to their sayers, and considers their occasions.

The fourth chapter raises some invocations whose chains of transmission are unknown, and are selected from amongst the handed down supplications.

The fifth chapter raises some handed down invocations which are connected with certain events.

CHAPTER ONE: ON THE EXCELLENCE AND BENEFIT OF CELEBRATION (OF ALLAH) IN BRIEF AND DETAIL FROM THE QUR'AN, THE PROPHETIC NARRATIONS AND TRADITIONS

The Proofs From The Qur'an And Traditions

The proofs that might be quoted from the Holy Qur'an in the excellence of celebration in brief are attested by Allah's statement: "So remember me, so that I should remember you." (Al-Baqarah 152)

﴿ فَادْكُرُونِي أَذْكُرْكُمْ ﴾

In this issue, Thabit Al-Bunani said: "I know when my Lord Almighty remembers me." They were scared from him and asked him: "How do you come to know that?" He said: "When I remember Him, He Almighty remembers me." Allah Almighty further says: "celebrate the praises of Allah, and do so often." (Al-Ahzab 41)

﴿ اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴾

He Almighty also says: "Then when you pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, you went astray." (Al-Baqarah 198)

﴿ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ ﴾

He Almighty says too: " So when you have accomplished your holy rites, celebrate the praises of Allah, as you used to celebrate the praises of your fathers, even with far more heart and soul." (Al-Baqarah 200)

﴿ فَإِذَا قَضَيْتُمْ مِنْ سَكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ﴾

Allah Almighty also says in this connection: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides." (Al Imran 191)

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ﴾

He further says: "When you pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides." (An-Nisa 103)

﴿ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ﴾

According to Ibn Abbas "Allah be pleased with both": He means during night and day, on the sea and land, on journey and residence, in whichever state of richness and poverty, health and sickness, in secrecy and in public. In criticizing the hypocrites, Allah Almighty says: "but little do they hold Allah in remembrance." (An-Nisa 142)

﴿وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

Allah Also says: "And do you (O reader!) bring your Lord to remembrance in your (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not you of those who are unheedful." (Al-A'raf 205)

﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾

Allah Almighty says too: "and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do." (Al-Ankabut 45)

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

According to Ibn Abbas "Allah be pleased with both": This statement has two points of interpretation: the first that Allah's remembering you is much greater than your remembering Him; and the other is that your celebration of (the Praises of) Allah Almighty is the greatest worship one might do. In addition to those mentioned above, there are several Holy Verses (in support of the excellence of the celebration of Allah Almighty).

From amongst the Prophetic narrations in confirmation to this issue, a mention might be made of the following: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who remembers Allah Almighty among the heedless is like a tree that stands among the dry stubble (scattered by the wind)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who remembers Allah Almighty among the heedless is like a fighter who keeps steadfast among those who flee away (from the battlefield)." the Messenger of Allah "Allah's blessing and peace be upon him" further said: Allah Almighty says: "I'm with My servant as long as he remembers Me, and his lips move with (the celebration of) My praises."

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The son of Adam does no deed, more fitting to save him from the punishment of Allah than the celebration of (the Praises of) Allah Almighty." They said: "O Messenger of Allah! and not even the fight in the Cause of Allah Almighty?" he said: "And not even the fight in the Cause of Allah, unless you strike with your sword until it breaks, and then you strike with it until it breaks, and then you strike with it until it breaks." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who likes to enjoy himself in the meadows of the Garden, let him make so much the celebration of (the Praises of) Allah Almighty." the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best of deeds, thereupon he said: "It is to die while your tongue is fresh with the celebration of (the Praises of) Allah."

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Let every morning and evening come upon you while your tongue is fresh with the celebration of (the Praises of) Allah Almighty, so that every morning and evening will enter upon you with no sin against you." the Messenger of Allah

"Allah's blessing and peace be upon him" said: "Verily, to celebrate (the Praises of) Allah Almighty every morning and evening is much better than to break the swords (during fighting) in the Cause of Allah Almighty, and also to spend the wealth in charity in abundance." the Messenger of Allah "Allah's blessing and peace be upon him" said too: "If My servant remembers Me within himself, I will remember him in Myself; and if he remembers Me in the presence of an assembly (of people), I will remember him in front of an assembly much better than his; and if he comes close to me as much as a span, I will come close to him as long as a cubit; and if he comes close to me as long as a cubit, I will come close to him as long as is the length of two stretched out arms; and if he walks towards me in a normal pace, I will run towards him in a quick pace (i.e. hasten to answer his invocation)."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seven will be shaded with the Shade of Allah Almighty on the day (of Judgement) when there will be no shade but His..." one of whom is a man who used to celebrate (the Praises of) Allah Almighty in seclusion so much that his eyes overflowed with tears for his fear of Allah Almighty." (It is narrated on the authority of) Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you about the best of your deeds, which is the most convenient to purify you in the Sight of your King, and apt to raise you to the highest degrees (in the Garden), and is much better for you than to give gold and silver (in charity) and also much better for you to meet your enemy and strike their necks and they strike your necks (during the fight)?" they asked: "What is that O Messenger of Allah?" he said: "It is to celebrate (the Praises of) Allah so much regularly. Allah Almighty says: 'He, who is occupied by celebrating (the Praises of) Me more than by asking Me (for his needs), I shall give him the best (rewards) which I give to those who ask Me.'"

There are also many sayings in connection with that issue. Al-Fudail said: We were reported that Allah Almighty says: "O My servant! Remember me for an hour after the morning (prayer), and a further hour after Asr (prayer), so that I would suffice you (everything in the period) between them." According to one of the learned men: Allah Almighty says: "If I cast a glance at the heart of any servant (of Me) and find that it most frequently persists in the celebration of My (Praises), I then take on to dispose of all of his affairs, and come to be his sitter, talker, and companion Who removes his loneliness." According to Al-Hassan: "The celebration (of Allah) is of two kinds: the celebration (of the Praises of Allah) that is between yourself and Allah Almighty, and how excellent it is, and how great its reward is; but even what is better than that is the remembrance of Allah at the occurrence of what He Almighty has forbidden."

It is narrated that every soul comes out of this world in the state of thirst, barring that of him who remembers (the Praises of) Allah Almighty. According to Mu'adh Ibn Jabal "Allah be pleased with him": "The inhabitants of the Garden will not grieve at anything (they did in this world) more than they will be at their loss of any moment that passed in which they did not remember Allah Almighty." And Allah Almighty knows best.

The Excellence Of The Gatherings Of Celebration (Of Allah Almighty)

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no people who sit in a gathering to celebrate (the Praises of) Allah Almighty but that the angels surround them, the mercy (of Allah Almighty) covers them, and Allah Almighty remembers them among those who are in His Presence." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "There is no people who sit in a gathering to celebrate (the Praises of) Allah Almighty, intending by so doing nothing but the Countenance of Allah Almighty, but that a caller from heaven calls them: 'Stand up as being forgiven (by Allah), and your sins have been changed into good deeds to be added to your accounts.'"

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "No people sit in a gathering in which they do not celebrate (the Praises of) Allah Almighty, nor do they invoke for Allah's Prayer and Blessing upon the Messenger of Allah "Allah's blessing and peace be upon him", but that this will turn to be a cause of grief for them on the Day of Judgement." Dawud said: "O my God! If You see me leaving the gatherings of these who celebrate (the Praises of Allah Almighty) to those of the heedless (who remembers Allah naught), then, break my leg before I reach them, for this will be a blessing You will have bestowed upon me."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good gathering (in which one remembers Allah Almighty) plots out from the faithful believer (the sins of) two thousand thousand evil gatherings." According to Abu Hurairah "Allah be pleased with him": "The inhabitants of the heaven see the houses of the inhabitants of the earth in which the Name of Allah Almighty is mentioned in the same way as the stars are seen." According to Sufyan Ibn Uyainah: "If a people gather to celebrate (the Praises of) Allah Almighty, both Satan and world (with its vanities, pleasures and delights) retire, and Satan says to the world: "Do you not see what they are doing?" the world replies: "Leave them, and once they disperse, I will lead them to you."

It is narrated that once Abu Hurairah "Allah be pleased with him" entered the market and said to the people: "Are you there, while the heritage of the Messenger of Allah "Allah's blessing and peace be upon him" is being distributed in the mosque?" they left the market and went direct to the mosque, but found no heritage being distributed. They asked him: "O Abu Hurairah! We've found no heritage being distributed in the mosque." He said: "Then, what have you seen?" they said: "We've found a people celebrating (the Praises of) Allah Almighty and reciting the Qur'an." On that Abu Hurairah said: "This is then the heritage of the Messenger of Allah "Allah's blessing and peace be upon him"."

It is narrated by Al-A'mash from Abu Salih on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah

Almighty has angels who wander in the land, other than the scribes (who record the deeds of) men. Once they find a people celebrating (the Praises of) Allah Almighty, they call each other: 'Come to that which you seek for!' they come and surround them until they rise up to the sky. Allah Almighty then says to them: "Which thing have My servant been doing when you left them?" they say: "We left them and they have been celebrating Your Praises, Glories and Splendors." Allah "Blessed and Exalted be He" says: "Have they seen Me?" the angels answer in the negative, thereupon He says: "Then, how will they do if they see Me?" they say: "If they see You, of a surety, they will be stronger in their celebration of Your Praises, Glories and Splendors." He then says to them: "From which thing do they seek refuge?" they say: "From the fire (of Hell)." He says: "Have they seen it?" they answer in the negative, thereupon He says: "Then, how will they do if they see it?" they say: "No doubt, if they see it, they will be stronger in their flight and escape from it." Allah Almighty says: "Which thing do they ask for?" they say: "The Garden." He asks them: "Have they seen it?" they answer in the negative, thereupon He says: "What then shall they do if they see it?" they say: "Verily, they will be more eager to attain it." Allah Almighty says: "I then make you witnesses that I've forgiven for them." They say: "But so and so was among them, and he came not to take part with them (in celebration) but to ask for a certain need." On that He Almighty says: "They are really the people, whose sinner (whatever he might be) should not be wretched."

The Excellence Of Affirming Allah's Oneness

(It is to say: "There is no god (to be worshipped) but Allah.")

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (celebration) I and the Prophets before me said is: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner.'" the Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' one hundred times daily, (the reward of) it is recorded in his account (of good deeds) like (that of the emancipation of) ten slaves, one hundred good deeds are written in his account, one hundred evil deeds are plotted out of his account, and it comes to be a protecting shield against Satan during this day of his until evening comes upon him, and none shall do a deed better than him barring he who says (the same) more than that."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No one performs ablution perfectly, and then raises his sight to the sky and says: 'I bear testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner, and I bear testimony to the fact that Muhammad is His servant and Messenger', but that the gates of the Garden open to him to enter from whichever he wills of them." the Messenger of Allah "Allah's blessing and peace be upon him" also

said: "These (Muslims who bear witness that) there is no god (to be worshipped) but Allah experience no loneliness in their graves, nor in their resurrection, as if I'm looking at them at the time of the sounding (of the trumpet therewith all the beings will rise from dead), shaking their heads off dust and saying: 'Praise be to Allah Who has removed sadness from us: verily, our Lord is Oft-Forgiving, Most ready to appreciate (the deeds of His servants).'"

(It is narrated that) the Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Hurairah: "O Abu Hurairah! Each good deed you do (in this world) will be weighed on the Day of Judgement, barring the testimony that 'there is no god (to be worshipped) but Allah', for indeed, if it is placed in a scale of the balance of him who said it sincerely and truthfully, and all of the seven heavens and the seven earths and what is between them are placed (in the other scale), they will be outweighed by (the testimony that) 'there is no god (to be worshipped) but Allah.'" the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the sayer of 'There is no god (to be worshipped) but Allah' comes (on the Day of Judgement) with sins as much as is likely to fill the earth, they will be forgiven for him by Allah Almighty."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! Dictate to these (on the threshold of) death the testimony that 'there is no god (to be worshipped) but Allah', for indeed it destroys the sin entirely." I (Abu Hurairah) said: "O Messenger of Allah! this is about the dead: what then is about the living?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is much stronger to destroy (their sins and mistakes)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says 'There is no god (to be worshipped) but Allah' sincerely and faithfully will enter the Garden."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of you will enter the Garden barring he who resists and flees away from Allah Almighty just as a camel flees away from its owners." It was said: "O Messenger of Allah! Who should resist and flee away from Allah Almighty?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the one who does not say 'There is no god (to be worshipped) but Allah'. so, you should make much of saying: 'There is no god (to be worshipped) but Allah' before you are hindered (by death) from saying it, for indeed, it is the word of monotheism, it is the word of sincere faith, it is the word of piety, it is a good word, and it is the claim of truth, and it is the trustworthy handhold, and it is the price of (entering) the Garden."

In comment on the statement of Allah Almighty: "Is there any Reward for Good other than Good" (Ar-Rahman 60)

﴿ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴾

It was said: "The good in this world stands for the testimony that 'There is no god (to be worshipped) but Allah', and in the hereafter it stands for the Garden."

This applies also to the other saying of Allah Almighty: "To those who do right is a goodly (reward) yea, more (than in measure)!" (Yunus 26)

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

It is narrated on the authority of Al-Bara' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' ten times, (the reward he receives) for it is like that of (emancipating) a servant." It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' two hundred times daily, no one before him would have preceded him, nor will anyone after him attain his rank barring he who does better than his deed (i.e. says this statement more than that)."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says in one of the markets: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' Allah writes for him one thousand thousand good deeds, and plots out of him one thousand thousand evil deeds, and constructs for him a house in the Garden." It is narrated that if a servant says 'There is no god (to be worshipped) but Allah' it will come to his account, and will not pass by a sin but that it will remove it, until it finds a good deed alike, beside which it will sit."

It is narrated, in an authentic tradition, on the authority of Ayyub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' ten times (receives a reward) like him who has emancipated four men belonging to the descendants of Ishmael." It is further narrated, according to an authentic tradition, on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gets up (from sleep) at night and says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things; glory be to Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Great' and then he says: 'O Allah! forgive for me' his sins will be forgiven for him, or he then invokes Allah, his invocation will receive answer; and if he performs ablution and offers prayer, his prayer will be accepted."

The Excellence Of Celebrating The Glories And Praises Of Allah Almighty

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

who exalts Allah, following every (obligatory) prayer thirty-three times, praises Allah thirty-three times, glorifies Allah thirty-three times, and concludes one hundred with saying: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things', all of his sins will be forgiven for him, even though as much as the foam of the sea." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says: 'Glorified be Allah, with Whose Praises (I exalt Him)' one hundred times daily, his sins will be plotted out of him, even though as much as the foam of the sea."

It is narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! (the sources of livelihood in) this world have gone away from me, and I've run short of sustenance." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, where are you from the prayer of the angels and the Tasbih of the creatures, therewith they are provided with sustenance?" he said: "What is that O Messenger of Allah?" he said: "Say: 'Glory be to Allah with Whose Praises (I exalt Him); Glory be to Allah, Most Great; I ask for Allah's Forgiveness' one hundred times in the period between the rise of the dawn until you offer the Morning prayer, perchance (the sources of livelihood in) this world will come to you with humility and willing submission, and from each word thereof, Allah Almighty creates an angel to exalt Allah Almighty to the Day of Judgement, and the reward of that will be recorded for you."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant says 'Praise be to Allah', it will fill (the space) between the nearest heaven and the earth; and if he says 'Praise be to Allah' for the second time, it will fill (the space) between the seventh (and the highest) heaven and the (seventh and the) lowest earth; and if he says 'Praise be to Allah' for the third time, Allah Almighty will say: 'Ask, and you will be given (what you've asked).' It is narrated (by Abu Dawud) on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: One day, we were offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he said: "Allah hears such as praises Him." A man standing behind the Messenger of Allah "Allah's blessing and peace be upon him" said after him: "O Allah, our Lord: to You be the praises, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he asked: "Who said those words immediately?" the man said: "It is I O Messenger of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've seen over thirty angels hastening to it: who among them will record it first."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to another narration): "Verily, the good (words) to remain (in this world) are: 'There is no god (to be worshipped) but Allah; glory be to Allah; praise be to Allah; Allah is Greater; and there is neither might nor power but with

Allah'." The Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration of Ibn Umar: "No man living on this earth says: 'There is no god (to be worshipped) but Allah; Allah is Greater; glory be to Allah; praise be to Allah; and there is neither might nor power but with Allah' but that all of his sins will be forgiven for him, even though as much as the foam of the sea."

It is narrated on the authority of An-Nu'man Ibn Bashir that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those who exalt, glorify and praise Allah, have their celebrations flitter round the Throne (of Authority), with sounds like the sounds of bees, in order to make reminder of their sawyer: does anyone of you not like to have something in the Presence of Allah with which he is remembered?" according to the narration of Abu Hurairah, The Messenger of Allah "Allah's blessing and peace be upon him" said: "To say: 'Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater' is much dearer to me than to have anything (in this world) upon which the sun rises." He added in another version: "and 'There is neither might nor power but with Allah': It is better than this world and all that it contains."

According to the narration of Samurah Ibn Jundub, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best speech (one might say) in the Sight of Allah Almighty is: 'Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater' and it is of no harm to you to begin with any of them." It is narrated (by Muslim and others) on the authority of Abu Malik Al-Ash'ari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The purification (i.e. the performance of ablution) constitutes half the faith, (the phrase) "Praise be to Allah" fills the scale of one's balance, (the phrases) "Glory be to Allah" and "Praise be to Allah" fill what is between the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the charity is an evidence (of one's good faith), the patience is a luminosity and The Holy Qur'an is a proof, whither for you (in case you kept reciting it and acting upon its principles) or against you (in case you abandoned it and ignored its principles). Everyone of the people goes in the morning (and seeks for deeds), and sells himself in such a way as either to emancipate it (from torture if he sold it to Allah), or to destroy it (if he sold it to Satan)."

It is narrated (by Al-Bukhari) on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two statements, and although they are light and easy upon the tongue (to say), they are so much heavy in the scale of one's balance, and so much dear to (Allah) Most Gracious. Those are: "Glory be to Allah with Whose Praise (I exalt Him); Glory be to Allah, Most Great'." According to another narration on the authority of Abu Dharr: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "Which among the speech is the dearest to Allah Almighty?" he said: "That which Allah Almighty has chosen for His angels: 'Glory be to Allah with Whose Praise (I exalt Him); Glory be to Allah Most Great'."

It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has chosen from among the speech: 'Glory be to Allah; praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater': If a servant says 'Glory be to Allah' twenty good deeds will be written for him, and twenty evil deeds will be plotted out of him; and if he says 'Allah is Greater' the like of that will happen to him..." and the same applies to the remaining phrases. It is narrated on the authority of Jabir "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant says 'Glory be to Allah with Whose Praise (I exalt Him)' a date-palm tree will be planted for him in the Garden."

It is narrated (by Muslim) on the authority of Abu Dharr "Allah be pleased with him" that he said: The poor among the Companions of The Prophet "Allah's blessing and peace be upon him" said to him: "O Messenger of Allah! The wealthy ones have taken away the reward. They offer prayer as we do, observe fasts as we do, and give in charity out of their surplus wealth." He (The Prophet) said: "Has Allah not prescribed for you (a course) by following which you can give in charity? In every Tasbih (Subhanallah) there is a charity, every *Takbir* (Allahu Akbar) is a charity, every Tahmid (Al-hamdu lillah) is a charity, and every Tahlil (La ilaha illallah) is a charity, and enjoining good is a charity, and forbidding evil is a charity, and in man's sexual Intercourse (with his wife) there is a charity." They (the Companions) said: "O Messenger of Allah! is there a reward for anyone among us who satisfies his sexual desire (with his wife)?" He said: "Tell me if he directs it to what is prohibited, would it not be regarded as a sin committed by him?" they answered in the affirmative, thereupon he said: "Similarly, if he directs it to what is lawful, he would receive a reward (for it)."

It is narrated (by Ibn Majah) on the authority of Abu Dharr that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Those of great wealth and riches have received (the greatest portion of) the reward: they (do and) say as we (do and) say, but they spend (out of their property) and we do not (have that out of which we would) spend." He said to me: "Should I not tell you of a thing, that if you do it, you will catch up those who surpassed you, and none would be able to excel you? It is to exalt Allah following every (obligatory) prayer thirty-three times,, praise Allah thirty-three times, and glorify Allah thirty-four times." It is narrated on the authority of Busrah (daughter of Safwan) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stick (O women) to Tasbih, Tahlil (affirming Allah's Oneness) and Takbir (as much as you can) and do not be heedless, and count your Tasbihs with the help of your fingers, for they will be asked to bear witness (to you on the Day of Judgement)."

According to Ibn Umar: I see the Messenger of Allah "Allah's blessing and peace be upon him" counting his Tasbihs with his fingers. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" according to the testimony of both Abu Hurairah and Abu Sa'id Al-Khudri: "If a servant

says: 'There is no god (to be worshipped) but Allah; and Allah is Greater' Allah Almighty then says: 'My servant has told the truth: there is no god (to be worshipped) but I; and I'm Greater'; and if a servant says: 'There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner' Allah Almighty says: 'My servant has told the truth: there is no god (to be worshipped) but I, the One and Only, and there is no partner with Me'; and if a servant says: 'There is no god (to be worshipped) but Allah, and there is neither might nor power but with Allah' Allah Almighty says: 'My servant has told the truth: there is neither might nor power but with Me'. Therefore, he who says those (statements) at death, the fire will touch him naught."

It is narrated on the authority of Mus'ab Ibn Sa'd from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Does anyone of you fail to earn a daily reward of one thousand good deeds?" they asked: "Who does this occur O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to exalt Allah Almighty one hundred times, perchance one thousand good deeds are written for him, and one thousand evil deeds are plotted out of him." It is narrated (by Al-Bukhari and others) on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abdullah Ibn Qais (or O Abu Musa)! Should I not guide you to one of the treasures of the Garden?" he answered in the affirmative, thereupon he said to him: "Say: 'There is neither might nor power but with Allah'." according to another version he said to him: "Should I not teach you a word from a treasure which lies underneath the Throne (of Majesty)? It is 'There is neither might nor power but with Allah'."

It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to a deed from one of the treasures of the Garden, which lies underneath the Throne (of Majesty)? It is to say 'There is neither might nor power but with Allah'. Allah Almighty says: 'My servant has bowed to Me in Islam, and submitted his will to Mine'." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says once morning comes upon him: 'I've accepted Allah as my Lord, Islam as my religion, the Holy Qur'an as my leading guide and Muhammad "Peace be upon him" as my Prophet and Messenger' it is incumbent upon Allah Almighty to please him on the Day of Judgement." And according to another version: "He, who says that, Allah Almighty becomes well-pleased with him."

According to Mujahid: "If a man comes out of his out and says: 'In the Name of Allah' the angel (to whom he is entrusted) says: 'You have been guided aright'; and if he says: 'I've put my trust in Allah Almighty' the angel says: 'You've been sufficed (against any kind of evil)'; and if he says: 'There is neither might nor power but with Allah' the angel says: 'You've been protected (from Satans)'. Then, the devils disperse and leave him saying: 'What do you want from a man who has been guided aright, sufficed (against all kinds of evil) and protected (from Satans)? You have no way to seduce him'."

You might say: "What is the reason which lies behind the fact that the

celebration of (the Praises of) Allah Almighty, even though it is light upon the tongue to say, and easy upon the body to endure, is the best and the most fruitful from amongst all acts of worship, which are difficult and troublesome (and thus more fitting to be higher in reward)?"

It should be known to you that it is not fitting to discuss that but in the science of Revelation. But, as much as is possible to mention within the limits of the science of practical religion, let's say that what is beneficial and fruitful is the regular celebration (of Allah Almighty) in which the heart is fully present; and to celebrate (the Praises of Allah Almighty) with one's tongue, while the heart is absent is of no avail; and the different narrations and traditions affirm this fact. It is also of no avail to have one's heart present only for a moment with the help of the celebration (of Allah), and then it is diverted from Allah Almighty when one is occupied by the vanities of this world. On the contrary, it is to have one's heart present almost all the time which has superiority to all acts of worship, and moreover, it is through it that all acts of worship is given honour, since it is the ultimate fruit of the practical worship.

On the other hand, the celebration (of the Praises of Allah) has a beginning and an ending. Its beginning enjoins both companionship and love for Allah Almighty, whereas its ending results in both joviality (with) and adoration (for the Object of celebration); and of a surety, it is such companions and love which are required. The follower of the path in the beginning might force himself to divert his tongue and heart from all kinds of whispers and evil suggestions (cast into him by Satan) to the celebration of (the Praises of) Allah Almighty; and if he is helped to do so regularly, he then will come to like to be in its company, and the love of the celebrated One will be planted in his heart. One should not be amazed by that. It is the habit to talk about an absent and unseen one in front of a certain man, and make a mention of his good characteristics and merits so many times, until he comes to love him. It is well-known that one might adore another (whom he has not seen earlier) only from describing him, and mentioning of his good merits so much repeatedly.

If a man adores the celebrated one only from forcing himself to remember him so much in the beginning, he then will turn to be forced to remember him so much that he could not keep patient of leaving it even for a short time. To be sure, he who loves a thing remembers it so much, and he who forces himself to remember a thing so much comes to love it at last. Thus, the remembrance begins by force, until it gradually has its fruit of the feeling of company with and love for the remembered thing, which deprives man of the ability to keep patient on leaving it in the end. In this way, that which enjoins the remembrance of Allah turns to be the same which enjoins (the love for Him), and the fruit (of remembrance) turns to be fruitful (of companionship).

This is, however, the significance of the statement of one of those (Gnostics): "I've toiled myself while proceeding through the Holy Qur'an for twenty years, and then I've been blessed in it for further twenty years." To be sure, in no way could blessing be produced but from the affability with and love for that in which

one should be blessed, and in no way could such affability be produced unless one continues to proceed through it, and force himself to be accustomed to it for a long time until what is done by such compulsion turns to be done by nature and disposition.

How should this be improbable since one might have any kind of food which he regards as bitter in taste at first, and while toiling himself to eat it regularly, it turns to be agreeable to his disposition to the extent that he could not endure to leave it? that's because the soul is always accustomed to endure that which it forces itself to do at first. (According to a poetic verse): "Verily, it is the (nature of the) soul to be accustomed to that to which you habituate it." This means that what is done by force from the part of the soul at first turns to be done by nature at last.

Furthermore, if one becomes affable to the celebration of (the Praises of) Allah Almighty, he will turn to cease to remember anything else other than Allah Almighty. That's because anything else other than Allah Almighty departs from him at death, and no property, nor family, nor offspring nor office and nothing barring the celebration of Allah Almighty remains with him in the grave. If one becomes affable to it, he will enjoy of its pleasure, and will be happy with breaking off the relations with any obstructions that might divert him from it, since the necessities of life in this world keeps one off the celebration of Allah Almighty, whereas no obstruction remains after death. Thus, death seems as if it draws him alone with his beloved, which makes him more pleased, after he will have set himself free from the prison (of this world) in which he has been hindered from that to which he should be affable.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Holy Spirit (i.e. Gabriel) inspired to me that 'you might love whomever you like to love, for you are going to leave it'." he refers here to what is connected with this world, which is to perish in relation to him by death: "All that is on earth will perish: But will abide (forever) the Face of your Lord, Full of Majesty, Bounty and Honour." (Ar-Rahman 25:26)

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

The world then perishes in relation to him by death, (and so on in relation to everyone) until it perishes by itself when the decree (of Allah Almighty) comes to its term appointed.

Of a surety, the servant continues to feel the good pleasure of this affability after his death until he comes to live in the Presence of Allah Almighty (on the Day of Judgement). He promotes from the state of remembrance up to the meeting (with Allah Almighty), after all which the graves contains will have been scattered abroad, and all which are locked up in the breasts (of men) will have been made manifest. Thus the survival of the celebration (of the Praises of) Allah Almighty with one after his death should not be rejected on the ground of the allegation that one then becomes nothing: how then should the celebration of Allah Almighty remain with him while he is in such state of nonexistence? That's

because such (dead) becomes nothing in such a way as to prevent the celebration of Allah Almighty to remain with him: he just becomes nonexistent from this life, as well as from the world of the visible world and not from the world of the unseen dominion.

In reference to what we've mentioned, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is either one of the ditches of the fire (of Hell) or one of the meadows of the Garden." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "The spirits of the martyrs live inside green birds." the Messenger of Allah "Allah's blessing and peace be upon him" also said to those from the pagans who were killed in the holy battle of Badr: "O so and so! O so and so! (the Messenger of Allah "Allah's blessing and peace be upon him" called them by their names) have you found true the Promise of your Lord? Indeed, I've found true the Promise of my Lord." When Umar "Allah be pleased with him" heard the statement of the Prophet he said to him: "O Messenger of Allah! how do they hear and how do they answer seeing that they have become to be no more than dead bodies?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life! You do not hear my speech better than they, but they have no power to answer." This Prophetic tradition is narrated in (Al-Bukhari's) Sahih.

This is his talk about the pagans. As to his talk about the faithful believers and martyrs, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The spirits of the martyrs live inside green birds underneath the Throne (of Majesty)." By no means do this state and what is referred to by different words stand against the survival of the celebration of Allah. Allah says: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord; They rejoice in the Bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve." (Al Imran 169:170)

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٥٧﴾ فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَتُسَبِّحُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٥٨﴾﴾

In view of the honour of the celebration of (the Praises of) Allah Almighty, the martyrdom has been given a high and great rank, for indeed, what is required is the good end (of one's deeds). What we mean by the end is to bid farewell to this world (by death) and come to Allah with wholehearted devotion, having no relation with anything other than Him. If one is able to devote his attention entirely to Allah Almighty during his life, he could hardly be able to die in the same state except (as a martyr) in the row of the fighters (in Allah's Cause). That's because (by going to fight in Allah's Way) one cuts off any desire for his life, property, family and offspring, or in other words, for this world (with its pleasures, delights and vanities), which he likes just for his life, and it is this life which he regards as slight for the sake of his love for Allah Almighty, and seeking

His Good Pleasure. Thus, one could not devote himself wholeheartedly to Allah Almighty better than that.

For this reason, the martyrdom has been given a great superiority, and its good merits are beyond calculation according to many narrations. It is narrated that when Abdullah Ibn Amr (Ibn Haram) Al-Ansari was killed as martyr on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" said to Jabir (his son): "Should I not give you glad tidings O Jabir (pertaining to your father's destiny)?" he said: "Yes, might Allah give you good news (O Messenger of Allah)!" he said: "Allah Almighty brought your father to life and made him sit in front of Him, with no curtain between them and said to him: "Ask Me O My servant for any hope that you like (to be fulfilled) so that I shall give it to you." He said: "O my Lord! It is just to bring me once again back to this world, so that I might be killed in the Cause of You and Your Prophet." On that Allah Almighty said: "I've already preordained that to this (world) those (who died) should not return once again."

On the other hand, it is to be killed (as martyr) which causes one to conclude (his journey of deeds) in such a state, for were he not to be killed, and were he to remain alive for some time, perhaps the desires for this world might return to him and prevail over his heart on the exclusion of the celebration of Allah Almighty to which he has devoted himself. For this reason, those of knowledge fear so much of the evil end (of their deeds). Whatever the heart might adhere to the celebration of Allah Almighty, it is in the habit of turning from one state to another, and it might deviate to the desires and lusts of this world, as being not far from falling victim of weakness from one time to another. If anything belonging to (the pleasures and delights of) this world is present in his heart at the conclusion of his life so much that it prevails over himself, and he leaves the world (by death) in such a state, it is about to keep prevailing over his heart to the extent that even after death he will have liking for it, which develops within himself the desire to return to it once again; and this is, however, due to one's little portion of the hereafter. To be sure, one should die on the same habits on which he lives, and will be resurrected on the same habits on which he dies.

Thus, the safest state to avoid such danger is to conclude one's deeds with martyrdom, particularly if the purpose of a martyr is not to attain property, nor is it to be ascribed to bravery or anything like that according to the authentic narration: on the contrary, one's purpose from martyrdom should be diverted only to the love of Allah Almighty, and make superior His Word (of Islam). It is this state which Allah Almighty expresses in His saying: "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)." (At-Tawbah 111)

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ﴾

Such a person is him, who sells this world (with its perishable delights and pleasures) for the hereafter (with its never-ending bliss).

From this point of view, the state of martyr then agrees with the significance of your testimony that 'there is no god (to be worshipped) but Allah', for nothing is intended by it other than Allah Almighty, and He Who is intended by it should be worshipped, and he who is worshipped should be the God (of the worlds). This martyr then professes, with his state (of being killed in Allah's Cause) that 'there is no god (to be worshipped) but Allah', for there is nothing intended (by his martyrdom) other than He. But he who professes this only with his tongue, even though his state does not help him attain it, his matter is with Allah Almighty, and there is no fear of danger for him.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" gave preference to the testimony 'there is no god (to be worshipped) but Allah' over all other celebrations and supplications, and he made a mention of that on many occasions with no restrictions by way of exhortation, and on some he made a mention of exhortation, and on others he referred to the restriction of truthfulness and sincerity, as shown from his statement: "He, who says 'there is no god (to be worshipped) but Allah with sincerity (will enter the Garden)." The significance of sincerity here is to make the states affirm the words

We then ask Allah Almighty to make us, at the conclusion of our journey (of life and deeds) from those who profess that 'there is no god (to be worshipped) but Allah' in deeds and words, in outward and inward, in order that we would bid farewell to this world, without turning (desirously) to it, but rather with aversion towards it, and loving for the meeting of Allah Almighty, for indeed, he who likes to meet Allah Almighty, Allah likes to meet him, and he who dislikes to meet Allah Almighty, Allah dislikes to meet him.

Those are some references to the significances (and concepts) of celebration (of the Praises of Allah Almighty) to which nothing could be added within the limits of the science of the practical religion.

CHAPTER TWO: ON THE PROPRIETIES AND EXCELLENCE OF SUPPLICATION; THE EXCELLENCE OF SOME HANDED DOWN SUPPLICATIONS; THE EXCELLENCE OF ASKING FOR ALLAH'S FORGIVENESS, AND INVOKING FOR ALLAH'S PRAYER AND BLESSING UPON THE MESSENGER OF ALLAH

The Excellence Of Supplication

Allah Almighty says: "When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way." (Al-Baqarah 186)

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

He Almighty further says: "Call on your Lord with humility and in private: for

Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Allah says too: "And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!"" (Ghafir 60)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ

عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

Allah Almighty also says: "Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names." (Al-Isra' 110)

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيُّمَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾

It is narrated on the authority of An-Nu'man Ibn Bashir from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Verily, supplication is (a kind of) worship." Then, he recited: "Call on Me; I will answer your (Prayer)." (Ghafir 60)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Supplication (of Allah) is the marrow of worship." It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing is much dearer to Allah Almighty than the supplication." According to another narration The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant (of Allah) never fails to receive the answer of anyone of the following three things: a sin which might be forgiven for him, a good which might be hastened on for him, or a good which might be kept for him."

According to Abu Dharr "Allah be pleased with him": "It is sufficient (for man) from supplication with righteousness as much as is sufficient from salt for food." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask Allah Almighty of His Bounty, for Allah Almighty likes to be asked (by His servants); and the best act of worship is to expect for the relief."

The Proprieties Of Supplication

Those are ten, and they go as follows:

The first is to seek, for his invocations and supplications, such noble times as the day of Arafah (ninth of Dhul-Hijjah) from amongst all the days of the year, and the month of Ramadan from amongst all of the months, Friday from amongst all the days of the weeks, and the last portion of the night, a short time before dawn from amongst all the hours of the night in accordance with the statement of Allah Almighty: "And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh-Dhariyat 18)

﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When only one-third the night remains every night, Allah Almighty brings His Glory to the nearest heaven and say: 'Who does invoke Me, so that I would answer his invocation? Who does ask Me, so that I would give him (what he asks for)? Who does ask for My Forgiveness, so that I would forgive for him?'" It was said that Jacob "Peace be upon him" said (according to the Holy Qur'an): "Soon will I ask my Lord for forgiveness for you: for He is indeed Oft-Forgiving, Most Merciful" (Yusuf 98)

﴿قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

He invoked Allah Almighty at the last portion of the night, a short time before dawn. It was said that in the early dawn, he stood and went on invoking Allah Almighty, and his sons stood and went on saying 'Amen' behind him in confirmation to his invocation. Then, Allah Almighty revealed to him that 'I've forgiven for them, and made them Prophets'.

The second is that one should avail himself of the honoured occasions and states (to invoke Allah Almighty therein): according to Abu Hurairah "Allah be pleased with him": "Verily, the gates of the heaven are opened at the time of the marsh of the rows (of fighters) in Allah's Cause, at the time of rainfall, and at the time of establishing the written (obligatory) prayers: so, you should avail yourselves of those occasions to invoke Allah therein." According to Mujahid "Verily, the (written obligatory) prayers have been made at the best times of the day: so, stick to invoking Allah Almighty following them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The invocation (of Allah in the period) between both Adhan (Call to Prayer) and Iqamah (Call to Prayer Establishment) could hardly be rejected." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The invocation of a fasting person could hardly be rejected."

As a matter of fact, the honour of the time refers to the honour of the state itself: the last portion of the night a short time before dawn, for example, is the due time of the purity and sincerity of the heart, in which it becomes entirely free from muddles; and both the day of Arafah and Friday are times for the assembly of attentions in which the hearts co-operate together to draw forth Allah's Mercy upon them...and so on. This is one of the reasons for the honour of the times, in addition to many mysteries which they have, and which no human being could easily know.

The posture of prostration also is one of the honoured states in which invocation is more fitting to receive answer. In this connection it is narrated that Abu Hurairah said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The servant becomes the closest to his Lord Almighty when he is prostrating: so, you should make much of your invocations therein." It is further narrated on the authority of Ibn Abbas "Allah be pleased with both" that The

Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been forbidden to recite the Qur'an while being in the posture of bowing or prostration: as for bowing, you should celebrate the Greatness of the Lord Almighty; and as for prostration, endeavour to invoke (Allah Almighty) as much as you can, for it is more fitting to receive answer."

The third is that one should invoke while facing the Qiblah, and raising his hand so high that the whiteness of his armpits would be visible. In this context, it is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" came the standing place of Arafah, and faced the Qiblah, and kept invoking Allah Almighty until the sun set. It is further narrated on the authority of Salman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, your Lord Almighty is so much Kind and Generous that He feels shy of returning the hands of His servants with failure once they raise them to Him (with their invocations)."

It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his hands in his invocation so high that the whiteness of his armpits would be visible, and he never beckoned with his fingers." It is narrated on the authority of Abu Hurairah that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a man who was invoking, and beckoning with both his index fingers, thereupon he said to him: "Make it only with the help of one (finger)! Make it only with the help of one (finger)!" he meant that he should beckon with only the index finger (of his right hand, in reference to the Allah's Oneness). According to Abu Ad-Darda' "Allah be pleased with him": "You should raise those hands (of yours in your invocations) before they are bound in fetters."

Furthermore, one should pass his hand over his face at the conclusion of his invocation. In this issue, it is narrated on the authority of Umar that he said: "It was the habit of The Messenger of Allah "Allah's blessing and peace be upon him", whenever he stretched his hands to invoke (Allah Almighty), not to withdraw them until he would pass them over his face." It is narrated on the authority of Ibn Abbas: "Whenever The Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah Almighty), he would hold his hands together, making their insides opposite to his face." Those are different states pertaining to the hand during the invocation. On the other hand, one should not raise his sight up to the sky during his supplication. It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let some people desist from raising their sights up to the sky during their supplication, otherwise, their sights would be snatched away."

The fourth is that the invoker should make his voice a middle course in such a way as to be not aloud, nor in a low tone. This is, however, due to the narration (of Al-Bukhari and others) on the authority of Abu Musa Al-Ash'ari in which he said: We came (back from journey) in the company of The Messenger of Allah "Allah's blessing and peace be upon him" and when we approached Medina, The Messenger of Allah "Allah's blessing and peace be upon him" went on glorifying

Allah and the people did the same with him, but they raised their voices so high that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Verily, (Allah Almighty) the One Whom you invoke is neither deaf nor absent: undoubtedly, the One Whom you invoke is (so close to you that He) lies between you and the necks of your riding mounts."

In comment on the statement of Allah Almighty: "Speak not your prayer aloud, nor speak it in a low tone: but seek a middle course between" (Al-Isra' 110)

﴿ قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴾

A'ishah "Allah be pleased with her" said: "He refers to supplication and invocation." Allah Almighty praised His Prophet Zakariyya "Peace be upon him" in His saying: "Behold! he cried to his Lord in secret." (Maryam 3)

﴿ إِذْ نَادَىٰ رَبَّهُ رِجْوًا خَفِيًّا ﴾

Allah Almighty says in this connection: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ ﴾

The fifth is that one should not be ostentatious in using rhyme in his supplications and invocations. That's because the invoker becomes in the same state of him who shows humility (towards his Lord) for whom ostentation is not fitting. In this connection, it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be a people, whose habit is to trespass beyond due bounds in supplication." In confirmation to that, Allah Almighty says: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ ﴾

In comment on it, it was said that it meant to be ostentatious in the use of rhymes.

It is more fitting for one not to go beyond the handed down invocations and supplications, for he might trespass beyond due bounds in his invocation and ask what is not in his interest; and this is due to the fact that not everyone is perfect in expressing supplication. For this reason, it is narrated on the authority of Mu'adh that the learned people will be needed in the Garden, when it will be said to the inhabitants of the Garden: "Show your hopes!" but they will not know how to express their hopes until they will learn that from those endued with knowledge.

It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of sticking to the use of rhyme in your supplications! It suffices anyone of you to say: "O Allah! I ask You (to admit me to) the Garden, and (to bestow upon me) such of words and deeds as draws me close to it, and I seek refuge with You from the fire (of Hell) and from such of words and deeds

The quarter of the acts of worship as draws me close to it!" it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be a people, whose habit is to trespass beyond due bounds in supplication and ablution." It is narrated that one of the early good men passed by a storyteller who was invoking Allah and he was using rhymes ostentatiously, thereupon he said to him: "Do you try to be showy in front of Allah Almighty? I bear witness that I saw Habib the non-Arab invoking Allah in which he said nothing more than the following: "O Allah! make us good! O Allah! disgrace us naught on the Day of Judgement! O Allah! help us with success to attain good!" and the people were invoking from every direction behind him.

According to a learned man: "You should invoke (Allah Almighty) with the tongue of humility and not with the tongue of eloquence and fluency." It is said that the learned among the Substitutes (Abdal) invoke (Allah Almighty) with no more than seven words if not less; and this is attested clearly from the conclusion of the Surah of Al-Baqarah, for Allah Almighty never tells His servants about invocations and supplications in any location (of the Qur'an) more than that.

It should be known to you that what is intended by using rhyme is to be ostentatious in speech; and this is not fitting for showing humility and submission (to the Lord), otherwise, there are, in the supplications handed down from The Messenger of Allah "Allah's blessing and peace be upon him" some consonant words, but not flamboyantly. A mention might be made of the following: "(O Allah) I ask You to grant me safety from the Day of the threat and to admit me to the Garden on the Day of Eternity, in the company of Your nearest devotees and martyrs, and those who used to offer bowings and prostrations so much (in their prayers), who fulfill their covenants: Verily, You are Oft-Merciful, Full of Loving-Kindness, Who always do what You will." (As'aluka al-amn min yawm al-wa'id, wal-jannah yawm al-khulud, ma' al-muqarrabin ash-shuhud, ar-rukka' as-sujud, al-muwfin bil-uhud: innaka Rahim wadud, wa'innaka taf'alu ma turid). There are other examples like that.

Let one then limit himself to such of supplications and invocations as is handed down (from the Prophet and his companions), otherwise, let him supplicate with the tongue of humility and submission, and keep himself from ostentation and using rhyme pretentiously, since showing humility is the dearest in the Sight of Allah Almighty.

The sixth is that one should show humility, submission, desire (for Allah's reward) and fear (of Allah's punishment). Allah Almighty says: "These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us." (Al-Anbiya 90)

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ﴾

He Almighty further says: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds." (Al-A'raf 55)

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ﴾

According to a certain narration The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty loves one of His servants, He puts him to trial until He hears his (invocation and supplication with) humility (and submission)."

The seventh is that one should affirm his invocation, with certainty that it will receive answer (from Allah Almighty), and trust in his hope in Him. In confirmation to that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say, whenever he invokes (Allah Almighty): 'O Allah! forgive for me if You so will! O Allah! bestow mercy upon me if You so will!' but rather, let him affirm his invocation since there is none to compel Him Almighty (to do what He wills not)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "When anyone of you invokes (Allah Almighty), let him make great his desire, for nothing is greater than Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Invoke Allah with certainty that (your invocation) will receive answer (from Him), for indeed, Allah Almighty never responds to the invocation of him whose heart is heedless."

Sufyan Ibn Uyainah said: "Let nothing of such (of evil) as anyone of you knows about himself prevent him from invoking (Allah Almighty), for verily, Allah Almighty responded to the invocation of the worst of His creatures, Iblis "Allah's Curse be upon him" when he said: "O my Lord! give me then respite till the Day the (dead) are raised." He (Allah) said: "Respite then is granted you." (Sad 79:80)

﴿قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٢٠﴾

The eighth is that one should be persistent in his invocation, which he should repeat thrice, in accordance with the narration on the authority of Ibn Mas'ud, in which he said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah Almighty) he would invoke thrice, and whenever he asked (Him for anything) he would ask (Him) thrice." On the other hand, one should not regard the answer (to his invocation) too slow to come in accordance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "(The invocation of) anyone of you receives answer as long as he is not hasty as shown from his saying: 'I've invoked (Allah) but my invocation has received no answer'; and if you invoke, ask Allah so much, for indeed you invoke One Who is Most Generous."

One of the learned men said: "I've been asking Allah Almighty to fulfill a certain need to me for twenty years, and He has given me no answer, even though I still expect for an response to my invocation: I've asked Allah Almighty to help me leave what concerns me not." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you invokes for a certain thing and he comes to know that his invocation has received answer, let him say:

'Praise be to Allah with Whose Favour all good things are accomplished'; and if the answer slows to come to him let him say: 'Praise be to Allah for every state (in which I should be)'."

The ninth is that one should commence his invocation by mentioning the Name of Allah Almighty, for it is not proper to him to begin with asking directly. In this connection, it is narrated on the authority of Salamah Ibn Al-Akwa' that he said: "I've never heard The Messenger of Allah "Allah's blessing and peace be upon him" having commenced his invocation but that he began with the statement: 'Glorified be my Lord, Most High, Most Supreme, Grantor (of favours) without measure'." According to Abu Sulaiman Ad-Darani: "Whoever likes to ask Allah for anything, let him begin with invoking Allah's Prayer and Blessing upon the Messenger of Allah, then ask Him for his need, and then conclude with invoking Allah's Prayer and Blessing upon the Prophet of Allah; and that's because Allah Almighty accepts both prayers and He is too generous to reject what is between them." It is narrated on the authority of Abu Talib Al-Makki that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you ask Allah for anything, you should begin with invoking Allah's Prayer and Blessing upon me, for it is not befitting for the generosity of Allah Almighty, when He is asked for two needs, to fulfill one and reject the other."

The tenth pertains to the internal proprieties: the original reason for which an invocation receives answer is that one should, first of all, turn to Allah in repentance (with sincerity), cancel out injustices, and to turn to Allah with true attention: this is the near cause which underlies the answer of any invocation.

In this respect, it is narrated on the authority of Ka'b Al-Ahbar that during the lifetime of Moses, the Messenger of Allah "Peace be upon him" the people were given to severe draught. Moses came out with the children of Israel to invoke Allah for rain, but they were not provided with rain. He came out with them with the same intention, but they received no rain. Allah Almighty inspired to Moses "Peace be upon him" that "I am not to respond to you and to those who are with you as long as there is among you the one who goes about with calumnies (to sow the seeds of hatred among the people)." Moses "Peace be upon him" said: "O Lord! Who is he so that we should drive him out from among us?" Allah Almighty revealed to Moses: "O Moses! I forbid you to adhere to talebearing, and that anyone of you should go about with calumnies." Moses said to the children of Israel: "Turn to your Lord all together in repentance from being given to talebearing." When they repented, Allah Almighty sent rainfall upon them.

It is narrated on the authority of Sa'id Ibn Jubair that he said: During the lifetime of one of the kings of the children of Israel, the people were given to severe famine. They invoked Allah for rain, and their king said: "Let Allah send down the rain upon us from the sky, otherwise, we shall cause harm to Him." It was said: "How could you be able to cause harm to Him seeing that He is in the heaven?" he said: "I could kill His devotees and those who do good in His obedience, and this would be a source of harm to Him." Then, Allah Almighty

sent down rain from the sky upon them.

According to Sufyan Ath-Thawri: I was reported that the children of Israel were befallen by a seven-year famine and it was so much severe that they were forced to eat the dead bodies from the dumps and they also ate the children. During this famine, they used to come out to the mountains, weeping and invoking Allah with humility. Allah Almighty inspired to their Prophets "Peace be upon them" that "Even if you walk to Me on foot until your knees become bare and your hands rise up to reach the sky, and your tongues weary and cease to invoke more, I will not answer the invocation of anyone of you, nor will I bestow mercy upon the weeping among you until you cancel out the injustices of those who have been wronged." They did accordingly, thereupon they were provided with rain as of the very day they did.

According to Malik Ibn Dinar: The children of Israel fell victims of a severe draught, thereupon they came out so many times (to invoke Allah for rain), thereupon Allah Almighty revealed to their Prophet to tell them that "You come out to Me with impure bodies, and raise to Me hands which shed the blood (of each other), and you have filled your abdomens from what is unlawful: now, My Wrath has become strong upon you, and you will not become but more far removed from (the mercy of) Me."

According to Abu As-Siddiq An-Naji: Once, Solomon "Peace be upon him" came out to invoke Allah for rain and on the way he came upon an ant thrown on its back and it was raising its sides up to the sky and saying: "O Allah! we are a sect from among Your creatures, and we could not be independent from Your sustenance: ruin us not with the sins of anyone else other than us." On that Solomon "Peace be upon him" said (to those who were with him): "Return, for you have been provided with water with the help of the invocation of some other than you."

According to Al-Awza'i: The people came out to invoke Allah for rain thereupon Bilal Ibn Sa'd stood among them and addressed them saying: "O assembly of those who are present here! Do you not state that you're sinful?" they said: "Yes, O by Allah." on that he said: "O Allah! we heard You having said (in Your Book): "no ground (of complaint) can there be against those who do right: and Allah is Oft-Forgiving, Most Merciful." (At-Tawbah 91)

﴿ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

Verily, we've stated that we are sinful: should Your Forgiveness not be but for such people as we? O Allah! forgive us and bestow mercy upon us, and provide us with water!" He raised both his hands, and they raised theirs, and they were provided with rain.

It was said to Malik Ibn Dinar: "Invoke your Lord for us (to provide us with rain)." He said: "Verily, you regard the rain too slow to come even though I regard the stones too slow to come." It is narrated that Jesus "Peace be upon him" came out to invoke for rain, and when those (who were with him) were bored Jesus "Peace be upon him" said to them: "Let such of you as has

committed a sin return." All of them returned barring one who remained with him in the desert. Jesus "Peace be upon him" asked him: "Have you not committed any sin?" he said: "By Allah! I do not know that I've committed a sin, except that one day I was offering prayer when a woman passed by me and I cast a glance at her with this eye of mine, and when she went far from me, I entered my finger into my eye which I removed and followed the woman with it." Jesus "Peace be upon him" said to him: "Invoke Allah so that I would say 'Amen' in confirmation to your invocation." He invoked (Allah) and then the sky turned to be filled with clouds and it rained and thus they were provided with water.

According to Yahya Al-Ghassani: During the lifetime of (the Prophet) David "Peace be upon him" the people were befallen by a severe draught, and they chose three of their learned men and came out to invoke for rain with the help of their (invocation). One of them said: "O Allah! Verily, You have revealed in the Torah that we should excuse him who wrongs us: O Allah! we've wronged ourselves, so, please, excuse us!" the second said: "O Allah! You have revealed in the Torah that we should emancipate our slaves: O Allah! we are Your slaves, so, please, emancipate us!" the third said: "O Allah! You have revealed in the Torah that we should not discard such of indigent and needy as stand at the gates of our houses: O Allah! we are indigent and needy, standing at Your Gate, so, please, reject not our invocation!" then, they were provided with rain.

According to Ata' As-Sulami: We received no rain (for a long time) thereupon we came out to invoke (Allah) for rain, and behold! Sa'dun the Mad was in the graveyard. He cast a glance at me and said: "O Ata'! is this the day of resurrection? Has what the graves contain been scattered abroad?" I said: "No, but we did receive no rainfall (for a long time) thereupon we came out to invoke (Allah) for rain." He said: "O Ata'! (have you come out to invoke for rain) with earthly hearts or with heavenly hearts?" I said: "No, with heavenly hearts." He said: "Let it be far (from the truth) O Ata'! tell those who make dazzling display not to display their adornment so much for indeed the One Who watches them is All-Seeing." Then, he stared at the sky with his eye and said: "O my God, my Lord and my Master! Destroy not Your country with the sins of Your servants! But by virtue of the well-guarded mystery of Your Names, and such of Your Favours as hidden behind the veil, provide us with sweet and fresh water in abundance therewith to give life to the servants and water the (different parts of the) countries: O (Allah) Who has power over all things." Ata' said: He had no sooner completed his speech than there appeared in the sky lightning and thunder, which caused a great quantity of rain to fall, as much as the mouths of water-skins. Then, he turned away while saying (in the form of poetic verses):

"Verily, both the ascetics and worshippers have been prosperous when they made themselves hungry for the Sake of Allah. they kept wakeful during the night with their sick eyes open, in love (for Allah Almighty), thereupon their night

passed while they were sleepless. They were occupied by the worship of Allah so much that the people came to think madness befell them."

According to Ibn Al-Mubarak: I came to Medina in a year, in which there was a severe draught. The people came out to invoke (Allah) for rain, and I came out with them, and behold! There came a black boy with two pieces of sackcloth, one of which he took as his lower garment, and threw the other upon his shoulder. He sat by my side, and I heard him saying: "O my God! The abundance of sins and the evil deeds have worn out the faces in Your Sight; and You have detained the rain of the sky from us in order to penalize Your servants because of that: I ask You, Most Forbearing, Most Tolerant, from Whom His servants know but what is good, to provide them with water just at that time, just at that time." He kept saying 'At that time, at that time' until the sky came to be dressed in clouds, and the rain fell from every side. I came to Al-Fudail who asked me: "Why do I see you grief-stricken?" he said: "There is an important matter, to which somebody other than us has preceded, and thus he undertook it apart from us." I related to him the story, thereupon Al-Fudail cried and fell unconscious.

It is narrated that Umar (Ibn Al-Khattab) "Allah be pleased with him" invoked (Allah Almighty) for rain with the help of Al-Abbas (the Prophet's paternal uncle) "Allah be pleased with him", and when Umar finished from his invocation, Al-Abbas said: "O Allah! no distress descends from the sky but because of a great sin, and it is not removed but by virtue of repentance; and the people have turned to You with the help of me, in view of my position from Your Prophet "Peace be upon him"; and those are our hands, (which we raise) to You with our sins, and those are our forelocks turning to You in repentance; and You are the Guardian Who do not neglect the straying ones (among Your wards), nor do You leave the old one in an abode of loss: verily, the young one has showed humility to You, and the old one has submitted with leniency to You, and the voices have risen high with complaints; and You know the deepest secrets and what is hidden: O Allah! relieve them with your relief (of water) before they despair and perish, since none despairs from the Spirit and satisfaction of Allah Almighty but these who reject faith." However, he had no sooner completed his speech than the clouds in the sky became as high as mountains.

The Excellence Of Invoking For Allah's Prayer And Blessing Upon The Messenger Of Allah

Allah Almighty says: "Allah and His Angels send prayers and blessings on the Prophet: O you that believe! send you prayers and blessings on him, and salute him with all respect." (Al-Ahzab 56)

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ٥٦﴾

It is narrated that one day The Messenger of Allah "Allah's blessing and peace be upon him" appeared and (the signs of) happiness were visible on his face and

he said: "Gabriel "Peace be upon him" came to me and said: 'Are you not pleased, O Muhammad that none from amongst your nation invokes for Allah's Prayer and Blessing upon you once but that I invoke Allah's Prayer and Blessing upon him ten times, and none from amongst your nation salutes you once but that I salute him ten times?'" The Messenger of Allah "Allah's blessing and peace be upon him" further said: "None invokes Allah's Prayer and Blessing upon me but that the angels invoke for Allah's Prayer and Blessing upon him as much as he does upon me: let him then make little or much of it if he so likes."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of people as are closer to me are those who invoke Allah's Prayer and Blessing upon me more among them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a believer for a niggard not to invoke Allah's Prayer and Blessing upon me when a mention is made of me in his presence." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Invoke Allah's Prayer and Blessing upon me so much on Friday." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever among my nation invokes Allah's Prayer and Blessing upon me (even once), ten good deeds are written for him, and ten evil deeds are plotted out of him."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever says, on hearing the Call to prayer and the call to prayer establishment: 'O Allah, Lord of this perfect call and the established prayer: send Your Prayer and Blessing upon Muhammad, Your servant and Messenger, and give him the access (to intercession), superiority (over the people) and high rank, and the intercession on the Day of Judgement, my intercession then is assured to him.'" The Messenger of Allah "Allah's blessing and peace be upon him" said too: "He, who invokes Allah's Prayer and Blessing upon me in a book, the angels keep asking for Allah's Forgiveness as long as my name is in this book." The Messenger of Allah "Allah's blessing and peace be upon him" said: "On earth, there are traveling angels, who convey to me the salutations of those of my nation." The Messenger of Allah "Allah's blessing and peace be upon him" said: "None (of my nation) salutes me with peace but that Allah Almighty brings my spirit back to me in order to return the salutation to him."

It is narrated that it was said to the Messenger of Allah: "O Messenger of Allah! How would we invoke for Allah's Prayer and Blessing upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: Say: "O Allah! send Your Prayer upon Muhammad, Your servant, upon his family, wives and offspring in the same way as You sent Your Prayer upon Abraham and upon the family of Abraham; and send Your Blessing upon Muhammad, his wives and offspring in the same way as You sent Your Blessing upon Abraham and the family of Abraham (in the worlds): You are Praiseworthy, Most Glorious."

It is narrated that after the death of The Messenger of Allah "Allah's blessing and peace be upon him", Umar Ibn Al-Khattab was heard while he was weeping and saying: "Let my father and mother sacrifice their lives for you O Messenger of Allah! There was (at first) a trunk (of a date-palm) to which you used to address the people, and when the people increased in number, you took a pulpit, in order to cause them to hear you, thereupon the trunk moaned for your leaving him, and it did not become silent until you placed your hand over it: of a surety, your nation is more fitting to moan for you when you left them (by death). Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as He made the obedience of you a part of the obedience of Him when He Almighty said: "He who obeys the Messenger, obeys Allah; but if any turn away, We have not sent you to watch over their (evil deeds)." (An-Nisa' 80)

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيطًا﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as He informed you of His forgiving you before He told you of the sin when He said: "Allah give you grace! why did you grant them exemption until those who told the truth were seen by you in a clear light, and you had proved the liars?" (At-Tawbah 43)

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَذِبِينَ﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as He Almighty sent you as the last of the Prophets, even though He made you the first of them to be mentioned when He said: "And remember We took from the Prophets their Covenant: as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant." (Al-Ahzab 7)

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! Your superiority (over all of the people) in the Sight of Allah Almighty has attained such a degree as the denizens of the fire, while being punished in between its layers, would hope that they should have obeyed you, as shown from their saying (in the Holy Book on the Day that their faces will be turned upside down in the Fire: "Woe to us! would that we had obeyed Allah and obeyed the Messenger!" (Al-Ahzab 66)

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾

Let my father and mother sacrifice their lives for you O Messenger of Allah! If Moses "Peace be upon him" was given (as a miracle) the rock therefrom the springs of water gushed forth, what should be more marvelous than your fingers when the water sprang from them? "Allah's blessing and peace be upon you". Let my father and mother sacrifice their lives for you O Messenger of Allah! If Solomon, son of David was given by Allah Almighty the (miracle of the) wind with its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey), what should be more marvelous than the Buraq on which you ascended to the seventh seven, and then (you returned) on the same night and offered the Morning prayer at Abtah? "Allah's blessing and peace be upon you". Let my father and mother sacrifice their lives for you O Messenger of Allah! If Jesus "Peace be upon him" was given by Allah Almighty the (faculty to) give life to the dead (by Allah's Will), what should be more marvelous than the poisoned sheep when it talked to you while it was roasted, and its shoulder said to you: "Eat me not for I'm poisoned"? Let my father and mother sacrifice their lives for you O Messenger of Allah! Noah "Peace be upon him" invoked evil against his people saying: "O my Lord! Leave not of the Unbelievers, a single one on earth! "For, if You do leave (any of) them, they will but mislead Your devotees, and they will breed none but wicked ungrateful ones." (Noah 26:27)

﴿ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٧﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا

فَاجِرًا كَفَّارًا ﴿٢٨﴾ ﴾

Verily, had you invoked such evil against us, surely, we would have been ruined: your back was trodden (by the pagans and unbelievers of the Quraish), your face was wounded and your canine tooth was broken, and in spite of that, you refused to say but good when you said: "O Allah! Forgive for my people for they know not." Let my father and mother sacrifice their lives for you O Messenger of Allah! there followed you, in spite of your short life and few years (no more than sixty-three which you lived among us) such (a great number of people) as did not follow Noah in spite of his long life and numerous years (nine hundred and fifty which he lived among his people): verily, a great number of people (nearly one hundred and twenty thousand) believed with you, but it was only a few who believed with him. Let my father and mother sacrifice their lives for you O Messenger of Allah! had you not sat but with those rival unto you (in status and position), surely, you would have sat with none of us; and had you not married but from those rival unto you (in status and position) you would have married from none of us; and had you not had food but with those rival unto you (in status and position), you would have had food with none of us: but by Allah, you sat with us, married from us, and had food with us, as well as you put on (garments of) wool, rode (such mounts as) the donkey, and made others ride behind you, and you also placed your (leather of) food on the ground, and licked your fingers (after finishing from eating) out of showing humbleness."

According to one of the learned men: "I used to write the Prophetic traditions in which I invoked Allah's Prayer and Blessing upon the Prophet "Peace be upon him" but I did not mind to pay salutation to him. While I was sleeping, I saw the Prophet "Peace be upon him" in a dream, and he said to me: "Should you not complete your invoking prayer upon me in your book?" after that, I've never written anything but that in which I invoked Allah's Prayer and Blessing upon him, and paid salutation to him." It is narrated on the authority of Abu Al-Hassan that he said: I saw the Prophet "Peace be upon him" in a dream while I was sleeping, and I asked him: "O Messenger of Allah! What is the reward of Ash-Shafi'i on behalf of you for his statement in his book 'the Message' (Ar-Risalah): "Allah's blessing and peace be upon Muhammad whenever he is mentioned by those who remember him, and whenever the heedless neglect to remember him?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "His reward, on behalf of me, is that he would not be made to stand for reckoning."

The Excellence Of Asking For Allah's Forgiveness

Allah Almighty says: "And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins." (Al Imran 135)

﴿وَالَّذِينَ إِذَا فَعَلُوا فَجِيئَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

According to both Alqamah and Al-Aswad, Abdullah Ibn Mas'ud "Allah be pleased with him" said: "In Allah's Book, there are two Holy Verses, and no servant commits a sin and then recites them and asks for Allah's Forgiveness, but that Allah Almighty forgives for him. Those are: " And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins" (Al Imran 135)

﴿وَالَّذِينَ إِذَا فَعَلُوا فَجِيئَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

And: "If anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful." (An-Nisa 110)

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

Allah Almighty further says: "Celebrate the Praises of your Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)." (An-Nasr 3)

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

He Almighty also says: "and who pray for forgiveness in the early hours of the morning." (Al Imran 17)

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" most frequently said: Exalted be You O Allah with Your Praises (I exalt You): O Allah! Forgive for me: You are Oft-Returning (in repentance and grace), Most

Merciful." It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prays for Allah's Forgiveness most frequently, Allah Almighty makes for him a relief from every distress, and a way out of every difficulty, and gives him sustenance from sources which he expects not." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, I pray for Allah's Forgiveness, and turn to Him in repentance seventy times per day" in spite of the fact that Allah Almighty forgave for him all of his (the Prophet's) earlier and later sins.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I feel as if the stain of the (ill) which I might do is on my heart so much that I pray for Allah's Forgiveness one hundred times per day." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says thrice when he goes to bed: 'I pray for the Forgiveness of Allah Almighty, other than Whom there is no god, Ever-Living, Self-Subsisting, Eternal, and I turn in repentance to Him' all of his sins are forgiven for him by Allah Almighty even though as much as is the foam of the sea, as numerous as is equal to the number of the sands of the mountain, as countless as the number of the leaves of the trees, and as inestimable as is the number of the days of (the lifetime of) this world" and the Messenger of Allah "Allah's blessing and peace be upon him" said according to another version: "He, who says so, all of his sins will be forgiven for him, even though (they included the major sin that) he fled away from the battlefield."

It is narrated on the authority of Hudhaifah that he said: I used to speak harshly to my family, thereupon I said: "O Messenger of Allah! I fear lest my harsh tongue would lead me to the fire (of Hell)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, where are you from praying for Allah's Forgiveness? No doubt, I pray for Allah's Forgiveness one hundred times per day." A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you commit a minor sin, pray for Allah's Forgiveness, and turn to Him in repentance, for indeed, to repent from a sin is to show regret and pray for forgiveness."

The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prayer for forgiveness: "O Allah! forgive for me my faults and ignorance, my indulgence in the matter of my (religion), and (forgive for me) what you know of me better than me. O Allah, forgive for me (my sins which I committed) seriously or otherwise (and which I committed) inadvertently and deliberately. All these (faults) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and which You know better than me. You are the First and the Last, Who put forward and bring backward (whomever You please), and over all things You are Omnipotent."

It is narrated (by Abu Dawud in his Sunan) on the authority of Ali Ibn Abu Talib that he said: Whenever I heard a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him", I would benefit from whatever Allah

willed of it, and whenever I heard a narration from someone else which he attributed to him, I should ask him to take oath (that it is really said by the Messenger of Allah "Allah's blessing and peace be upon him"), and whenever he took oath to that, I would believe him. Abu Bakr narrated to me, and of course, Abu Bakr has told the truth, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no man who commits a sin, then offers ablution perfectly, performs a two-rak'ah prayer, (Mis'ar said: offers prayer) and then asks for Allah's forgiveness, but that Allah Almighty will forgive him." Then, he recited Allah's saying: "And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in persisting knowingly (in the wrong) they have done." (Al Imran 135)

﴿وَالَّذِينَ إِذَا فَعَلُوا فَجِيئَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant commits a sin, a black mark emerges in his heart: if he turns (to Allah) in repentance, gives up (that sin) and prays for Allah's Forgiveness, his heart will be polished (and thus it will be removed), and if he increases (in his sin) it will grow so much until it covers his heart. This is, however, the stain (of the evil) which accumulates on his heart in accordance with the statement of Allah Almighty: "By no means! But on their hearts is the stain of the (ill) which they do!" (Al-Mutaffifin 14)

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty raises a servant to a higher degree in the Garden, which prompts him to ask: "O Lord! From which has this come?" Allah then says: "From your offspring's prayer for forgiveness for you." It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! make me of those whose habit is to rejoice whenever they do good, and pray for forgiveness whenever they do evil."

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant commits a sin and then he says: "O Allah! forgive for me", Allah Almighty says: "My servant committed a sin, and then he came to know that he has a Lord Who punishes with because of sins (if He so likes), as well as He forgives the sins (if He so likes): O My servant! Do what you will, for I've forgiven for you." According to another narration the Messenger of Allah "Allah's blessing and peace be upon him" said: "By no means does he who prays for forgiveness (belong to those who) persist (in committing sins), even though he returns to it (as much as) seventy times per day."

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man who has never done good cast a glance at the sky and said: 'Verily, I have a Lord (Who forgives sins): O Lord! Forgive for me (my sins)!' on that Allah Almighty said: 'I've forgiven for you'." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to another narration): "He, who commits a sin and then comes to know that Allah Almighty has seen him (for He is All-Seeing, All-Knowing), his sin will be then forgiven for him (by Allah) even though he asks naught for forgiveness."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a certain narration): "Allah Almighty says: 'O My servants! All of you are sinful barring whomever I have exempted: so, pray for My Forgiveness, perchance I shall forgive for you; and he, who comes to know that I have the power to forgive for him, surely, I shall forgive for him, and I do not care (whatever his sins might be)'." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'Glorified be You (O Allah)! I've wronged myself: so, forgive for me, since none barring You could forgive the sins (for whomever You please)', his sins will be forgiven for him even though as much as is the footsteps of the ants."

It is narrated that the best prayer of forgiveness goes as follows: "O Allah! You are my lord other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you from the evil of what I have made. I am confessing of your blessings you have bestowed upon me. I am also confessing of my sin. Indeed, I've wronged myself and confessed of my sin: So, forgive for me such of my sins as I committed earlier and later! None but you could forgive all of the sins."

As far as the sayings and traditions, a mention might be made of the following:

According to Khalid Ibn Ma'dan: Allah Almighty says: "Such of My servants as are the dearest to Me are those who love each other with My Love, whose hearts are attached to the mosques, who always pray for forgiveness at the early dawn: it is those whom (I love so much that) if I like to punish the inhabitants of the earth, I remember them, and thus I leave them and keep the punishment far away from them". According to Qatadah: "Verily, the Holy Qur'an leads you to both your ailment as well as your medicine (to get cured): as for your ailment, it is such of sins (as you commit); and as for your medicine, it is your prayer for forgiveness." According to Ali "Allah be pleased with him": "I wonder at him who is ruined (because of his sins) in spite of the fact that he has salvation." It was said to him: "What is it?" he said: "The prayer for forgiveness." He used to say: "Allah Almighty has not inspired anyone of His servants (the power) to pray for forgiveness (from his sins) and His Plan is to punish him."

According to Al-Fudail: "The interpretation of the servant's statement 'I pray for Allah's Forgiveness' is 'O Allah! rescue me (from my sins)'." According to one

of the learned men: "The servant is between (committing) a sin and (receiving) a blessing, and nothing is fitting for both but to prayer for forgiveness (from the sin), and praise (Allah Almighty for His blessing)." According to Ar-Rabie Ibn Khaithamah: "None of you should say 'I pray for Allah's Forgiveness and turn to Him in repentance' lest this (which he says) might turn to be a sin and a lie if he does not prove true to it; but rather let anyone say: 'O Allah! forgive for me, and turn to me in repentance'."

According to Al-Fudail: "The prayer for forgiveness without giving up the sin is the repentance of the liars." According to Rabi'ah Al-Adawiyah: "Our prayer of forgiveness is in need to be performed so much." According to a wise man: "He, who makes his prayer for forgiveness prior to his showing regret (for his sins), does, indeed, scoff at Allah Almighty whereas he knows not." A desert Arab who was hanging in the curtains of the Ka'bah was heard as saying: "O Allah! my prayer for Your Forgiveness, with my persistence (in committing sins) is surely out of vileness, and leaving prayer for Your Forgiveness, with my knowledge of the liberty of Your Pardon is out of my failure. How much do You (O Allah) become lovable to me with Your blessings upon me even though You are not in need of me, and how much do I become hateful to You because of my sins even though I'm in need of You. O (Allah) Who fulfills His Promise whenever He makes Promise, and Who forgives whenever He threatens: include the major crime of me under the umbrella of Your Great Pardon: O (Allah) Most Merciful of those who show mercy."

According to Abu Abdullah Al-Warraq: "If you have as much sins as is the number of the drops (of rain) and the foam of the sea, they will be erased from you once you supplicate Allah Almighty with the following supplication, Allah Willing: 'O Allah! I pray for Your Forgiveness from each sin from which I repented to You and then to which I've returned once again; and I pray for Your Forgiveness from each promise I made to you of myself but I've not fulfilled to You; and I pray for Your Forgiveness from each deed by which I intended only Your Countenance, but in which others than You have been mixed; and I pray for Your Forgiveness from each blessing You bestowed upon me, and with the help of which I've disobeyed You; and I pray for Your Forgiveness O (Allah) Who has knowledge of both the unseen and of what is visible from each sin I've committed during the light of the day or the darkness of the night, in the presence of an assembly or in seclusion, in secrecy or in public: O (Allah) Most Forbearing." It is said that this supplication was Adam's and Al-Khadir's prayer of forgiveness "Peace be upon both".

CHAPTER THREE: ON SOME HANDED DOWN SUPPLICATIONS WHOSE TRANSMITTERS ARE KNOWN

Such Of Supplications As With Which It Is Desirable For One To Supplicate Every Morning And Evening, And Following Every (Obligatory) Prayer

A mention might be made here of the following supplications:

The Supplication Of The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" Following The Two-Rak'ah Prayer Prior To Fajr:

In this connection, it is narrated on the authority of Ibn Abbas "Allah be pleased with both" that he said: Once, Al-Abbas sent me to the Messenger of Allah "Allah's blessing and peace be upon him" and I came to him in the evening, and he was in the house of my maternal aunt Maimunah (who was his wife). At night, he got up to offer (supererogatory) prayers, and when he offered the two-rak'ah prayer prior to Fajr he said: "O Allah! I ask You to provide me with mercy from You therewith to guide my (mind and) heart, unite my good merits, and gather my scattered things, avert afflictions from me, set right my religion, secure my absence, raise up my presence, purify my deed, make bright my face, lead me to the right path, protect me from every kind of evil. O Allah! give me true faith and certainty after which there will be no infidelity, and (provide me with) mercy, therewith I attain the honour of Your Glory and Majesty in this world and in the hereafter. O Allah! I ask you to help me attain success at the time of judgement, (to raise me up to) the ranks of the martyrs, and the living of the happy ones, to emerge victory over the enemies, and get the company of the Prophets. O Allah! I offer my needs to You, in spite of the weakness of my mind, the lack of my resourcefulness, and the shortage of my deeds, and my neediness to Your Mercy: I ask You O (Allah) Who suffices for all matters, and cures the breasts (of all diseases), to save me, as well as You save (Your servants from the dangers of) the different oceans, from the torment of the blazing fire and from the call of destruction, and from the affliction of the graves. O Allah! I desire to You and ask You O Allah, Lord of the worlds, to give me that of which my mind runs short, that which my deed proves too weak to acquire, and that which my intention and ambition fail to attain, of such of good as You have promised to give anyone of Your servants, or of such of good as You are going to give anyone of Your Creatures. O Allah! make us guides and rightly-guided, and not straying nor misleading, who wage war against Your enemies, and make peace with Your devotees, who love, with Your Love, such of Your creatures as obeys You, and become enemies, with Your enmity, such of Your creatures as opposes You. O Allah! this is our supplication, and it is up to You to answer it, and this is our effort, and on you we put our trust; and we all are to Allah, to Whom we shall return; and there is neither might nor power but with Allah, Most High, Most Great, Lord of strong rope (of faith) and well-directed matter (of religion): I ask You to give me security on the Day of the Threat (i.e. the Day of Judgement), and to admit me to the Garden on the Day of Eternity, in the company of Your nearest devotees and martyrs, and those who used to perform bowings and prostrations again and again (in their prayers), who always fulfill their pledges: You are Oft-Merciful, Full of loving

kindness, Who always do what You will. Glorified be He, Who is dressed in and speaks with power and honour! Glorified be He, Who shows kindness and generosity (towards His servants) with His Glory! Glorified be He, to Whom only glory is fitting! Glorified be He, Lord of Bounty and Grace! Glorified be He, Lord of Power, Honour and Majesty! Glorified be He, Who takes account of all things with His Knowledge! O Allah! make light in my heart, light in my grave, light in my hearing, light in my seeing, light in my hair, light in my complexion, light in my flesh, light in my blood, light in my bone, light in front of me, light on my back, light on my right side, light on my left side, light over me, light underneath me! O Allah! Increase me in light, grant me light, and make light for me!"

The Supplication Of A'ishah "Allah Be Pleased With Her"

The Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah "Allah be pleased with her": "Adhere to such of the shortest statements as have the widest and complete and comprehensive meanings (of supplication): "O Allah! I ask You of all of the good, whatever sooner or later it might be, whatever known or unknown it might be; and I seek refuge with You from all evil, whatever sooner or later it might be, whatever known or unknown it might be; and I ask You to admit me to the Garden and to help me with such of statements and deeds as draws me close to it; and I seek refuge with You from the fire (of Hell), and from such of statements and deeds as draws me close to it; and I ask You (to give me) from the good that which Your servant and Messenger Muhammad "Peace be upon him" has asked You; and I seek refuge with You from such (of evil) as Your servant and Messenger Muhammad has sought refuge with You; and I ask You to make me on the right way in the end of such of Your Judgements as You decree pertaining to me: with Your Mercy, O (Allah), Most Merciful of those who show mercy."

The Supplication Of Fatimah "Allah Be Pleased With Her"

The Messenger of Allah "Allah's blessing and peace be upon him" said to Fatimah (his daughter): "O Fatimah! What does prevent you from paying attention to that which I'm going to advise you to do? Say: "O (Allah) Ever-Living, Self-Subsisting, Eternal! With Your Mercy do I seek relief: trust me naught to myself for (as short as) the twinkling of the eye, and set right all of my affairs."

The Supplication Of Abu Bakr As-Siddiq "Allah Be Pleased With Him"

The Messenger of Allah "Allah's blessing and peace be upon him" taught Abu Bakr As-Siddiq "Allah be pleased with him" to say (by way of supplication): "O Allah! I ask You by virtue of Muhammad, Your Prophet, Abraham, Your Bosom Friend, Moses, whom You saved (from Pharaoh), Jesus, Your Word and Spirit, by virtue of the Torah (which You sent down upon) Moses, the Gospel (which You sent down upon) Jesus, the Psalms (which You sent down upon) David, and

the Criterion (i.e. the Holy Qur'an which You revealed to) Muhammad "Allah's blessing and peace be upon him, and upon all of them", and by virtue of each (item of) Divine Revelation You revealed, and by virtue of each judgement You decree, with each beggar whom You give, by virtue of each wealthy one You make poor, and each needy whom You make independent, and each straying one whom You guide to the right way; and I ask You by Your Name which You revealed to Moses "Peace be upon him"; and I ask You by Your Name therewith You spread the livelihood of Your servants; and I ask You by Your Name which You've placed on the earth therewith it has become firmly constant; and I ask You by Your Name which You've placed on the heavens therewith they have been raised high independently; and I ask You by Your Name which You've placed on the mountains therewith they have become firm; and I ask You by Your Name therewith Your Throne (of Majesty) has been raised independently; and I ask You by Your Name, the Purity and Pure, the One (and Only), the Eternal, Absolute, the Odd (which is one) which is revealed in Your Book, from Your Presence of the evident light; and I ask You by Your Name which You've placed on the day therewith it has become light, and (which You've placed) on the night therewith it has become dark; (I ask You) by Your Greatness, Your Magnificence, and by the Light of Your Bounteous Countenance: to bestow upon me the sustenance of the Qur'an and the knowledge thereof, and to mix it with my flesh, with my blood, with my hearing, with my seeing, and to use my body therewith, by Your Might and Power, for indeed, there is neither might nor power but with You O (Allah) Most Merciful of those who show mercy."

The Supplication Of Buraidah Al-Aslami "Allah Be Pleased With Him"

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said to Buraidah: "O Buraidah! Should I not teach you some words, that by which if one intends good he should learn them, and he shall never forget them?" he said: "Yes O Messenger of Allah." he said: "Then say: "O Allah! I'm very weak: so, please, bestow upon me power by Your Good Pleasure, and lead me to the good, and make (my faith in) Islam the furthest point of my pleasure. O Allah! I'm weak: so, please, provide me with strength; and I'm humble: so, please, bestow power and honour upon me; and I'm poor and needy: so, please, make me independent and free of want O (Allah) Most Merciful of those who show mercy."

The Supplication Of Qabisah Ibn Al-Mukhariq

It is narrated that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "Teach me some words therewith Allah Almighty might benefit me, seeing that I've grown very old and too powerless to do many things which I used to do (when I was still youthful and strong)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "As far as your world is concerned, after you offer the Morning prayer, you might say thrice: 'Glorified be Allah, with Whose Praise (I exalt Him); Glorified be Allah, Most Great; there is neither might nor power but with Allah, Most High, Most Great'. If you say

them, you will become safe from all kinds of anxiety, leprosy, and paralysis. And as far as your hereafter is concerned, you might say: 'O Allah! bestow upon me guidance from Your Presence, and pour over me out of Your Bounty, spread over me out of Your Mercy, and send down upon me out of Your Blessings.' Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! If a servant comes with them on the Day of Judgement and he did not leave them (in the world), four gates of the Garden will be opened to him, to enter from whichever of them he likes."

The Supplication Of Abu Ad-Darda' "Allah Be Pleased With Him"

There was flaming fire in the residence where Abu Ad-Darda' was living thereupon it was said to him: "Your house has been in flames." He said: "Allah is not to do so (with my house)." This was said to him thrice, and in every time, he gave the same answer: "Allah is not to do so (with my house)." Then, a comer visited him and said: "O Abu Ad-Darda'! when the fire became close to your house, it was extinguished (what is the reason?)" He said: "I came to know that." They said: "However, we do not know, which of your two statements is more amazing!" On that he said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who says the following words whether at night or during the daylight, nothing will harm him; and of a surety, I've said them." Those are: "O Allah! You are my Sustainer and Cherisher: there is no god (to be worshipped) but You: I've put my trust in You, and You are the Lord of the Throne (of Majesty), Most Great. There is neither might nor power but with Allah, Most High, Most Great. What Allah wills is, and what Allah wills naught is not. I know, with certainty, that Allah has power over all things, and that Allah encompasses all things with His Knowledge, and that He takes account of all things. O Allah! I seek refuge with You from the evil of myself, and from the evil of every moving creature over whose forelock You have grasped: verily, it is my Lord that is on a straight path."

The Supplication Of Abraham, The Bosom Friend "Allah's Blessing And Peace Be Upon Him"

He used to say whenever morning entered upon him: "O Allah! this is a new creature: open it to me with my obedience to You, and conclude it for me with Your forgiveness for me, and Your Good Pleasure with me; and sustain me therein with a good deed to be accepted, purified, multiplied by You; and forgive for me such of evil deeds as I do therein: verily, You are Oft-Forgiving, Most Merciful, Full of Loving-Kindness, Most Generous." Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who supplicates with this supplication whenever morning comes upon him, has, indeed, fulfilled such of thanks as due upon him during his day (to Allah)."

The Supplication Of Jesus "Peace Be Upon Him"

He used to say: "O Allah! I've become in a state in which I could hardly avert what I dislike from me, or even get benefit from what I like and hope, seeing that

the (disposal of the) matter has turned to be in the hand of someone else other than me, and I've become in pledge of my deed, in such a way that there is no poorer than me. O Allah! make You not my enemy rejoice over my misfortune, nor You pain my friend because of my distress, and make not my disaster in my religion, and make not the (vanities and delights of) this world my greatest concern, and direct not over me him who is merciless towards me: O (Allah) Ever-Living, Self-Subsisting, Eternal."

The Supplication Of Al-Khadir "Peace Be Upon Him"

It is said that whenever Al-Khadir and Elias "Peace be upon them" met every year, they will not leave each other but after saying the following words: "In the Name of Allah; Allah's will (be done); there is no power but with Allah; Allah's will (be done); every blessing is from Allah; Allah's will (be done); all good is in the hand of Allah; Allah's will (be done); none could avert evil but Allah." He, who says it thrice whenever morning comes upon him, will be safe from falling a victim of burning, sinking and theft, As Allah Almighty wills.

The Supplication Of Ma'ruf Al-Karkhi "Allah Be Pleased With Him"

According to Muhammad Ibn Hassan: Ma'ruf Al-Karkhi said to me: "Should I not teach you ten words: five for this world and five for the hereafter? He, who supplicates Allah Almighty with them, will find Allah Almighty therein." I said to him: "Then, write them down to me." He said: "No, but let me recite to you repeatedly in the same way as Bakr Ibn Khamis recited them to me repeatedly: Allah suffices me for (protector of) my religion; Allah suffices me for (protector of) my world; Allah, Most Honoured and Generous suffices me for (disposer of) what concerns me; Allah, Most Forbearing, Exalted in Power and Might suffices me for (my protector against) him who wrongs me; Allah, Exalted in Strength suffices me for (my protector from) him who makes evil plots against me; Allah, Most Merciful suffices me (for establishing me in faith) at the moment of death; Allah, Most Compassionate suffices me (for establishing me in strength) at the time of asking me in the grave; Allah, Most Honoured and Generous suffices me (for my helper) at the time of reckoning; Allah, the Knower of the finest mysteries suffices me (for making heavy my good deeds) at the time of (putting one's deeds in the) scales of balance; Allah, Who has power over all things suffices me (for my guide) at the (time of crossing the) path; Allah suffices me: there is no god (to be worshipped) but He, on Whom do I put my trust, and it is He that is the Lord of the Throne (of Majesty), Most Great."

It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that he said: "He, who recites seven times everyday: " But if they turn away, say: 'Allah suffices me; there is no god but He: on Him is my trust: He is the Lord of the Throne (of Glory), Supreme'" (At-Tawbah 129)

﴿فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

Allah Almighty suffices him (for disposer of) all of his affairs of the hereafter, no matter true or false he might be."

The Supplication Of Utbah Al-Ghulam

After his death, he was seen in a dream in which he said: I entered the Garden by virtue of the following words: "O Allah, Who guides the straying, bestows Mercy upon the sinful, and removes the difficulties of those who are in difficulty: bestow mercy upon Your servant who is under a great risk (of punishment) as well as upon all of the Muslims, and make us in the company of the good virtuous, upon whom You bestow sustenance and blessing, from amongst the Prophets, the truly faithful believers, the martyrs and the righteous: Amen O (Allah) Sustainer and Cherisher of the worlds."

The Supplication Of Adam "Peace Be Upon Him"

It is narrated on the authority of A'ishah that she said: When Allah Almighty intended to turn in repentance to Adam "Peace be upon him" He caused him to perform a seven-round circumambulation round the House, and at that time it had not been constructed yet, and rather it was no more than a red hill, after which he stood and offered a two-rak'ah prayer and said: "O Allah! You know (what I do in) secrecy and (what I do in) public: so, please, accept my apology; and You know my need: so, please, give me what I ask for; and You know what lurks in myself: so, please, forgive for me my sins. O Allah! I ask you to grant me an assured belief which penetrates my heart, and a true certainty (of faith) which causes me to know that nothing shall befall me but that which You've decreed upon me, and (I also ask You to endow me with) pleasure with what You've assigned to me: O (Allah) Lord of Majesty, Glory and Honour." The result was that Allah Almighty revealed to him that "I've forgiven for you (your sins); and none of your offspring comes to invoke me with the same invocation with which you invoked me but that I shall forgive for him, remove his anxieties and distresses from him, deprive him of poverty and neediness, cause him to profit from behind each trader, and the world to come to him in willing submission even if he has no desire for it."

The Supplication Of Ali Ibn Abu Talib "Allah Be Pleased With Him"

It is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Verily, Allah Almighty glorifies Himself everyday saying: 'Verily, I'm Allah, the Sustainer and Cherisher of the worlds. Verily, I'm Allah, and there is no god (to be worshipped) other than I, Ever-Living, Self-Subsisting, Eternal. I'm Allah, and there is no god (to be worshipped) but I, Most High, Most Great. Verily, I'm Allah, and there is no god (to be worshipped) but I, Who begets not, nor is He begotten. Verily, I'm Allah, and there is no god (to be worshipped) but I, who plots out (sins) and forgives (again and again). Verily, I'm Allah, and there is no god (to be worshipped) but I, Who begins everything, and to Me everything shall return, Exalted in Power, Full of Wisdom, Most Gracious, Most Merciful, the Lord and Master of the Day of Judgement, the Creator of both good and evil, Creator of both Garden and Hell, the One and Only, the Unique, eternal, Absolute, Who has no consort, nor son, the Unique, the Odd (which is one), Who has knowledge of the unseen and that

which is visible, The Sovereign, The Holy One, The Source Of Peace And Perfection, The Guardian Of Faith And Security, The Preserver Of Safety, The Exalted In Might, The Compeller, The Supreme, The Creator, The Evolver, The Bestower Of Forms, The Most Magnificent, Most Splendid, The Omnipotent, the Irresistible, Most Forbearing, Most Honoured and Generous, Who is most fitting to receive gratitude and Glory, Who has best knowledge of the deepest secrets and what is more hidden, Who has power (over all things), Who bestows sustenance (upon His servants), Who is beyond creation and creatures." He mentioned before each word of those (the statement) 'Verily, I'm Allah, and there is no god (to be worshipped) than I' as we related in the first portion: He, who supplicates with those Names, let him say: "Verily, it is You that is Allah, other than Whom there is no god (to be worshipped) Such and Such. He, who supplicate with those (Names) will be enlisted among the devout performers of prostrations (in their prayers) again and again, who will be (in the hereafter) the neighbours of Muhammad, Abraham, Moses, Jesus, and all of the Prophets "Allah's blessing and peace be upon him" in the abode of Majesty and Glory, and he will further receive, in this world, the reward of the worshippers in both the heavens and the earths: and Allah's blessing and peace be upon Muhammad and upon every well-chosen servant.

The Supplications And Celebrations Of Sulaiman Ibn Al-Mu'tamir At-Taimi "Allah Be Pleased With Him"

It is narrated that Yunus Ibn Ubaid saw in a dream a man of those who had been killed as martyrs in the land of the Romans, whom he asked: "What is the best deed you've seen?" he said: "I've seen the position of the celebrations of Sulaiman Ibn Al-Mu'tamir they occupy close to the Presence of Allah Almighty." They go as follows: "Glory be to Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Great as abundant as is the number of what He has created and what He is going to create, as heavy as is the weight of what He has created and what He is going to create, as large as to fill what He has created and what He is going to create, as much as to fill His heavens and earths, and the like of all of that and manifold the like of all of that besides, as plentiful as is the number of His creatures, as heavy as is the weight of His Throne (of Majesty), as great as is the furthest point of His Mercy, as endless as is the ink of His Speech, as far-reaching as to attain His Good Pleasure until He becomes well-pleased, and even if He is pleased, as numerous as is the number of the celebrations therewith all of His creatures have remembered Him across the past time, and therewith they are going to remember Him in the remaining time (until the Day of Judgement), every year, month, week, day, night, hour among the hours, every gulp of air and breath among the breaths, every generation, from generation to generation of those of this world and those of the hereafter, and much more than that, whose beginning never ceases, and whose end is never exhaustible."

The Supplication Of Ibrahim Ibn Adham "Allah Be Pleased With Him"

It is narrated on the authority of his servant, Ibrahim Ibn Bashshar that he said: This supplication is to be said in the morning and evening of every Friday, and it goes as follows: "Welcome to the day of more (rewards), the new morning, the scribe and the witness: this day of ours is a day of festival. Write down for us what we are to say: In the Name of Allah, Praiseworthy, Full of Majesty, Most Lofty, Full of Loving-Kindness, Who always does with His creatures what He wills. The morning has come upon me while I'm believing in Allah Almighty, having trust in His Meeting, confessing of His reasoning (about Himself), praying for forgiving of my sins, submitting to the Lordship of Allah, rejecting any god (to be worshipped) other than Allah Almighty, dependent upon Allah Almighty, putting my trust on Allah Almighty, turning to Allah (in service). I make Allah, His angels, Prophets, Messengers, the carriers of His Throne (of Majesty), those He has created, and those He is going to create, witnesses that (I bear testimony that) He is Allah, other than Whom there is no god (to be worshipped), the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger; that the Garden is a fact, that the fire (of Hell) is a fact, that the Fount-Lake (of the Prophet on the Day of Judgement) is a fact, that the intercession (of Muhammad) is a fact, both Munkar and Nakir are a fact, Your Promise (of the Garden) is a fact and Your Threat (of the fire of Hell) is a fact, and Meeting You is a fact; and that the Hour (of Judgement) will inevitably come in which there is no doubt, in which Allah Almighty will raise such of dead as the graves contain: (I bear testimony that) I live on that (faith) on which I die, and on which I shall be resurrected, Allah Willing. O Allah! Verily, You are my Lord, other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you O Allah from the evil of what I have made, and from the evil of such of things as has evil. O Allah! Indeed, I've wronged myself: So, forgive for me my sins! None but you could forgive all of the sins, and guide me to the best of manners, for none barring You could guide to the best of manners, and avert from me the worst of them, for none barring You could avert the best of manners. I'm responding to Your Call; all happiness be in Your hand; and all good be in Your Hand. I'm to You, and I shall return to You. I pray for Your Forgiveness, and turn to You in repentance. I have faith, O Allah, in the Messenger whom You have sent, and I have faith, O Allah, in the Book which You have revealed (upon Your Messenger); and Allah's blessing and peace be upon Muhammad, the unlettered Prophet, and upon his family, as much as it could be, at the conclusion and in the commencement of my speech, and (Allah's blessing and peace be) upon all of His Prophets and Messengers: Amen, O (Allah) Sustainer and Cherisher of the worlds. O Allah! let's come upon the Fount-Lake of Muhammad, and cause us to have a blessed fresh satisfying drink

from his cup, after which we will never become thirsty, and gather us in his company, without being disgraced, nor breaking our covenant, nor doubting, nor being afflicted, nor of those upon whom (Allah's) Wrath falls, nor of those who go astray. O Allah! protect me from the afflictions of this world, and help me do that which You like with which You are well-pleased, and set right all of my affairs, and establish me in strength with the firm statement in this world of life and in the hereafter, and cause me not to stray, even though I'm unjust. Glorified be You! Glorified be You O (Allah) Most High, Most Great, O Evolver, O Most Merciful, O Exalted in Power and Might, O Compeller! Glorified be He, Whose Glories the heavens with its shades celebrate, and Glorified be He, Whose Glories the oceans with their waves celebrate, and Glorified be He, Whose Glories the mountains with their echoes celebrate, and Glorified be He, Whose Glories the whales with their language celebrate, and Glorified be He, Whose Glories the stars in the sky with tier constellations celebrate, and Glorified be He, Whose Glories the trees with their roots and fruits celebrate, and Glorified be He, Whose Glories the seven heavens and the seven earths, with all of that which is in and on them, and Glorified be He, Whose Glories everything of His creatures celebrates. Blessed and Exalted be You (O Allah)! glorified be You! Glorified be You O (Allah) Ever-Living, Self-Subsisting, Eternal, O (Allah) All-Knowing, Most Forbearing! Glorified be You! There is no god (to be worshipped) but You, the One and Only, and with You there is no partner: it is You Who give life, and bring to death, and You are Ever-Living, Who never die; in Your Hand is good, and You have power over all things."

CHAPTER FOUR: ON SOME INVOCATIONS HANDED DOWN FROM THE PROPHET AND HIS COMPANIONS

Whose narrators are unknown, and they are selected from the anthologies compiled by Abu Talib Al-Makki, Ibn Khuzaimah, and Ibn Mundhir

When morning comes upon a follower of the path, it is desirable for him to have supplication, the dearest of his regular divisions in his sight, as we shall mention later in the book of Regular Divisions. If you are of the seekers of the tith of the hereafter, and the followers of the Messenger of Allah "Allah's blessing and peace be upon him" in his supplications, you should say in the commencement of your supplications, after your (obligatory) prayers: Exalted be my Lord, Most High, Most Supreme, Grantor (of favours) without measure. There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to him be praise, and He has power over all things."

Say also thrice: "I've accepted Allah as my Lord, Islam as my religion, and Muhammad "Peace be upon him" as (the last) Prophet." Say too: "O Allah! the Creator of both the heavens and the earth, the Knower of the unseen and what is visible, the Lord and King of all things: I bear testimony to the fact that there

is no god (to be worshipped) but You. I seek refuge with You from the evil of myself and from the evil of Satan and his ascribing others to Allah (in worship)." Say too: "O Allah! I ask You to endow me with forgiveness and power in my religion and world, my family and property. O Allah! screen my private parts and remove the causes of my fear, and eliminate my difficulties, and protect me from my front, from my back, from my right side, from my left side, and from above me, and I seek refuge with You from being assassinated from underneath me. O Allah! do not make me feel secure against Your Plan, nor let me have friends and protectors other than You, nor deprive me of Your Screen, nor cause me to forget your remembrance, nor make me one of the heedless."

You should further say thrice: "O Allah! You are my lord other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you from the evil of what I have made. I am confessing of your blessings you have bestowed upon me. I am also confessing of my sin. Indeed, I've wronged myself and confessed of my sin: So, forgive for me such of my sins as I committed earlier and later! None but you could forgive all of the sins." Say thrice: "O Allah! endow me with health and power in my body; endow me with health and power in my hearing; endow me with health and power in my seeing: there is no god (to be worshipped) but You."

You should say too: "O Allah! I ask You (to bestow upon me) the satisfaction after Your Judgement, the coolness of living after death, and the pleasure of looking at Your Bounteous Countenance, longing for Your Meeting, with no harmful adversity nor misleading affliction; and I seek refuge with You from wronging or being wronged, from transgressing against others or being a victim of transgression, or committing a sin or mistake which is unpardonable by You. O Allah! I ask You to establish me in strength in the matter (of religion), and provide me with firmness in guidance, and I ask You to help me be thankful of Your Blessing and perfectly good in Your Service; and I ask You (to grant me) a sound and submissive heart, a straight figure, a true speech, an accepted deed; and I ask You (to give me) of the good which You know, and I seek refuge with You from the evil of what You know; and I pray for Your Forgiveness for such (of sins) as You know well: Verily, You know (all things) and I know not, and You have full knowledge of all that is hidden.

O Allah! forgive for me what I've done earlier and later, what I've done in secrecy and what I've done in public, and what You know better than me: it is You who bring forward and it is You who bring backward (what You will), and You have power over all things, and You are witness to what is hidden. O Allah! I ask You (to grant me) faith which never wavers, blessing which is never exhaustible, the pleasure of the eye which is permanent, and the company of Your Prophet Muhammad "Peace be upon him" in the highest portion of the Garden of Eternity. O Allah! I ask You (to provide me with) good things and (help me) do what is good, and leave what is shameful, love the indigent. I ask

You (to help me) love You and love him who loves You, and love such of deeds as draws near unto Your Love; and (I ask You) to turn to me in repentance, to forgive for me, and to bestow mercy upon me, and to take me unto You (by death), if You intend to put my people to affliction, without being afflicted.

O Allah! By virtue of Your knowledge of that which is hidden and unseen, and Your Power of creation, make me live as long as life is good for me, and cause me to die as long as death is good for me. I ask You (to help me) fear You in what is unseen and what is visible, say the word of justice in both states of pleasure and anger, stick to moderation in both states of richness and poverty, enjoy of the pleasure of looking at Your Bounteous Countenance, longing for Your Meeting; and I seek refuge with You from a harmful adversity or misleading affliction. O Allah! adorn us with the adornment of faith, and make us well-directed guides. O Allah! assign to us of fearing You that therewith You prevent us from disobeying You, of Your obedience that therewith You cause us to attain Your Garden, of the certainty (of faith) that therewith You make easy upon us the disasters and adversities of this world and the hereafter.

O Allah! fill our faces with shyness of You, our hearts with fear of You, and place in ourselves such of Your Greatness as therewith You subjugate our organs in Your service. O Allah! Make Yourself the dearest to us of anything else, and cause us to fear You most apart from anyone else. O Allah! Cause the first portion of this day of ours to be good, its middle portion to be prosperity, and its last portion to be success. O Allah! cause its first portion to be a (source of) mercy, its middle portion to be a (source of) blessing, and its last portion to be a (cause of) honouring and forgiveness. Praise be to Allah that everything becomes humble before His Greatness, everything becomes submissive to His Honour, and everything becomes subject to His Dominion, and everything surrenders to His Power; and Praise be to Allah that everything becomes passive to His Glory, that He demonstrates everything with His Wisdom, and everything becomes little before His Magnificence.

O Allah! send Your Prayer upon Muhammad, upon the family of Muhammad, upon the wives and offspring of Muhammad, and send Your Blessing upon Muhammad, upon the family of Muhammad, the wives and offspring of Muhammad, in the same way as You sent Your Blessing upon Abraham and the family of Abraham in the worlds: You are Praiseworthy, Most Glorious. O Allah! send Your Prayer upon Muhammad, Your servant and Prophet and Messenger, the unlettered Prophet, Your honest Messenger, and grant him the praiseworthy station which You promised him on the Day of Judgement. O Allah! make us of Your pious devotees, Your prosperous party, and Your good servants, and use us in what makes You well-pleased with us, and help us do what causes You to love us, and dispose of our affairs in accordance with the best of choice You favour for us. (O Allah) we ask You (to grant us) the totalities, beginnings and endings

of good, and we seek refuge with You from the totalities, beginnings and endings of evil.

O Allah! by Your Power over me, turn in repentance to me for verily You are Oft-Returning, Most Merciful, and by Your Forbearing (and long-patience) on me, forgive me, for verily, You are Oft-Forgiving, Most Forbearing; and by Your Knowledge of me, be kind to me, for indeed You are Most Merciful of those who show mercy; and by Your Control over my self, let me have control over my own self, and direct it not with evil against me, for verily You are the Sovereign, Compeller. Glorified be You O Allah, and with Your Praise (I exalt You): there is no god (to be worshipped) but You. I've done evil and wronged myself: forgive for me my sin, for You are my Lord and none barring You could forgive the sins.

O Allah! inspire to me my guidance, and protect me against the evil of my own self. O Allah! bestow upon me sustenance from what is lawful, for which you punish me naught, and satisfy me with such of sustenance as You bestow upon me, and use me therewith in what is good which You accept from me. O Allah! I ask You (to provide me with) forgiveness, health and power, and to (endow me with) the perfect certainty of faith, and to confer health and power upon me in this world and the hereafter: O (Allah) Whom the sins could harm naught, and forgiveness decreases nothing from His (Dominion): grant to me what harms You naught, and give to me what decreases nothing from Your (Dominion). O (Allah) our Lord! pour out on us patience and constancy, and take our souls unto You as Muslims (who bow to Your Will)! You are my Friend and Protector in this world and the hereafter: take my soul onto You as a Muslim (who bow to Your Will) and join me with the good righteous (among Your servants). You are our Friend and Protector: forgive for us, and bestow mercy upon us, for verily, You are the best of those who Forgive, And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto You.

O Our Lord! In You do we trust, and to You do we turn in repentance: to You is (our) final Goal. O Our Lord! Make us not a (test and) trial for the wrongdoers! O Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! For You are the Exalted in Might, the Wise. O Our Lord! forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly, and help us against those that resist Faith. O Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful. O Our Lord! bestow on us mercy from Yourself, and dispose of our affair for us in the right way!

O Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire! O Our Lord! we have heard the call of one calling (us) to Faith, 'Believe you in the Lord', and we have believed. Our

Lord! forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous. O Our Lord! Grant us what You did promise unto us through Your Messengers, and save us from shame on the Day of Judgment; for You never break Your promise. O Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against Faith.

O My Lord! bestow on them your Mercy even as they cherished me in childhood. (O my Lord) forgive for the faithful believing men and women, the Muslims from amongst males and females, those who are living and those who are dead among them. O my Lord! Forgive (for us our sins) and bestow mercy (upon us), and excuse us for what You know (about us): Verily, You are Most Exalted in Power and Honour, Most Generous, and You are the best Merciful of those who show mercy, and You are the best of those who forgive; and we all are to Allah, to Whom shall we return; and there is neither might nor power but with Allah, Most High, Most Great; and Allah suffices us for the best disposer (of our affairs); and Allah's blessing and peace be upon Muhammad, the Seal of the Prophet, and upon his family and companions as much, numerous and abundant as it could be.

The Kinds Of Seeking Refuge (With Allah) Handed Down From The Prophet "Peace Be Upon Him"

O Allah! I seek refuge with You from being given to niggardliness, and I seek refuge with You from falling a victim of cowardice, and I seek refuge with You from being sent back to the geriatric age, and I seek refuge with You from the affliction of this world, and I seek refuge with You from the punishment of the grave. O Allah! I seek refuge with You from having a disposition which leads me to greediness, and from being greedy of that which is not fitting for one to covet, and from being covetous whereas there is nothing to covet. O Allah! I seek refuge with You from having knowledge which is of no benefit, from having heart which is not submissive (to You in service), from supplicating with invocation which receives no answer, and from a soul which is never satisfied.

O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is! O Allah! I seek refuge with You from being given to disability, laziness, niggardliness, and decrepitude, and from being sent back to the geriatric age, and from the affliction of the Dajjal and from the punishment of the grave and the affliction of both life and death. O Allah! we ask You (to endow us with) compassionate hearts, which are given to look to Allah, devout and returning (to Allah) in Your Cause. O Allah! I ask You (to bestow upon me) these which affirm Your Forgiveness (for me), and these which assure Your Mercy (upon me), the safety and peace from every sin, and the

benefit from every good, the attainment of the Garden, and the salvation from the fire (of Hell).

O Allah! I seek refuge with You from falling, and I seek refuge with You from being given to anxiety, and I seek refuge with You from sinking, burning, and (falling under) ruins, and I seek refuge with You from dying as fleeing away (while fighting) in Your Cause, and I seek refuge from dying while seeking after (the vanities and delights of) this world. O Allah! I seek refuge with You from the evil of what I know and from the evil of what I know not. O Allah! keep me away from what is shameful of manners, deeds, diseases and inclinations. O Allah! I seek refuge with You from the difficulty of distress, and the attainment of wretchedness, the evil judgement and the schadenfreude of the enemies (because of my misfortunes).

O Allah! I seek refuge with You from being given to infidelity, from falling in debt and poverty, and I seek refuge with You from the torment of the (fire of) Hell, and I seek refuge with You from the affliction of the Dajjal. O Allah! I seek refuge with You from the evil of my hearing and from the evil of my seeing, from the evil of my tongue and from the evil of my heart, from the evil of my semen. O Allah! I seek refuge with You from the evil neighbour in the residence, for indeed, it is possible for the desert neighbour to move. O Allah! I seek refuge with You from (the evil of) cruelty, heedlessness, dependence, humiliation and humbleness, and I seek refuge with You from being given to infidelity, destitution, wickedness, schism, hypocrisy, bad manners and the constriction of sustenance, and showing off to be heard or seen of men, and I seek refuge with You from being vulnerable to deafness, muteness, blindness, madness, leprosy, the worst of ailments.

O Allah! I seek refuge with You from the loss of Your Blessing, from the turning of Your Power, from Your Sudden Wrath, and from all kinds of Your Anger and Displeasure. O Allah! I seek refuge with You from the torment of the fire (of Hell) and from the affliction of the fire, and from the punishment of the grave and from the evil of the affliction of richness, and from the evil of the affliction of poverty, and from the evil affliction of Al-Masih (Antichrist) Ad-Dajjal, and I seek refuge with You from falling in debt and from committing sins. O Allah! I seek refuge with You from a soul which is never satisfied (with what is given to it), from a heart which is not submissive, from a prayer which is of no benefit, and from an invocation which receives no answer, and I seek refuge with You from the evil of anxiety and from the affliction of the breast. O Allah! I seek refuge with You from being overpowered by debt, from being overpowered by the enemy, and from the schadenfreude of the enemies (because of my misfortune): and Allah's blessing and peace be upon Muhammad and upon each chosen servant from all of the worlds.

CHAPTER FIVE: ON SUPPLICATIONS HANDED DOWN ON DIFFERENT OCCASIONS

When the morning comes upon you, and you hear the Call to Prayer, it is desirable that you should repeat the words of Adhan; and we have mentioned that earlier, as well as the supplications of coming in and out of the privy, and the supplications of performing ablution in the Book of Purification. When you come out to the mosque, you might say: "O Allah! make light in my heart, light in my tongue; and make light in my hearing and light in my seeing, and make light on my back and light in front of me, and make light from above me. O Allah! endow me with light." You might further say: "O Allah! I ask You, by the right the askers have upon you, and by the right of my walk to You (to offer prayer in the mosque), for indeed, I've not come out of arrogance or haughtiness, nor by way of showing off to be seen or heard of men: on the contrary, I've come out to safeguard myself from Your Displeasure, and seek Your Good Pleasure: I ask You to deliver me from the fire (of Hell) and to forgive for me my sins, for none barring You could forgive sins."

When you come out of the house for a certain need, you might say: "In the Name of Allah, my Lord: I seek refuge with You from wronging or being wronged (by others), from behaving ignorantly (towards others) or falling a victim of the ignorance (of others). In the Name of Allah, Most Gracious, Most Merciful. There is neither might nor power but with Allah, Most High, Most Great. In the Name of Allah: I put my trust in Allah."

When you reach the mosque and intend to enter it, you might say: "O Allah! send Your Prayer and Peace upon Muhammad "Peace be upon him" and upon the family of Muhammad. O Allah! forgive for me all of my sins, and open to me the gates of Your Mercy." Move forward your right foot first to enter. When you see in the mosque him who practices or is engaged in transaction you might say: "Might Allah deprive your trade of profit!" if you see him who beseeches people for a lost thing in the mosque you might say: "Might Allah not restore it to you!" this is in compliance with the command of the Messenger of Allah "Allah's blessing and peace be upon him".

If you offer the Morning two-rak'ah prayer, you might say (according to the narration on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him"): "In the Name of Allah! O Allah! I ask You (to endow me with) mercy from You therewith to guide my (mind and) heart, unite my good merits, and gather my scattered things, avert afflictions from me, set right my religion, secure my absence, raise up my presence, purify my deed, make bright my face, lead me to the right path, protect me from every kind of evil. O Allah! give me true faith and certainty after which there will be no infidelity, and (provide me with) mercy, therewith I attain the honour of Your Glory and Majesty in this world and in the hereafter. O Allah! I ask you to help me attain success at the time of judgement, (to raise me up to) the ranks of the martyrs, and

the living of the happy ones, to emerge victory over the enemies, and get the company of the Prophets. O Allah! I offer my needs to You, in spite of the weakness of my mind, the lack of my resourcefulness, and the shortage of my deeds, and my neediness to Your Mercy: I ask You O (Allah) Who suffices for all matters, and cures the breasts (of all diseases), to save me, as well as You save (Your servants from the dangers of) the different oceans, from the torment of the blazing fire and from the call of destruction, and from the affliction of the graves. O Allah! I desire to You and ask You O Allah, Lord of the worlds, to give me that of which my mind runs short, that which my deed proves too weak to acquire, and that which my intention and ambition fail to attain, of such of good as You have promised to give anyone of Your servants, or of such of good as You are going to give anyone of Your Creatures. O Allah! make us guides and rightly-guided, and not straying nor misleading, who wage war against Your enemies, and make peace with Your devotees, who love, with Your Love, such of Your creatures as obeys You, and become enemies, with Your enmity, such of Your creatures as opposes You. O Allah! this is our supplication, and it is up to You to answer it, and this is our effort, and on you we put our trust; and we all are to Allah, to Whom we shall return; and there is neither might nor power but with Allah, Most High, Most Great, Lord of strong rope (of faith) and well-directed matter (of religion): I ask You to give me security on the Day of the Threat (i.e. the Day of Judgement), and to admit me to the Garden on the Day of Eternity, in the company of Your nearest devotees and martyrs, and those who used to perform bowings and prostrations again and again (in their prayers), who always fulfill their pledges: You are Oft-Merciful, Full of loving kindness, Who always do what You will. Glorified be He, Who is dressed in and speaks with power and honour! Glorified be He, Who shows kindness and generosity (towards His servants) with His Glory! Glorified be He, to Whom only glory is fitting! Glorified be He, Lord of Bounty and Grace! Glorified be He, Lord of Power, Honour and Majesty! Glorified be He, Who takes account of all things with His Knowledge! O Allah! make light in my heart, light in my grave, light in my hearing, light in my seeing, light in my hair, light in my complexion, light in my flesh, light in my blood, light in my bone, light in front of me, light on my back, light on my right side, light on my left side, light over me, light underneath me! O Allah! increase me in light, grant me light, and make light for me!"

When you bow, say in your bowing: "O Allah! to You I have bowed, to You I've submitted, and to You I've surrendered, and in You I've put my trust: You are my Lord. There have submitted to You my hearing and seeing, my brain, my bone, my sinew, and all that is carried by my feet, (all have submitted) to Allah, the Sustainer and Cherisher of the worlds." You could further say thrice, if you so like: Exalted be my Lord, Most Great" or Exalted and hallowed be (Allah) Lord of angels and spirits." When you raise your head from bowing, you might say:

"Allah hears such as praises Him: O our Lord! To You be the praise, as much as to fill the heavens and the earth, and such of things afterwards as You will, (O Allah) the worthiest of praise and glory, as most fitting for a servant to say (in appreciation of his Lord); and we all are but servants to You: there is nothing to withhold what You give, and there is none to give what You withhold; and the good fortune of the luckiest one could not avail him from You (or without Your Help)."

When you fall in prostration, you might say: "O Allah! to You I've prostrated myself, and in You I've believed, and to You I've surrendered. My face has fallen in prostration to Him, Who has created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators. O Allah! my body and image have prostrated themselves to You, and my heart has believed in You: I confess of Your Blessing upon me, and I confess of my sins, and this is what I've drawn upon myself: forgive for me, for none barring You could forgive sins." But you might also say thrice (instead): Exalted be my Lord, Most High."

When you finish from the prayer you might say: "O Allah! You are (the source of) Peace, and from You peace (is expected): Blessed and Exalted be You (O Allah) Lord of Majesty, Glory and Honour", and supplicate with the other supplications which we have mentioned earlier.

When you stand to leave the gathering, and want to supplicate with a supplication therewith to plot out the falsity of such gathering, you might say: Exalted be You O Allah, and with Your Praise (I exalt You): I bear testimony to the fact that there is no god (to be worshipped) but You. I pray for Your Forgiveness and turn to You in repentance. I've done evil and wronged myself: so, please, forgive for me, for none barring You could forgive sins."

When you enter the market you might say: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner; His is the dominion, and to Him is the praise, and it is He Who gives life, and it is He Who brings to death, and He is Ever-Living, Who never dies; in His Hand is good, and He has power over all things. In the Name of Allah! O Allah! I ask You the good of this market, and the good of what it contains. O Allah! I seek refuge with You from the evil of this market and from the evil of what it contains. O Allah! I seek refuge with You from taking therein a deceptive oath or having a losing transaction."

If you are in debt, you might say: "O Allah! suffice me with Your lawful things from Your unlawful things, and make me independent, by Your Bounty, from anyone else other than You." When you put on a new dress you might say: "O Allah! You've dressed me in this new dress: Praise be to You. I ask You (to bestow upon me) of its good, and of the good of that for which it has been made, and I seek refuge with You from its evil, and from the evil of that for which it has been made." If you a bad omen which you dislike, you might say: "O Allah! none

barring You brings good, and none barring You removes evil; and there is neither might nor power but with Allah." when you see the new moon, you might say: "O Allah! make it emerge upon us with safety, faith, righteousness, peace and Islam, and help us do what You like and is well-pleased with, and keep away from what You dislike and displeased with: your and my Lord is Allah." You might further say: "You are a new moon of guidance and good: I've believed in Your Creator: O Allah! I ask You (to make me enjoy of) the good of this month, the good of the Divine Fate, and I seek refuge with You from the evil of the Day of Mustering." But before that, you should say Takbir thrice.

When the wind blows you might say: "O Allah! I ask You (to endow me with) the good of this wind, the good of what it carries, and the good of that with which it has been sent, and I ask You from its evil, from the evil of what it carries, and from the evil of that with which it has been sent." When the news of the death of anyone reaches you, you might say: "We all are to Allah to Whom we shall return, and we all are going to turn to our Lord. O Allah! enlist him among the doers of good, and make his book in the highest place (of the Garden), and be his successor over his offspring among the remaining ones. O Allah! forbid not us his reward, and put not us to affliction and trial after him, and forgive for him and for us."

When you give in charity, you might say: "O our Lord! Accept it from us, for indeed, You are All-Hearing, All-Knowing." When you lose something, you might say: "It may be that our Lord will give us in exchange one better than this: for we do turn to Him (in repentance)!" At the beginning of anything, you might say: "O our Lord! Bestow upon us mercy from Yourself and dispose of our affair for us in the right way! O my Lord! Expand me my breast, and ease my task for me."

When you cast a glance at the sky, you might say: "O Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire. Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light." When you hear the sound of the thunder, you might say: Exalted be He, Whose Praises the thunder and the angels celebrate, for fear of Him." When you see both thunder and lightning, you might say, according to the narration of Ka'b: "O Allah! ruin not us with Your Anger, nor destroy us with Your Punishment, and provide us with health and power before that." When it rains, you might say: "O Allah! let it be a blessed (source of) water and beneficial precipitation! O Allah! make it a rain-laden cloud of mercy and not a rain-laden cloud of torment."

If you grow anger, you might say: "O Allah! forgive for me my sin, and remove the rage of my heart, and save me from Satan, the despised." If you fear a people you might say: "O Allah! Verily, we make You (our protecting shield) in their front, and we seek refuge with You from their evil." If you fight a people you might say: "O Allah! You are my supporting forearm and helper, and it is

with (the help of) You that I fight (my enemies)." When there is a whirl in your ear, you might invoke Allah's Prayer and Blessing upon Muhammad "Peace be upon him", and say: "Might Allah remember him who remembers me with good!" if you see the answer of your invocation, you might say: "Praise be to Allah with Whose Honour, Power and Glory the good things are fulfilled." And if it slows you might say: "Praise be to Allah for every state."

If you hear the Call to Maghrib prayer, you might say: "O Allah! this is the beginning of Your night, which is, at the same time, the ending of Your daylight, and (those are) the voice of the people who invoke You and attend Your prayers: I ask You to forgive for me." If you are befallen by a distress, you might say: "O Allah! I'm Your servant, son of Your servant, and of Your servant-girl, and my forelock is in Your Hand, and Your Judgement (pertaining to me) is to be accomplished, and such of decrees as You ordain in relation to me is fully just: I ask You, by virtue of all of Your Names therewith You've named Yourself, or You've sent in Your Book, or You've taught anyone of Your creatures, or You've kept it in the knowledge of the unseen with You, to make the Qur'an the spring of my heart, the light of my breast, the (cause of) removing my anxiety, and eliminating my sadness and distress." the Messenger of Allah "Allah's blessing and peace be upon him" said: "None is befallen by sadness thereupon he supplicates with that supplication, but that Allah Almighty removes his anxiety, and makes him joyful instead." It was said: "O Messenger of Allah! should we not learn it?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is incumbent upon him who hears it to learn it."

If you experience pain in your body, or you find it in the body of someone, recite then the incantation of the Messenger of Allah "Allah's blessing and peace be upon him": whenever anyone complained of a harm or injury, he would place his index finger on the ground and raise it saying: "In the Name of Allah! (with the help of) the earth of our land, the saliva of ourselves, our patient will be cured by the Leave of (Allah) our Lord." If you experience pain in your body, put your hand on the very place of pain in your body and say thrice: "In the Name of Allah" and then say seven times: "I seek refuge with the Power and Honour of Allah Almighty from the evil of anything I fear." If you are befallen by distress, you might say: "There is no god (to be worshipped) but Allah, Most High, Most Forbearing. There is no god (to be worshipped) but Allah, Lord of the Throne (of Majesty), Most Great. There is no god (to be worshipped) but Allah, the Lord of the seven heavens and the Lord of the Throne (of Majesty), Most Generous."

If you want to go to bed, perform ablution at first, then lie on your right side facing the Qiblah, and then glorify Allah "Allahu Akbar" (Allah is Greater) thirty-four times, exalt Him "Subhanallah" (Exalted be Allah) thirty-three times, and praise Him "Al-hamdu lillah" (Praise be to Allah) thirty-three times. Then you might say: "O Allah! I seek refuge with Your Good Pleasure from Your

Displeasure, with Your forgiveness from Your punishment, and I seek refuge with (the mercy of) You from (the anger of) You. O Allah! By no means could I reckon Your Praises, even though I do my best, for indeed, You are just as You have praised Yourself. O Allah! in Your Name I live and die. O Allah, Lord of the heavens and the earth, and the Lord and King of Everything, Splitter of seed and kernel, Revealer of the Torah, the Gospel and the Qur'an: I seek refuge with You from the evil of him who has evil, and from the evil of every moving creature over whose forelock You have grasp: verily, You are the First, and there is nothing before You, and You will be the Last, and there will be nothing after You; You are the Evident, and there is nothing above You, and You are the Hidden, and there is nothing beyond You: fulfill my debt on my behalf, and make me independent from poverty.

O Allah! It is You Who created myself, and It is You who will cause it to die: it is up to You to cause it to die, and it is up to You to bring it to life (once again on the Day of Judgement). O Allah! if you cause it to die, then forgive for it, and if You bring it to life, then keep it (from evil). O Allah! I ask you to endow me with power and health in both the world and the hereafter. In the Name of You O my Lord I've laid my side: forgive for me my sin. O Allah! save me from Your Punishment on the Day You will gather Your servants. O Allah! I submit myself to You, turn my face towards You, entrust all my affairs to you, and depend upon you for Your Blessings both with hope and fear of you. There is no way to flee from you, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which you have revealed and in Your Prophet (Mohammad) whom you have sent."

Let it be the last of your supplications (before sleeping), in accordance with the command of the Messenger of Allah "Allah's blessing and peace be upon him". But, let one say before that: "O Allah! cause me to get up (from sleep) in the dearest our to You, and use me to do the dearest of deeds to You, to draw me near unto You, and take me far away from Your Displeasure. O Allah! I ask You and You give me, and I pray for Your Forgiveness, and You forgive me, and I invoke You and You respond to my invocation." When you get up from your sleep in the morning, you might say: "Praise be to Allah Who has brought us to life after He had caused us to die (the minor death of sleep), and to Him be the resurrection. The morning has come upon us, and the Dominion belongs to Allah, and both Greatness and Sovereignty belong to Allah, and both Power and Honour belong to Allah Almighty. We've come to be on the true nature of Islam (on which all of the people are created), and word of sincerity, and the religion of our Prophet Muhammad "Peace be upon him", and the cult of our father Abraham, who was of true faith, and he was not one of the pagans.

O Allah! it is with Your (Power) that morning and evening has come upon us, and it is with Your (Power over all things) that we live and die, and to You be the destiny (the end of the journey of all of the people). O Allah! we ask You to raise

us up, on this day, to every kind of good, and we seek refuge with You from committing or incurring any evil upon a Muslim, for it is You Who say: "It is He Who does take your souls by night, and has knowledge of all that you have done by day; by day does He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return; then will He show you the truth of all that you did." (Al-An'am 60)

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾﴾

O Allah, that cleave the daybreak (from the dark), make the night for rest and tranquillity, and the sun and moon for the reckoning (of time): I ask You (to endow me with) the good of this day, and the good of what it contains, and I seek refuge with You from the evil of that day, and from the evil of what it contains. In the Name of Allah! Allah's Will (be done)! there is no power but with Allah; Allah's will (be done); every blessing is from Allah; Allah's will (be done); all good is in the hand of Allah; Allah's will (be done); none could avert evil but Allah: I've accepted Allah as my Lord, Islam as my religion and Muhammad "Peace be upon him" as my Prophet. O (Allah) our Lord! In You do we put our trust, and to You we turn (in repentance), and to You be the end of the journey."

When the evening comes upon one, let him say the same with the substitution of "the evening has come upon us" for "morning has come upon us", and the following addition: "I seek refuge with Allah's Perfect speech and all of His Names from the evil of what He has created, evolved, from the evil of him who has evil, and from the evil of every moving creature over whose forelock You have grasp: verily, it is my Lord that is on a straight path."

If you look at yourself in the mirror, you might say: "Praise be to Allah Who created me, fashioned me in due proportion, and gave me a just bias, made honoured and good the image of my face, and made me one of those who bow (to Allah in Islam)." If you buys a servant, a slave or a new animal, take hold of its forelock and say: "O Allah! I ask You (to make me enjoy of) its good, and the good on which it has been created, and I seek refuge with You from its evil, and from the evil on which it has been created." If you like to congratulate somebody on his marriage, you might say: "Allah might bless you and send His Blessing upon you and gather you both in what is good." If you fulfill your debt, you might say to the receiver of his right: "Might Allah bless you in your family and property, in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Verily, the reward of borrowing is to praise and give back (what is borrowed to the lender)."

Those are some invocations and supplication which are necessary for the follower of the path to keep; and we've mentioned the other invocations such as those of journey, prayer and ablution in the Books of Hajj, prayer and purification. But you might say: "What is the significance of invocation seeing

that the preordained fate could not be averted?" it then should be known to you that it is out of the fate to avert the calamity by virtue of invocation, since the invocation acts as a cause of averting the adversity, and bringing about mercy, in the same way as the shield acts as a cause of averting the arrow, and the water acts as a cause of bringing the plant out of the earth. As well as the shield averts the arrow thereupon both force each other, both invocation and adversity force each other.

It is not a necessary prerequisite for one to admit the preordained fate of Allah Almighty not to carry the weapons, since Allah Almighty says: O you who believe! take your precautions, and either go forth in parties or go forth all together" (An-Nisa' 71)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ بَنَاتٍ جَمِيعًا﴾

Nor is it not to water the land after sowing the seeds on the ground of the saying: "If it has been preordained for the plant to grow, the seeds then will grow, and if it has not been, they will not grow." On the contrary, to make association between the causes and the causers is the primary decision of judgement, which is like the twinkling of the eye, if even not quicker, and giving priority to the causers over the causes according to promotion and due proportion is the preordained fate: the One Who preordained good has doomed it to be for a certain cause, and the One Who preordained evil has doomed a certain cause of averting it. in this way, there is no contradiction between those matters in the sight of the open-minded.

On the other hand, the invocation has such of benefits as we've mentioned in the chapter of celebration (of Allah Almighty). It gives rise to the full presence of the heart with Allah Almighty, which is the highest act of worship. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The invocation constitutes the marrow of religious service." The creatures at most do not divert their hearts to the celebration of Allah Almighty unless they are befallen by a certain need or fall victims of a certain distress. To be sure, "When evil seizes man, (he comes) full of prolonged prayer!" (Fussilat 51)

﴿وَإِذَا مَسَّهُ الشَّرُّ فَذُوْ عَرِيضٍ﴾

The need then requires man to take refuge to invocation, and the invocation, in turn, brings the heart back to Allah Almighty, by way of supplication and assent, which constitutes the celebration (of the Praises of Allah Almighty), which is the most honourable acts of worship.

For this reason, the trial was entrusted to the Prophets and Messengers "Peace be upon them" from amongst all the people, followed by the saints, and then those nearer (to Allah), for, by virtue of supplication and reliance (on Allah Almighty), it brings the heart back to Allah Almighty, and prevents them from forgetting (the celebration of Allah). But richness, in most cases, is a direct cause of arrogance and haughtiness, for indeed "man does transgress all due bounds, In that he looks upon himself as self-sufficient." (Al-Alaq 6:7)

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿١﴾ إِنَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَهُوَ الْإِلَٰهُ الْحَمِيدُ ﴿٢﴾﴾

This is, however, what we like to bring from the entire literature of celebrations and invocations; and Allah Almighty helps us do well. As for the remaining supplications of journey, eating and visiting the patient (to enquire about his health), they will be brought later, Allah Willing, in their different locations; and in Allah Almighty do we put our trust.

Book Ten: the constitution of Regular Divisions

and the details of giving life to the night (by standing for supererogatory prayer)

In the Name of Allah, Most Gracious, Most Merciful.

We send so much praises to Allah Almighty for all of His Blessings and Favours, and celebrate His (Praises and Glories) in such a way as to leave no atom of arrogance or flight (from Allah) in the heart, and give thanks to Him in view of the fact that He has made both night and day come in succession for those who like to celebrate (His Praises) or give thanks (to Him). We invoke Allah's Prayer and Blessing upon His Prophet "Peace be upon him", whom He sent with truth as a bearer of glad tidings (of Allah's reward for the faithful believers) and a warner (of His Punishment for the infidels), and also upon his pure family, and honoured companions, who strove themselves in service of Allah Almighty every morning and night, every forenoon and evening so much that each one of them came to be (as high as) a guiding star and a lamp spreading light in the religion.

To go further: Allah Almighty made the earth subject to all of His servants, not only to reside in its different parts and sides, but also to take it as a halting place therefrom to get provisions for their journey towards their final homeland, and save masterpieces of deeds and good merits for their own selves, and avoid its entanglements and traps, with the assurance that the life proceeds forward with them in the same way as a ship sails with its riders. To be sure, the people are travellers in this world, and the cradle constitutes the first of their resting places while the grave the last of them, and their final homeland will be either the Garden (for the faithful believers) or the fire (of Hell for the infidels), and their lifetime is the distance of the journey, whose stages are the years, Farsakhs are the months, miles are the days; and one's breaths constitute his steps, his obedience (to Allah and His Messenger) is his merchandise, and his time is his capital, while his desires and lusts constitute the highwaymen who stand on his road; and his profit will be to win the meeting of Allah Almighty in the home of peace, in the great dominion and the permanent blessing, and his loss will be to be far removed from (the Mercy and Kindness of) Allah Almighty, in the fetters, chains and painful chastisement in the lowest bottoms of the (fire of) Hell. The heedless even in one of his breaths which he spends naught in doing such of deeds as draw him closer to (the Presence of) Allah Almighty will endanger himself to the infinite loss and sigh on the Day of Mutual loss and gain.

In view of this great danger and momentous risk, those who were granted

success have rolled up their sleeves and given up the pleasures of their souls, and utilized the remaining of their lifetimes, to arrange the functions of regular divisions in accordance with the recurrence of time, in eagerness to give life to both night and day, to draw themselves much closer to (the Presence of Allah) the Sovereign, the Compeller, and seek after the abode of eternity. In this way, it becomes important, for the science of the way to the hereafter, to explain in detail how to partition the regular divisions and distribute the acts of worship which we have expounded earlier to cover the different times (during night and day); and this is shown in two chapters:

Chapter one: the excellence and constitution of regular divisions during night and day.

Chapter two: the way of giving life to the night; its excellence; and its appurtenances.

CHAPTER ONE: ON THE EXCELLENCE, CONSTITUTION AND RULES OF REGULAR DIVISIONS

The Excellence Of regular divisions, And The Exposition Of The Fact That To Do Them Regularly Leads To The Right Way Of Allah Almighty

It should be known that those who have deep insights come to know that there is no salvation (from perdition and destruction) but through the meeting of Allah Almighty, and that there is no way to meet (Allah Almighty) unless one dies while in the state of love for and knowledge of Allah Almighty, and that by no means could both love and affability be achieved but through the regular (and permanent) celebration and remembrance of the Beloved, as well as the knowledge of Him could hardly be accomplished but through the regular (and permanent) meditation on Him and on His Attributes and Acts, since in the whole existence, there is nothing (of significance) rather than Allah Almighty and His Acts.

Furthermore, it is not easy to be regular in celebration and contemplation unless one bid farewell to the (vanities of) this world and its related desires, from which one should be only satisfied with what enables him to fulfill his necessary needs and minimum requirements; and all of that could not be achieved unless one spends the times of both night and day in the different functions of celebration and contemplation. But (unfortunately), according to its inclination to boredom and tedium, on which it has been created, in no way could the soul keep patient on one thing of those which are helpful in both celebration and meditation, for were it to be brought back to one thing, it would soon feel weary and exhausted, in spite of the fact that Allah Almighty never ceases (to give rewards) until you are exhausted (and fail to do deeds of religious service).

For this reason, it is necessary to be kind to it, by having it relieved through moving from one thing to another, and from one way to another in accordance

with the different times, in order that through its movement, its pleasure would become stronger, and through its pleasure, its desire (for the hereafter) would become much greater; and the more its desire remains undying, the more it continues to be regular (on celebration and meditation). This fact lies behind the different way of distributing regular divisions: to be sure, celebration and meditation should cover all or most of the times. That's because the soul, by its nature, is inclined to the pleasures and delights of this world.

If one spends half of his time to dispose of its affairs and fulfill his lawful desires and the other half to the acts of worship, he would be more inclined to the pleasures and delights of this world than to the acts of worship, in view of its agreement with his own disposition, seeing that the time shall be divided between both equally: how should then they force each other, since the nature is more inclined to one of them than to the other? However, both the outward and the inward (of the soul) back each other in demand of the vanities of this world, to which the heart is dedicated. But, it is against the course of nature to bring it back to the acts of worship, to which the heart could hardly be faithfully devoted or fully present, except at a few times (during night and day).

So, he, who likes to enter the Garden with no reckoning, let him spend all (or at least the most part) of his time in the acts of worship; and he, who likes to have the scale of his good deeds and the weight of his good things become heavy, let him then engage the most part of his time in the acts of worship. If he mixes a good deed with an evil deed, he shall run the risk (of falling to destruction). But, the hope (for Allah's Mercy) is ceaseless, and Allah's Forgiveness, out of His Bounty, is expected: it may be that Allah Almighty, out of His Bounty and Generosity, should forgive for him.

This is, however, what has been disclosed to those of deep insight. If you do not belong to them, consider then Allah's Speech to His Messenger "Peace be upon him", and learn it with the light of faith. Allah Almighty addressed the nearest of His devotees, who has the highest rank in His Sight, saying: " True, there is for you by day prolonged occupation with ordinary duties: But keep in remembrance the name of your Lord and devote yourself to Him wholeheartedly." (Al-Muzzammil 7:8)

﴿ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۖ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ۝ ﴾

Allah Almighty further says: "And celebrate the name of your Lord morning and evening. And part of the night, prostrate yourself to Him; and exalt Him a long night through." (Al-Insan 25:26)

﴿ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۖ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝ ﴾

He Almighty also says: "and celebrate the praises of your Lord, before the rising of the sun and before (its) setting, And during part of the night, (also,) celebrate His praises and (so likewise) after the postures of adoration." (Qaf 39:40)

﴿ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۝
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُودِ ۝ ﴾

Allah "Exalted and Hallowed be He" says too: " and celebrate the praises of they Lord the while you stand forth, And for part of the night also praise you Him, and at the retreat of the stars!" (At-Tur 48:49)

﴿ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۝ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ۝ ﴾

Allah Almighty also says: " Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)." (Al-Muzzammil 6)

﴿ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ۝ ﴾

He Almighty further says: " and celebrate (constantly) the praises of your Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that you may have (spiritual) joy." (Ta Ha 130)

﴿ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝ ﴾

He Almighty says too: "And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (Hud 114)

﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّكَرِينَ ۝ ﴾

Consider further how and with which qualities He Almighty describes those who achieve felicity among His servants in His saying: "Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord, (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (Az-Zumar 9)

﴿ أَمَّنْ هُوَ قَنِيتٌ ۚ إِنَّا لِلَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۚ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولَٰؤُلَآءِ الْآلَتَبِ ۝ ﴾

He Almighty further says: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۝ ﴾

He "Exalted and Hallowed be He" says too: "Those who spend the night in adoration of their Lord prostrate and standing." (Al-Furqan 64)

﴿وَالَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا﴾

Allah, Exalted and Hallowed, further says: "They were in the habit of sleeping but little by night, And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh-Dhariyat 17:18)

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

He Almighty also says: "So (give) glory to Allah, when you reach eventide and when you rise in the morning." (Ar-Rum 17)

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾

He Almighty says too: "Send not away those who call on their Lord morning and evening, seeking His Face." (Al-An'am 52)

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

All of that shows to you, there is no doubt, that the way to (the Presence of) Allah Almighty is to observe the different times (during night and day) in order to fill them with regular divisions.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest to Allah Almighty among His servants are those who observe the (time of the appearance of) sun and moon and (the times of) shades in order to celebrate (the Praises of) Allah Almighty." Allah Almighty says in this connection: "The sun and the moon follow courses (exactly) computed." (Ar-Rahman 5)

﴿الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ﴾

He further says: "Have you not turned your vision to your Lord? How He does prolong the Shadow! If He willed, He could make it stationary! Then do We make the sun its guide; Then We draw it in towards Ourselves, a contraction by easy stages." (Al-Furqan 45:46)

﴿أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا﴾

﴿ثُمَّ قَبَضْنَاهُ﴾

He Almighty also says: "And the Moon, We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date-stalk." (Ya Sin 39)

﴿وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

He Almighty further says: "It is He Who makes the stars (as beacons) for you, that you may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our Signs for people who know." (Al-An'am 96)

﴿هُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا

الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

Think not that the main purpose for which both the sun and the moon follow their exactly computed courses, and the shade, light and stars are created is to enable you achieve the affairs of this world so much as it is to help you measure the different times (during both day and night) in order to occupy yourself therein by the acts of worship and religious service, and engage yourself in the trade (of good deeds) for the hereafter. This is attested from the statement of Allah Almighty: "And it is He Who made the Night and the Day to follow each other: for those who have the will to celebrate His praises or to show their gratitude." (Al-Furqan 62)

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾

This means that both come in succession, one after the other, in order that one might catch in any of them what he misses in the other. In this statement, He Almighty further shows that the main purpose is just to celebrate (the Praises of Allah Almighty) or to give thanks (to Him), and no more.

Allah Almighty further says: "We have made the Night and the Day as two (of Our) Signs; the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that you may seek bounty from your Lord, and that you may know the number and count of the years: all things have We explained in detail." (Al-Isra' 12)

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلُّ شَيْءٍ فَصْلَنَاهُ تَفْصِيلًا﴾

However, the sought bounty here refers to the good reward and forgiveness (of Allah Almighty); and we ask Allah to help us do what pleases Him.

The Exposition Of The Number And Constitution Of Regular Divisions

It should be known to you that the regular divisions of the daylight are seven: there is one in the period between the daybreak and the emergence of the sun disk, two in the period between the rising of the sun and its decline, two in the period between the sun decline and the time of Asr, and two in the period between the time of Asr and the sunset. There are four regular divisions which cover the whole night: two in the period between sunset and the time in which the people usually go to bed, and two in the period between the last half of the night and the crack of dawn. Let's here discuss the excellence and duty of each regular division, and what is related to it.

The first regular division lies in the period between the daybreak and the emergence of the sun disk; and of a surety, it is an honourable period as shown from Allah's Oath by it when He says: "So verily I call to witness the Dawn as it breathes away the darkness." (At-Takwir 18)

﴿وَالصُّبْحُ إِذَا تَنَفَّسَ﴾

He Almighty ascribes to Himself the attribute of cleaving the daybreak (from darkness) as shown in His statement: "He it is that cleaves the daybreak (from the dark)." (Al-An'am 96)

﴿قَالِقُ الْإِصْبَاحِ﴾

He Almighty further says: " Say: I seek refuge with (Allah) the Lord of the Daybreak." (Al-Falaq 1)

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

Furthermore, He Almighty shows His Power to draw in the shadow therein when He says: "Then We draw it in towards Ourselves, a contraction by easy stages." (Al-Furqan 46)

﴿ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا﴾

This is the due time of drawing in the shadow of night by spreading out the light of the sun. Allah Almighty guides the people to celebrate the Glories of Allah therein in His statement: "So (give) glory to Allah, when you reach eventide and when you rise in the morning" (Ar-Rum 17)

﴿فَسَبِّحْنِ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾

And: " and celebrate (constantly) the praises of your Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that you may have (spiritual) joy" (Ta Ha 130)

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى﴾

And: "And celebrate the name of your Lord morning and evening." (Al-Insan 25)

﴿وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا﴾

As far as the sequence of its acts is concerned, let one at first begin, once he wakes up from his sleep, with the celebration of Allah Almighty saying: "Praise be to Allah Who has brought us to life after He had caused us to die (by sleep), and to Him will our resurrection be (in the hereafter)..." up to the end of the supplications and Holy Verses which we've mentioned in the invocation of getting up (from sleep) in the Book of Invocations. While invoking, let him put on his dress with the intention to cover his private parts, in compliance with the Command of Allah Almighty, and seeking its aid to worship Him well, without having the aim of showing off to be seen of men, or demonstrating arrogance recklessly.

Then, let him turn to the privy if he is in need of it, and enter with his left foot reciting the related supplications we've mentioned in the Book of Purification on entrance and exit. Then, let him brush his teeth with the toothpick according to the traditional practice shown earlier, and perform ablution with observation of all the rules and supplications explained in the Book of Purification. However, we

have introduced the items of worship in separation in order to mention, in this Book (of Regular Divisions) only the point of setting and putting their acts in order. Once he finishes from performing ablution, let him offer the two-rak'ah prayer prior to Fajr, i.e. the traditional prayer the constant performance of which is regular, in his house. The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same. After performing them, whether in the house or in the mosque, let him recite the supplication which is narrated on the authority of Ibn Abbas "Allah be pleased with both" which begins as such: "O Allah! I ask You (to endow me with) mercy from You, therewith to guide my heart..." to its end.

Then, let him come out towards the mosque, but let not him forget the supplication related to his exit to the mosque. Let not him run hastily to the prayer: on the contrary, he should walk with tranquillity and reverence according to the narration which is handed down in this connection, and he should not also interlace his fingers. Then, let him enter the mosque with his right foot first, and recite the supplication which is handed down in relation to the entrance of the mosque. Let him seek after the first row if there is a place for him, provided that he should neither step over the necks of the people, nor drive them forcibly as we've mentioned earlier in the Book of (Prayer, chapter of) Friday. If he has not yet offered the two-rak'ah prayer prior to Fajr in his house, let him offer them in the mosque, and then engage himself in the related supplication. But in case he has offered them in the house, let him then offer the two-rak'ah prayer of saluting the mosque, and sit after them in expectation for the obligatory two-rak'ah prayer of Fajr in congregation.

It is desirable to offer the congregational prayer when it is still very dark, for The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same. Furthermore, it is necessary for one not to leave the congregational obligatory prayers in general, and both Fajr and Isha' prayers in particular, in view of the additional superiority they have. In this context, it is narrated on the authority of Anas Ibn Malik from The Messenger of Allah "Allah's blessing and peace be upon him" that he said pertaining to the Morning prayer: "He, who performs ablution and then comes out to the mosque, to offer the prayer therein, for every step, he will receive a good deed, and an evil deed will be erased from him; and the good deed is as much as ten times the like of it. if he offers the prayer and turns away on the rising of the sun, a good deed will be written for him by each hair of his body, and he will return with (the reward of) Hajj which is accepted (by Allah Almighty). If he sits (in the mosque) until he offers the Duha (Forenoon) prayer, for each rak'ah, two thousand thousand good deed will be written for him. He, who offers the Isha' prayers (in the mosque in congregation as such), he will receive the like of that and will return with an Umrah that is accepted (by Allah Almighty)."

It was the habit of the men of the early generation to enter the mosque before the rising of the dawn. In this issue, it is narrated that one of the followers said: I entered the mosque before the rising of the dawn and behold! Abu Hurairah had

preceded me (to the mosque). He asked me: "O son of my brother! For which thing have you come out of your house at this hour?" I said: "I've come out to offer the Morning prayer." On that he said to me: "Receive then the glad tidings! We used to regard our coming out and sitting in the mosque at this hour (in expectation for prayer) as (equal in reward to) a holy battle in Allah's Cause (or he said with The Messenger of Allah "Allah's blessing and peace be upon him")."

It is further narrated on the authority of Ali "Allah be pleased with him" that once The Messenger of Allah "Allah's blessing and peace be upon him" knocked at the door of the house in which he and Fatimah were living (at night) and they were sleeping. The Messenger of Allah "Allah's blessing and peace be upon him" asked them: "Should you not (get up to) offer prayer?" Ali said: I said to him: "O Messenger of Allah! verily, our souls are in the Hand of Allah Almighty, and He could raise it if He so likes." The Messenger of Allah "Allah's blessing and peace be upon him" then turned away and I heard him beating his thighs with his hands and saying while he was turning away: "but man is, in most things, contentious." (Al-Kahf 54)

﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾

Furthermore, after offering the two-rak'ah prayer prior to Fajr and saying the related supplication, one should engage himself in the prayer for forgiveness and celebration of the Glories of Allah Almighty until the obligatory prayer is established. Let him say seventy times: "I pray for the Forgiveness of Allah Almighty other than Whom there is no god (to be worshipped), Ever-Living, Self-Subsisting, Eternal, to Whom I turn in repentance" and one hundred times: "Glory be to Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and Allah is Greater." Then, let him offer the obligatory prayer, with observation of such of external and internal proprieties as we've mentioned earlier pertaining to prayer and following the imam.

When he finishes from the (obligatory prayer) let him keep sitting in the mosque until the rising of the sun, and engage himself in the celebration of (the Praises and Glories of) Allah Almighty as we are going to discuss the sequence of its items later. However, The Messenger of Allah "Allah's blessing and peace be upon him" said: "To sit in my gathering, to celebrate (the Praises and Glories of) Allah Almighty after finishing from the Dawn prayer until the rising of the sun is much dearer to me than to emancipate four slaves." According to another narration, whenever The Messenger of Allah "Allah's blessing and peace be upon him" finished from the Morning prayer, he would keep sitting in his praying place until the sun would rise, and he would pray two rak'ahs after its rising according to a certain version of this narration.

There are numerous narrations in support of the excellence of this. It is narrated (for instance) on the authority of Al-Hassan that The Messenger of Allah "Allah's blessing and peace be upon him" said while relating about the Mercy of his Lord Almighty that He said: "O son of Adam! Keep celebrating My Praises and Glories for an hour after Dawn prayer and an hour after Asr prayer,

perchance I would suffice you (for Guardian against evil) in the period between them." Since the excellence of that is then obvious, let one sit and keep silent until the rising of the sun. let his job be limited only to four things: invocations, celebrations (of Allah's Praises and Glories) which he should repeat in the form of Tasbihs, recitation of the Qur'an, and meditation (on Allah's Signs).

As far as supplications are concerned, let him say, after finishing from his prayer: "O Allah! send Your Prayer, Blessing and Peace upon Muhammad and upon the family of Muhammad; O Allah! Verily, You are (the source of) Peace (and perfection), and from You peace is expected, and to You peace returns; O our Lord! Salute us with peace, and admit us to the abode of peace (i.e. the Garden): Blessed and Exalted be You (Allah) Lord of Majesty, Glory and Honour." Then, let him inaugurate the supplication with the same with which The Messenger of Allah "Allah's blessing and peace be upon him" used to commence his supplications, i.e. Exalted be my Lord, Most High, Most Supreme, Grantor (of favours) without measure. There is no god (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to him be praise; He brings to life as well as He brings to death, and He is Ever-Living Who never dies; in His Hand is good, and He has power over all things. There is no god (to be worshipped) but Allah, Lord of Blessing, Bounty and (most fitting for) good praise. There is no god (to be worshipped) but Allah, and we do worship none but He, with our faith sincere to Him, even against the will of the unbelievers." Then, let him begin with the supplications and invocations which we've mentioned in the third and fourth chapters of the Book of Supplications and Invocations: let him supplicate with all of them if it is within his capacity, or keep out of them what seems to him most convenient to his state, most ready to cause his heart to be smooth, and most light upon his tongue.

As for celebrations (of the Praises and Glories of Allah Almighty), they are words to be uttered repeatedly, and there is great excellence in their recurrence. But we would not spend long in mentioning that. But the limit of repeating each of them lies between three or seven at minimum, and seventy or one hundred at maximum, even though ten is the optimum. So, let one repeat them as much as is within the limit of his vacation and free time, putting in consideration that the greater it becomes in number, the more the reward he receives is excellent. But the optimum of ten recurrences is more moderate, and more fitting for regularity, for indeed, the best of deeds is that which one does regularly, no matter little it might be; and to be regular in doing the least amount of items of a certain job, in case one could not do all or most of its items regularly, is better and more impressive upon the heart than to do more at interrupted times. The parable of the regular little amount is like the parable of the few drops of water which fall in succession on the ground, and thus leads to making a small dig, even if it falls on a rock. The example of the interrupted great amount is like the example of a great abundance of water which falls interruptedly at long intervals, and has no effect.

Those statements are ten: the first is His saying: "There is no god (to be

worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to him be praise; He brings to life as well as He brings to death, and He is Ever-Living Who never dies; in His Hand is good, and He has power over all things." The second is his saying: "Glory be to Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and Allah is Greater, and there is neither might nor power but with Allah, Most High, Most Great." The third statement is his saying: Exalted and Hallowed be (Allah) Lord of the angels and the (Holy) Spirit." The fourth is his saying: Exalted be Allah, Most Great with Whose Praises (I exalt Him)." The fifth is his saying: "I pray for Forgiveness of Allah, Most Great, Ever-Living, Self-Subsisting, Eternal, other than Whom there is no god (to be worshipped), and I ask Him to turn to me in repentance." The sixth is his saying: "None could withhold what You give, and none could give what You withhold, and nothing could avail even the luckiest and the most fortunate (among the people) without You." The seventh is his saying: "There is no god (to be worshipped) but You, the Sovereign, the Evident Truth." The eighth is his saying: "In the Name of Allah with Whose Name nothing on the earth or in the heaven could cause any harm, and He is (Allah) All-Hearing, Full of Knowledge." The ninth is his saying: "O Allah! send Your Prayer, Blessing and Peace upon Muhammad, Your servant, Prophet and Messenger, the unlettered Prophet, and upon his family and companions." The tenth is his saying: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the despised. O my Lord! I seek refuge with You from the evil suggestions of Satans, and I seek refuge with You O my Lord lest they would come near me." (Al-Mu'minun 97:98)

﴿ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴾ ﴿١٥﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴾ ﴿١٦﴾

If one recites each of those ten statements ten times, making a total of one hundred times, it will be better for him than to recite only one of them one hundred times, for each of those statements has its independent excellence (which might not be in the other), and the state of pleasure and stimulation in which the heart becomes because of each of them differs from one to the other, as well as the soul takes rest and feels secure from boredom in different ways while moving from one statement to another.

As for the recitation (of the Holy Qur'an), it is desirable for one to recite many Holy Verses, whose excellence is so much great according to the different narrations. Let him recite the Surah of the Praise (i.e. Al-Fatihah), the Holy Verse of the Throne, the two concluding Verses of Al-Baqarah, in addition to the following two Holy Verses from Al Imran: " There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَابَهُمُ بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ ﴿١٨﴾

And: " Say: "O Allah! Lord of Power (and Rule), You give Power to whom You please, and You stripe off Power from whom You please: You endue with

honour whom You please, and You bring low whom You please: in Your hand is all Good. Verily, over all things You have power." (Al Imran 26)

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾﴾

Let him also recite the saying of Allah Almighty: "Now has come unto you a Messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (At-Tawbah 128)

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿٢٧﴾﴾

And: "Truly did Allah fulfill the vision for His Messenger: you shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what you knew not, and He granted, besides this, a speedy victory." (Al-Fath 27)

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِينٌ ۚ مَخْلِفِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۚ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٨﴾﴾

And: "Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yea, glorify Him for His greatness and glory!" (Al-Isra' 111)

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدُّنْيَا ۚ وَكَثِيرُهُ نَكِيرٌ ﴿١١١﴾﴾

Let him also recite the first five Holy Verses of Al-Hadid, and the concluding three of the Surah of Al-Hashr.

Furthermore, if one likes to complete the excellence, and join the good merits of all the mentioned supplications and invocations, let him recite the ten seven-repeated things, presented by Al-Khadir "Peace be upon him" to Ibrahim At-Taimi "Allah's Mercy be upon him". In this connection, it is narrated on the authority of Kurz Ibn Wabarah and he was one of the Substitutes (Abdal) that he said: My brother from the inhabitants of Sham came to me and gave me a present and said: "O Kurz! Accept this present from me, and how excellent this present is!" I asked him: "O my brother! Who has given you this present?" he said: "Ibrahim At-Taimi has given it to me." I asked him: "Have you not asked Ibrahim At-Taimi who had given it to him?" he told that he said: "I was sitting in the courtyard of the Ka'bah, in a state of celebrating the Praises of Allah exalting and affirming Allah's Oneness, when a man came to me: he paid salutation to me and sat on my right side. I've never seen, in all of my lifetime, a man of prettier face, more elegant dress, whiter complexion and more pleasant perfume than his. I asked him: "O servant of Allah! who are you? And from where have you

come?" he said: "I'm Al-Khadir." I asked him: "Then, why have you come to me?" he said: "I've come to pay salutation to you and because of my love for you in (the religion of) Allah Almighty; and I further have a present which I like to give to you." I asked him: "What is it?" he said: "It is to say each of the following seven times, before the sun rises and spreads its light upon the earth, and before it sets: the Surah of the Praise (i.e. Al-Fatihah), "Say: He is Allah, the One and Only", "Say: I seek refuge with (Allah) the Lord of Daybreak", "Say: I seek refuge with (Allah) the Lord of Mankind", "Say: O you who reject faith", in addition to the Holy Verse of the Throne; and to say seven times: Exalted be Allah; Praise be to Allah; There is no god (to be worshipped) but Allah; and Allah is Greater"; to invoke for Allah's Prayer and Blessing upon the Prophet "Peace be upon him" seven times; to pray seven times for Allah's Forgiveness for yourself, your parents, the faithful believers, male and female; and to say seven times: "O Allah! do with myself as well as with them, sooner and later, in the religion, the hereafter and this world, that for which You are fitting, and do not do with us, O our Lord, that which we deserve: You are Oft-Forgiving, Most Forbearing, Most Generous, Most Bounteous, Most Compassionate, Most Merciful." Therefore, be eager not to leave that every morning and evening." I asked him: "But I like that you should tell me: who has given you this great gift?" he said: "Muhammad "Peace be upon him" has given it to me." I said to him: "Then, tell me about the reward of that." He said: "When you meet Muhammad "Peace be upon him" (in your dream) ask him about the reward of that, and he would tell you."

Ibrahim At-Taimi told that one day, he saw in his dream as if the angels visited him, and carried him until they made him enter the Garden and saw what it contained, and he described many great things of what he had seen in the Garden and then he said: "I asked the angels: "Whose is all of that?" they said: "It belongs to him who does the like of your deed."" He further mentioned that he had eaten of the fruits of the Garden, and that they had given him of its drink. He resumed: "Then, the Prophet "Peace be upon him" came to me, in the company of seventy rows of angels, each was as long as is the distance between East and West. He paid me salutation and took hold of my hand. I said: "O Messenger of Allah! Al-Khadir told me that he had heard from you this tradition." He said: "Al-Khadir has told the truth. Al-Khadir has told the truth. All that he relates is true, and he is the most knowledgeable of the inhabitants of the earth, and he is the chief of the Substitutes (Abdal), and he is one of the soldiers of Allah Almighty on earth." I said: "O Messenger of Allah! what about him who does the like of that deed but does not see you in his dream: should he be given anything of what I've been given?" he said: "By Him Who has sent me as a Prophet with the truth: he who does the like of that deed even though he does see neither me nor the Garden in his dream will be given (a great reward according to which) Allah Almighty shall forgive for him such of the major sins as he has committed, remove from him His Wrath and Anger, and order the angel of the left side not to write any sin against him for the whole year to come. By Him Who has sent me as a Prophet with the truth: none but he whom Allah Almighty created as happy does the like

of that deed, and none but he whom Allah Almighty created as wretched leaves it."'' However, Ibrahim At-Taimi was reported to have remained about four months with neither food nor drink, and this might have happened after this vision.

This is the duty of recitation. It will be good either to add to that one's daily portion of the Holy Qur'an, or to be satisfied with that, since the Holy Qur'an joins the good merits of both celebration (of Allah's Praises and Glories) and meditation (on Allah's Signs) and supplication and invocation, particularly when it is recited with reflection and attention as we've mentioned its excellence and proprieties in the chapter of recitation.

As far as contemplation is concerned, let that (which we've mentioned in the previous paragraph) be one of its duties; and we shall discuss in detail, Allah Willing, the objects and ways of contemplation, in the Book of Meditation which is one of the quarter of the saviors. But anyway, its main categories might be included in two:

One is that one should contemplate on such of treatment as might be a source of benefit to him: let him, for instance, put himself to account for what he has done, and the extent to which he has indulged in his work, and then arrange his jobs during this day of his, and try, as much as he could, to avert what might hinder or divert him from doing good, and remember his indulgence and the defect in his work to which it has led, perchance he would recover it, and bring about in his heart the good intention he should have in his works, in relation to himself as well as in his treatment of the Muslims.

The other pertains to what might be a source of benefit to him in the science of Revelation: in this issue, he might contemplate once on the Blessings and Favours of Allah Almighty, His Evident and Hidden Signs, in order that he would become more acquainted with them, and more thankful (to Allah Almighty) for them; and once on Allah's Punishment and Wrath in order that he would come to have better knowledge of the extent of the Power and independence of god, thereupon he would become more fearful of it.

However, each of both has so many branches and subjects, in which there is disparity of reflection among the people, which we shall discuss in more detail in the Book of Contemplation. Once the contemplation is available, it will be the most honourable of the acts of worship, since it implies the significance of the remembrance (and celebration of the Praises and Glories) of Allah Almighty, in addition to two further things of importance: one is the increase of knowledge, since the contemplation is the main key of knowledge and disclosure; and the other is the increase of love, since the heart could hardly have love but for those who thought of as the object of exaltation, and in no way could the Greatness and Majesty of Allah Almighty be divulged but through the knowledge of His Attributes, Power and inimitable acts. In this way, the meditation leads to knowledge, and knowledge leads to exaltation, and exaltation, in turn, leads to the love.

It is true that the celebration (of the Praises and Glories of Allah) gives rise to

affability, which is in itself a kind of love, but the love which is obtained from knowledge is much stronger, more constant and well-established. However, the relation of the love which a Gnostic has to the love which the celebrating one experiences without having full acquaintance (with the object of love) is like the relation of the adoration of him who sees with his own eyes the beauty of somebody, and is acquainted, through direct experience, with his good manners, acts, merits and praiseworthy qualities, to the affability of him who hears a general description of the good qualities and characteristics of somebody who is absent from his eyes, without giving any details about the points of such good. Of a surety, the affection which the latter feels is not (as strong and impressive) as the adoration which the viewer experiences, since by no means could the (influence of the) news be like (that of) watching.

Similarly, the servants who are regular in their remembrance of Allah Almighty with their hearts and tongues, and have traditional trust and faith in what was brought by the Messengers and Prophets, do not have of the knowledge of the attributes of Allah Almighty more than good things in which they believe by giving trust to those who have described them. But it is the Gnostics who witness the Glory and Beauty (of Allah Almighty) with the light of their deep internal insight, which is much stronger than the evident sight. But, none could grasp the essence and nature of His Glory and Beauty, which is not within the power of anyone of the creatures; and everyone sees only as much as is in proportion to such of veils as is removed before him. As well as the Beauty of the Presence of Lordship is infinite, the veils which surround it are also endless. But the number of the veils which are worthy of acquiring the name of Light are seventy, and it is those which, if one reaches, he would think he has reached the origin. In this connection it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has seventy veils of light, and were He to remove them, the Majesty and Glory of His Countenance would burn whatever His Sight reaches."

Those veils are arranged according to their difference, and those lights are different in their rank in the same way as are the sun, the moon and the other stars: the smallest of them seems at first, followed by that which is bigger and so on. It is on the ground of this notion that one of the Sufis interprets the different ranks which seemed to Abraham, Allah's Bosom Friend in his promotion (to attain the truth of Lordship), as shown from Allah's saying: "When the night covered him over" i.e. when the matter became very dark and abstruse upon him, "he saw a star" i.e. he attained one of the veils of light referred to herein by the star. (Al-An'am 76)

﴿ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ ﴾

However, it is not the radiant celestial bodies that is intended here, for indeed, it is not hidden from the laymen that it is not consonant with the Majesty of Lordship to be referred to by such bodies, a fact which they know from the first sight; and of a surety, what misleads naught the laymen was not to mislead

Abraham, the Bosom Friend "Peace be upon him". Furthermore, by the Veils which are called Lights, it is not that light which is visible by the eye that is intended: on the contrary, what is intended is the same which is intended by the statement of Allah Almighty: "Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass; the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah does guide whom He will to His Light: Allah does set forth Parables for men: and Allah does know all things." (An-Nur 35)

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَنَضْرِبُ اللَّهُ الْآمَثَلِ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾﴾

But, it is better for us to leave those meanings, which are beyond the science of practical religion (and rather belong to the science of Revelation), whose facts could not be attained except by way of revelation which is available only to the pure thought of those who have its gates opened to them. But what is available to the public is their meditation on that which benefits them in the science of practical religion, whose advantage is so much, and whose profit is great.

Those four jobs, i.e. the invocation, the celebration (of the Praises and Glories of Allah Almighty), the recitation (of the Holy Qur'an) and the meditation (of Allah's Signs and Dominion) should be the main work of the follower of the path after the Morning prayer, if not in each regular division after the finishing from the duty of (obligatory) prayer, since there is no job (to be done) after (the obligatory) prayer other than those four. Let him support himself by taking his weapon and shield; and of a surety, fasting acts as the shield which makes narrow the circulations of Satan, the aggressive one, who is fitting to divert him from the right way.

Nevertheless, after the crack of dawn, till the rising of the sun, there is no prayer to be offered other than the two-rak'ah prayer prior to Fajr and the two-rak'ah obligatory prayer of Morning. The Messenger of Allah "Allah's blessing and peace be upon him" and his companions used to engage themselves in this period in the celebration (of the Glories and Praises of Allah), and it is more proper until he would be overpowered by slumber before performing the obligation, and nothing except the prayer could prompt him (to wake up). So, if he offers prayer for that reason, there will be no harm.

The second regular division lies in the period between the rising of the sun and forenoon, and by forenoon I mean the middle time between sunrise and sun decline, or in other words, when three hours, which constitute the first quarter of daylight pass on the ground of the fact that daylight is of twelve hours (as well as the night is of twelve hours). There are two more duties in this quarter of daylight:

One is the Forenoon prayer which we've mentioned earlier in the Book of Prayer. It is to pray at first two rak'ahs just when sun rises and spreads out and becomes as high as half a spear, and then prayer further four, six or eight when the sun becomes too hot for the weaning camels to endure and the sand too scorching for the feet to bear.

It is the time of the first two rak'ahs (when sun rises) which is intended by Allah's statement: "It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day." (Sad 18)

﴿ إِنَّا سَخَّرْنَا آبَآلَآلَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴾

It is really the time of sunrise, in which its light emerges in full perfection, when it goes up over the level of earth's fogs and molecules which hinder its rising in full. But the time of offering the further four-rak'ah prayer is the higher forenoon, by which Allah Almighty swears in His saying: "By the Glorious morning Light, And by the Night when it is still, Your Guardian-Lord has not forsaken you, nor is He displeased." (Ad-Duha 1:3)

﴿ وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ ﴾

Furthermore, it is narrated that one day The Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions at the time of sunrise and they were engaged in prayer, thereupon he called them at the top of his voice: "Behold! The (Forenoon) prayer of those devout in their service (to Allah Almighty) should be when the sun is too hot for the weaning camels to bear."

For this reason, we say that if one is limited to one prayer, this time will be more fitting for Forenoon (Duha) prayer, even though the excellent superiority is attained through offering prayer in the period between the ends of both times of undesirability, i.e. in the period between the rising of the sun as high as half a spear and a short while before sun decline, i.e. the midday (when it is vertical over the meridian). The word Forenoon covers the whole period. In this way, the first two-rak'ah prayer of Duha are offered in the beginning of the time in which prayer is permissible with no undesirability, in accordance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "Verily, sun rises and there emerges with it both horns of Satan, and when it becomes high, Satan leaves it." the least height of the sun is to rise up the level of the earth's fogs and molecules; and of a surety, this should be observed with approximation.

The other duty which is to be done during that time is to do the goods and charitable deeds which are connected with the people, according to the habits of the early morning, such as to pay a visit to a patient (to enquire about his health), to follow a funeral procession, to help others do what is good and righteous, to attend a gathering of knowledge, to fulfill a need of a Muslim, and the like of that. If there is nothing of all of that, let one then return to do the four duties which we've introduced earlier in this article, i.e. the supplications, the celebrations (of the Praises and Glories of Allah), the recitation (of the Holy

Qur'an) and the meditation (on Allah's Signs and Dominion), or to perform the voluntary prayers if he so likes, which are undesirable just after the Morning prayer, and not in that period (of forenoon), in which it comes to occupy the fifth duty for him who likes to do it. But after the Morning prayer, each prayer for which there is no just reason is undesirable. Moreover, it is more desirable, after daybreak, that one should limit himself to the two-rak'ah prayer prior to Fajr, in addition to the two-rak'ah prayer of saluting the mosque, and (after offering the obligation of Fajr) not to engage himself in prayer, but in supplication, celebration (of Allah's Praises and Glories), recitation (of the Holy Qur'an), and meditation (on Allah's Signs, Blessings and Favours).

The third regular division lies in the period between the higher forenoon and sun decline. We mean by the higher forenoon the middle time (between sunrise and sun decline) and a short while earlier: on the basis of the command that a prayer should be offered at the end of every three-hour interval, when three hours after sunrise elapse, just at that time, and before its end, the Forenoon (Duha) prayer should be offered, and when further three hours elapse, this is the due time of Noon (Zuhr) prayer, and when further three hours elapse, this is the due time of Asr (Afternoon) prayer, and when further three hours elapse, this is the due time of Maghrib (Sunset) prayer. In this way, the forenoon lies between sunrise and sun decline in the same position as noon lies between sun decline and sunset, except that the Forenoon (prayer) has not been enjoined for it lies at the time during which the people are involved in their jobs and daily earnings; and it is for this reason that its enjoinement has been removed from them. The four duties are included and two more besides:

One is to engage in daily earnings and the management of living affairs, which requires one to go to the market. If one is a merchant, let him practice his traffic with truthfulness and honesty, and if he is a craftsman, let him do his profession with sincerity and perfection, provided that in all of his jobs, he should not forget the celebration and remembrance of Allah Almighty, and limit his earnings to the amount which fulfills his daily needs, even though he has power to earn more; and once he gets what is sufficient for his very day, let him return to the House of his Lord, and take provisions for the hereafter, since the need of taking provisions for the hereafter is stronger, and the enjoyment of it is more permanent. So, to engage himself in his earnings (for the hereafter) is more important than to seek to get what is beyond the time needs. It is said that the faithful believer never exists but in three places: a mosque which he inhabits (to offer prayer and celebrate the Praises of Allah), a house to screen him, or (a place to fulfill) a need whose fulfillment is inevitable. Few are those who know such of amount as is necessary (for living): on the contrary, most of the people regard as necessary that which is not necessary; and that's because Satan always promises them poverty, and commands them to do what is shameful, and they pay their attention to him, and gather what is beyond their needs for fear of destitution, whereas Allah Almighty promises them forgiveness and bounty from Himself, but they turn away from Him and refrain from that.

The other is to have a siesta (before noon), a tradition which is to help you stand at night for supererogatory prayers, in the same way as Suhur (the night meal a short time before dawn) is a tradition to help one observe fast during the day. However, such siesta is much better for him even if he does not stand at night for supererogatory prayer, but rather, in case of remaining sleepless, he would not do good, and would mix with the heedless and is involved in discourse about falsity, and he would not be rejuvenated to return to the celebrations (of Allah Almighty) and the other duties mentioned above, since silence (from falsity) and safety (against heedlessness) lie in sleep. According to one of the learned men: "A time will come upon the people, the best of whose deed will be silence and sleep."

Many are the worshippers, whose best state is their sleep, particularly if the purpose of his worship is to show off to be seen and heard of men, in which he does not prove sincere and truthful (to Allah Almighty): what then about the wicked heedless? According to Sufyan Ath-Thawri: "It was alluring to them to go to bed once they became free, seeking after safety (from falling into mistakes)." If the aim of his sleep is to seek safety and enable himself to stand at night for supererogatory prayers, his sleep will then be an act of worship. But he should wake up a short time before the sun decline, enough for him to get ready for Zhuhr prayer, i.e. to allow him to perform ablution and enter the mosque before the due time of prayer comes, since this is one of the meritorious deeds.

But in case he does not sleep, nor engage himself in getting his daily earnings, and rather is occupied by prayer and celebration (of Allah Almighty), this will be one of the best deeds of daylight, for it is time at which people become heedless of (the remembrance of) Allah Almighty, and engaged in the affairs of this world. To be sure, the heart which is devoted to the service of the Lord at the time when the servants are turning away from His Gate, is fitting for being justified and purified by Allah Almighty, and chosen to be close to His Presence, and worthy of His Knowledge. The excellence of this is like the excellence of giving life to the night (by standing for supererogatory prayers): as well as the night is the time of heedlessness through sleep, the daylight is the time of heedlessness through following desires and lusts, and occupation by the affairs and vanities of this world. One side of the significance of the statement of Allah Almighty: "And it is He Who made the Night and the Day to follow each other: for those who have the will to celebrate His praises or to show their gratitude" (Al-Furqan 62)

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ۝﴾

Is that one succeeds the other in excellence and superiority, and the other is that both come in succession, one after the other, in order that one might catch in any of them what he misses in the other.

The fourth regular division lies in the period between sun decline and finishing from Zhuhr prayer and its appurtenances; and this is the shortest and the best of the regular divisions during the day. If one performs ablution before

sun decline, and goes to the mosque, and then the sun passes the meridian and the Mu'adhdhin goes on pronouncing the Call to Prayer, let him keep patient until he finishes from responding to the Adhan, and then let him stand and give life to the interval between both Adhan and Iqamah, which is the time of the beginning of sun decline that is intended by Allah in His statement: "Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline." (Ar-Rum 18)

﴿وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾

Just at that time, let him offer a four-rak'ah prayer, with no End Taslim to make break between them. This is the only prayer, from amongst all the prayers of the day which should be offered with one Taslim, according to one of the learned men. But, this narration has been criticized, and according to the doctrine of Shafi'i, one should pray them in pairs like the other supererogatory four-rak'ah prayers, with a Taslim to make break between each two. This is, however, the more authentic narration in this issue. Let him prolong those rak'ah, in which the gates of the heaven are opened as we've mentioned in the chapter of Voluntary prayers, in which, let him recite either the Surah of Al-Baqarah, one of the one-hundred-Verse Surahs, or four of the Oft-Repeated Surahs. The invocations receive answer during those hours. The Messenger of Allah "Allah's blessing and peace be upon him" liked to have his deeds raised for him up to the heaven during that time.

After performing four long, as we've referred to earlier, or even short rak'ahs which one should not leave, let him offer Zhuhr prayer in congregation, after which he should pray two rak'ahs, followed by four, for indeed, Ibn Mas'ud disliked that one should follow the obligatory prayer with its like of rak'ahs without a break (of different number of rak'ahs) between them. It is desirable to recite in this supererogatory prayers the Holy Verse of the Throne, the concluding Holy Verses of Al-Baqarah, in addition to the Holy Verses which we've mentioned in the first regular division, in order that he would combine Du'a (supplication), Dhikr (celebration), recitation, prayer, Tasbih and Tahmid during one of the most honourable times.

The fifth regular division lies in the period which begins from the time of finishing from all of that until the time of Asr prayer, during which it is desirable to stay in the mosque, and engage in prayer and celebration (of Allah's Praises), or in different good acts, and remain in seclusion in expectation for the prayer, for one of the good and meritorious deeds is to remain (in the mosque) in expectation for the coming prayer after finishing from the current prayer. This was the traditional practice of the early men. One used to enter the mosque during the period between Zhuhr and Asr, and hear the sounds of the praying men like the sounds of bees resulting from their recitation. But if his house is safer for his religion, and more helpful to make him bring about the strength of his mind, it will be better for him to stay in his house. Therefore, the excellence of giving life to this regular division during that time in which the people are

heedless is like that of giving life to the third regular division.

At that time, sleep is undesirable particularly for him who has taken his siesta before sun decline, on the basis of the fact that to sleep two times during the time of daylight is undesirable. According to a learned man: "Allah Almighty hates three things: to laugh with no just cause, to eat without being hungry, and to sleep during the daylight without spending the night wakeful." The due limit of sleep during every night-and-day turn of twenty-four hours is no more than eight ours during both night and day: if he sleeps all at night, there is no just cause for his sleep more during the day, and as much as he decreases from that amount at night, let him sleep during the day. It is sufficient for a sixty-year-old man to decrease twenty years of his lifetime; and if he sleeps eight hours per night and day, i.e. one-third the hours of night and day, a third of his age would be reduced from his life.

But as well as sleep acts as the sustenance of spirit, in the same way as food is the nourishment of the body, and both knowledge and celebration (of the Praises and Glories of Allah Almighty) the nourishment of both heart and mind, one could not cease to sleep. Moreover, the due limit of sleep is this amount (of eight hours daily), and if it is reduced, this might put the body to trouble, barring him who is gradually accustomed to spend the night wakeful, and thus he might receive no trouble (by decreasing the hours of his sleep from eight hours). This is the longest regular divisions and the most enjoyable to the servants, whose time is intended by Allah's statement: "Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) - with good-will or in spite of themselves - so do their shadows in the mornings and evenings." (Ar-Ra'd 15)

﴿وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ۝۱۵﴾

If the non-living beings prostrate themselves in subjection to Allah, how should a rational servant be heedless of doing the acts of worship?

The sixth regular division begins with the coming of Asr time, and it is by this portion of time that Allah Almighty swears in His saying: "By (the Token of) Time of eventide, Verily Man is in loss." (Al-Asr 1:2)

﴿وَالْعَصْرِ ۝۱ اِنَّ الْاِنْسَانَ لِرَبِّهِۦٓ لَكٰسِرٌ ۝۲﴾

This is one of the two meanings given to this saying, as well as it is intended by the evenings according to one of the two interpretations given to this Holy Verse (Ar-Ra'd 15)

﴿وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ۝۱۵﴾

And it is also intended by His saying: "It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day." (Sad 18)

﴿اِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْاُشْرَاقِ ۝۱۸﴾

There is no prayer to be offered in this regular division other than the four-

rak'ah prayer in the interval between both Adhan and Iqamah (of Asr), as we've mentioned earlier pertaining to Zhuhr prayer. Then, let one offer the obligatory prayer after which let him engage in the four duties which we've explained earlier in the first regular division until the sun rises up to the tops of walls, and turns yellow. Since prayer at that time is forbidden, it is better to recite the Holy Qur'an attentively and assiduously, for this (kind of recitation, which is one of the four duties) combines (the other three of) supplication, celebration (of Allah's Praises) and meditation. That's because, in this duty, nearly all the objectives and purposes of the other three are included.

The seventh regular division begins when the sun turns yellow and becomes so close to the earth that its light covers the molecules and fogs which are over the surface of the earth, and yellowness is visible in its light. This regular division is similar to the first one, which lies in the period between daybreak and sunrise, because the former is before sunset, as well as the latter is before sunrise. It is this that is intended by Allah's statement: "So (give) glory to Allah, when you reach eventide and when you rise in the morning." (Ar-Rum 17)

﴿فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾

This is also the other side (of the day) that is intended by Allah's statement: "yea, celebrate them for part of the hours of the night, and at the sides of the day: that you may have (spiritual) joy." (Ta Ha 130)

﴿وَمِنْ أَيْنَايَ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى﴾

According to Al-Hassan, they used to exalt the eventide more than the first portion of the morning. According to one of the early men: They used to assign the first portion of the morning to the (earnings and affairs of) this world, and its last portion to the hereafter. It is desirable, in this regular division, to engage in Tasbih and Istighfar (prayer for Allah's Forgiveness), in addition to all that we've mentioned in the first regular division such as: "I pray for the Forgiveness of Allah Almighty other than Whom there is no god (to be worshipped), Ever-Living, Self-Subsisting, Eternal, to Whom I turn in repentance" and Exalted be Allah, Most Great, with Whose Praise (I exalt Him)." This is taken from Allah's saying: "so pray for forgiveness for your sin, and celebrate the Praises of your Lord in the evening and in the morning." (Ghafir 55)

﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَرِ﴾

It is more desirable to pray for forgiveness by the same names which are in the Qur'an, such as: "I pray for Allah's Forgiveness: He is the One Who forgives again and again" and: "I pray for Allah's Forgiveness: He is Oft-Returning", "O my Lord: forgive (my sins) and bestow mercy upon me: You are the Most Merciful of those who show mercy", "O our Lord! Forgive for us our sins and bestow mercy upon us, for You are the Most Merciful of those who show mercy", "O our Lord! Forgive for us our sins and bestow mercy upon us, for You are the Most ready to forgive (sins)", and the like of that.

Moreover, it is desirable to recite, before sunset, such Surahs as: "By the Sun and its (glorious) splendour" (Ash-Shams 1)

﴿وَالشَّمْسِ وَضُحَاهَا﴾

"By the Night as it conceals (the light)" (Al-Lail 1)

﴿وَاللَّيْلِ إِذَا يَغْشَى﴾

In addition to both Surahs of seeking refuge (with Allah from the evil of Satan). Let the sun set on one while he is engaged in his prayer for Allah's Forgiveness, and once he hears the Call to Maghrib prayer, let him say: "O Allah! this is the beginning of Your night, which is, at the same time, the ending of Your daylight, and (those are) the voice of people who invoke You and attend Your prayers: I ask You to forgive for me." Then, let him respond to the Mu'adhdhin, and engage in performing Maghrib prayer.

With sunset, the regular divisions of daylight will have come to end. So, a servant should observe his states, and put himself to account, on the ground that a stage will have passed of his way (of life): if his current is equal to his last day, he will be a loser, and if it is worse than it, he will be cursed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed naught be I in a day, in which I do not increase in good." If he finds himself in the habit of doing good during the whole of his day, in which he refrains from evil, let him then rejoice (and receive the glad tidings of being on the right), because of which he should give thanks to Allah Almighty, for He has helped him succeed on his way (to the hereafter); otherwise, (let him know that) the night comes to succeed the day (in excellence): so, let him be strong and firm in his decision to substitute that in which he has indulged during the day, having the assurance that the good deeds always remove the evil deeds.

Let him also give thanks to Allah Almighty for providing him with power and health, and life during his night, to enable him to engage in substituting that which he has missed. Let him put in mind the fact that the day of his lifetime should inevitably come to end, with which the sun of his life should set, after which it shall never rise once again, and it is just at this time that the gate of substitution and excuse shall be closed forever, for indeed, one's lifetime is but a number of counted days, which should all be inevitably spent when they pass one by one.

The Exposition Of The Night Regular Divisions

Those are five, and they go as follows:

The first regular division begins when sun sets, and one offers Maghrib prayer, and then engages in giving life to the period between both prayers of evening. The end of that regular division is at the time of the disappearance of the glow of twilight, i.e. the ruddy glow of sunset, with whose disappearance the time of Isha' prayer, by which Allah Almighty swears in His saying: "So I do call to witness the ruddy glow of Sunset." (Al-Inshiqaq 16)

﴿ فَلَا أُقْسِمُ بِالشَّفَقِ ۝ ﴾

The prayer therein is a prayer in the rising by night, for it lies in its first portion. It is one of the parts (of the night) referred to by Allah in His statement: "yea, celebrate them for part of the hours of the night." (Ta Ha 130)

﴿ وَمِنْ ءَانَايَ اللَّيْلِ ۝ ﴾

The prayer therein also is the prayer of those who are devout in their service (to Allah Almighty), to whom Allah Almighty refers in His statement: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۝ ﴾

This is narrated on the authority of Al-Hassan, and attributed by Ibn Abu Ziyad to The Messenger of Allah "Allah's blessing and peace be upon him" that he was asked about this Holy Verse, thereupon he said: "It refers to the prayer in the interval between both Evening prayers (i.e. Maghrib and Isha')." Then he resumed: "Stick you to the performance of prayer between both Evening prayers (i.e. Maghrib and Isha'), since it removes the falsities one might commit during the day, and revises its end." When Anas was asked about him who sleeps in the period between both Evening prayers, he said: "Do not do so, for it is the very hour intended by Allah's saying: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۝ ﴾

However, the excellence of giving life to the period between both Evening prayers will be discussed later in the second chapter (of this book).

The sequence of the items of this regular division goes as follows: one should, after Maghrib prayer, offer a two-rak'ah prayer, in which he recites "Say: O you who reject faith" and: "Say: He is Allah, One and Only", which he should offer just after Maghrib prayer, with no speech or job to interrupt them. Then, let him offer a four-rak'ah prayer, which he should prolong. Then, let him pray as much as he could until the disappearance of the ruddy glow of twilight. If the mosque is near the house, there is no blame upon him to offer those prayers in his home, particularly in case he has no intention to stay (in expectation for the coming prayer) in the mosque. But it is better if he intends to stay in the mosque in expectation for the Isha' prayer, as long as he will be safe from the suspicion of ostentation and showing off to be seen of men.

The second regular division begins when the time of Isha' prayer comes, and the people go to bed. This is the first portion of the overwhelming darkness. It is by this time that Allah Almighty swears in His saying: "and (by) The Night and its Homing" (Al-Inshiqaq 17)

﴿ وَاللَّيْلِ وَمَا وَسَقَ ۝ ﴾

I.e. with its full darkness. Allah Almighty further says: "Establish regular prayers at the sun's decline till the darkness of the night." (Al-Isra' 78)

﴿ أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ ﴾

At that time, it becomes very dark, to the extent that its darkness wholly covers up the universe.

The items of this regular division are arranged in three parts: the first is that, besides the obligatory prayer of Isha, one should pray ten rak'ahs, four of which before the obligatory prayer (of Isha'), to give life to the interval between both Adhan and Iqamah, and six after the obligatory prayer: two independently, followed by four, in which he should recite from the Holy Qur'an such special Holy Verses as the concluding Verses of Al-Baqarah, the Holy Verse of the Throne, the starting Verses of Al-Hadid, the concluding Verses of Al-Hashr, and the like of them.

The second is to pray thirteen rak'ahs, the last of which is the Witr, for according to so many narrations, The Messenger of Allah "Allah's blessing and peace be upon him" used to pray them during the night. The mindful offer them at the first portion of the night, and the powerful at the last portion, even though it is more resolute to perform them earlier, for one might not be able to wake up, or might fall asleep so much deeply that it becomes hard upon him to stand (for night prayer). But if standing (at night) becomes habitual to him, then, (to wake up and offer the night supererogatory prayers at) the last portion of the night is better. In those prayers, let him recite as many as three hundred Holy Verses, from the particular Surahs, which The Messenger of Allah "Allah's blessing and peace be upon him" used to recite most frequently, such as Ya Sin, Luqman, Ad-Dukhan, Al-Mulk, Az-Zumar, Al-Waqi'ah, etc.

If he does not pray, he should not leave the recitation of all or most of those Surahs before he goes to bed. Three Prophetic traditions are narrated in this respect, according to which the most famous Surahs which The Messenger of Allah "Allah's blessing and peace be upon him" used to recite most frequently, are Luqman, Al-Mulk, Az-Zumar, Al-Waqi'ah, Al-Isra' according to another version, and according to a third narration, he used to recite every night the Surahs which begins with the celebration of the Glories of Allah, and say that in them, there is a certain Holy Verse, whose recitation is better than one thousand. Some learned men raised them to six, adding "Exalt the Name of Your Lord, Most High", for according to a certain narration, The Messenger of Allah "Allah's blessing and peace be upon him" used to like "Exalt the Name of your Lord, Most High". Moreover, The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the three rak'ahs of Witr: "Exalt the Name of your Lord, Most High", "Say: O you who reject faith" and "Say: He is Allah, One and Only"; and when he finished he would say thrice: Exalted be (Allah) the Sovereign, the Holy One."

The third is the performance of Witr prayer. Let one offer the Witr prayer before he goes to bed if standing (at night) is not habitual to him. In this

connection, it is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" advised me not to sleep before I should offer the Witr prayer." But if the performance of prayer at night is customary to him, it is better for him to offer it late. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs, and if you fear the (time of) Morning (prayer) might overtake you, offer a rak'ah to conclude your prayer."

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "The Messenger of Allah "Allah's blessing and peace be upon him" sometimes offered Witr prayer at the first portion of the night, sometimes at its middle portion, and sometimes at its last portion; and the latest hour at which he offered Witr prayer was a short while before dawn." According to Ali "Allah be pleased with him": "There are three ways of offering Witr prayer: if you so like, you might offer Witr prayer with an odd number of rak'ahs at the first portion of the night, and then you might pray such of pairs of rak'ahs as you like (he means it would be regarded as Witr to conclude only what is prior to it), and if you so like, you might offer a single rak'ah for Witr, and when you get up, you might make it an even number by another rak'ah and then offer Witr prayer at the last portion of the night; and if you so like, you might delay offering the Witr prayer with an odd number of rak'ahs to the last portion of the night, in order to be the conclusion of all of your daily prayer."

From amongst what is narrated from him, both the first and the third ways are good. But as to repeal the concluding odd number of rak'ahs (according to the second way), it is forbidden by an authentic narration; and so, it should not be repealed. It is narrated, with no restriction, that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should offer Witr with an odd number of rak'ahs twice on one night." But, there is something nice for him who falters to get up from sleep at night, and it is good in the sight of some learned men. It is to offer, after the concluding odd number of rak'ahs, two rak'ahs while sitting on one's bed before sleep. The Messenger of Allah "Allah's blessing and peace be upon him" used to move slowly to his bed and pray them, in which he would recite both Surahs of Az-Zalzalah and At-Takathur, in view of such of warnings and threats as they have, or, according to another version, "Say: O you who reject faith" for therewith one sets himself free (from belonging to the religion of the unbelievers), and dedicates his worship sincerely and truly to Allah Alone.

In this respect, it is said that if one gets up (from sleep at night), those (two rak'ahs which he has offered while sitting) would be considered as one, to make even (the previously single rak'ah which he has offered as Witr) and thus he would have the right to offer a single rak'ah for Witr at the conclusion of the night supererogatory prayers. By those (two rak'ahs) what has been previously offered would be an even number of rak'ahs, after which he would resume the Witr prayer in a good manner. This way was accepted as good by Abu Talib Al-Makki, who said: "It has three benefits: making short the hope, obtaining the

Witr prayer with an odd number of rak'ahs, and the privilege of performing it at the last portion of the night." And, of a surety, this is true as he mentioned.

But, it might occur to the mind the objection that in case such two-rak'ah prayer makes even one's previous prayers, it will be right. But, if he does not get up (from sleep at night to resume prayer), his first Witr with an odd number of rak'ahs then will have been invalidated. That it is considered to make even (what has been offered before it) only if one gets up (at night to resume his prayers) and that it is not so if he does not get up is questionable, unless it is authentically handed down from The Messenger of Allah "Allah's blessing and peace be upon him" that he had offered Witr prayer with an odd number of rak'ahs before those two rak'ahs, and that he had offered Witr once again after them. Thus, it might be understood that although those two rak'ahs are even in form, they are odd in concept, and this leads to the fact that they are considered as odd if one does not get up or an even if he gets up.

After uttering the End Salutation of Witr prayer, it is desirable for one to say: Exalted be (Allah) the Sovereign, the Holy One, the Lord of the angels and the (Holy) Spirit: You've honoured both the heavens and the earth with Your Greatness and Compelling Power, and You've been Exalted in Strength and Might with Your Power over all things, and You've oppressed the servants by causing them to die." It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" did not die before he offered most of his prayers while sitting, except the obligatory prescribed prayers. He said in this issue: "He who prays while sitting receives half the reward of him who prays while standing, and he who prays while lying receives half the reward of him who prays while sitting." Of a surety, this attests the validity of the supererogatory prayer in whichever state one might offer.

The third regular division pertains to sleep; and there is no harm to regard that as one of the regular divisions, for if its proprieties are well-guarded, it would be considered as an act of worship. It is said that if a servant sleeps while being in a state of purification and ablution, and celebrating (the Praises and Glories of) Allah Almighty, he will be enlisted among the praying ones until he gets up. An angel enters into his covering: if he moves during his sleep, and remembers Allah Almighty, such angel will then invoke Allah for him, and pray for Allah's Forgiveness for him. According to a certain narration: "If a servant sleeps while being in a state of ablution, his spirit will be raised up to the Throne (of Majesty)." If this is true about the audience, what then about the elite, the learned men, and the masters of pure hearts? The mysteries are revealed to them during their sleep.

For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the sleep of a learned man is an act of worship, and his breaths are Tasbihs." Mu'adh (Ibn Jabal) asked Abu Musa: "What is your way of standing at night (for supererogatory prayers)?" he said: "I keep wakeful during the whole night, and never sleep for any part of it, in which I recite the Holy Qur'an perfectly with competence (as much as I can)." On that Mu'adh said: "But

as for me, I sleep (for a portion of the night) and then I get up, and expect for my sleep (from Allah Almighty the same reward) which I expect for my standing." When a mention of that was made to The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Mu'adh has better understanding of religion than you (O Abu Musa)."

There are ten proprieties pertaining to sleep and they go as follows:

The first pertains to purification, ablution and toothpick. In this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant sleeps while being in a state of ablution, his spirit will be made to ascend to the Throne (of Majesty), and his vision (in dreams) will prove true; and if he does not sleep while being in a state of ablution, his spirit will cease to attain (the same position of the former), and thus what he sees during his sleep will be no more than a confused medley of dreams which never prove true." What is intended here is the purification of both the outward and inward altogether, even though the purification of the inward has a greater influence upon removing the screens of the unseen dominion.

The second is that one should prepare his toothpick and water for ablution, and place them by the side of his head, having the intention to stand to perform supererogatory prayer once he gets up from sleep, and whenever he wakes up, he should brush his teeth with the toothpick, according to the practice of some early men. It is narrated from The Messenger of Allah "Allah's blessing and peace be upon him" used to brush his teeth with the toothpick many times every night: whenever he went to bed and whenever he woke up from sleep. Furthermore, if performing ablution is not available to him, it is desirable for him to pass his wet hand over the parts of his body, and if this is not available, let him sit down and face the Qiblah, and engage himself in the celebration (of the Praises and Glories of Allah Almighty), supplication and invocation, meditation on Allah's Signs, Blessings, Favours and Power over all things, since that service acts on behalf of the standing at night (for supererogatory prayers). It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who goes to bed, having the intention to stand at night to perform supererogatory prayers, and then he is overpowered by slumber until morning comes upon him, (the reward of standing at night for supererogatory prayers according to) what he has intended would be written for him, and his sleep turns to be an object of charity for him from Allah Almighty."

The third is that he who has anything in connection with which a bequest might be made should not sleep unless his bequest is written and placed by the side of his head, because he is not safe from death during his sleep. However, he who dies without writing his bequest will be given no permission to speak during the afterlife (of the grave) till the Day of Judgement: when the (spirits of the) dead people visit him and exchange talks, he will not speak, thereupon they will say to each other: "This poor man died without writing a bequest." Writing a bequest is desirable for fear of the sudden death; and of a surety, the sudden death is a kind of relief (for the people) except for him who is not ready for

death, for the heavy load of injustices he has over his back.

The fourth is that one should sleep after having repented from every kind of sin, with his heart sincere to all of the Muslims, having no idea to wrong anyone, nor intention to do evil once he gets up (from sleep). In this respect, it is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who goes to bed, having no intention to wrong anyone, nor feeling of resentment against anyone, such of crimes as he does will be forgiven for him."

The fifth is that one should not bless himself with spreading the soft thrones: on the contrary, let him leave it, or at least stick to moderation. One of the early men was in the habit of having aversion towards spreading (such soft thrones) for sleep, seeing that a kind of ostentation. Those of Suffah (among the poor people) used to place nothing between their bodies and the earth, saying: "It is from it that we've been created, and to it shall we be returned." They saw that more convenient to make smooth their hearts, and humble their souls. But if one could not endure that, let him, at least, stick to moderation and self-restraint.

The sixth is that one should not go to bed unless he is overpowered by slumber. This means that he should not endeavour to bring about sleep unless his intention therewith is to seek its aid to stand at the last portion of the night (for supererogatory prayers). However, (the companions and early men) used to go to bed only when overpowered by slumber, eat only when stricken by hunger, speak only when forced by necessity. For this reason, they were described as being "in the habit of sleeping but little by night." (Adh-Dhariyat 17)

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

Moreover, if he is overpowered by slumber from prayer and celebration (of Allah's Praises), and comes to know not what he is saying, let him sleep until he (recovers and comes to) know well what he is saying.

On the other hand, Ibn Abbas "Allah be pleased with both" disliked to sleep while sitting. According to a certain narration: "Do not put yourselves to suffering during the night." According to another narration, it was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Such and Such a woman keeps praying during the night to the extent that whenever she is overpowered by slumber, she would hang in a rope (to support her standing)." He forbade that and said: "Let anyone of you pray during the night as much as is easy for him, and if he is overpowered by slumber, let him sleep." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Endeavour to do deeds as much as is within your capacity, for indeed, Allah Almighty never gets tired (of giving rewards) until you become exhausted (of doing deeds)." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The best (deed in) this religion is the easiest in it (as long as it is done with sincerity, and does not contradict the law)."

It was said to him: "So and so prays (during the night) uninterruptedly and never sleeps, and he observes fasts continuously (during the day) and never leaves

fasting." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "But as for me, I pray (for a portion of the night) and sleep (for another portion), and I observe fasts (for many days) and I leave fasting (during other days): This is my tradition, and whoever refrains from it does not belong to me." The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Do not stick to the hard terms of religion, for it is unbreakable and none sticks to the hard terms of this religion but that he is overpowered." So, make not the worship of Allah hateful to you.

The seventh is that one should sleep while facing the direction of the Qiblah. However, facing the direction of the Qiblah is of two kinds: one is that of him who is at the threshold of death, i.e. to lie on his nape, with his face and toe towards the direction of the Qiblah. The other is to face the direction of the Qiblah in the same way as one in the grave does, i.e. to lie on his right side, turning his face towards it, along with the front part of his body.

The eighth pertains to supplication on his going to bed: let him say: "In the Name of You O my Lord I've laid my side, and in Your Name I rise it..." to the end of the handed down supplications which we've introduced in the Book of Supplications. It is desirable to recite such special Holy Verses as the Holy Verse of the Throne, the concluding Verses of Al-Baqarah, and the like of that, in addition to Allah's statement: "And your God is One God: there is no god but He, Most Gracious, Most Merciful. Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise." (Al-Baqarah 163:164)

﴿وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٠﴾

It is said that if one recites those Holy Verses, Allah Almighty helps him remain in the habit of keeping the Holy Qur'an, and he never forgets it. let him further recite the following from the Surah of Al-A'raf: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draws the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds! Call on your Lord with humility and in private: for Allah loves not those who trespass

beyond bounds. Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 54:56)

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾ اذْعُوا رَبَّكُمْ نَضِرُّكُمْ وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٦﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٧﴾﴾

Let him recite also the concluding two Verses of the Surah of Al-Isra': " Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak your prayer aloud, nor speak it in a low tone, but seek a middle course between." Say: "Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: yea, glorify Him for His greatness and glory!" (Al-Isra' 110:111)

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۚ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرُوا لَهُ بِاللَّغْوِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٩﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدُّنْيَا ۚ وَكَبِيرُهُ تَكْبِيرًا ﴿١١٠﴾﴾

If he does so, an angel enters into his covering, and is entrusted to safeguard him, and pray for Allah's Forgiveness for him. Let him recite both Surahs of seeking refuge (with Allah from Satan), and blow with them in his hands and pass them over his face and the different parts of his body, according to the practice of The Messenger of Allah "Allah's blessing and peace be upon him". Let him recite the starting ten and the concluding ten Verses of Al-Kahf. Those Holy Verses are particular to wakefulness for the standing at night (for supererogatory prayers). Ali Ibn Abu Talib used to say: "I do not see that there is a wise man who could sleep before he recites the two concluding Verses of the Surah of Al-Baqarah, and says twenty-five times: Exalted be Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater" making a total of one hundred.

The ninth is that one should remember on his going to bed that sleep is a minor death as well as wakefulness is a kind of raising (from dead). Allah Almighty says in this issue: "It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect." (Az-Zumar 42)

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالِئِ لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلَ الْأُخْرَىٰ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٥٦﴾﴾

He further says: "It is He Who does take your souls by night." (Al-An'am 60)

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ﴾

He gives sleep the name of death. As well as several kinds of contemplation might be revealed to the wakeful which are not relevant to his state during sleep, the one resurrected (from dead) will see what has never occurred to his mind, which he has never perceived with his senses (in the world).

The parable of sleep between life and death is like the parable of the afterlife (in the grave) in the interval between the world and the hereafter. Luqman said to his son: "O my son! If you have doubt in death, do not sleep, for as well as you sleep, you will die; and if you have doubt in the resurrection (after death), then, do not get up (from your sleep), for as well as you get up from your sleep, you will be resurrected from your death." According to Ka'b Al-Ahbar: "When you go to bed, lie on your right side and face the direction of the Qiblah, for indeed sleep is a minor death." It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: The last words which The Messenger of Allah "Allah's blessing and peace be upon him" used to say before he would go to bed, and he was lying his face on his right hand, expecting death on this night of his are: "O Allah, Lord of the seven heavens, Lord of the earth, and Lord of the Throne (of Majesty) Most Great, our Lord and the Lord and Master of all things..." to the need of the supplication as we've introduced in the Book of Supplications.

Therefore, it is incumbent upon a servant to verify of three things on his going to bed: on what he is going to sleep, and whether it is the love of Allah Almighty, and the love of meeting Him or the love of this world (with its vanities) that prevail over his heart, with assurance that he dies on the same state which prevails over him, and that he will be resurrected on the same state on which he dies, for indeed, one will be mustered with whomever he loves, and on the same as he loves.

The tenth pertains to his supplication whenever he wakes up from sleep: let him say, whenever he gets up, moves or becomes wakeful, the same as The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "There is no god (to be worshipped) but Allah, the One and Only, the Irresistible, the Lord of both the heavens and the earth, and all that lies between them, the Exalted in Might, the Oft-Forgiving." Moreover, let him endeavour, as much as he could, to have the celebration of Allah Almighty the last thing in his mind on his going to bed, and the first thing to occur to his mind on his getting up from sleep, for it is the sign of love, and in both states, the heart never adheres but to that which prevails over it. so, let his heart experience that, which is (as we've mentioned) the sign of love. Such sign disclose the inward of the heart.

However, this celebrations (of Allah Almighty) are desirable for they draw the heart to remember Allah Almighty. If one, for example, wakes up to stand (for night supererogatory prayers) let him say: "Praise be to Allah Who has brought us to life once again after He had caused us to die (the minor death of sleep), to

Whom does belong the matter of resurrection..." to the end of the different supplications of wakefulness which we've introduced earlier.

The fourth regular division begins just by the time the first half of the night has elapsed and lasts until there remains only one-sixth the night. At that time, the servant gets up to perform the night religious vigil (Tahajjud prayer) whose name refers to the time of night prayer which one offers after getting up from sleep, and it lies at the middle of the night; and in this way, it is similar to the regular division which lies after the sun decline, i.e. at the middle of the day. It is by that regular division that Allah Almighty swears in His saying: "And by the Night when it is still." (Ad-Duha 2)

﴿وَاللَّيْلِ إِذَا سَجَىٰ﴾

Its stillness refers to its quietness at that time, as there is no eye but that it is sleeping except for that of the Ever-Living, Self-Subsisting, Eternal, Eternal, Whom no slumber nor sleep could overtake. The stillness also refers to the night's prolonged expansion and deep darkness.

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "At which portion of the night (the celebrations and supplications) are more audible?" he said: "The middle of the night." It is narrated that (the Prophet) David said: "O my God! I like to worship You: which time is the best (and most fitting)?" Allah Almighty revealed to him: "O David! Stand not at the first portion nor at the last portion of the night. He who stands at its first portion always sleeps at its last portion, and he who stands at its last portion does not stand at its first portion. But you might stand at its middle, in order that you become with Me Alone, and I become with you alone, and thus you will be able to raise your needs to Me."

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which portion of the night is the best (and most fitting for religious service)?" he said: "Its remaining half", i.e. the other half of the night. There are many narrations in support of the excellence of the last portion of the night, at which the Throne (of Majesty and Authority) shakes, the winds spread from the Gardens of Eden, and (Allah) the Compeller Almighty descends with His Glory to the heaven that is the nearest to the earth, etc.

The items of that regular division are arranged as follows: after one finishes from the supplications of wakefulness, let him perform ablution observing its traditions, proprieties and related supplications, and go to his praying place and stand facing the direction of the Qiblah. Then, let him say: "Allah is Greater (with Whose Glories) I glorify Him, and Praise be to Allah as much as it could be, and Glory be to Allah every morning and evening." Then, let him exalt Allah ten times, praise Him ten times, affirm His Oneness ten times, and say: "Allah is Greater, Lord of Dominion, Compelling Might, Magnificence, Greatness, Majesty and Power (over all things)." Let him say the following words for they are handed down from The Messenger of Allah "Allah's blessing and peace be upon him" in his standing for the night vigil:

"O Allah! to You be the praise: You are the Light of the heavens and the earth. to You be the Praise: You are the Brightness of the heavens and the earth. To You be the Praise: You are the Lord of the heavens and the earth. To You be Praise: You are the Sustainer of the heavens and the earth, what is and what on them. You are the Truth, and from You truth (is expected). Meeting You is a fact; the Garden is a fact; the fire (of Hell) is a fact; the resurrection (on the Day of Judgement) is a fact; the Prophets (whom You sent) are a fact; Muhammad "Peace be upon him" (as the Seal and Last of Prophets and Messengers to all of men and jinns) is a fact. O Allah! to You I bow (in Islam), and in You I have faith, and on You I put my trust, to You I turn (in repentance), with You I argue (my enemies), and to You I appeal to judge (between me and my adversaries): forgive for me what I've done earlier and later, what I've committed in secrecy and in public, and that in which I've indulged: You are the One Who bring forward, and You are the One Who bring backward (such of His servants as You please). There is no god (to be worshipped) but You: O Allah! endow my soul with its piety, and justify and purify it, for You are the best to justify and purify (men's souls), and You are its Guardian and Protector. O Allah! guide me to do the best of deeds, to which none barring You could guide, and avert from me the worst of them, which none Barring You could avert. I beg You in the same way as a poor wretched begs, and I invoke You in the same way as a needy mortified invokes. Make not me unblest in my prayer to You, and be to me Most Compassionate, Most Merciful: O (Allah) the best of those who are begged, and the most generous of those who give."

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood at night (for night vigils) he would commence his prayers saying: "O Allah! Lord of Gabriel, Michael and Israfil, Creator of the heavens and the earth, Knower of the unseen and that which is visible: You always judge between Your servants in that in which they fall in dispute: guide me to such of truth as in which there are disputes, by Your Leave: You guide such of Your servants as You please to a way that is straight." Then, he would inaugurate the prayers with two light rak'ahs, and then continue his prayers in pairs of rak'ahs as much as it would be available to him after which he would conclude with the Witr prayer in case he had not prayed it yet.

It is desirable that one should make a break of Tasbihs one hundred times on his salutation between each two prayers (of a pair of rak'ahs), perchance he would take rest and become more active to continue his prayers. According to an authentic narration pertaining to the night prayer of The Messenger of Allah "Allah's blessing and peace be upon him", he offered at first two light rak'ahs, followed by two long rak'ahs, followed by two rak'ahs, shorter than those prior to them, and he kept in the habit of gradual shortening along thirteen rak'ahs. On the other hand, A'ishah "Allah be pleased with her" was asked: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to recite aloud or in a low tone in his night prayer?" she said: "Sometimes he recited aloud, and

sometimes he recited in a low tone."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night prayer should be offered in pairs of rak'ahs, and if you fear the (time of) Morning (prayer) would overtake you, conclude your prayers with a single rak'ah." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Since the Maghrib prayer makes the day prayers an odd (number of rak'ahs), so, you should make the night prayers an odd (number of rak'ahs)." The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs for night prayer according to the most authentic narrations, in which he used to recite from his daily portion of the Qur'an, or from such certain Surahs as was light and easy upon him; and he was, according to that regular division, close to the last sixth of the night.

The fifth regular division lies at the last sixth of the night; and it is the time of the early dawn (i.e. a short time before dawn), to which Allah Almighty refers in His statement: "And in the hours of early dawn, they (were found) praying for Forgiveness." (Adh-Dhariyat 18)

﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾

It is said that it means they offer prayer, for indeed prayer implies asking Allah for forgiveness. This time is very close to dawn, i.e. the time at which the night angels turn away, and the day angels come (in succession). One night, Salman (Al-Farisi) visited his brother Abu Ad-Darda', and advised him to observe this regular division, according to a long narration, in the last portion of which he said: When it was the night, Abu Ad-Darda' went to stand (for the night prayers), thereupon Salman said to him: "Sleep!" He slept, and a short time later, he went to stand (for the night prayer), thereupon he said to him once again: "Sleep!" He slept, and when it was a short time before dawn, Salman said to him: "Now you might stand (for night prayer)." Both stood and prayed together. Then, Salman said to him: "Of a surety, your soul has a right on you, your guest has a right on you, and your family has a right on you: so, you should give each his right that is due to him." However, the wife of Abu Ad-Darda' told Salman that her husband never slept at night. They then went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "Salman has told the truth."

This is the fifth devotional prayer, in which having the night meal (Suhur) is desirable, for fear of the rising of dawn. Prayer constitutes the main duty in both (the fourth and the fifth) regular divisions. Once dawn rises, the night regular divisions have finished, and those of the day have begun. So, let one stand and offer a two-rak'ah prayer prior to Fajr. This is what is intended by Allah's statement: "And for part of the night also praise you Him, and at the retreat of the stars!" (At-Tur 49)

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ﴾

Then, let him recite Allah's saying: "There is no god but He: that is the witness

of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

Once he finishes it he should say: "And I too bear the same witness as Allah Almighty bears to Himself, and the same witness of the angels and those endued with knowledge among His creatures, and I trust such witness with Allah Almighty, as a deposit for me in the Presence of Allah Almighty, and I ask Him to guard it for me until He takes my soul (unto him) while adhering to it. O Allah! plot out of me a sin for it, and make it a treasure (of good deeds) with You, guard it with Yourself, and cause me to die while sticking to it until I meet You, without changing (my faith)."

This is the order of regular divisions (along the day and night) which the different servants should follow. Besides, they liked to combine four important things everyday: to observe fast, to give in charity no matter little it might be, (and if it is available) to visit a patient (to enquire about his health), and to follow a funeral procession. According to a certain narration: "He who combines those four things on a day will have his sins forgiven for him, or (according to another version) will enter the Garden." But if one does some of them, and fails to do the others, he will have the reward of all of them, according to his intention (to do them).

Furthermore, they disliked to have a day pass without giving an object of charity, even as little and trivial as a date, an onion, or a fragment of bread, in view of the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "One will remain underneath the shade of his (object of) charity until it will be decided among the people (on the Day of Judgement)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Safeguard yourselves from the fire (of Hell) even with half a date (to give in charity)." It is narrated that A'ishah "Allah be pleased with her" gave a single fruit of grapes to a beggar, and he took it, and when those who were present in her house looked at each other (out of astonishment) she said to them: "What is the matter with you? Indeed, it has many weights of atoms (of good)."

That's because they disliked to return a beggar with failure, in imitation of the good manners of The Messenger of Allah "Allah's blessing and peace be upon him" who used to do so, to the extent that no beggar asked him about anything and he answered him in the negative, but if he failed to do it, he would keep silent. According to a certain narration: "The Morning comes upon the son of Adam and there is an object of charity due upon every joint of his body, and there are three hundred and sixty joints in his body: to enjoin good is an object of charity, to forbid evil is an object of charity, to carry (heavy things) on behalf of a weak one is an object of charity, to guide one to the right way is an object of charity, to remove the harmful things (from the road) is an object of charity..."

and so on until he mentioned Tasbih, Tahlil (affirmation of Allah's Oneness), after which he said: "And the two-rak'ah prayer of Forenoon joins or combines all of that to you."

The Exposition Of The Difference Of regular divisions According To The Difference Of States

It should be known to you that the seeker after the tilth of the hereafter, who follows the way that leads to it, is not independent of sixth states: he might be either a worshipper, or a learned, or a learner, or a guardian, or a craftsman, or a monotheist who is fully occupied by the One and Only, the Eternal, the Absolute, from anything else.

The first pertains to the worshipper, who is wholeheartedly devoted to the service of Allah, and he has no other job, and were he to leave the religious service, he would become idle. The same order of regular divisions (during both day and night) which we've mentioned then applies to him. It is not improbable that the duties (included under those regular divisions) might be different, in the sense that he might, for instance, spend most of his time either in prayer, or in recitation (of the Holy Qur'an), or in Tasbih (and Dhikr). From amongst the companions "Allah be pleased with them" there was one whose daily portion consisted of twelve thousand Tasbihs, one whose rose up to thirty thousand, one whose daily portion consisted of three hundred to six hundred rak'ahs, and one whose daily portion rose up to one thousand rak'ahs.

There are many reports to tell that the least amount of prayer which constituted the daily portion of anyone of them was one hundred rak'ahs per night and day. The Holy Qur'an constituted the greatest part of the daily portion of some of them, and one of them might recite the Qur'an in full once or even twice a day according to certain narrations. Some of them spent one or two nights involved in a state of meditation on a single Holy Verse which he repeated so many times. Kurz Ibn Wabarah lived in Mecca, and he used to perform seventy circumambulations round the House every day and further seventy every night, each consisting of seven rounds. Besides, he used to recite the Qur'an in full twice every night and day. When the distance (which he covered during all of his circumambulations everyday) was accounted, it was as much as ten Farsakhs. He also offered a two-rak'ah prayer following each seven-round circumambulation, making a total of two hundred and eighty rak'ahs (in one hundred and forty circumambulations), two recitals of the Qur'an in full, and (a distance of) ten Farsakhs (in nine hundred and eighty rounds of circumambulation).

But, you might raise the following question: "Which one (of those duties) is the most fitting for spending the greatest part of time of those regular divisions?" It should be known that the recitation of the Holy Qur'an while standing in prayer with meditation and consideration combines all of that, but perhaps, it might be difficult to be regular on doing it. so, the best then differs with the

different states of a certain person. However, since the main purpose of the regular division is to justify, purify and adorn the heart and make it affable with the celebration of the Praises and Glories of Allah Almighty, let the follower of the path consider his heart, and keep regular on doing such of duties as seems to him to have the greater influence upon it; and once he feels tedious of it, let him then move to another duty. For this reason, we think that it is most convenient to the majority of the people to distribute those different good acts upon the various times in the same way as we've explained earlier, and to move from one to another once he feels tired, for boredom always prevails over the dispositions.

On the other hand, one person might have different states (which vary from time to time) therein. But let him who understands the significance and mystery lying behind the regular divisions, follow the meaning: if he hears a Tasbih, for example, and he feels it has influence upon his heart, let him repeat it regularly, as long as he entertains its influence upon his heart.

In this respect, it is narrated on the authority of Ibrahim Ibn Adham from one of the Substitutes (Abdal) that one night, he stood to offer prayer on the seashore, and heard a high voice exclaiming with Tasbihs, but he saw none. He said: I asked: "Who are you whose voice I hear, even though I see your body not?" he said: "I'm one of the angels, to whom the affair of this sea is entrusted: I exalt Allah Almighty with this Tasbih since I was created." I asked him: "What is your name?" he said: "Mihlihya'il." I asked: "What is the reward of him who says that?" he said: "He who says it one hundred times will not die until he sees his sitting place in the Garden, or until it is seen for him." This Tasbih goes as follows: "Exalted be Allah, Most High, Ever-Living! Glorified be Allah, Lord of power supports! Glorified be (Allah) Who does away with the night and brings the daylight (to succeed it)! glorified be (Allah) Whom no affair could occupy from the other! Glorified be Allah, Oft-Compassionate, Oft-Granting (of favours without measure)! Glorified be Allah Who is glorified everywhere (in the worlds)." Whenever the follower of the path hears this and the like of it, and feels its influence upon his heart, let him stick to it; and let him further be regular on the thing he finds his heart attached to it, in which there is much good for him.

The second pertains to the learned man, who is a source of benefit to others with his knowledge, through giving a religious verdict, teaching or composing (a work in any field of interest). As for him, the sequence of regular divisions differs from that of a worshipper. That's because he is in need of going through different books, composing works to benefit others, in which he should inevitably assign a certain portion of time. If it is possible for him to spend his time in this task, it is the best to engage himself in after the obligatory written and traditional prayers. This is clearly attested from all that we've mentioned in our discussion of the excellence of teaching and learning, in the Book of Knowledge.

How could it not be so, since knowledge is a regular remembrance of Allah Almighty, and meditation on what Allah Almighty and His Messenger said?

Furthermore, in it there is the benefit of the creature, and their guidance to the way of the hereafter. A learner might obtain only a single question, therewith he mends his service during the whole of his lifetime, and had he not learnt it, his endeavour would have failed (to attain its objectives).

We mean by knowledge which has priority to religious service is that kind of knowledge which makes the hereafter desirable and pleasing to the people, and causes them to refrain and abstain from this world, or that kind of knowledge which helps them follow the path which leads to the hereafter, in case they obtain it for the purpose of seeking its aid to follow such path, and not those kinds of knowledge, therewith the desire for property, power of authority and acceptability to the people becomes stronger.

It is more fitting for a learned man to distribute his times, for indeed to spend all the time in seeking after knowledge is unbearable. Thus, let him assign the period which begins just after (finishing from) Morning (prayer until the rising of the sun to celebrations (of Allah's Glories and Praises) and daily recitals in the same way as we've introduced in the first regular division. Let him then assign the period which begins just after the rising (of the sun) until forenoon to benefit and teach knowledge, in case he has one who obtains knowledge for the sake of the hereafter, otherwise, let him spend it in meditation, i.e. the meditation of such of religious sciences as seems to be problematic and confusing to him, for indeed, the purity of the heart after finishing from remembrance (of Allah Almighty) and before engagement in the affairs of this world helps one go over the difficulties and problems.

Let him assign the period from forenoon to Asr time to composing and reading, which he should not leave unless it is time to eat, perform ablution or offer the obligatory prayer, and there is no blame to have a light siesta if the daylight is long. In the period from Asr time until the sun becomes yellow, let him engage in hearing what is recited to him, from interpretation (of the Qur'an), Prophetic traditions and beneficial knowledge. From the period of sun yellowness until sunset, let him engage in Dhikr, Tasbih and Istighfar. In this way, his first regular division before the rising of the sun is assigned to the work of the tongue, his second regular division up to the time of forenoon to the work of the heart through meditation, his third regular division from forenoon to Asr time to the work of the eye and the hand through reading and writing, his fourth regular division after Asr time up to sunset to the work of the hearing, in order to relieve both the eye and the hand, for reading and writing after Asr time might cause harm to the eye, and when the sun becomes yellow, he returns to the celebration by the tongue. Thus, no portion of the day will be free from the work of the organs, with the presence of the heart.

As to the night, the best way of distributing it is that made by Shafi'i "Allah's Mercy be upon him" who used to divide it into three parts: the first third for reading and arranging the items of knowledge, the middle third for the prayer,

and the last third for sleep. This is available in the nights of both summer and winter. But it might be unbearable unless the greatest part of sleep is taken during the daylight. This is most desirable in the sequence of the regular divisions of the learned man.

The third pertains to the learner; and of a surety, to engage in learning is better than to engage in celebrations and supererogatory deeds. Thus, the same rule of arranging the regular divisions applied to the learned applies also to him, but as well as the learned engages himself in introducing benefit to others, he engages in obtaining (knowledge), and as well as the learned engages in composing, he engages in commenting and copying (what he learns). After that, let him arrange his times in the same way as we've mentioned earlier. All that we've introduced pertaining to the excellence of learning and teaching affirms that this is better; and even if he is not a learner in the sense that he does not make comments and copy (what he learns) with the intention to become one of the learned, and rather he is one of the audience, it is better for him to attend the gathering of remembrance (of Allah), teaching and knowledge than to engage in such of regular divisions as we've mentioned earlier after Morning (prayer) and after the rising (of the sun), as well as in the other times.

According to a narration on the authority of Abu Dharr: "To attend a gathering of remembrance (of Allah) is much better than to pray one thousand rak'ahs, follow one thousand funeral processions, and visit one thousand patients (to enquire about their health)." According to another narration, The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see the meadows of the Garden, enjoy yourselves in them." They asked: "O Messenger of Allah! what are the meadows of the Garden?" he said: "The ring-shaped gatherings of remembrance (of Allah)." according to Ka'b Al-Ahbar: "Had the reward of the gatherings of remembrance (of Allah Almighty) become visible to the people, surely, they would have competed each other to have sitting places in them, to the extent that the leader would have left his office and the trader would have left his market."

According to Umar Ibn Al-Khattab "Allah be pleased with him": "One sets out of his house, having as much sins as the mountain of Tihamah, and if he pays his attention to a learned man, he feels afraid (of Allah) and gives up his sins, and thus returns home having no sin. So, leave not the gatherings of the learned men, for Allah Almighty has never created, on the surface of the earth, a soil more generous than that on which the gatherings of the learned men are hold." A man said to Al-Hassan "Allah's Mercy be upon him": "I complain to you the cruelty of my heart." He said to him: "Then, bring it closer to the gatherings of remembrance (of Allah Almighty)."

It is reported that Ammar Az-Zahidi (Ascetic) saw in his dream Miskinah (Female indigent) At-Tafawiyah who was regular on attending the circles of remembrance (of Allah Almighty). He said to her: "Welcome to you O Female

Indigent!" she said: "Ye! Let it be far off! Let it be far off! No doubt, the state of neediness has disappeared to be replaced with richness." He asked her: "How is that?" she said: "How do you ask about him to whom the Garden with all of its contents has been made permissible?" he asked: "By which thing have you attained that?" she said: "By virtue of sitting in the company of these who remember (Allah in their gatherings)." In brief, such of knots of love for this world (with its vanities and pleasures) as are loosened from the heart by virtue of the words of a preacher of good speech and pleasant conduct are more honourable and beneficial than so many rak'ahs one might offer, while his heart still have the stain of love for this world.

The fourth pertains to the craftsman who needs to get earnings to spend on his dependents. It is not consonant with his state to waste his dependents, and rather spend all of his time in the acts of worship. Therefore, his regular division at the time of work is to attend the market and engage in getting his earnings. But, he should not forget the remembrance of Allah Almighty in his work. Let him be regular on Tasbih, Adhkar, recitation of the Holy Qur'an, which might be done during the time of work, but prayer is not available unless he acts as supervisor, and in this case, he does not fail to establish his daily divisions of prayers. Once he finishes from earning such of sustenance as suffices him, he should return to the normal sequence of the regular divisions. But even, to continue to work and earn more, and give in charity what is beyond his need, this will be better than to practice the other regular divisions which we've introduced, because the benefit of the acts of worship that are transitive is much greater than that of the intransitive (for the benefits and advantages of the former transcend the doer to others, unlike the latter whose reward is exclusive to the doer himself). Both charity and earnings, according to this intention, are regarded as acts of worship, which draw him near unto Allah Almighty, and by which a benefit returns to the others, and he himself gets benefit from the blessing of the invocations of Muslims (i.e. the beneficiaries), and his reward is multiplied.

The fifth pertains to the guardian, like the ruler, judge and anyone whose office makes him in charge of the affairs of the Muslims. However, to undertake the affairs and matters of the Muslims, with sincerity, and according to law, is much better than to practice the regular divisions which we've introduced. It is fitting for him to engage in the rights of the people by day, and satisfy himself with the performance of the obligatory written deeds, and establish the regular divisions referred to earlier at night, the same as Umar "Allah be pleased with him" did. He said in this respect: "What should I have to do with sleep? If I sleep during the day, I will waste the Muslims (for I will then indulge in the rights they have upon me), and if I sleep at night, I will waste myself (for I will then indulge in the acts of worship)."

It is understood from what has been mentioned that there are two things to be given priority to the physical acts of worship: one is knowledge, and the other is

to be kind and lenient to the Muslims. Each of those, i.e. knowledge and doing favours is in itself a work, and at the same time an act of worship, superior to the other acts of worship, whose benefit and widespread advantage are transitive to others; and it is for this reason that they are given priority to the other religious services.

The sixth pertains to the monotheist who is fully occupied by the One and Only, the Eternal, the Absolute, from anything else. It is that whose many interests come to be one: he loves none but Allah Almighty, feels afraid of none but Allah Almighty, expects sustenance from none other than Him, never looks at anything but that he sees Allah Almighty in it. the one whose rank is high as such has no need to vary the regular divisions: on the contrary, he has only one regular division following every obligatory written prayer, i.e. to have his heart fully present with Allah Almighty in all of his states. No idea occurs to his mind, nothing hits his hearing, and nothing seems to his sight but that in which he has a lesson (to learn) and example (to follow), meditation, reflection, and (cause of their) more (faith). Nothing motivates them nor makes them calm and still other than Allah Almighty. Each of his states then is fitting fore being a cause of their getting more (faith), in the sense that no act of worship has priority to another in his sight.

Such one belongs to those who has hastened (with their faith) to Allah Almighty as described by Allah in His statement: "that you may receive instruction. Hasten you then (at once) to Allah." (Adh-Dhariyat49-50)

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَهَيَّؤُوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾﴾

It is in connection with them that Allah's saying has been realized: "When you turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease." (Al-Kahf 16)

﴿وَإِذْ أَعْرَضْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْزَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَّحْمَتِهِ وَيَهَيِّئَ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾﴾

It is also to this state that the following statement of Allah refers: " He said: "I will go to my Lord! He will surely guide me!" (As-Saffat 99)

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَتَهْدِيَنِي ﴿٩٩﴾﴾

This is the highest degree of the truly faithful believers, which could not be attained except after doing up the regular divisions with regularity for a long time. A follower of the path should not be deceived by the fact that what he has learnt (in this book) is sufficient for him to claim he is as such, and weaken to continue the other duties of his worship: but the sign of being really so is that no suspicion nor evil suggestion should occur to one's mind, nor should the most destructive terrors frighten him, nor should the greatest occupations provoke him. How

should this high rank be granted to anyone?

To conclude, all (types of) men should observe the constitution of the regular divisions in the very way we've introduced, and all that we've mentioned here are but ways to (the Presence of) Allah Almighty. Allah Almighty says: " Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the Way."" (Al-Isra' 84)

﴿ فَن كُلِّ يَعْمَلُ عَلَى شَاكِلِهِ فَرَبُّكُمْ أَعْلَمُ بِمَن هُوَ أَهْدَى سَبِيلًا ﴾

All of those (who follow such constitution of regular divisions) are guided, even though some are better guided than others. According to a certain narration: "Faith has three hundred and thirty-three ways: whoever meets Allah Almighty bearing testimony (to the Oneness of Allah, and the Apostleship of His Messenger) only with one of them will enter the Garden." According to a learned man: "Faith is of three hundred and thirteen ways, in agreement with the number of the Messengers and Prophets, and such of believers as follows one of those ways does indeed follow the way to Allah Almighty."

Whatever different the people's ways of worship might be, all are on the right: " Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for His Mercy and fear His Wrath." (Al-Isra' 57)

﴿ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴾

They are really different only in the degree of nearness, and not in its foundation. The nearest among them to Allah Almighty is the one who has the best knowledge of Him among them; and the one who has the best knowledge of Him among them should be the one who worships Him most among them. That's because the one who has real knowledge of Him never worships anyone else other than Him.

The regularity is the basis of the divisions which is required from every type of people. Since the purpose (of regular divisions) is to change the internal characteristics, it should be known that the acts which are done only once are of little influence, if such influence is really felt. The concrete impact results from the totality (of regular acts). Thus, if there is no concrete impact to be produced from an act, which should be followed by a second and a third at short intervals, of a surety, the first impact would vanish, and the doer comes to be like a jurisprudent, who has the intention to be a self-jurisprudent, a rank which he could not attain unless he repeats the act so many times and with regularity. If he is excessive in repeating an act on a night, and then he does not do it for a month, or say for a week, after which he returns to repeat it excessively on a night, this would have no influence upon him, even though if he does this amount regularly along many nights with no interruption, it would have a great impact on him.

For the sake of this mystery, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest deed to Allah Almighty is that which one does regularly, no matter little it might be." When A'ishah "Allah be pleased with her" was asked about the deed of The Messenger of Allah "Allah's blessing and peace be upon him", she said: "He used to do deeds regularly, and whenever he did a certain deed, he would become firm on doing it." for the same reason also, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is accustomed, by virtue of Allah Almighty, to do an certain act of worship, which he leaves later out of disgust, Allah Almighty hates him." This was the reason for his supererogatory prayer after Asr (obligatory prayer), in lieu of those two rak'ahs which he missed when he was occupied by the delegate which he received. Afterwards, he kept praying them regularly after Asr prayer, but in his house and not in the mosque, lest the people would imitate him, according to the narration on the authority of A'ishah and Umm Salamah "Allah be pleased with both".

You might raise the following question: "Could anyone else imitate him in that conduct, although it might be at a time at which prayer is undesirable?" it should be known that the three causes which we've introduced of (offering prayer at the time of) undesirability, to avoid the imitation of the sun worshippers, and the prostration at the time of the emergence of the Satan's horn, or to take rest from worship for fear of experiencing tedium, could not happen to him "Peace be upon him". But anyone else could not be compared to him in that respect, as is attested by his offering those (rak'ahs) in the home, lest they would imitate him.

CHAPTER TWO:

ON THE FACILITATING WAYS OF STANDING AT NIGHT FOR PRAYER; THE NIGHTS TO WHICH GIVING LIFE BY STANDING IS DESIRABLE; THE EXCELLENCE OF GIVING LIFE TO THE NIGHT AND THE PERIOD BETWEEN BOTH EVENING PRAYERS; AND THE WAY OF DIVIDING NIGHT INTO REGULAR DIVISIONS

The Excellence Of Giving Life To The Period Between Both Evening Prayers

It is narrated on the authority of A'ishah "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best prayer in the Sight of Allah Almighty is Maghrib (Sunset) prayer, which He has reduced neither to a traveller nor to a resident: it is therewith that He has opened the night prayer, and ended the daylight prayers. He, who offers Maghrib prayer, followed by a two-rak'ah prayer, Allah Almighty builds for him a palace in the Garden (the narrator says: 'I do not know whether from gold or from silver'), and he, who offers four rak'ahs after it, his sins for twenty or even forty (according to another version) years are forgiven for him." It is narrated on the authority of both Umm Salamah and Abu Hurairah "Allah be pleased with them" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers six rak'ahs following Maghrib prayer, (the reward of) it becomes equal to

(that of) a whole year of religious service, or (he receives the same reward) as if he has stood (for night supererogatory prayer) on the Night of Power."

It is further narrated on the authority of Sa'id Ibn Jubair from Thawban that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who restrains himself in the mosque where there is a congregation of praying people in the period between both Maghrib and Isha' prayer, during which he do not speak but with prayer or recitation of the Qur'an, it is incumbent upon Allah Almighty to build for him two palaces in the Garden, each is as long as (a distance to be covered in) one hundred-year journey, and in the area between them, there will be planted gardens, (so much expansive) that if the people of this world go round them, they would extend to imply them all." According to another narration, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ten rak'ahs in the period between both Maghrib and Isha' prayers, Allah Almighty builds for him a palace in the Garden." Umar commented: "Then, our palaces (in the Garden) will be so many O Messenger of Allah!" on that the Messenger of Allah said: "Of a surety, (what is with) Allah Almighty is more bountiful and He is most Generous and Bounteous."

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers Maghrib prayer in congregation, and follow it with a two-rak'ah prayer, and does not speak with anything of the affairs of this world (outside the prayer) in the period between both, and in the first rak'ah of those two he recites the Opening of the Book, the starting ten Holy Verses of Al-Baqarah, two from its middle, i.e. Allah's saying: "And your God is One God: there is no god but He, Most Gracious, Most Merciful, Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are Signs for a people that are wise" (Al-Baqarah 163:164)

﴿وَالنَّهَارِ وَاللَّيْلِ وَالْغُلُوبِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْجَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَبَّتْ فِيهَا مِنْ كُلِّ ذَاتٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا تَسْجُدُ لِلشَّمْسِ وَالْقَمَرِ يَعْبُدُونَ﴾

And: "Say: He is Allah, the One and Only" fifteen times, and then he performs bowing and (two prostrations) after which he stands and recite in the second rak'ah the Holy Verse of the Throne, and the two Holy Verses after it, up to Allah's saying: "They will be Companions of the Fire, to dwell therein (forever)" (Al-Baqarah 257)

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

The three concluding Holy Verses of Al-Baqarah, i.e. from Allah's saying: "To Allah belongs all that is in the heavens and on earth" (Al-Baqarah 284)

﴿يَلَلَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

Up to the end, and: "Say: He is Allah, the One and Only" fifteen times..."he receives as much reward as is beyond calculation as described in the narration.

Kurz Ibn Wabarah, and he was one of the Substitutes (Abdal) said: "I said to Al-Khadir (in a dream): "Teach me something to do every night." He said to me: "When you offer Maghrib prayer, keep standing in prayer until the time of Isha', during which speak with none, and rather devote yourself wholeheartedly to your prayer in which you are, and conclude each two rak'ah with the end salutation, and recite in each rak'ah the Opening of the Book once and "Say: He is Allah, the One and Only" thrice, and when you finish from your prayer, turn away to your home, and speak with none, and then offer a two-rak'ah prayer (in your house) and recite in each rak'ah the Opening of the Book and "Say: He is Allah, the One and Only" seven times, and after your end salutation fall in prostration and ask for Allah's Forgiveness seven times and say seven times: "Glory be to Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Great."

Then, raise your head from prostration, be straight in sitting and raise your hands and say: "O (Allah) Ever-Living, Self-Subsisting, Eternal, Lord of Majesty, Glory and Honour! O God of the foremost as well as the last (generations)! O (Allah) Most Gracious, Most Merciful in both this world and the hereafter! O my Lord! O my Lord! O my Lord! O Allah! O Allah! O Allah!" then, stand while raising your hands and supplicate with the same supplication. Then lie on your right side wherever you like facing the direction of the Qiblah, and invoke Allah's Prayer and Blessing upon the Prophet "Peace be upon him" and keep invoking Allah's Prayer and Blessing upon him until slumber overtakes you." I said to him: "I like that you would tell me from whom you have learnt that." He said to me: "I was present when Muhammad "Peace be upon him" was taught this supplication which was revealed to him, and I was with him; and since this took place at my presence, I learnt it from him who revealed it to him."

It is said, in this respect, that he who offers this prayer and supplicates with this supplication regularly, with certainty of faith and true intention, will not come out of this world (by death) before he sees The Messenger of Allah "Allah's blessing and peace be upon him" in his dream. One of the people did so, and saw in a dream as if he was admitted to the Garden, where he saw some Prophets, and saw in it The Messenger of Allah "Allah's blessing and peace be upon him", who talked to him, and taught him.

In total, there are so many narration which tell about the excellence of giving life to the period between both Evening prayers, to the extent that once it was

said to Ubaidullah, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him": "Did The Messenger of Allah "Allah's blessing and peace be upon him" command (you) to offer prayer other than the obligatory written prayers?" he said: "(The supererogatory prayer in the period) between both Maghrib and Isha'." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who offers prayer (in the period) between Maghrib and Isha' will have offered the prayer of those who are oft-returning (to Allah in repentance)." It is narrated on the authority of Al-Aswad that he said: I've never visited Ibn Mas'ud at this time (between Maghrib and Isha') but that I found him praying. I asked him about that, and he said: "Yes, this is the hour (in which the people become) heedless."

Anas (Ibn Malik) was regular on offering it, describing the prayer therein as a prayer in the rising by night, for it lies in its first portion, and he told that it is in connection with it that Allah's saying was revealed: " Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ﴾

It is narrated that Ahmad Ibn Abu Al-Hawari said: I asked Abu Sulaiman Ad-Darani: "Is it dearer in your sight that I observe fast by day and have my meal in the period between both Maghrib and Isha' prayer, or to leave fasting by day, and give life (by prayer) to the period between both?" he said: "Combine both." I said: "But if it is not available to me (what should I choose?)" on that he said: "Then, leave fasting by day, and offer prayer in the period between both (Maghrib and Isha')."

The Excellence Of Standing At Night (For Prayer)

From amongst the Holy Verses which tell about the excellence of standing at night (for offering supererogatory prayers), a mention might be made of the following: Allah Almighty says: " Your Lord does know that you stand forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so does a party of those with you. But Allah does appoint Night and Day in due measure. He knows that you are unable to keep count thereof. So He has turned to you (in mercy): read you, therefore, of the Qur'an as much as may be easy for you. He knows that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause. Read you, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good you send forth for your souls, you shall find it in Allah's Presence, yea, better and greater, in Reward, and seek you the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (Al-Muzzammil 20)

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي اللَّيْلِ وَنِصْفَهُ، وَثُلَاثُهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ

وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقْنِتُونَ فِي سَبِيلِ اللَّهِ ۖ فَأَقْرَأُوا مَا تيسَّرَ مِنْهُ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّذِينَ آمَنُوا مِنْ خَطِيئَتِهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾

He further says in the same Surah: "Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)." (Al-Muzzammil 6)

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً﴾ ﴿٧﴾

He also says: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope." (As-Sajdah 16)

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾ ﴿٨﴾

He Almighty says too: "Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord, (like one who does not)?" (Az-Zumar 9)

﴿أَمَّنْ هُوَ قَنِيتُ ۖ إِنَّهُ أَلِيلٌ سَاجِدًا ۖ وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۚ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولَئِكَ الْأَلْبَابُ﴾ ﴿٩﴾

Allah Almighty further says in this respect: "Those who spend the night in adoration of their Lord prostrate and standing." (Al-Furqan 64)

﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا﴾ ﴿١٠﴾

Allah also says: "Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit." (Al-Baqarah 45)

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ ﴿٤٥﴾

It is said that this refers to the standing at night (in adoration), with the patient perseverance on which Allah's Help is sought for self-mortification.

From amongst the Prophetic narrations in support of that, a mention might be made of the following: It is narrated on the authority of Abu Hurairah: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one stands (for prayer) all the knots are then undone and one gets up energetic with a good heart in the morning because of the goodness he has received. If he does not do so, he would get up lazy and with the mischievous heart since he received no good (with The Satan's knots remaining on his head's back)." According to another narration, a mention was made in the presence of Allah's Apostle" Allah's blessing and peace be upon him" of a man who was in the habit of sleeping the whole night until morning comes upon him. He said: "This is a man in whose ears Satan urinates."

It is further narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "Verily, Satan has with him something to give to a man through his nostrils, another through his tongue, and atoms to spread over his body: if he gives a servant from that which is poured through his nostrils, he will come to have bad manners; and if he gives that which is licked by the tongue, he will turn to have foul and offensive language; and if he spreads from the atoms over his body, he will keep sleeping for the whole night until morning comes upon him." It is further narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "A two-rak'ah prayer which one offers at the middle of the night is much better than this world and all that it contains; and had it not been for fear that I should make it difficult upon my nation, surely, I would have enjoined it upon them."

According to an authentic narration on the authority of Jabir, Allah's Apostle" Allah's blessing and peace be upon him" said: "There is a certain hour at night, and no Muslim servant agrees with it, and asks Allah for good, (or for good of this world and the hereafter, and it occurs every night, according to another version) but that He Almighty gives it to him." It is narrated on the authority of Al-Mughirah Ibn Shu'bah that Allah's Apostle" Allah's blessing and peace be upon him" was in the habit of standing at night for a long time until the skin of his feet was cleaved, thereupon it was said: "Has not Allah Almighty forgiven for you all of your earlier and later sins?" on that he said: "Then, should I not be a thankful servant?" This is, as attested from the significance of the narration, a homonymy of the loftiness of rank, since gratitude is a direct cause of giving more (blessings and favours). Allah Almighty says (in confirmation to that): "And remember! your Lord caused to be declared (publicly): "If you are grateful, I will add more (blessings and favours) unto you." (Abraham 7)

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٢٠﴾

It is further narrated (on the authority of Abu Hurairah) that Allah's Apostle" Allah's blessing and peace be upon him" said to him: "O Abu Hurairah! If you like to receive Allah's Mercy as living and dead, as buried in the grave and raised (from dead on the Day of Judgement), you should stand at night and offer supererogatory prayers, seeking the Good Pleasure of your Lord. O Abu Hurairah! Offer prayer in the different corners of your house, perchance the light of your house becomes in the (sight of those of the) heaven like the light of the stars in the sight of the inhabitants of this world." Allah's Apostle" Allah's blessing and peace be upon him" further said: "I advise you to be in the habit of standing at night (for supererogatory prayer) for this was the practice of the good righteous men before you: indeed, standing at night (for prayer) is an act of worship which draws one near unto Allah Almighty, plots out sins (from one's account), averts diseases from the body, and forbids one to do evil."

Allah's Apostle" Allah's blessing and peace be upon him" said: "No man always offers (supererogatory) prayer at night, but slumber overpowers him (and hinders him) from offering it, but that the reward of his prayer is written to him,

and his sleep is regarded as an object of charity to be given to him." According to another narration, Allah's Apostle" Allah's blessing and peace be upon him" said to Abu Dharr: "If you are going to set out on journey, would you not get preparations for it?" he answered in the affirmative, thereupon he said to him: "What then about the preparations for the journey on the way to the Day of Judgement? Should I not tell you, O Abu Dharr, about what might benefit you on the Day of Judgement?" he said: "Yes, let my father and mother sacrifice their lives for you." He said: "Observe fast on a very hot day to suffice you for the Day of Resurrection, offer a two-rak'ah prayer at the darkness of the night to suffice you for the loneliness of the grave, perform Hajj to suffice you for the great calamity, and offer an object of charity to an indigent, a word of truth to say (when it is needed), or a word of evil of which you keep silent."

It is narrated that during the lifetime of Allah's Apostle" Allah's blessing and peace be upon him" there was a man, who used, whenever the people went to bed, and it was still, to stand to offer prayer and recite the Qur'an and say: "O my Lord! deliver me from the fire (of Hell)!" a mention of that was made to Allah's Apostle" Allah's blessing and peace be upon him" who said: "When it is time for this (man to do so) inform me." He came to him and listened to his invocation. When it was morning he said to him: "O so and so! Why should you not ask Allah (to admit you to) the Garden?" he said: "O Messenger of Allah! I'm fitting for that, and I think my deed is not to reach such (a degree as to get me ask for that)." It was not after a short time Allah's Apostle" Allah's blessing and peace be upon him" stayed that Gabriel "Peace be upon him" descended and said to him: "Tell so and so that Allah Almighty has delivered him from the fire (of Hell) and admitted him to the Garden."

It is further narrated that Gabriel "Peace be upon him" said to Allah's Apostle" Allah's blessing and peace be upon him": "How good man Ibn Umar is, would that he offers prayer at night!" when Allah's Apostle" Allah's blessing and peace be upon him" told him about that, he came to stand at night for supererogatory prayer regularly. Nafi' (his freed slave) said: He used to offer prayer at night and then say: "O Nafi! has the time of early dawn come upon us?" I would say: "No." then, he would stand and continue his prayer, and then say: "O Nafi! has the time of the early dawn come upon us?" I would say (if it was time of early dawn): "Yes." Then, he would sit and pray for Allah's Forgiveness until dawn would rise.

It is narrated that Ali Ibn Abu Talib said: One night, (the Prophet) Yahya, son of Zakariyya "Peace be upon both" ate his fill from parley bread until he slept, and was hindered from offering his night regular division, and kept sleeping until morning came upon him. Allah Almighty revealed to him: "O Yahya! Have you found a home better than Mine, or have you found neighbourhood better than Mine? By My Power and Glory, O Yahya! If you see Paradise, your fat would dissolve, and your soul would perish out of longing for it; and if you see (the fire of) Hell, your fat would dissolve, and your eyes would shed (blood and) pus after tears, and you would come to put on skin after clothing."

It was said to Allah's Apostle "Allah's blessing and peace be upon him": "So and So always offers prayer at night, and when morning comes upon him, he commits theft." On that he said: "Verily, such (of night prayers as) he offers would forbid him (to commit theft)." It is narrated (by Ibn Majah and others) that Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah bestows mercy upon a man who stands and offers prayer at night, and then awakens his wife to offer prayer, and if she refuses, he sprinkle water into her face." Allah's Apostle "Allah's blessing and peace be upon him" further said: "Allah bestows mercy upon a woman who stands to offer prayer at night, and then awakens her husband, and if he refuses, she sprinkle water into his face."

It is narrated that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who gets up and awakens his spouse at night, and both offer a two-rak'ah prayer, they will be enlisted among those who celebrate (the Praises and Glory of) Allah so much, be he male or female." Allah's Apostle "Allah's blessing and peace be upon him" further said: "The best prayer to be offered after the obligatory written is (that which one offers at his) standing at night." It is narrated on the authority of Umar Ibn Al-Khattab that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who sleeps (and hindered by slumber) from offering all or some of his nightly regular division, and then he recites it in the period between both Fajr and Zhuhr prayers, (the reward of) it will be written for him in the same way as if he has recited it at night."

As far as the stories handed down from the companions and their followers are concerned, a mention might be made of the following: It is narrated that sometimes Umar "Allah be pleased with him" came upon a certain Holy Verse from his nightly regular division, because of which he would fall unconscious (out of fear and terror), and remain ill for a long time to the extent that he would be visited for so many days, in the same way as a patient is visited. It was the habit of Ibn Mas'ud "Allah be pleased with him", whenever it was still (because of sleep), to stand (and offer prayer at night), and his voice would be audible like the sound of bees until morning would come upon him.

It is said that one night, Sufyan Ath-Thawri ate his fill and then said: "If a donkey is given more fodder, the work that is required from him will be more." Then, he kept standing during the whole of that night (and offering prayer) until morning came upon him. It was the habit of Tawus (the freed slave of Ibn Abbas) that whenever he lay on his bed, he would turn on it in the same way as a grain would turn on a frying vessel, after which he would get up and keep praying until morning would come upon him, and say: "Verily, the remembrance of the Hell dissipates the slumber of the worshippers." According to Al-Hassan: "We do not know there is a deed much better than the suffering from (sleeplessness at) night and spending the property (in Allah's Cause)." It was said to him: "What is the matter of the performers of night prayer that they are the most good-looking among the people?" he said: "That's because they (favour to) be alone with (Allah) Most Gracious, thereupon (Allah) Most Gracious dressed them in light from His Light."

One of the good righteous men returned from journey, and the bed was prepared for him on which he slept, until he missed his nightly regular division. Afterwards, he took oath not to sleep on a bed once again. Whenever the night was dark upon Abd Al-Aziz Ibn Rawwad, he would go to his bed, place his hand over it and say: "Verily, you (O bed) are soft, even though, by Allah, in the Garden, there is such (of thrones) as is softer than you." Then, he would keep offering prayer for the whole night. Al-Fudail said: "When the first portion of the night comes upon me, I will be scared by its length, but when I start to recite the Qur'an, the morning comes upon me, and I've not satisfied my desire yet." According to Al-Hassan: "A man might commit a sin, because of which he is forbidden the (blessing of) standing at night."

According to Al-Fudail once again: "If you could not do the service of standing at night (for supererogatory prayers) and observing fasts by day, you should then know that you are cut off (Allah's Blessings and Favours), and your sins and mistakes are so much." It was the habit of Silah Ibn Ashyam "Allah's Mercy be upon him" to keep praying for the whole night, and whenever it was the time of early dawn, he would say (by way of supplication): "O my God! It is not befitting for the like of me to ask for the Garden, but (at least) deliver me by Your Mercy from the fire (of Hell)."

A man said to one of the sages: "I weaken to stand at night (for supererogatory prayers)." He said to him: "O my brother! Cease to disobey Allah Almighty by day, perchance you would (be able to) stand at night (for supererogatory prayer)." Al-Hassan Ibn Salih had a slave-girl whom he sold to a certain family. When it was the middle of the night, the slave-girl got up and said: "O household! Come to prayer!" they said: "Has morning come upon us? Has the dawn risen?" she said: "Do you not offer but the obligatory written prayers?" they said: "Yes." She returned to Al-Hassan and said: "O my master! You've sold me to a family who do not offer but the obligatory written prayer. So, please, take me back!" he then took her back.

Ar-Rabie said: I spent many nights in the house of Shafi'i "Allah be pleased with him", during which he slept but for a few time every night." Abu Al-Juwairiyah said: I accompanied Abu Hanifah "Allah be pleased with him" for nearly six months, during which he never laid his side on the ground for a night (in reference to his continuous sleeplessness and standing for night vigils). Abu Hanifah was in the habit of giving life (through standing for night vigil) to half the night. Once, he came upon a people who said: "This man is in the habit of giving life (through standing for night vigil) to the whole night." On that he said: "I feel shy of being described by what I do not do." After that, he came to give life (through standing) to the whole night. It is narrated that he had no bed to sleep on at night.

It is said that Malik Ibn Dinar kept repeating the following Holy Verse for a whole night until the morning came upon him: "What! do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, that equal will be their life and their death? Ill is the judgment that they make." (Al-Jathiyah 21)

أَمْ حَسِبَ الَّذِينَ أَجْرُ حُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً تَحْيَاهُمْ
وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢٠﴾

Al-Mughirah Ibn Habib said: I caught glimpse of Malik Ibn Dinar who performed ablution after Isha' prayer, and went to his praying place, and gripped his beard and was throttled by tears, thereupon he went on saying: "O my God! Forbid Malik with his hoary (beard and hair) to the fire (of Hell)! O my God! You have knowledge of the inhabitants of the Garden, and the denizens of the fire (of Hell): which one of both will Malik be? And which abode of both will be of Malik?" he kept saying the same until the dawn rose.

Malik Ibn Dinar said: One night, the fulfillment of my sexual desire diverted me from my nightly regular division, and I then slept. Behold! I saw in a dream a girl, the prettiest of women I've never seen, in whose hand there was a piece of skin. She said to me: "Do you read well?" I answered in the affirmative, thereupon she gave it to me and I read the following (which was written in the form of poetic verses):

"Have the pleasures and desires (in this world) diverted you from the white pretty affable girls in the gardens (of Paradise)? In it, you will abide everlasting, since there will be no death therein, and amuse yourself with the pretty girls. So, wake up from your sleep, for it is much better from sleep to offer night vigils (Tahajjud prayers) with the help of the Holy Qur'an."

It is said that Masruq performed Hajj, during which he never spent a night but in the prostration posture. It is narrated from Azhar Ibn Mughith, and he was one of those who used to stand (at night for supererogatory prayers) most frequently, that he said: I saw in a dream a woman which resembled not the women of this world. I asked her: "Who are you?" she said: "One of the beautiful women of big lustrous eyes (of the Garden)." I said to her: "Would you marry me?" she said: "Then, demand my hand from my Lord, and offer me a dower." I asked her: "What is your dower?" she said: "The long duration of the night vigils (Tahajjud prayers)."

According to Yusuf Ibn Muhran: I was reported that underneath the Throne (of Majesty) there is an angel in the form of a rooster, whose claws are of pearls, and whose loin is of green aquamarine. When the one-third the night elapses, he beats with his wings and cries: "Let those who are in the habit of standing at night stand (for night prayers)!" when half the night elapses, he beats with his wings and cries: "Let those who are in the habit of offering night vigils stand (to offer their vigils)!" when two-thirds the night elapses, he beats with his wings and cries: "Let the praying men stand (to offer prayer)!" When dawn rises he beats with his wings and cries: "Let the heedless stand having the burdens of their sins upon them!"

It is said that Wahb Ibn Munabbih never laid his side on the ground for thirty years (in reference of his continuous sleeplessness and standing at night), and he used to say: "It is dearer to me to see a devil in my house than to see a cushion

The quarter of the acts of worship therein, for it induces one to sleep." He had a small carpet of leather, and whenever he was overpowered by slumber, eh would lie his breast over it and have a little nap, after which he would get up to continue his prayer. One of the learned said: I saw in a dream the Lord of Power and Honour, Whom I heard saying: "By My Power, Honour and Glory! I would touch with honour the final resting place of Sulaiman At-Taimi, for indeed, he remained for forty years in the habit of offering the Morning prayer with the same ablution of Isha' prayer for My Sake " (in reference to the fact that he never slept at night, which he used to spend in prayer). It is said that he was of the opinion that if slumber befogged the (mind and) heart, the ablution would be broken. It is narrated on one of the early Scriptures from Allah Almighty that He said: "Verily, My servant which is fitting to be really so is he, who never waits, while standing at night (for supererogatory prayers) the time of the rooster's crow."

The Exposition Of The Facilitating Causes Of Standing At Night (For Supererogatory Prayers)

It should be known that standing at night (for supererogatory prayers) is difficult upon the people, except for him who is helped by Allah Almighty meet its required conditions outwardly and inwardly. The outward conditions are four:

The first is that one should not eat so much, nor should he drink in abundance, lest that would lead him to be overpowered by sleep, with the result that standing at night would become heavy upon him. One of the grand sheikhs used to stand at the repast every night and say: "O assembly of seekers (after the hereafter)! Eat not so much, nor drink in abundance, lest you would sleep so much (and fail to stand for night vigils), and thus you would grieve so much at your death." This is, however, the basic fundament, i.e. to relieve the stomach of the heavy burden of the great quantity of food.

The second is that one should not exhaust himself severely during the day with works that might harm the organs and weaken the nerves, for this is, indeed, a direct cause of falling asleep.

The third is that one should not give up the habit of taking siesta during the day, for it is a traditional practice which helps him stand at night.

The fourth is that one should not commit sins during the day, for this is one of those things which harden the heart and hinder it from be merciful. It is narrated that a man said to Al-Hassan: "O Abu Sa'id! I always spend the night with power and health, and although I like to stand at night (for supererogatory prayers) and prepare (the water for) my ablution, I do not get up: what is wrong with me?" he said to him: "It seems that your sins (you commit during the day) deter you (from getting up at night)." Whenever Al-Hassan "Allah's Mercy be upon him" entered the market and heard the noise and falsity (of the people), he would say: "I think the night of those would be an evil night, for it seem that those have no siesta (during the day, to help them stand at night)."

Ath-Thawri said: For five months, I was forbidden the (privilege of) standing

at night (of 1 supererogatory prayers) because of a sin I committed." It was said to him: "What is that sin?" he said: "I saw a man weeping (in prayer) thereupon I said to myself: "This is out of showing off to be seen of men." A man said: I entered upon Kurz Ibn Wabarah and found him weeping, thereupon I asked him: "has the news of death of anyone of your family reached you (and it is for this that you are weeping)?" he said: "It is something more severe." I asked: "Is it an ache which pains you?" he said: "It is more severe than that." I asked: "Then, what is that?" he said: "My door is closed, and my curtain is hanging down, and I did not read my nightly regular division last night; and this is but for a sin I've committed."

That's because good always calls for good, as well as evil calls for evil, and the little of anyone of both often draws one to the much. For this reason, Abu Sulaiman Ad-Darani said: "None misses a congregational prayer but for a sin (which he commits)." He used to say: "The nocturnal wet dream at night is (a kind of) punishment, and the state of ceremonial impurity (in which one becomes after having sexual relation with his wife) is to drive one away (from the honour of offering the night vigils)." One of the learned men said: "If you observe fast, O poor man, consider in the house of whom you are going to break your fast, and on which food you are going to eat, for a servant might have a meal, by which his heart changes from the very state in which he was (before eating), and it never returns to its original state. Of a surety, all sins in general harden the heart, and hinder one from standing at night (for supererogatory prayers), and the most harmful in particular among them is to have what is unlawful."

To be sure, a lawful morsel (of food) might help to purify the heart and prompt it to good much better than anything else might do, a fact which those who watch the hearts know through experience, which is confirmed by law. For this reason, one of them said: "How many a meal (from unlawful sources) that hindered one from standing (for supererogatory prayers) on a night, and how many a glance (one cast at what is unlawful for him) which hindered one from reciting a Holy Surah (from the Qur'an); and a servant might have a meal (from what is unlawful), or commit a thing (illegally), because of which he is forbidden the standing at night for a whole year; and as well as prayer forbids one to do what is shameful and abominable, doing what is shameful forbids one to offer prayer or do the other acts of good."

One of the prison custodians said: "I've been a prison custodian for about thirty-two years, during which I asked whomever was arrested at night whether he had offered Isha' prayer in congregation, and they answered in the negative. This is to highlight the fact that the blessing of the congregation (in which one should offer prayer) forbids one to commit what is shameful and abominable.

There are also four internal facilitations which go as follows:

The first pertains to the heart's freedom from rancor against the Muslims, from innovations of heresies (which have no reference in the religion), and

from being engaged in the unnecessary affairs of this world. That's because it is not easy for one involved in disposing of the affairs of this world to stand at night (for supererogatory prayers), and even if he stands, his mind will be busy in thought about his own concerns, and it will only go round one's suspicions and suggestions. It is in the like of this that it is said: "The porter tells me that you are sleeping, and even whenever you wake up, you remain in the state of sleep."

The second pertains to the heart's fear (of the terrors of the hereafter), and making short the hope. To be sure, if one thinks of the formidable terrors of the hereafter, and the lowest bottoms of (the fire of) Hell, he would remain sleepless, and become more careful, in confirmation to what Tawus said in this context: "Verily, the remembrance of (the fire of) Hell dissipates the sleep of the worshippers." It is related from a slave in Basrah called Suhaib that he used to stand the whole night (for supererogatory prayers), thereupon his mistress said to him: "Your standing for the whole night has a negative effect on your work during the day." He replied: "Whenever Suhaib remembers the fire (of Hell), sleep does not come to him (because of great fear and reflection)."

Another slave used to keep standing for the whole night (in service and vigil), and when he was discussed about that he said: "Verily, whenever I remember the fire (of Hell), my fear becomes severe; and whenever I remember the Garden, my longing for it becomes so much great: and in both cases I could not be able to sleep." According to Dhun-Nun, the Egyptian "Allah be merciful to him": "The Holy Qur'an has forbidden, with its promises (of the Garden) and threats (of the fire) the eyes to shut for sleep at night. These (people) have understood well the speech of (Allah) the Glorious Sovereign, thereupon their necks lowered down to Him in submission."

They also said in a form of poetic verses: "O one who sleeps and becomes heedless for a long time: of a surety, your sleep so much results in your grief (in sigh for such of time as you've wasted). To be sure, you will find in the grave, once you come down to it (after leaving this world), a long time to lie down after your death. You will find also therein a resting place that is prepared for you, congruent with such of your good deeds or sins as you've done (in the world). Do you feel, by your spending the night in such a state of sleep, secure from the angel of death (lest he would take your soul)? How scary is that which such a feeler of safety received during the night which he spent (asleep)!"

Ibn Al-Mubarak said also the two following poetic verses: "Whenever the night becomes dark, those (seekers for the hereafter) suffers the difficulty (of standing for supererogatory prayers) during the whole of it until dawn rises upon them while they are still bowing (in their prayers). Verily, the fear (which they experience of the terrors of the hereafter) dissipates their sleep, thereupon they keep standing (during the whole night), while those who feel secure (against Allah's Punishment) are sleeping."

The third is that one should know the excellence of standing at night (for supererogatory prayers), through going through the Holy Verses, Prophetic traditions and narrations, and sayings (of the companions) which confirm that, perchance his hope and longing for its reward might prompt him to perform it, and incite him to do more and more, in desire for attaining the (highest degrees in the) Gardens (of eternity). It is related that one of the righteous men returned from a holy battle (in Allah's Cause, and his wife had prepared her throne (for him) and sat in expectation for his arrival. But (when he arrived) he entered the mosque (and did not go to the house) and remained in prayer (for the whole night) until morning came upon him. His wife said to him: "We've been sitting waiting you for a long time. But when you arrived, you kept praying until morning." On that he said: "By Allah! I remained for the whole night thinking of one of the beautiful women of big lustrous eyes who belong to the Garden, thereupon I forgot my wife and house; and therefore, I kept standing (in prayer) for the whole night in longing for her."

The fourth, which is the most honoured cause (of standing in prayer at night) is the love for Allah Almighty, and the strong faith in the fact that during his standing at night, he never utters a letter but that therewith he talks privately to Allah Almighty, Who sees him well, and has best knowledge of such of thoughts as occur to his mind, which in themselves are a kind of discourse through which Allah Almighty communicates with him. If one loves Allah Almighty, he inevitably comes to love to be alone with him, and take pleasure of having discourse with Him; and it is the pleasure of such discourse with the One Whom he loves that prompts him to prolong the standing at night (in prayer).

The notion of this pleasure should not be relegated, since it is attested by both intellect and handed down tradition. As far as the intellect is concerned, consider, for instance, the love which one might have for a person because of his (or her) beauty, or for a king because of his benefaction and property, and how such lover takes pleasure of sitting and having private discourse with him (or her) alone, to the extent that he would remain sleepless for the whole night. But, you might say: "Of a surety, one takes pleasure of looking at what is beautiful, and it is known that Allah Almighty could not be visible." It should be known that if the beautiful object of love is behind a screen or lives in a dark house (and it is impossible to see him), the lover will take pleasure of living in his neighbourhood, without being able to see him, or having any further desire, and rather he will be blessed when (such beloved) shows love for him, and makes a mention of him at his hearing, even though such love might be known well to him.

You then might also say: "Indeed, one expects for and thus takes pleasure of the answer of such beloved, and of a surety, Allah's Speech could not be heard (by a human being)." It should be known that if he knows that He really does not answer him, and rather keeps silent of him, there will remain for him the pleasure

of offering his different states and raising his true intention to Him, let alone the believer whose faith is certain, who hears from Allah Almighty all that occurs to his mind during his private discourse, of which he takes pleasure. Likewise, he who sits alone with the king, and offers to him his needs and questions at the darkness of the night, takes pleasure of that in the hope of receiving his benefaction; and it goes without saying that one's hope for (the benefaction and favours of) Allah Almighty is more truthful. That's because what is with Allah is much better and more abiding, and more beneficial than that which is with anyone else: how then should one not take pleasure of raising his needs to Him in his solitudes?

As far as tradition is concerned, it is attested from the different states of those who are in the habit of standing (in prayer) at night, of which they take pleasure, and they regard the night too short (to satisfy them), in the same way as a lover regards very short the night of his connection with his beloved, to the extent that it was said to one of them: "What is your state with the night?" he said: "I've never enjoyed of it: it is not a long time after it starts, that it vanishes, before I even could watch it well." Another said: "I and the night are like two racehorses: one time it precedes me to (be vanquished by) dawn, and one time it precedes me (and comes to its end to) interrupt my meditation." A third one was asked about his state in the night, thereupon he said: "It is a time, at which I become under the tension of two states: although I rejoice of its darkness when it comes, I suffer from grief of its dawn when it rises (for it puts an end to it); and my joy of it has never been complete."

Ali Ibn Bakkar said: "for forty years, nothing has grieved me more than the rise of dawn (because it put an end to my standing in prayer at night)." Al-Fudail Ibn Iyad said: "When the sun sets, I rejoice of the darkness (of the night) for it is time for me to be alone with my Lord, and when it rises, I grieve, because it is time for the people to enter upon me." According to Abu Sulaiman: "These who spend the night sleepless (and standing in prayer) are better delighted in their night than those of play are in their play; and had it not been for the night, I would not have liked to survive in this world." He further said: "If Allah Almighty gives those who spend the night sleepless (and standing in prayer) from the reward of their deeds, in substitution for the pleasure which they experience (during their standing at night), surely, such (pleasure) would be much greater than the reward of their deeds."

According to one of the learned men: "There is, in this world, no time of enjoyment similar to the bliss of the inhabitants of the Garden other than such of the pleasure of their private discourse (with Allah Almighty) as those of adulation find in their hearts at night." Another learned man said: "The pleasure of the private discourse (with Allah Almighty) does not belong to (the pleasures of) this world: it rather belongs to the (pleasures of the) Garden, which Allah Almighty demonstrates to His nearest devotees, that none else other than them could

experience it." According to Ibn Al-Munkadir: "Only three from amongst the pleasures of this world remain: standing (in prayer) at night, meeting the brothers, and offering the prayer in congregation."

One of the Gnostics said: "At the time of early dawn, Allah Almighty looks (with mercy) at the hearts of the wakeful (who are standing in prayer), to fill them with lights: at first the benefits rise upon their hearts, and make them light, and then spread therefrom to light up the hearts of the heedless."

One of the early learned men said: Allah Almighty revealed to a truly faithful believer: "I have, from amongst my servants, some worshippers who love Me as well as I love them, have longing for Me as well as I have longing for them, remember Me as well as I remember them, look at Me as well as I look (with mercy) at them: if you follow their way, surely I will love you, and if you deviate from their way, I will dislike you." He asked: "O Lord! What is their characteristic sign?" He said: "They take care of the shades by day in the same way as a shepherd take care of his sheep, and they have craving for sunset in the same way as birds have craving for their nests. When the night covers them up, and it is dark, and every lover becomes alone with his beloved, they set up their feet for My Sake, and submitted their faces (in their prayer) in humility to Me, to Me, talk to Me privately with (the Qur'an, which is) My Speech, and adulate me for My Benefaction: some of them cry, and others weep, some invoke and supplicate (Me) and others complain. I see with My Eye such (of trouble) as they suffer for My Sake, and I hear with My Hearing such of complaints as they make because of My Love. The first thing to give them is that I cast from My Light into their hearts, with the result that they come to tell about Me as I tell about them. The second is much greater and heavier in My Sight than the seven heavens and the seven earths and all that is between them. The third is that I turn with My Countenance towards them: do you know what I give to those towards whom I turn with My Face?" according to Malik Ibn Dinar: "If one stands at night to offer Tahajjud prayer, (Allah) the Compeller Almighty comes close to him."

Therefore, they see that such leniency and sweetness and lights as they find in their hearts stem from the nearness of the Lord Almighty to the heart; and this fact has a mystery, which will be referred to later in the Book of Loving.

A certain narration tells about Allah Almighty that He said: "O my Servant! I'm Allah Who become close to your heart, and from behind (the veils of the) unseen you see my Light." A man complained to his suffering from insomnia for a long time during the night, and his vain attempt to bring about slumber, thereupon the mister said to him: "O my son! Allah Almighty has gifts (of bounty) by day and at night, which touch only the hearts of the wakeful, and fail to touch the hearts of the sleeping. So, expose yourself to those gifts (of bounty)." On that he said: "O my mister! You have caused me (by your answer) to remain sleepless by day and at night."

It should be known to you that those gifts (of bounty) are expectable more at

night, for standing at night (in prayer) results in the purity of the heart, and averting all that might occupy (one from becoming alone with Allah Almighty). According to an authentic narration on the authority of Jabir, Allah's Apostle" Allah's blessing and peace be upon him" said: "There is a certain hour at night, and no Muslim servant agrees with it, and asks Allah for good, (or for good of this world and the hereafter, and it occurs every night, according to another version) but that He Almighty gives it to him." It is this certain hour at night which is sought by the performers of standing (in prayer), and it is as important on the night in the same way as is the Night of Power in the month of Ramadan, and the hour (in which the invocation receives answer) on Friday: it is the hour of gifts (of bounty) which is mentioned; and Allah knows best.

The Exposition Of The Different Ways Of Distributing The Regular Divisions Of The Night

It should be known that there are seven grades of giving life to the night (by standing in prayer) and they go as follows:

The first is to give life (i.e. to keep standing in prayer) to the whole night; and this is the state of those strong who devote themselves to the service of Allah Almighty during the night, and take pleasure of having discourse with Him, to the extent that they take it as food to sustain their bodies, and life to refresh their hearts. In this way, they are exhausted naught by the long standing (for the whole night), reducing thereby the time of sleep only to the daylight, when the people are engaged in their jobs. This was the way of many early men, who used to (spend the whole night standing in prayer that they would) offer Morning prayer with the same ablution of Isha' prayer.

This is narrated by Abu Talib Al-Makki, who tells that this is handed down from forty from amongst the followers, who were famous for that, and from among them, there were those who persisted in that practice for forty years, including Sa'id Ibn Al-Musayyab, Safwan Ibn Sulaim, and both from Medina, Fudail Ibn Iyad, Wuhaib Ibn Al-Ward from Mecca, Tawus and Wahb Ibn Munabbih from Yemen, Ar-Rabie Ibn Khaitham, and Al-Hakam from Kufah, Abu Sulaiman Ad-Darani and Ali Ibn Bakkar from Sham, Abu Abdullah Al-Khawwas and Abu Asim from Abdan, Habib Abu Muhammad and Abu Jabir As-Salmani from Persia, Malik Ibn Dinar, Sulaiman At-Taimi, Yazid Ar-Raqashi, Habib Ibn Abu Thabit, and Yahya Al-Bakka', and all from Basra, in addition to Kahmis Ibn Minhal, who was in the habit of reciting the Holy Qur'an to its conclusion ninety times per month, during which he would return to review what he understood not. A mention might be also made of Abu Hazim and Muhammad Ibn Al-Munkadir, and both from Medina, to name only a few.

The second grade is to stand half the night; and the numbers of those who used to do so from amongst the early men is beyond calculation. The best way to do so is to sleep for the first third and the last sixth of the night, in order that his standing would be at the middle of the night; and this is more excellent.

The third grade is to stand for one-third the night, and in order to do so, one should sleep for the first half and the last sixth of the night. In total, it is desirable to sleep during the last portion of the night, for it removes the slumber in the morning, a thing which they disliked most, and it also diminishes the paleness of the face, for which it is famous, because if one spends the greatest portion of the night as standing (in prayer) and as sleeping only the time of the early dawn, his suffering from the yellowness of his face as well as from slumber would become little. In this connection, it is narrated on the authority of A'ishah that she said: "It was the habit of Allah's Apostle" Allah's blessing and peace be upon him", whenever he concluded his prayer with Witr at night, to come close to his wife in case he had a desire for her, otherwise, he would lie in his praying place until Bilal would come to inform him of the time of dawn prayer."

She further said: "I've never seen him but sleeping a short while before dawn." This led such early men as Abu Hurairah and others to adopt the opinion that to lie a short time before dawn is out of the Prophetic tradition. This sleep (at that time) is a cause of contemplation and vision from behind the screens of the unseen, but for the masters of pure hearts. It also gives rest which helps men fulfill the first regular division of the day. It is worthy mentioning that the standing (in prayer) for the third of the night which lies in the other half, and sleep the last sixth is the way of standing followed by (the Prophet) David "Peace be upon him".

The fourth grade is to stand (in prayer) for one-sixth or one-fifth the night; and the best way is to do it in the sixth which lies in the other half, and just before the last sixth of the night (which is desirable to be spend in sleep).

The fifth grade is that one might not be interested in fixing a definite time of the night (to stand in prayer), but this is not available but to a Prophet who is Divinely revealed, or he who knows well the different mansions of the moon, and entrust to somebody to observe it, in order to awaken him (when it is due time to offer his night vigils). But, he might be put to trouble on the cloudy nights. So, let him keep standing (in prayer) during the first portion of the night until he is overpowered by slumber, and once he wakes, let him stand (once again) until he returns to sleep whenever he is overpowered by slumber. In this way, he sleeps twice, and stands (in prayer) twice during the night; and this is out of suffering from (the difficulty and heaviness of the) night, and it is one of the most difficult and best deeds.

This was the conduct of Allah's Apostle" Allah's blessing and peace be upon him", and the way followed by Ibn Umar, in addition to those of resolute power from amongst the companions and the followers. One of the early men used to say: "It is the first sleep (which I take during the night), and when I wake (and stand in prayer for the first time), let Allah Almighty cause my eyes to be sleepless if I return to sleep once again."

On the other hand, there is no fixed portion of standing followed by Allah's

Apostle" Allah's blessing and peace be upon him", but rather it differed with the difference of the nights, in the sense that sometimes he stood (in prayer) for half the night, sometimes for one-third the night, and sometimes for one-sixth, according to the different nights as attested from Allah's saying in two locations of the same Surah of Al-Muzzammil: "Your Lord does know that you stand forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so does a party of those with you." (Al-Muzzammil 20)

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ﴾

His phrase ' nigh two-thirds of the night' refers to its half, and half the sixth besides. Consider also His saying in the same Surah: "Stand (to prayer) by night, but not all night, Half of it, or a little less, Or a little more." (Al-Muzzammil 2:3)

﴿ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ۚ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴾

The little less (than the half) refers to one-third, and even one-fourth, whereas the more than the half refers to its two-thirds (as confirmed by the phrase ' nigh two-thirds of the night').

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "Allah's Apostle" Allah's blessing and peace be upon him" used to wake up (to stand forth to prayer) whenever he heard the rooster's crow." This refers to the sixth or even nigh the sixth of the night. It is further narrated on different authorities that they said: I watched the prayer of Allah's Apostle" Allah's blessing and peace be upon him" on journey at night: after Isha' prayer, he slept for a long time, and then he got up and caught glimpse of the horizon and recited: ""Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire... Our Lord! Grant us what You did promise unto us through Your Messengers, and save us from shame on the Day of Judgment; for You never break Your promise." (Al Imran 191:194)

﴿ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴾ رَبَّنَا إِنَّكَ مَن تَدْخُلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسْلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿

He then drew a toothpick from his bed therewith eh brushed his teeth, and he performed ablution and kept offering prayer for a long time that I said (to myself): "The time of his prayer is equal to that of his sleep." Then, he did lie for a long time that I said (to myself): "The time of his sleep is equal to that of his prayer." Then, he got up, said the same as he had said in the first time, and did the same which he had done in the first time.

The sixth grade, which is the least, is to stand forth (to prayer) a time enough

for him to offer four or even two rak'ahs, or, in case it is difficult upon him to get purified and perform ablution, sit down facing the direction of the Qiblah, and engage for a portion of the time in supplication, invocation and celebration (of Allah's Praises and Glories); perchance he would be enlisted among the performers of standing (to prayer) at night, by virtue of Allah's Mercy and Bounty. It is said, according to a certain narration: "Offer prayer at night, even (as little) as the amount of a sheep milking."

Those are the different ways of dividing the night into portions (for religious service); and it is up to the follower of the path to choose such of them as is easier and more available to him.

The seventh grade is that whereas it is difficult for one to stand forth (to prayer) at the middle of the night, let not him ignore to give life to the interval between both evening prayers (i.e. Maghrib and Isha'), and the regular division which lies after Isha' prayer. Then, let him get up at the time of the early dawn, a short while before morning, in order that morning would not come upon him while sleeping. Let him also stand forth (to prayer) at both sides of the night.

As far as the amount is concerned, those grades occupy their different positions in accordance with the length and shortness of the time, that which is not considered in both the fifth and seventh grades, and thus, they are excluded from having their positions front or back, according to the order mentioned above, since in no way could the seventh be lesser in degree than the sixth, nor could the fifth be lesser in degree than the fourth.

The Exposition Of The Meritorious Nights And Days

It should be known that from amongst the all nights of the year, there are fifteen nights which have a greater excellence, giving life to which is powerfully desirable, which a seeker should not neglect, since they are the seasons of good, and the sources of profit. To be sure, if a merchant is heedless of the seasons (of good) he will make no profit, and if a follower of the path is heedless of the meritorious times, he will achieve no success.

Six of those nights lie in the month of Ramadan, five of which are the odd nights in the last ten, on which the Night of Power is sought. The sixth is the seventeenth night of Ramadan, for the morning next to it was that of the criterion (which distinguished falsehood from truth), on which the two parties (of Muslims and pagans) met in the holy battle of Badr. Ibn Az-Zubair says that it is that which stands for the Night of Power.

The remaining nine are: the first night of Muharram, the night of Ashura' (tenth of Muharram), the first night of Rajab, the night of its middle (i.e. the fourteenth night), the twenty-seventh night of it, which is the night of Ascent (i.e. on which the Prophet was made to ascend to the heaven), and on that night, there is a handed down prayer. In this respect, it is narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "The doer of deeds on that night receives the good of one hundred years: so, if one prays twelve rak'ah on that

night, in each of which he recites the Opening of the Book and a Surah from the Holy Qur'an, recites Tashahhud after each two, and then concludes them with the End Salutation, and says one hundred times: Exalted be Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; and Allah is Greater", then asks for Allah's Forgiveness one hundred times, invokes for Allah's Prayer and Blessing upon the Prophet "Peace be upon him" one hundred times, then invokes for himself with such of the affairs of this world and the hereafter as he likes, and in the morning, he becomes fasting, Allah Almighty will answer all of his invocation, unless he invokes with what is sinful."

One of those nights is that of the middle of Sha'ban, on which there is a prayer of one hundred rak'ahs, in each of which one should recite ten times after the Opening of the Book the Surah of Al-Ikhlās. However, the early men used not to leave it as we've mentioned in the voluntary prayers. A mention might also be made of the night of Arafah, and the two nights of both Ids. In this context, it is narrated that Allah's Apostle" Allah's blessing and peace be upon him" said: "He, who gives life to the two nights of both Ids (through standing forth to prayer on them), his heart will never die on the day the hearts will die."

On the other hand, there are nineteen meritorious days, on which it is desirable to continue the regular divisions: the day of Arafah, the day of Ashura', the twenty-seventh day of Rajab, which has a great honour in accordance with the narration on the authority of Abu Hurairah in which Allah's Apostle" Allah's blessing and peace be upon him" said: "He, who fasts the twenty-seventh day of Rajab, Allah Almighty writes for him (the reward of) fasts for sixty months." It is the day on which Allah Almighty ordered Gabriel "Peace be upon him" to descend upon Muhammad "Peace be upon him" with the Message.

A mention might also be made of the seventeenth day of Ramadan, on which the holy battle of Badr broke up, the day of the middle of Sha'ban (i.e. the fifteenth day), every Friday, and the two days of both Ids.

As for the known days, they are ten, i.e. the first ten of Dhul-Hijjah, whereas the counted days are those three of Tashriq (from the eleventh to the thirteenth of Dhul-Hijjah). It is narrated on the authority of Anas from Allah's Apostle" Allah's blessing and peace be upon him" that he said: "If Friday passes with safety (from committing sins), the remaining days of the week will pass with safety; and if the month of Ramadan passes with safety (from committing sins), all the months of the year will pass with safety." According to a learned man: "He, who is overtaken by pleasures and delights (which divert him from religious service) on those five days in this world, will receive no pleasure in the hereafter." He refers here to the two days of both Ids, Friday, the day of Arafah, and the day of Ashura'.

From amongst the days of the week, both Thursday and Monday are meritorious, on which the deeds are raised to Allah Almighty.

Therefore, we've mentioned the meritorious months and days, on which fasting is desirable in the Book of Fasting, and there is no need of repeating it; and Allah Almighty knows best; and Allah's Blessing and Peace be upon each servant chosen (by Allah) from all of the worlds.

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Imam Abu Hamed AL-GHAZALI
(450-505 H.=1056-1111 A.D.)

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إحياء علوم الدين

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Imam Abu Hamed AL-GHAZALI
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REVIVAL OF RELIGION'S SCIENCES (IHYA' ULUM AD-DIN)

إحياء علوم الدين

Translated by
Mohammad Mahdi al-Sharif

Volume II

The quarter of the habits of life


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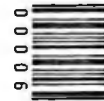
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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL
quarter of customs of life
The second quarter of REVIVAL OF RELIGIOUS SCIENCES

Book one: etiquettes of eating

It is the first book of the quarter of customs of life

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

Praise be to Allah Almighty, Who has perfectly organized all of the beings, thereupon He has created both the earth and the heavens, and caused the fresh water to flow from the clouds, therewith He has brought out the grains and plants, and decreed to each his livelihood and sustenance in due measure, and preserved with food the power (and energy) of animals, and helped (the people) go on doing acts of worship and righteous deeds, by having them eat just such of food as is good and lawful for them. Allah's Blessing and peace be upon Muhammad, the (Prophet) of amazing miracles, as well as upon his family and companions, an uninterrupted blessing to be consecutive across all the times, and multiplied with the succession of hours, and an abundant peace to be as much as it could be. To go further:

Verily, the main goal of those endowed with sound minds (and hearts) is to meet Allah Almighty in the (eternal) abode of reward; and there is no way for them to achieve such meeting with Allah Almighty except through knowledge and doing deeds, which one could do regularly and constantly only by virtue of the good health, which, in turn, could be realized only by having such of kinds of food as are good and lawful, from which one should get only as much as is in proportion to his needs with the recurrence of times.

From this point of view, one of the good early predecessors said: "Verily, eating is essential to (preserve) religion." To this fact Allah, the Sustainer and Cherisher of the worlds, draws the attention when He says, and of a surety, He is the truest of speech: "Eat of things which is good and pure, and work righteousness: for I am well-acquainted with (all) that you do." (Al-Mu'minun 51)

﴿ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ۝ ﴾

So, he, whose purpose from having food is to have it help him get knowledge and do deeds and become strong enough to ward off evil and safeguard himself (from the punishment of Allah Almighty), he should not leave himself to negligence (of food), nor should he go on eating in the same way as beasts and animals do in the pasture, for indeed, food is just an access and way to (fulfill the

items of) religion on which the lights of religion should emerge. However, the lights of religion are its proprieties and traditions, with which a servant is reined and a Allah-fearing is leashed, perchance he would be able to scale, with the balance of law, the desire for food, in its coming and withdrawal, and thus it comes to be a way of driving away sin and bringing about reward, from which he has the greatest portion.

In this connection, (it is narrated by Al-Bukhari on the authority of Sa'd Ibn Abu Waqqas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man receives reward even for a morsel (of food) which he raises up to his mouth, or to the mouth of his wife." This might be really so if one raises such (a morsel of food) by virtue of and for the sake of the religion, observing its proprieties and duties. Now, we are going to highlight the duties of religion as far as eating is concerned: its obligations, traditions, proprieties, settings under four chapters:

The first chapter pertains to that which an eater should observe in case he eats alone.

The second chapter pertains to the further proprieties because of gathering on food.

The third chapter pertains to serving the brotherly visitors with food.

The fourth chapter pertains to invitation and hospitality and their likes.

CHAPTER ONE:

WHAT SHOULD BE OBSERVED BY HIM WHO EATS ALONE

It is of three parts: one before having food, the other during eating, and the third after finishing from having food.

The First Part Pertains To The etiquettes To Be Observed In Advance Of Having Food

Those go as follows:

The first is that besides the stipulation that the food should be lawful, its sources and the way of earning it should also be good and lawful, in agreement with the tradition in which piety is considered. Thus, it should not be earned because of something undesirable in law, or by virtue of passion and flattery on the exclusion of religion, as we shall explain later in the meaning of the absolute good and lawful in the Book of What is Lawful and What is Unlawful. However, Allah Almighty ordered His servants to eat but such of food as is good and lawful, and brought forward the forbiddance to eat in vanities before that of committing murder to show how grievous is that which is unlawful, and how blessed is that which is lawful, as confirmed from His statement: "O you who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful!" (An-Nisa 29)

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ مِجْرَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا

تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

To be sure, the principal fundament pertaining to food is that it should be good and lawful; and this is one of the obligations and principles of religion.

The second pertains to washing both hands. In this respect, (it is narrated by Al-Quda'i on the authority of Musa Ar-Rida from his fathers that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Washing both hands before having food removes poverty, and washing them after it removes minor sins." According to another version "It removes destitution before and after having food." Because the hand might not be free from receiving dirt during working, washing it is much closer to cleanliness and purification; and because having food for the purpose of seeking aid to undertake the deeds of religion is an act of worship, it is worthy that one should do before it what is similar to purification (and ablution) which he performs before prayer.

The third is that food should be placed on a dining leather sheet that is close to the ground, since this is nearer to the conduct of the Messenger of Allah "Allah's blessing and peace be upon him" than to raise it on a table. In this context, (it is narrated by Ahmad on the authority of Al-Hassan and Al-Bazzar on the authority of Abu Hurairah that) whenever food was brought to the Messenger of Allah "Allah's blessing and peace be upon him", he would place it on the ground. However, this is closer to showing humility. If it is not to be placed on the ground, let it be placed on the dining leather sheet, for it reminds one of the journey, by which one remembers his journey to the hereafter, and his need for the provision of piety. (It is further narrated by Al-Bukhari on the authority of) Anas Ibn Malik that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" neither took his meals on a dining table, nor in small plates. (The sub-narrator asked: "Over what did you use to take your meals?" He said: "On leather dining sheets." Moreover, it is said that four things were innovated after (the death of) The Messenger of Allah "Allah's blessing and peace be upon him". Those are the dining tables, the sifters, the soap, and eating one's fill.

It should be known to you that to say that eating on a dining leather sheet is more fitting does not mean that eating on a dining table is forbidden because of it is prohibited or undesirable, as long as there is no narration in support of such forbiddance or undesirability. That there are things which have been innovated after (the death of) The Messenger of Allah "Allah's blessing and peace be upon him" does not also mean that all that has been innovated should be forbidden, since the forbidden is that which contradict a well-established Prophetic tradition, or cancel out a commandment enjoined by law, even though its cause survives. Furthermore, innovation is considered in some cases when there is necessity for it. The dining table has nothing new more than raising the food as high as to make it easy to eat. (The innovations which are acceptable are) similar to that in which there is nothing undesirable.

Therefore, the four things which are joined as being innovated are not equal:

the usage of soap is good for it imposes cleanness; and of a surety, washing is desirable for cleanness, and cleansing the soap is more perfect. That they did not use it is because either they were not accustomed to it or it was not available to them, or they were engaged in matters of greater importance than in excessive cleanness: they often did not wash their hands (after eating), and their toes acted as their handkerchiefs, even though this does not stand against the idea that washing them is desirable.

As for sifter, its main purpose is to make fine the food, and it is permissible as long as it does not lead to extreme luxury. As for the dining table, it is to alleviate the process of eating, and it is also permissible as long as it does not lead to arrogance or haughtiness. But it is to eat one's fill which is the most grievous of those four, for it provokes desires and appetites, and stimulates diseases in the body. So, let one make sense to the differentiation made between those four.

The fourth is that one should sit in a good manner on the dining leather sheet in the beginning (of having his meal) and continue to do so regularly. This was the conduct of The Messenger of Allah "Allah's blessing and peace be upon him", who sometimes knelt down on his knees for having his meal, and sometimes sat on the back of his feet, and sometimes set up his right foot and sat on his left foot (according to the narration of Abu Dawud on the authority of Abdullah Ibn Bashir). He used to say (according to the narration of Al-Bukhari on the authority of Abu Juhaifah): "I am not to eat while reclining." (It is narrated on the authority of An-Nasa'i on the authority of Anas that) he said: "I'm no more than a servant, who should eat in the same way as a servant eats, and sit in the same way as a servant sits." It is also undesirable to drink while reclining (since it is harmful) to the stomach.

Moreover, it is undesirable to eat while lying or reclining except when it is of those kinds of food which one could move. In this respect, it is narrated on the authority of Ali "might Allah honour him" that he ate a (piece of) cake on a shield while he was lying or, as it was said: lying on his abdomen. The Arabs might practice this habit.

The fifth is that one should intend, by his food, to provide himself with power which enables him to obey Allah Almighty, to be obedient through eating, and not to take pleasure of or be blessed in eating. Ibrahim Ibn Shaiban said: "For eighty years, I've never eat anything for the purpose of satisfying my appetite." At the same time, let him be resolute on decision to diminish the amount of food he eats. That's because if one eats just to get the power of worship, his intention will not be true in case he eats his fill; for satiety always hinders one from worship and does not strengthen him enough to do it.

It is necessary for the truthfulness of one's intention to break his appetite, and give preference to satisfaction over muchness. In this context (It is narrated by At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Al-Miqdam Ibn Ma'di-

Karib that he said) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The son of Adam has never filled a container worse than his abdomen, even though it is sufficient for the son of Adam to have morsels (of food) therewith to sustain his body. But anyway, if he is to be overpowered by his appetite, let him assign one-third (the space of the abdomen) to his food, one-third to his drink, and one-third to his breath."

It is also necessary for the truthfulness of one's intention that he should not stretch his hand towards food unless he is prompted by severe hunger, and thus it is hunger which should inevitably be brought about to result in eating. Furthermore, one should lift his hand (from eating) before he gets his fill, he will not be in need of a physician (since no disease will befall him). The benefit of reducing one's food and how to do so gradually will be discussed later in the Book of Breaking Appetite in the quarter of the destructives.

The sixth is that one should be content with such of sustenance as is available, and such of food as is present, and he should not strive himself to bless himself and ask for more and expect for pleasant condiments. It is out of the honour given to bread that one should (be satisfied with it alone, and rather should) not expect for condiments to eat therewith. (According to the narration of both Al-Bazzar and At-Tabarani on the authority of Abdullah Ibn Umm Haram) there is a command to honour the bread. Such of food as sustains one and strengthens him to do worship is good (whatever it might be), which should not be looked down upon. (It is also out of the honour of) the bread that one should not leave it for the prayer when it is due, since the time is long enough. In this issue, (it is narrated on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "If supper is served, and it is time for Isha' prayer, you should begin with having your supper." The famous narration is that "If the supper is served by the time the prayer of Isha' is established, you should begin with your supper." Ibn Umar (the narrator) sometimes heard the recitation of the imam (in the prayer), but even, he would not stand and leave his supper.

But, if one has no appetite and there is no harm to delay his meal, of a surety, prayer should be offered first before food. But if the food is served, by the time the prayer is established, and to delay in having it might have a cooling or harmful effect on it, it is more desirable to have it first, particularly when there is liberty of time, whether or not one has or has not appetite, in view of the generality of the narration on the one hand, and because one could hardly be free from turning to the food placed (on the table), even though hunger might not be motivating

The seventh is that one should endeavour to have so many hands share food with him, even from among his household. (It is narrated by both Abu Dawud and Ibn Majah on the authority of Wahshi Ibn Harb that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gather on your food together, perchance you might be blessed in it." According to another narration, Anas Ibn

Malik "Allah be pleased with him" said: "the Messenger of Allah "Allah's blessing and peace be upon him" hardly had his food alone." (According to a third narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of food is that in which so many hands join."

The Second Part Pertains To The Etiquettes To Be Observed During Eating

Those are: one should begin by saying just on eating: "In the Name of Allah" and conclude by saying just on finishing from his food: "Praise be to Allah." But it is better for him to say with each morsel of food "In the Name of Allah", lest his hunger should divert him from the celebration of Allah Almighty. Let him say with the first morsel of food "In the Name of Allah", with the second "In the Name of Allah, Most Gracious", and with the third "In the Name of Allah, Most Gracious, Most Merciful." Let him say it aloud, to have those present with him remember to say it. Let him eat with the help of his right hand, starting and concluding his food with salt, and reducing the size of his morsel, which he should chew perfectly; and he should not stretch his hand to take another unless he swallows it, for this is out of haste in eating.

Furthermore, he should not try to find fault with any kind of food (to be eaten on the table). (According to a narration which is unanimously transmitted on the authority of Anas) the Messenger of Allah "Allah's blessing and peace be upon him" did not try to criticize any kind of food: if it appealed to him, he would eat from it; otherwise, he would leave it. One should also eat just of what is near him (from the dish), except in case of fruits, in which he has the right to have his hand go here and there in the dish to choose from it what he likes. (According to a certain narration unanimously transmitted on the authority of Umar Ibn Abu Salamah) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat just of what is near you (from the dish)."

On the other hand, the Messenger of Allah "Allah's blessing and peace be upon him" moved his hand in different sides of the dish of fruits, and when he was talked about that he said: "It has variety, and) not one kind (of fruits)" (as it is narrated on the authority of Ikrash Ibn Dhu'aib that he said: A bowl full of porridge with meat and fat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and we went on eating from it, and I moved my hand randomly in its different sides, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ikrash! Eat from one place, since it is only one (kind of) food." Then, a dish full of different kinds of fresh dates was brought to us, and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" went here and there in the dish, and he said: "O Ikrash! Eat from what you like (in the dish) since it is of various kinds (of food)."

One should not also eat from around the bowl, nor from the middle portion

of food: on the contrary, he should eat from the ring of the loaf, unless there is scarcity of bread, a state in which he should fragment it without cutting it with the knife (according to the narration of Ibn Hibban on the authority of Abu Hurairah). He should not also cut the meat with the knife but rather with the edges of his teeth (depending upon the narration of Abu Dawud on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cut not the (cooked) meat with the knife, since this is the conduct of the non-Arabs (which they do out of arrogance), and rather cut it with the edges of your teeth, since it is more fitting for quenching your hunger, and improving the process of digestion."

Furthermore, one should not place anything like a bowl or so over the bread, except that therewith he eats it, (depending upon a certain narration in which) The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should honour the bread, for Allah Almighty has sent it down from the blessings of the heaven." He should not also wipe his hand with the bread. In this issue, The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Jabir): "if a morsel falls from any one of you, he should remove whatever dirt sticking to it and then eat it, and he should not leave it to Satan. Therefore, when he finishes (his meal) he should not wipe his hand with the handkerchief, but rather let him lick his fingers, for he does not know in which portion of his food the blessing is."

One should not also blow in the hot food (and drink to cool it according to the narration of Ahmad, Abu Dawud, Ibn Majah and At-Tirmidhi on the authority of Ibn Abbas and Abu Sa'id), since it is forbidden: but let him keep patient until it becomes easy (and cold enough) to eat (and drink). As far as dates are concerned, let him make his dosage thereof an odd number, say, seven, eleven, twenty-one, or what seems to him to eat. But he should not join both date-fruits with date-stones in the same plate, nor in his hand: but rather he should take the date-stone from his mouth with the help of the back of his hand and throw it directly; and the same applies to such of fruits as has a bith and a husk.

Therefore, he should not leave such of food as he loathes in the same bowl, but he should throw it with the husk, in order that others would not be troubled by eating it. Let not him drink so much during eating, unless he is throttled by a morsel or he is really thirsty. However, it is said that this is medically desirable since it acts as the protective tan of the stomach.

In order to observe the proprieties of drinking, one should take hold of the cup with his right hand and say: "In the Name of Allah", and go on drinking by way of sucking and not by way of sipping." In this respect, (it is narrated by Abu Mansur Ad-Dailami on the authority of Anas and Abu Dawud on the authority of Ata' Ibn Abu Rabah) The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When you drink) you should suck water and not sip it." On the other hand, one should not drink while standing or lying, since The Messenger of

Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing (according to the narration of Muslim on the authority of Anas, Abu Hurairah and Abu Sa'id).

But according to another narration, The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have drunk while standing (as unanimously transmitted on the authority of Ibn Abbas) from (the well of) Zamzam; and perhaps this was for a legal excuse. Let him also take care of the lower portion of the cup lest it would drop water on him. Let him have a look at the inside of the cup before drinking, and when he drinks, he should neither blow nor breath in it: but rather, let him drive it away from his mouth with praising (Allah Almighty if he likes to take breath) and bring it back to his mouth with mentioning the Name of Allah. (According to the narration of At-Tabarani on the authority of Abu Ja'far Muhammad Ibn Ali Ibn Al-Hussain) The Messenger of Allah "Allah's blessing and peace be upon him" used to say after drinking (by way of supplication): "Praise be to Allah Who has made water fresh and sweet with His Mercy, and not bitter and salty because of our sins."

However, let the cup, and such of things as is made to turn among the people should be made to start from the right. In this issue (it is narrated by Muslim on the authority of Anas Ibn Malik that) There was brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk mixed with water, while there was on his right a Bedouin and Abu Bakr was on his left, and Umar (Ibn Al-Khattab) was sitting beside him. When he finished Umar said to him: "Give (the remaining of) it to Abu Bakr!" but the Prophet drank and then gave it to the desert Arab and said: "(Give to one) who is on the right, then again who is on the right."

One should drink in three breaths, at the conclusion of each he should praise Allah Almighty, and at the beginning of each he should mention the Name of Allah Almighty. At the end of the first breath, let him say: "Praise be to Allah", and at the end of the second: "Praise be to Allah, Cherisher and Sustainer of the worlds", and add at the end of the last breath: "Most Gracious, Most Merciful."

Those are about twenty items of proprieties to be observed in both eating and drinking as attested by the Prophetic narrations and traditions.

The Third Part Pertains To What Is Desirable After Finishing From Food

First of all, one should abstain from eating before getting his fill, lick his fingers, and wipe his hand with the handkerchief, and then wash it (with water). He should (not leave but rather) pick up the fragments of food, in compliance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Abu Ash-Shaikh on the authority of Jabir): "He, who (is eager to pick up and) eat such of fragments of food as falls from the table is apt to live in abundance of sustenance, and his offspring are

granted power and health.” (When he washes his mouth) let him brush his teeth, without swallowing all that comes out from between his teeth with the help of the toothpick, and there is no harm to swallow what is brought out from between the roots of his teeth with the help of his tongue. Thus, he should throw what comes out from between his teeth with the help of the toothpick. After brushing his teeth with the toothpick, let him rinse his mouth, in agreement with a narration handed down from the family of the Prophet.

Let one also lick the bowl (of food) and drink its remaining water, for it is said that “He who licks a bowl (of food) and wash it and drinks its remaining water, receives (a reward equal to) the emancipation of a slave; and that to pick up (and eat) the fragments of food is the dowers one gives to the Garden’s beautiful women of big lustrous eyes.”

Let him give thanks to Allah for being the One Who has sustained him, seeing food a grace from Allah Almighty as shown from Allah’s statement: “O you who believe! Eat of the good (and lawful) things We have provided for you, and give thanks to Allah if it is He Whom you truly worship.” (Al-Baqarah 172)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

Whenever he eats from what is lawful, let him say: “Praise be to Allah Almighty with Whose Grace the good things turn out to be complete and the blessings come down. O Allah! Feed us with what is good, and use us to do righteous deeds.” But in case he eat of that in which there is suspicion (whether it is or is not lawful), let him say: “Praise be to Allah for each state (in which we are). O Allah! Make not it a power for us therewith to disobey You.”

After he finishes from having his meal, let him recite “Say: He is Allah, the One and Only” and the Surah of Quraish; and he should not stand and leave until the repast is lifted first. If one eats from the food of another, let him invoke Allah for him saying: “O Allah! Make much his good, and bless him in what You have bestowed upon him, and make it easy for him to do good with what You have given him, and satisfy him with what You have granted him, and make both him and us from amongst those who give thanks (to You).”

If one breaks his fast in the house of a people, let him invoke for them saying: “Might (Allah cause) the fasting persons to break their fast in your houses, and the pious to eat of your food, and direct the angels upon you.” Let him ask for Allah’s Forgiveness so much, and feel sorry, in sigh for such of food as he might have eaten, in which there is suspicion, perchance he would extinguish, with his tears and sadness, the scorching heat of the fire (he is going) to receive, in accordance with the statement of The Messenger of Allah “Allah’s blessing and peace be upon him”: “The fire (of Hell) is more fitting for every (body whose) flesh has grown up out of unlawful resources.” To be sure, the one who eats and weeps is not like him who eats and plays.

If he eats (bread with) milk, let him invoke (according to the narration of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas): "O Allah! Bless us in what You have bestowed upon us, and increase it for us." But if he eats anything else, let him say: "O Allah! Bless us in what You have bestowed upon us, and bestow upon us that which is better than it." This supplication was assigned to milk by The Messenger of Allah "Allah's blessing and peace be upon him" in view of its general benefits.

It is desirable for one to supplicate with the following supplication after finishing from food: "Praise be to Allah Who has provided us with food and drink, given us shelter, and sufficed us (against evil) O (Allah) our Master and Lord, O Allah Who suffices from all things, and nothing could dispense with Him, Who provides people with food against hunger, and with security against fear (of danger), Who gives them shelter (and care) against orphanhood, Who gives them guidance against wander, Who makes them independent against destitution. To You be praise, as much, continuous, good, useful, blessed, as is most fitting for You. O Allah! You have provided us with what is good, so, please, use us to do righteous deeds, and make it a cause of aid for us to obey You, and we seek refuge with You from being a cause of aid for us to disobey You."

As for washing both hands with the help of soap, one should place soap in his left hand, and then start with washing the three fingers of his right hand, and then strike his fingers on the dry soap, therewith to wipe his lips, and clean his mouth with the help of his finger, and rub the back and inside of his teeth, in addition to his pallet and tongue. Then, he should wash his fingers to clean them from all of that with water. Then, with the remaining dry soap, let him rub the back and inside of all of his fingers. In this way, he becomes not in need of repeating the soap to his mouth and washing it once again.

CHAPTER TWO: FURTHER ETIQUETTES BECAUSE OF GATHERING AND SHARING IN FOOD

Those are seven:

The first is that one should not start eating (before others) particularly if there is with him the one who is worthier of being the first, because of his old age or greater superiority, unless he is the one to be followed and imitated; and at that time, he should not make them wait for a long time, particularly when they stretch their necks towards food, for which they gather together.

The second is that they should not keep silent while eating, since this is one of the habits practiced by the non-Arabs. But let them speak with what is good, and relate the narrations handed down from the good righteous men about the various kinds of food and the like of that.

The third is that one should be lenient to his companion who share food with him in the same bowl: he should not endeavour to eat more than what he

usually eats, since this is unlawful in the case of the shared meal, particularly if it does not agree with the contentment of his companion. He should aim to give others preference over himself. He should not eat, for instance, two dates at once, unless they do the same, or unless he takes their leave. If his companion reduces the quantity of food he is eating, he should motivate and exhort him to eat, but he should not do so more than three times, since this is out of excessive importunateness. (According to the narration of Ahmad on the authority of Jabir) whenever The Messenger of Allah "Allah's blessing and peace be upon him" was asked for something thrice (and he did not answer) he would not be talked about it once again. Furthermore, The Messenger of Allah "Allah's blessing and peace be upon him" used to repeat his speech (no more than) three times. For this reason, it is not out of good manners to go beyond that limit. On the other hand, it is forbidden to take oath that somebody should eat. It is narrated that Al-Hassan Ibn Ali said: "Food is too insignificant to take oath pertaining to it."

The fourth is that should not force his companion to order him to eat. According to one of the belletrists: "The best of eaters is he, who does not force his companion to inspect whether he is or is not eating well, and relieves his brother of the burden of saying (to him that he should eat)." Therefore, he should not leave anything for which he has desire just because the others are looking at him, since this is out of ostentation. But rather let him do that which is habitual to him while eating alone, with no reduction from it. Nevertheless, he should habituate himself to the good manners of eating while being alone, lest he would be forced to be ostentatious while gathering with others.

However, if he reduces the quantity of food which he is eating, out of favouring his brothers to him, and looks at them when there is need for that, it will be good; and similarly, if he eats more, with the intention to help his brothers and motivate them to do the same, it will not be harmful so much as it might be good. It is narrated that Ibn Al-Mubarak used to serve his brothers with the best kind of fresh dates and say to them: "He, who eats most, I will give him a Dirham (in reward) for each kernel." He used to count the kernels, and give as many Dirhams as is equal to the number of kernels with which one excelled his companions; and this was to avert shyness from them, and increase their activity of joyfulness.

According to Ja'far Ibn Muhammad: "The dearest of my brothers to me is he, who eats most among them, has the greatest morsel (of food) among them, and the heaviest of them to me is he, who forces me to tell to eat continuously." This however refers to the fact that one should do what is customary to him, and give up ostentation. According to Ja'far once again : "The good love one has for his brother is clearly evident in his good way of eating in his house."

The fifth is that there is no harm to wash one's hand in a basin, in which it is possible for him to expectorate in case he has got his meal alone, and it is

impermissible for him to do so in case he has shared food with others; and if the basin is presented to him by another, out of honouring him, let him accept it. Once, both Anas Ibn Malik and Thabit Al-Bunani gathered on a meal, and when Anas presented the basin to Thabit, he ceased, thereupon Anas said to him: "If your brother honours you, you should then accept his honouring, and reject it not, for indeed, he, by so doing, honours Allah Almighty." It is further narrated that Harun Ar-Rashid invited Abu Mu'awiyah Ad-Darir (the Blind to share food with him) and when Harun poured water over his hands to wash in the basin he asked him: "O Abu Mu'awiyah! Do you know who has poured water over your hands?" he answered in the negative, thereupon he said: "Verily, it is the Commander of the Believers who has poured it." On that he said to him: "O Commander of Believers! You have honoured and glorified knowledge, might Allah honour and glorify you, for your glorifying knowledge and its men."

But, there is no harm that all of them gather together to wash their hands at the same time, since this is closer to showing humility and shortening the time of waiting. If they do not do so, the water assigned to each should not be poured separately: but let the water of all of them be joined in the same basin. In this connection, The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Quda'i on the authority of Abu Hurairah): "Join (the water of) your ablution (in the same basin) perchance Allah Almighty might unite you (against your enemies)." Umar Ibn Abd Al-Aziz wrote a message which he sent to the different regions (under his control) that "No basin should be lifted from a people unless it is filled with water (of washing their hands); and imitate not the non-Arabs." According to Ibn Mas'ud: "Gather together on washing your hands in the same basin, and copy not the traditions of the non-Arabs."

On the other hand, some dislike to have the servant who pours water to wash the hand be in a standing posture, and rather they favour to have him be in a sitting posture, since this is closer to showing humility. But others dislike that he should be in a sitting posture. In this issue, a servant who was in a sitting posture poured water over the hand of a man thereupon the latter stood up, and when he was asked about that he said: "One of us should be in the standing posture." To be sure, this is more suitable, since it makes washing and pouring water much easier, and closer to showing humility from the part of him who pours water. If it depends upon the intention, to be sure, to enable the servant to do his service well is far from arrogance, in accordance with the course of habit.

There are then seven items of proprieties to be observed in the bowl: not to spit in it, to be presented to him whom the others follow and imitate, to accept the honour of being given to him first, to be made to turn in such a way as to be given to him who is sitting in the right (in case of a gathering of people), to have an assembly of people gather on it, and to join the water of all the present people

join in it, to have the servant who is pouring water be in a standing posture, to eject the water from his mouth, and send it down from his hand lightly and gently, lest it would be sprinkled over the bed and those who are sitting, and to have the host pour the water by himself over the hands of his guest. This was what Malik had done with Shafi'i when he visited him for the first time and said to him: "Do not be astonished at what you've seen from me, since to serve one's guest is obligatory."

The sixth is that one should look at his companions (who share food with him), nor watch their eating, lest they would feel shy: on the contrary, he should lower his gaze from them, and rather engage himself in his own affair. He should not cease to eat before them, particularly if they will feel shy of eating after him. But rather let him keep stretching and withdrawing his hand, and have little by little until all of them get their fill. If the served food is little in quantity, let him reduce the amount he is eating from the first, until when there is a plenty of food towards the conclusion of the meal, he might then share them. This was done by many companions. If he, for a just cause, refrains from eating, he should apologize to them, to avert the possibility of their shyness.

The seventh is that he should not do that which others might loathe: he should neither shake off his hand in the bowl, nor get his head close to it when he places a morsel of food in his mouth; and if he takes anything out of his mouth, he should turn his face away from the food, and pick it up with his left hand. Moreover, let not him dip a fat morsel in the vinegar, nor dip that mixed with vinegar in the fat, since this might bother the others. If he cuts off a piece from the morsel with his teeth, he should not dip the remaining of it in the soup or in the vinegar. He further should not speak in such a way as to remind the others of the abominable things.

CHAPTER THREE: ETIQUETTES OF SERVING VISITORS WITH FOOD

There is an excellent reward for serving one's (poor) brother (in Allah's religion) with food. According to Ja'far Ibn Muhammad: "If you sit on the repast with your guests, make long your sitting, for it is an hour, during which nothing of your evil deeds would be recorded against you." According to Al-Hassan: "A man will be put to account for everything he spends on himself and his parents, and on anything else, but what he spends on his (poor Muslim) brother (in Allah's religion) who share food with him, which Allah Almighty feels shy of asking him about."

From amongst the narrations pertaining to serving food, a mention might be made of the following: (It is narrated by Tabarani on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels keep invoking for Allah's Prayer and Blessing upon anyone of you as long as his repast is still placed in front of him (to allow for his brothers to have food), until it is lifted." It is narrated from one of the Khurasan learned men that he

used to serve a great quantity of food to his (poor Muslim) brothers, who had no power to consume it entirely. On that he said: "We have been reported from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If the one's brothers (invited to share food with him) lift their hands from the food, the one who eats the leftover of that food will not be put to account." So, I like to make much of what I serve you with, so that I could eat the leftover of it."

According to another narration: "A servant will not be put to account for such of food as he eats with his (poor Muslim) brothers." For this reason, one of them used to eat so much in congregation, and eat so little in privacy. According to a further narration (on the authority of Jabir the Prophet said): "Three (meals) for which one will not be put to account: the night meal a would-be fasting person eats a short while before dawn, a meal therewith he breaks his fast, and a meal which he shares with his (poor Muslim) brothers." According to Ali Ibn Abu Talib "Allah be pleased with him": "To gather my (poor Muslim) brothers to share with me even a Sa' of food is much dearer to me than to emancipate a slave."

Ibn Umar used to say: "The good pleasant provision one has on journey with which he serves his companions signifies his generosity." According to the holy companions : "To gather on food is one of the best manners." They "Allah be pleased with them" used to gather on reciting the Holy Qur'an, and they did never disperse unless there was necessity. It is said that the gathering of the brothers (in the religion of Allah) with sufficiency, affability and friendliness does not belong to this world. According to a certain narration (by Muslim on the authority of Abu Hurairah: Allah Almighty will say to a servant on the Day of Judgement: "O son of Adam! I was hungry but you did not feed Me." He will say: "O Allah! How should I feed You seeing that You are the Sustainer and Cherisher of the worlds?" He will say: "Your Muslim brother was hungry, and you did not serve him with food; and had you served him with food, surely, you would have fed Me."

(It is narrated by Al-Khara'iti on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a visitor comes to visit you, offer a good hospitality to him." (According to a narration by At-Tirmidhi on the authority of Ali that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a mansion (whose walls are so much transparent that) its inside could be visible from its outside, and its outside could be visible from its inside: it is for him who speaks well (with the people), serves others with food, and offers (supererogatory night) prayers while the people are sleeping."

(It is narrated by Ahmad and Ibn Hibban on the authority of Suhaib that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is he, who serves others with food." (It is further narrated by At-Tabarani on the authority of Abdullah Ibn Umar that) the Messenger of

Allah "Allah's blessing and peace be upon him" said: "He, who feeds his brother to the point of satiety, and provides him with water until he quenches his thirst, Allah Almighty keeps him as far as seven ditches from the fire (of Hell), the distance between each two of which is as long as a five hundred-year journey."

Its related proprieties might be divided into those pertaining to entrance, others to exit, and others to having food.

As for those pertaining to entrance, it is not out of the tradition that one comes to visit a people and eat until when it is the due time of having their meal, he enters upon them while they are eating. However, this is a sudden visit which is forbidden. Allah Almighty says in this issue: "O you who believe! Enter not the Prophet's houses, - until leave is given you - for a meal, (and then) not (so early as) to wait for its preparation: but when you are invited, enter; and when you have taken your meal, disperse, without seeking familiar talk." (Al-Ahzab 53)

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْنِسِينَ لِحَدِيثٍ ۖ﴾

(It is narrated by Al-Baihaqi on the authority of A'ishah that the Prophet said): "He, who walks to (a people to share with them) food, to which he is not invited, becomes wicked in his walk, and what he eats is unlawful." But, if a visitor does not intentionally expect for the due time of having their meal, and rather his visit coincides with the time of their eating, it is incumbent upon them not to share food with them unless he is given leave. If he is invited to eat, he should have a look: if he finds that they say so to him just with a true intention to have him share food with them, let him respond to the invitation; and if he finds that they say so just out of shyness, he should not eat, and rather, let him give good reason for his rejection.

But, there is no harm if anyone, forced by severe hunger, aims at one of his brothers to serve him with food, on condition that he should not expect for the due time of having his meal. (It is narrated by At-Tirmidhi and Muslim on the authority of Abu Hurairah, and At-Tabarani on the authority of Ibn Abbas that) the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar intentionally went to the house of Abu Al-Haitham Ibn At-Taihan (one time) and the house of Abu Ayyub (at another time) to be served with food, since they were hungry. To enter as such is to aid a Muslim to get the reward of serving food to others; and this is was the habit of the early men. It is narrated that Awn Ibn Abdullah Al-Mas'udi had as many as three hundred and sixty charitable persons, whom he used to visit by turns along the year; and another had as many as thirty, whom he used to visit by turns along the month; and a third had as many as seven, whom he used to visit along the week. Thus, they were dependents upon their food givers, instead of getting their daily earnings, as well as those food givers did so to be blessed by them as one act of their worship.

Therefore, if one enters a house, and does not find its lord, and he is sure of his friendliness and close relation with him, which will cause him no harm in case he eats of his food, it will have the right to eat without his leave, since it is the consent which is intended by the leave particularly in the matter of food, which is not restricted to a certain type: a man might give a leave, and take oath (that another should eat of his food), even though he is not pleased, and thus eating his food is undesirable; and a man might be absent, and he might give no clear permission (that somebody should eat of his food), even though eating his food is desirable (for he is thought to be pleased).

Allah Almighty says in this issue: "It is no fault in yourselves, that you should eat in the house of a sincere friend of yours." (An-Nur 61)

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُنَّ مَفَاحِشُهُنَّ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾﴾

Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the house of Barirah (A'ishah's freed slave-woman) and ate of her food while she was absent; and this food was given to her in charity, thereupon he said: "Of a surety, the charity has reached its destination (when she received it, and it turned to be a present when it was received by him)." He did so because he was sure of her happiness (with his eating of her food). For this reason, it is permissible for one to enter a house with no leave, in case he is sure that the lord's approval (i.e. he would have given him permission had he been in the house). But if he is not sure, he should take leave (before entering).

Muhammad Ibn Wasi' and his companions used to enter the house of Al-Hassan (Al-Basri) and eat whatever they found without taking his leave. Whenever Al-Hassan entered and saw that, he would grow happy and say: "As such we were." It is narrated from Al-Hassan that he was eating from the goods of a grocer in the market, a fig from this basket, and an apple from that heap, which prompted Hisham to ask him: "What is the matter with you O Abu Sa'id? Is it out of piety to eat of the goods of a man without taking his leave?" he said to him: "O foolish one! Recite to me the Holy Verse of eating." He recited it to him up to Allah's Statement: "It is no fault in yourselves, that you should eat in the house of a sincere friend of yours." (An-Nur 61)

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ
 أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا
 مَلَكَكُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ
 بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٥١﴾

He asked him: "What is the friend in your sight O Abu Sa'id?" he said: "It is he, with whom one feels at ease, and one's heart at rest."

Some people went to the house of Sufyan Ath-Thawri but they did not find him. They opened the door and placed the dining leather sheet, and started eating. When Sufyan Ath-Thawri entered he said: "No doubt, you have reminded me of the good manners of the early men: as such they were."

Some people visited one of the followers, who found nothing to serve them with. He went to the house of one of his friend, who happened to be absent at that time. He entered and had a look of a cooking vessel in which there was cooked food, bread which he had baked, and many other kinds, and carried all of it and served to his guests, telling them to eat. When the house lord came he found nothing (of his food). It was said to him that so and so had taken it, thereupon he commented: "Of a Surety, he has done well." When he met him he said to him: "O my brother! If your guests come back, do the same (you had done) once again."

Those are the proprieties pertaining to the entrance. As for those pertaining to serving, they go as follows:

The First is that one should not be ostentatious, in the sense that he should be satisfied with serving just what is available to him. If he has nothing to serve his guests with, and he could not afford to get anything, he should not force himself to lend for that purpose, and thus put himself to trouble; and if he has only what sustains himself (and his dependents), and he might not be pleased in the case of serving it, he should not present it. In this issue, it is narrated that one visited an ascetic who was eating, thereupon he said to him: "Had I not got this (food which I'm eating) by debt, surely, I would have served you with it." In description of ostentation, an early man said: "It is to serve your visiting brother with that which you are not used to eat, just to make it better in kind and value."

According to Al-Fudail: "Verily, the people might be boycotted because of ostentation: one might invite his brother (to a meal), and serve him with what is beyond his capacity, with the result that the invited one would not return to respond to his invitation once again." According to another one: "I do not mind to put myself to trouble if anyone of my brothers comes to visit me, and that's because I do not place a burden upon myself greater than what it can bear: I just serve him with what I have, and were I to serve him with what is beyond my

capacity, I would dislike and fell tedious of his visit. According to another one: I used to visit my brother frequently who used to serve me with what is beyond his capacity, thereupon I said to him: "Neither you nor I alone could eat all of that: what is the matter if you and I join in eating it? You should stop from this ostentation; otherwise, I should stop from visiting you." He then stopped from it, with the result that we came to keep our gatherings.

It is ostentatious that one should serve his guest with all that he has, and thus wrong his dependents and do harm to them. It is narrated that a man invited Ali "Allah be pleased with him" to a meal, who said to him: "I am ready to answer your invitation on three conditions: buy nothing from the market (just for the sake of me), save naught what is in the house, and wrong not your dependents." One of the men used to serve his guests with an amount of everything he had in the house, leaving no vessel of food without bringing some of it. (According to the narration of Ahmad on the authority of Salman Al-Farisi): We visited Jabir Ibn Abdullah who served us with bread and vinegar and said: "Had we not been forbidden to serve you more than what we have, surely, I would have served you with more (than what I have in my house)."

One of the learned men said: "If somebody aimed at visiting you, you should serve him just with what is present at the time in the house; and if you asked somebody to visit you, leave nothing but you should serve it to him." (It is narrated by Al-Khara'iti on the authority of) Salman Al-Farisi that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us not to serve the guest with what we have not, and to serve him just with what is present in the house at the time."

According to a narration from the Prophet Jonah "Peace be upon him" that his brothers had visited him, and he served them with a fragment of bread, and cut a bunch of grains which he was planting, and then he said to them: "Eat! Had it not been for the fact that Allah Almighty cursed those who place upon themselves what is beyond their capacity (to serve food to their guests), surely, I would have placed upon myself as much as could (to serve you with more food)." It is narrated from Anas and his companions "Allah be pleased with them" that they used to serve their guests with what was available to them at the time, such as fragments of dry bread and hard dates, and they used to say: "We do not know which of both is more sinful: the one who looks down upon what is presented to him, the one who looks down upon what he has to serve his guests with."

The second is that a visitor has no claim to suggest or impose a certain kind of food to be served with by his host, lest it would be difficult upon him to bring it. Moreover, if he is given the freedom to choose between two kinds of food, let him choose the easier of them upon him in accordance with the authentic tradition. It is narrated (unanimously on the authority of A'ishah) that never did the Messenger of Allah "Allah's blessing and peace be upon him" was given the

freedom to choose between two things but that he chose the easier of them as long as it leads to no sin.

It is narrated by Al-A'mash on the authority of Abu Wa'il that he said: I went with a companion of mine to visit Salman (Al-Farisi) who served us with parley bread and crushed salt, thereupon my companions aid: "Had this salt contained thyme, it would have been more pleasant." On that Salman came out and mortgaged his pot in which he used to perform ablution for thyme and then when we ate my companion said: "Praise be to Allah Who has satisfied us with what he provided us for sustenance." Salman said to him: "Had you been satisfied with such of sustenance as given to you by Allah, surely, I would not have mortgaged my pot in which I perform ablution." This might be done when one thinks it difficult upon his brother or undesirable in his sight.

On the other hand, a guest might possibly suggest (such of kinds of food as he likes) if he knows that he will be happy at that, and that it will be easy for him to do it. This is what Shafi'i did with Za'farani during his stay in his house in Baghdad. It was the habit of Za'farani to record such of kinds of food as he liked to be cooked on a parchment and deliver it to the slave-girl. On one day, Shafi'i took the parchment and added with his hand another kind of food (to be cooked). When Za'farani saw that kind of food, he denied it and said: "I've not ordered that it should be cooked." The slave-girl showed him the parchment, having the handwriting of Shafi'i, and on seeing it he grew happy, and emancipated the slave-girl out of his joy of Shafi'i's suggestion.

Abu Bakr Al-Katani said: I visited As-Sari who brought a piece (of bread) and dipped half of it in the vessel, thereupon I said to him: "What are you doing since I drink it all at once?" he laughed and said: "This is much better for you than (the reward of) pilgrimage." One of the learned said: "Eating is of three kinds: When you share food with the poor, give them preference over you; and when you share food with your brothers, you should be joyful; and when you share food with those of this world, you should be courteous

The third is that the host should stimulate the appetite of his visiting brother, and seek to accept his suggestions (of such of kinds of food as he likes) as long as he will be well-pleased with that, since this is good, for which there is reward in abundance. In this connection (it is narrated by both Al-Bazzar and At-Tabarani on the authority of Abu Ad-Darda' that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who feeds his (Muslim) brother in coincidence with his need to eat, Allah Almighty will forgive for him (his sins); and he who causes his believing brother to be happy, Allah Almighty will cause him to be happy." It is further narrated (by Ibn Al-Jawzi) on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who feeds his (Muslim) brother with what he has desire for, Allah Almighty will write for him one thousand thousand good deeds, plot out from him one thousand thousand evil deeds,

upgrade him one thousand thousand degrees higher, and feed him from three gardens: the garden of Paradise, the garden of Eden, and the garden of eternity."

The fourth is that the host should not start by suggesting to offer food to his visitor saying: "Should I present food to you?" but rather, let him initiate to serve him with food if he is really going to do so. According to Ath-Thawri: "If your brother visits you, do not say to him: 'Should you eat' or 'should I present food to you'. But rather, you should hasten to serve him with food: he might eat if he so likes, otherwise you might lift it." Furthermore, if he does not intend to present a certain kind of food to his visitors, he should not make announcement or description of it. According to Ath-Thawri: "If you do not intend to feed your dependents from what you are eating, do not talk to them about it, and do not let them see it with you." According to one of the Sufis: "If the poor men come to visit you, serve them with food, and if the jurists visit you, raise to them questions pertaining to jurisprudence, and if the reciters visit you, guide them to the places of worship."

CHAPTER FOUR

ETIQUETTES OF ENTERTAINING

Those are six: to make invitation, to answer the invitation, to attend banquet, to serve food, to eat, and then to turn away. Now, let's come to explain each of those in detail, Allah Willing.

Excellence Of Entertaining

(It is narrated by Abu Bakr Ibn Lala on the authority of Salman Al-Farisi that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Place not upon yourselves a burden greater than what you could bear to serve your guest, lest you would come to dislike him, and he who dislikes his guest, dislikes Allah, and he who dislikes Allah Almighty, of a surety Allah Almighty dislikes him." (It is further narrated by Ahmad on the authority of Uqbah Ibn Amir that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no good in him who does not entertain (his guest nor deal with him generously)."

(It is narrated by Al-Khara'iti on the authority of Abu Al-Minhal that) once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who had a good property of camels and cows in abundance, who did not entertain him. Then, he came upon a woman who had but a little flock of sheep, who slaughtered one to entertain him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Of a surety, those characters are in the Hand of Allah Almighty: He grants the privilege of good manners to whomever He wills if He so likes." (According to the narration of Ishaq Ibn Rahawaih and Ibn Mardawaih) Abu Rafi' said: A guest visited the Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "Tell so and so

from the Jews that 'a guest had visited me: so, please, lend me an amount of powder until the month of Rajab.'" The Jew said to me: "By Allah! I'm going to lend you nothing except for anything to be given in pledge." When I told him he said: "By Allah! I'm trustworthy among the inhabitants of the heaven, and I'm trustworthy among the inhabitants of the earth; and had he lent me (even with nothing to be taken in pledge) surely, I would have repaid it to him. Give him my armour in pledge."

It was the habit of Abraham, Allah's Bosom Friend that if he intended to have food, he would set out and walk as far as a mile or two, seeking anyone who might share his early meal with him. For this reason, he was called the Father of Guests. In view of his true intention in this respect, (the traces of) his hospitality survived until today in front of his station, to the extent that no night would elapse without a group from three to ten to one hundred having food there. The custodian of the setting report that no night elapses without (at least) a visitor.

(According to a unanimous narration on the authority of Abdullah Ibn Amr) the Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the concept and significance of) faith, thereupon he said: "It is to serve food (to the poor and indigent) and salute with peace (whomever you meet)." (According to the narration of both Tirmidhi and Al-Hakim on the authority of Mu'adh) the Messenger of Allah "Allah's blessing and peace be upon him" said: in description of what expiates sins and upgrades one to the high degrees: "It is to serve food (to your visitors) and offer (supererogatory) prayers at night when the people are sleeping." the Messenger of Allah "Allah's blessing and peace be upon him" was further about the greater pilgrimage which is accepted (by Allah Almighty), thereupon he said: "It is to serve food (to others) and say but good and pleasant words." According to Anas "Allah be pleased with him": "The angels never enter a house which no guest visits."

However, the narrations and reports of the great excellence of entertaining and serving the guests with food are beyond calculation. But now, let's make a mention of its proprieties.

The first is the invitation: let the inviter specify his invitation to the pious Allah-fearing and not the wicked. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud on the authority of Anas, by way of invoking good upon a host): "Might the pious eat of your food!" the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Eat not but the food of a pious Allah-fearing, and let none but a pious Allah-fearing eat your food." It is the poor indigent and not exclusively the rich wealthy who are intended. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a unanimous narration on the authority of Abu Hurairah): "The worst of food is that of a banquet, to which only the rich wealthy and not the poor indigent are invited."

Furthermore, one should not neglect to entertain his kith and in, since neglecting them is estrangement and severing relations of kinship. Let him also observe the order in inviting his friends and companions, since to favour some to others results in their estrangement. One should not make his invitation for the purpose of showing pride and flamboyance: on the contrary, he should intend, by his invitation, to attract the hearts of his (Muslim) brothers, and imitate the tradition of the Messenger of Allah "Allah's blessing and peace be upon him" of serving food (to others) and cause the faithful believers to be happy and joyful. One should not invite such of persons as he knows it is difficult upon him to answer his invitation, and even in the case of response, he will be harmed by the other attendants for some reason. He should not invite but such of people as he has desire for his response. According to Sufyan Ath-Thawri: "He, who invites a person (to a banquet) and he dislikes that he should respond to his invitation, will bear a sin; and in case the invited one accepts the invitation he will bear two sins, for indeed, he has forced him to eat from his food even though against the desire (of the inviter), and were the invited to know that, surely, he would not eat it."

On the other hand, to feed a pious Allah-fearing is to help him obey (Allah and do acts of worship) and to feed a wicked is to strengthen him to persist in wickedness. A tailor said to Ibn Al-Mubarak: "It is my profession to weave the dresses of the magistrates: do you fear I might belong to the helpers of wrongdoers?" he said: "No, for the helpers of the wrongdoers are those who buy from you threads and needles. But it is you who is unjust to his own self."

The second is the acceptance of invitation, which is a confirmed usage, if not obligatory according to many narrations. (In this connection, It is narrated by Al-Bukhari on the authority of Abu Hurairah "Allah be pleased with him" that) The Prophet "Allah's blessing and peace be upon him" said: "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it." There are five proprieties pertaining to the acceptance of invitation:

One should not favour the rich wealthy with accepting his invitation to the poor, since this is the forbidden arrogance. For this reason, one of the learned refrained from accepting the invitation and said: "To expect for soup (from another) is to put himself to humiliation." Another one said: "If I place my hand in the bowl (of food) belonging to another, I would put down my neck to him." It is the habit of the arrogant to accept the invitation of the rich and not of the poor, in opposition to the Prophetic tradition. The Messenger of Allah "Allah's blessing and peace be upon him" used to accept the invitation of even both the servant and the indigent (according to the narration of At-Tirmidhi and Ibn Majah on the authority of Anas). Once, Al-Hassan Ibn Ali came upon a group of indigent who used to beg from the people on the way, and they were spreading fragments of bread in the sand on the ground, from which they were eating. He was riding his mule when he saluted them and they said to him: "Come to share the early meal with us O son of the daughter of the Messenger of Allah "Allah's

blessing and peace be upon him”! he said: “Yes. No doubt, Allah Almighty loves not the arrogant.” He dismounted, sat with them on the ground, and started eating. Then he saluted them and rode his mount. He said to them: “I’ve accept your invitation, and it is your turn to accept my invitation.” They answered in the affirmative. He gave them appointment, and when they attended, he served them with the expensive delicious kinds of food, and sat to share food with them.

As to the statement of he who says: “If I place my hand in the bowl (of food) belonging to another, I would put down my neck to him”, it contradicts the usage and the sight of a learned man, who is of the opinion that one puts down his neck to the inviter if the latter will not be pleased with his (the former’s) accepting his invitation, nor will he be under any obligation to the inviter, but rather he will consider himself to be his benefactor. The Messenger of Allah “Allah’s blessing and peace be upon him” used to accept the invitation of others because of his knowledge that the inviter, by so doing, would be under obligation to him, since he would seek to have his (the Prophet’s) attendance a cause of honour, and a source of treasure (of good deeds) for him in both this world and the hereafter.

But this varies with the difference of states (of persons): it is not out of the right way (of Sunnah) to accept the invitation of anyone thought to feel it difficult upon himself to serve food to others, or to do so out of showing pride or ostentation (according to the narration of Abu Dawud on the authority of Ibn Abbas). The Messenger of Allah “Allah’s blessing and peace be upon him” also forbade to have the food of such of persons as compete one another in glory, by way of showing pride, and in order to be seen of men, according to Abu Musa Al-Madini. It is more fitting in this case for one to apologize for his failure to answer the invitation.

For this reason, a Sufi man said: “One should not accept but the invitation of him who thinks that (by having food in his house) you have got only your sustenance (doomed to you to be in his house), and that he has handed over to you your trust which was kept with him, and sees himself under obligation to you because of your accepting this trust from him. According to Sari As-Saqati : “Alas for a morsel of food, in which there is no guarantee from Allah, nor there is anyone to be under obligation to another.” For this reason, if the invited learns that the inviter will not be under obligation to him, he should not accept the invitation.

Abu Turab An-Nakhshi said: “Food was offered to me (by somebody) and I refrained from having it, thereupon I was put to suffering from hunger for fourteen days, till I came to learn that it was its punishment.” It was said to Ma’ruf Al-Karkhi: “You always come upon him who invites you (to food).” On that he said: “I’m a guest and I dismount wherever they make me dismount.”

2- As well as one should not cease to accept the invitation because of the poverty and low status of the inviter, he should not refrain from accepting it

because of the long distance (between him and the inviter). But he should not abstain from accepting the invitation in so far as it is within his capacity to cover the distance. For this reason, it is said in the Torah, or in one of the Scriptures: "You should visit a patient (to enquire about his health) even though it takes you to cover as long as a mile; and you should be eager to follow the funeral procession, even though it takes you to cover as long as two miles; and you should accept the invitation (of your Muslim brother) even though it takes you to cover as long as three miles; and you should visit your brother in (the religion of) Allah, even though it takes you to cover as long as four miles." Accepting the invitation and visiting the patient (to inquire about his health) are given priority for they are to fulfill the right of a living, which is more fit to be observed than that of the dead.

The Prophet "Allah's blessing and peace be upon him" said: "If I am invited to a meal of trotters even in (the place of) Ghaimi I will accept it; and if I am given a trotter as a present I will accept it." This place is several miles far from Medina, in which The Prophet "Allah's blessing and peace be upon him" broke his fast during the month of Ramadan (in the year of Conquest according to the narration of Muslim on the authority of Jabir). Furthermore, The Prophet "Allah's blessing and peace be upon him" made short the prayers on his journey.

3- One should not cease to come on the grounds of his claim of fasting. But, rather let him come, and if his brother (who has invited him) should be pleased with breaking his fast, let him do, in the case of the voluntary fast, and expect from Allah Almighty because of breaking his fast with the intention of pleasing his brother the same reward he expects because of his fasting, if not better. If he is not sure of his happiness, let him give trust to his external behaviours, and break his fast. If he is certain of his being ostentatious, let him apologize and give reason for (his nonattendance).

(In this connection, it is narrated by Al-Baihaqi on the authority of Abu Sa'id Al-Khudri that he prepared food, and invited the Prophet and his companions, and when the food was presented a man from the people told him that he was fasting, thereupon) The Prophet "Allah's blessing and peace be upon him" said to him who apologized on the grounds of his claim of fasting: "Is it appropriate that your father should invite you and draw upon himself the cost (of food) for your sake, and you should say that you are fasting?"

According to Ibn Abbas: "The best of deeds in this respect is to esteem the sitting persons with breaking one's fast, for indeed, to break one's fast with such intention is an act of worship and one of the good manners, whose reward is superior than that of fasting." If he does not break his fast, his entertainment should be scent and censor, in addition to the good speech. It is said that kohl and oil act as an aspect of generosity (with which one should treat his guest).

4- One should refrain from attending the banquet in case there is suspicion about the food, or the place and carpet are brought from unlawful sources, or there is in the location such abominable and shameful things as brocade mats silver utensils, pictures (of living beings) on the ceiling or wall, or hearing musical instruments, or engagement in amusement, playing music, jesting, or hearing viciousness and calumnies concerning those who are absent, false speech, lies, and the like of such things as hinders, and renders as forbidden the response to invitation. (One should also refrain from response) if the inviter is a wrongdoer, wicked, or innovator (of heresies which have no reference in the Qur'an and Sunnah), or ostentatious in the hunt for showing pride and glory.

5- One should not intend by answering the invitation only to satisfy his appetite, kept he would be of those whose work is for this world: but rather, let him make good his intention, perchance he would have his work for the hereafter. Let him intend (by his response) to imitate the guidance of The Prophet "Allah's blessing and peace be upon him" in his statement: "If I am invited to a meal of trotters even in (the place of) Ghaimi I will accept it; and if I am given a trotter as a present I will accept it." He should also intend to be cautious to disobey Allah Almighty, depending upon the statement of The Messenger of Allah "Allah's blessing and peace be upon him" (according to the unanimous narration on the authority of Abu Hurairah): "He, who does not answer the invitation, has, indeed, disobeyed Allah and His Messenger." Let him also intend to treat with deference his brother (who invites him), in imitation of the guidance of The Messenger of Allah "Allah's blessing and peace be upon him" who said (on the authority of Jabir): "He, who treats his believing brother with deference has, indeed, exalted Allah Almighty."

Furthermore, let him intend to cause his brother to be happy and joyful, in compliance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "He, who causes a faithful believer to be happy, has, indeed, pleased Allah Almighty." He should intend, by visiting him, to be of those who love each other in (the religion of) Allah Almighty, since The Messenger of Allah "Allah's blessing and peace be upon him" stipulated that such (as love each other in Allah's religion) should exchange visits and visits in (the religion of) Allah. Since the giving (of gift) has been done from one side (by invitation), the visit should occur from the other side. He should also intend to safeguard himself from being exposed to evil suggestions because of his rejection to come, and give grounds for others to talk about him with evil, and ascribe to him arrogance, bad manners or regarding with contempt his Muslim brother, or the like of that.

Those are six intentions one should have by his response to the invitation, and anyone of them could make his answer one of the acts of worship: what then about them in combination? One of the early men used to say: "Verily, I like to have intent by any of my deeds, including even having food or drink." In connection with the like of that, (it is narrated by Al-Bukhari and others on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that) The

Messenger of Allah "Allah's blessing and peace be upon him" said: "(The rewards of) man's deeds are reckoned according to his intentions. In this way, one has only (the reward of) what he intended. So, he, who immigrated to Allah and his Messenger, (the reward of) his immigration would be to Allah and his Messenger; and he, who immigrated to a world (benefit) to gain, or a woman to marry, would have only what he left for."

To be sure, the intentions pertaining to the acts of worship and the permissible deeds are favourable, and this is not so pertaining to what is forbidden. But it is of no benefit to intend to please one's brother through helping them drink wine, or do what is unlawful, and it will not be possible to say that (the rewards of) deeds are reckoned according to the intentions. Moreover, if one intends by fighting (in Allah's Cause), which is, in itself, an act of worship, to show pride and vie in glory, and seek for property, he will deviate from the reality of worship. Similarly, such of things as is permissible, which drives one to fluctuate between various kinds of deeds, whether good or not: in this case, it joins the good deeds in accordance with the intention. Thus, the intentions are favourable in those two categories (what is lawful, and what is permissible), and not the third (which is unlawful and forbidden).

Thirdly: as for the proprieties of attendance, let him enter the house, but without seeking to be in the front to take the best of places: but, let him show humbleness. He should neither make them wait him for a long time, nor be hasty to come suddenly upon, just before they get ready (to receive him). He should also not make the space narrow for the attendants through congesting; and if the lord of the house suggested that he might sit in a certain place, he should not differ with him, because he might possibly have arranged the sitting place fit for each one, and to differ with him in this respect is to perplex him. If one of the guests beckons to him to raise high (above them), to exalt him, he should behave humbly, depending upon the statement of The Messenger of Allah "Allah's blessing and peace be upon him" (as in the narration of both Al-Khara'iti and Abu Na'im on the authority of Talhah Ibn Ubaidullah): "It is out of showing humbleness for the sake of Allah Almighty to be satisfied with the lowest of sitting places."

He should not sit facing the door of the chamber of women where they are screened, nor should he look so much at the place from which the (dishes of) food are brought out (to be put on the table), since it refers to his greediness. Let him pay salutation and inquire about the state of him who is sitting near him. In the case of a guest who will spend the night in the house, the lord of the house should show him, on entering, the direction of the Qiblah, the water circulation and the place of ablution. Malik did the same with Shafi'i.

Furthermore, Malik washed his hand ahead of the people before having food and said: "It is incumbent that the lord of the house should wash his hand ahead of the people before having food, because he invites them to his generosity. For this reason, the rule requires him to wash his hand first before having food, and be the last of them to wash his hand in the end of the meal; to be able to wait

him who enters to eat, to share food with him.”

If one enters and sees what is shameful, let him change it in case it is within his capacity, otherwise, let him deny it at least with his tongue, and then turn away. It is shameful to spread brocade, use utensils of gold and silver, to draw pictures (of living beings) on the walls, to listen to amusement and musical instruments, and to sit with women whose faces are uncovered, etc. Ahmad “Allah’s Mercy be upon him” said: “If one sees even a kohl-pot of silver head, he should leave the gathering.” He gave permission only to sit in a mosquito net, and said: “If one sees a door latch, he should turn away, since it is out of useless ostentation, for it never safeguards from cold or hot, nor does it act as a screen.” He also said that “he should come out if he sees the walls of the house covered with brocade, in the same way as the Ka’bah is decorated.” He further said: “If one rents a house in which there is a picture (of a living being) on the wall, or enters a public bath in which there is a picture (of a living being) on the wall, he should scrape it (to remove it); and if he could not do, he should then come out.”

However, what he mentioned is right, but his argument of both the door latch and covering the walls with brocade is questionable, for they do not lead to doing what is unlawful. Verily, silk is forbidden to men depending upon the statement of The Messenger of Allah “Allah’s blessing and peace be upon him” (in accordance with the narration of Abu Dawud, An-Nasa’i and Ibn Majah on the authority of Ali): “Verily, both (silk and gold) are unlawful for the males and lawful for the females of my nation.” What is on the wall is not ascribed to men, and had it been prohibited, of a surety, it would have been prohibited to decorate the Ka’bah. It is more appropriate to render it permissible, depending upon the statement of Allah Almighty: “Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance?” (Al-A’raf 32)

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ، وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ﴾

This is so particularly at the time of adornment, provided that it should not be taken habitually by men to show pride and vie in glory with each other. Therefore, if it is imagined that men benefit from looking at it, of a surety, it is not unlawful for men to get benefit from looking at brocade when it is worn by slave-girls and women (lawful for them to see). Walls have the same rule of women, since they are not described as males.

Fourthly: is there are five proprieties pertaining to presenting food:

1- One (who is the inviter) should hasten to present food, since this is out of generosity with which one should treat his guest. The Messenger of Allah “Allah’s blessing and peace be upon him” said (according to a unanimous narration on the authority of Abu Suraij): “He, who has faith in Allah and His Messenger, should deal generously with his guest.” Once the majority of the invited are present, and one or two delay to come at the time appointed, it is

more fitting to hasten to serve food to those who have attended than to delay it for the sake of those who have not attended yet, unless the late one is a poor or of those whose heart might be broken by that, and in this case, there is no harm to delay the food. One of both meanings which the statement of Allah Almighty "Has the story reached you, of the honoured guests of Abraham" (Adh-Dhariyat 24)

﴿ هَلْ أَتَاكَ حَدِيثٌ ضَافٍ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴾

Implies is that they were honoured by hastening on the food to be served to them, as attested from Allah's saying: "and hastened to entertain them with a roasted calf." (Hud 69)

﴿ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِينٍ ﴾

And: "Then he turned quickly to his household, brought out a fatted calf." (Adh-Dhariyat 26)

﴿ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴾

It was said that he brought a fat thigh (of cooked meat) as quick as he could.

According to Hatim Al-Asamm (as in the narration of At-Tirmidhi on the authority of Sahl Ibn Sa'd, and Abu Dawud on the authority of Sa'd Ibn Abu Waqqas): "To do things in haste is caused by Satan except in five in which it is out of the right way of Sunnah of The Messenger of Allah "Allah's blessing and peace be upon him": To serve the guests with food, to prepare the dead body for burial, to give the virgin in marriage, to fulfill the debt, and to repent from sin. It is desirable to hasten on to the banquet. It is said that the banquet on the first day is out of the right way of Sunnah, on the second a favour, and on the third out of showing off to be seen of men.

2- one should present the various kinds of food in due order: let him, for instance, first present the fruits if there are fruits to be served, since it is more appropriate from the medical point of view, for the fruits are more apt to be dissolved (and easier to be digested), and thus, it should be in the lower portion of the stomach. In reference to that, the Qur'an says: "And with fruits, any that they may select." (Al-Waqi'ah 20)

﴿ وَفِيكَهٖ مِمَّا يَتَخْتَفُونَ ﴾

Then it says: "And the flesh of fowls, any that they may desire." (Al-Waqi'ah 21)

﴿ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴾

However, both meat and porridge are the best of food to be served after the fruits, depending upon the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "The superiority of A'ishah to all the women is like the superiority of porridge with meat to all kinds of food." If sweet is joined to it

afterwards, all good things will have been combined.

That serving the guests with meat is a sign of honouring them is attested from Allah's statement about the guests of Abraham: "and hastened to entertain them with a roasted calf." (Hud 69)

﴿فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ﴾

To serve the guests with meat then confirms the generosity with which they should be treated, according to one of the meanings ascribed to generosity. In description of the good things, Allah Almighty says: "and We sent down to you Manna and quails (Salwa), saying: "Eat of the good things We have provided for you."" (Al-Baqarah 57)

﴿وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالْقُلُوبَ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

Manna here refers to honey, and quails to the flesh (of a certain bird); and it was given the name of "Salwa" (condolence) for by it one is consoled from all condiments, and nothing other than it could stand in the same position.

For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, meat is the principal kind of condiment." After mentioning both Manna and quails, Allah Almighty says: "'Eat of the good things We have provided for you.'" (Al-Baqarah 57)

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

This means that both meat and sweet are of the good things. According to Abu Sulaiman Ad-Darani : "Eating the good things summons the contentment with Allah Almighty." Those good things are integrated with drinking the cold water, and pouring the warm water over the hand on washing after finishing from food. According to Al-Ma'mun : "To drink water with ice makes one sincere in his gratitude."

According to a belletrist : "If you invite your brothers (to a banquet) and serve them with Hasramiyyah and Buraniyyah, and provide them with cold water, you will have indeed completed hospitality." One spent many Dirhams to entertain (his companions), thereupon a wise man (who was invited) said to him: "We were not in need of all of that: if your bread is good, your water is cold, and your vinegar is sour, this would be sufficient." One of the learned said: "The sweet after food is much better than many kinds of food, and to be able to satisfy one's need on the table is much better than to have two further kinds of food." It is said that the angels attend the repast which includes pot-herbs, since it is desirable, because of such of vegetables as adorn it. According to a certain narration, it is related that the repast which was sent down to the children of Israel had from all the various kinds of pot-herbs, except for leek, in addition to a fish, with vinegar by the side of its head and salt by the side of its tail, and seven loafs, on each of which there were olives

and seeds of pomegranate. If all of that is combined, it will be good for agreement (with that repast).

3- One should present the most pleasant kinds of food in combination so that everyone should take what satisfies his appetite, and does not make much of eating after it. However, it is the habit of the luxurious to present the thick food in order that the guests should resume their appetite by getting the pleasant after it; and this is different from the right way of Sunnah, since it is a trick used for making much of food. It was the habit of the early men to present the entire kinds of food, all at once, and align the bowls of food on the table, so that everyone should get what he desires. If one has only one kind of food, he should make a mention of it, in order that they would eat their fill from it, and wait not for what is more pleasant. It is related from a generous man that he used to write down such kinds of food as he had, and offer it to the guests.

An old man said: "One of the grand men of Sham served us with a kind of food and I said: "In Iraq, we are in the habit of making this kind is the last to be served." He said: "So we are in Sham." But since he had no kind of food other than it, I felt shy of him." Another man said: "We were a group of guests when several kinds of roasted heads, some of which were cooked and others dried. We did not eat in expectation for other kinds or for (the cooked meat of) a ram to be served. Then, the washing tub was brought to us (to wash our hands) and nothing else of food was presented to us. We looked at each other. An old man said jokingly: "Verily, Allah Almighty has power to create heads without bodies." We spent that night in a state of hunger, seeking even the fragments (of bread to satisfy our hunger) until the time of Suhur came upon us." For this reason, it is desirable that one should present the entire food all at once, or tell the guests of what he has (in order not to expect for more).

4- One should not hasten to lift the several kinds of food before they satisfy their desires from all of them, and raise their hands from them, lest a certain kind of food might be more delicious in the sight of anyone of the attendants than the others which have been presented, or one might still have need to eat more, and he would be disturbed if it is lifted hastily. This belongs to the act of enabling the guest to satisfy his needs on the table, which is said to be much better than two extra kinds of food. It probably means either to abandon the haste or to refer to the large space.

In this connection, it is related from As-Suturi, one of the Sufis and he was a joking man, that he attended a meal in the house of those of the world, and (the cooked meat of) a ram was served to them. The lord of the house was a niggard. When he saw the people having cut the ram into pieces, he was disturbed, and he said: "O slave! Lift it up to the children (to eat)!" he lifted the ram to the inside of the door, thereupon Suturi stood and ran after the ram. He was asked: "Where are you going?" he said: "I'm going to eat with the children." The man felt shy and ordered that the ram should be brought back.

One should not also lift his hand from the repast before the people, lest they

would feel shy of him: on the contrary, he should be the last to eat. One of the generous people used to tell the people of all kinds of food he was going to serve them with, and let them eat their fill, and when they would be about to finish, he would kneel on his knees and stretch his hand towards the food and start eating and say: "In the Name of Allah! Help me (O assembly of attendants consume this food) might Allah bless you and send His blessing upon you." The early men used to appreciate that from him.

5- One should present the amount of food that is sufficient, for to serve the guests with what is less than their satisfaction is out of niggardliness, and with what is beyond their satisfaction is out of ostentation and showing off, particularly if he is to be bothered by their eating the all quantity served to them. But in case he is to be well-pleased with their eating the all quantity served to them, and intend to seek the blessing of the remnant of their food, he might then present a great quantity, since he will not be reckoned for it according to a certain narration.

In this connection, it was reported that Ibrahim Ibn Adham brought a great quantity of food on his repast, thereupon Sufyan said to him: "O Abu Ishaq! Do you not feel afraid this might be out of extravagance?" On that Ibrahim said to him: "(To serve your guests with) food leads to no extravagance." If this intention is absent, then, it is ostentatious to make much of it. According to Ibn Mas'ud "Allah be pleased with him": "We were forbidden to accept the invitation of him who vies in glory and shows pride because of his food." A group of the companions disliked to eat the food which was presented just for the purpose of showing glory and pride. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" used to leave no remnant of food to be lifted (after finishing), because they used to present as much as only to satisfy their need, and they used not to eat their fill.

Therefore, one should set aside the portion of the household, lest their eyes would be looking forward to anything to be brought back, which might not be brought back (as they expect), with the result that they would be disturbed, and go on abusing the guests, and in this way, he will have served the guests with that which incurred the aversion and hatred of others, and thus he will have betrayed them. The guests have no right to take the remnant of food, that which the Sufis call 'loss of balance', unless the food owner gives permission with good pleasure, or it is understood from his state that he agrees and is pleased with that. But if he is thought to dislike that, it should not be taken; and in case of his accord, justice and fairness among the fellows should be observed, so that one should not take what is beyond his need, with which his fellows would agree out of his own accord and not because of shyness.

Fifthly, there are three proprieties for turning away (after finishing from the meal) and they go as follows:

1- The inviter should come out to the door of the house in the company of the guest, out of honouring him as required by the Sunnah. the Messenger of

Allah "Allah's blessing and peace be upon him" ordered that the guest should be dealt with generously as shown from his statement: "He, who has faith in Allah and the Last Day should deal generously with his guest." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is out of the etiquette of treating the guest that he should be send off until the door of the house." According to Abu Qatadah: The delegate of the Negus came to visit the Messenger of Allah "Allah's blessing and peace be upon him", who stood to serve them by himself, and when his companions said to him: "O Messenger of Allah! Let's do it on your behalf" he said: "Nay! They honoured my companions (who emigrated to Abyssinia), and I like to reward them."

It is out of the perfect exaltation to receive the guest with cheerful face and good speech, on entrance and exit, as well as on the table. It was said to Al-Awza'i: "What is the dignity of the guest?" he said: "It is to meet him with cheerful countenance and good speech." according to Yazid Ibn Abu Ziyad: "I've never visited Abd Ar-Rahman Ibn Abu Laila but that he had a good speech with us, and served us with pleasant food."

2- The guest should turn away with content even though there is indulgence in treating him, for his content in any state is out of the good manners and humility. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, a man might attain, with his good manners, the high degree of the fasting person, who stand for night supererogatory prayers." Once, an invitation was sent through a courier to one of the early men but the courier did not coincide with the time of his presence in the house. When he heard (of the invitation) he attended just by the time they (the invited people) had turned away sparsely after finishing from food. The lord of the house came out to him and said: "The people have come out." He asked him: "Has anything remained of the food?" he answered in the negative. He said: "And even not a remaining fragment (of bread)?" he said: "Why should it remain?" he said: "Then, give me the cooking vessel to sweep (the traces of food from) it." He said: "I've washed it." He then turned away, praising Allah Almighty. When he was asked about that he said: "Verily, the man has done well: he has invited us with good intention, and returned back with good intention."

This is the significance of humility and good manners. It is reported that the tutor of Abu Al-Qasim Al-Junaid was invited by a child four times to a meal in the house of his father, and the father returned him in the four times. In each time, he returned (to accept the invitation) to please the child, and turn away to please the father.

Undoubtedly, those souls were made humble by their submission to Allah Almighty, and reassured by (the faith they had in) Unitarianism, in such a way as they came to see in every acceptance and rejection a lesson to be learnt between them and their Lord. The result that they were not broken by being humiliated by the servants, neither did they rejoice at their being honoured by them; and that's because all things were seen by them to have come from Allah, the One and Only, the Irresistible. For this reason, one of them said: "I accept

the invitation only because by it I remember the food of the Garden, in the sense that it (the food of the invitation) is pleasant food, and we are relieved of such toil of earnings, supplies and reckoning (in the hereafter) as related to it."

3- The guest should not leave but by the consent and good pleasure of the lord of the house. Let him seek to soothe his heart in the duration of his stay in his house: if he visits him as a guest, he should not stay beyond three days, lest the lord of the house would be annoyed by him, and hopes to drive him away. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a unanimous narration on the authority of Abu Shuraih Al-Khuza'i): "The time of entertaining a guest is (no more than) three days, and (it is not acceptable for one to stay) more but by chance." But if the lord of the house asked him persistently and faithfully to stay more, he has the right to stay. It is desirable for the lord of the house to have an independent bed for the guest (who is going to stay in his house). the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Jabir): "(One should have only three beds) a bed for the man, another for the woman, a third for the guest, and the fourth (if any) then will be for Satan."

SUBCHAPTER CONTAINING GOOD SPORADIC ETIQUETTES AND INSTRUCTIONS PERTAINING TO LAW

The first is that it is related from Ibrahim An-Nakh'i that he said: "It is out of ignobleness to eat in the market." (This narration is transmitted by Tabarani on the authority of Abu Umamah, and Ibn Adi on the authority of Abu Hurairah, and it is attributed to the Messenger of Allah). The opposite of this narration is transmitted (by At-Tirmidhi, Ibn Majah and Ibn Hibban) on the authority of Ibn Umar who said: "We used to eat during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" while walking, and drink while standing." It is related from one of the well-known venerable Sufis that he used to eat in the market, and when he was discussed about that he said: "Woe to you! Should I become hungry in the market until I eat in the house?" it was said to him: "Then, you might enter the mosque." He said: "I feel shy of entering Allah's House just for eating."

The point of adaptation is that eating in the market is out of showing humbleness and giving up ostentation in the sight of some people, who are of the opinion that it is of good manners; as well as it is considered to violate gallantry in the sight of others, thereby it is undesirable. However, it varies in accordance with the different customs of countries and different states of persons. For this reason, if this act is not consonant with the entire deeds of a man, he would ascribe (eating in the market) to the lack of gallantry and surplus of greediness, which, in the end, has a negative impact on witnesses; and if this act is consonant with the whole of his deeds and states, which require him to give up ostentation, it would be out of showing humbleness.

The second is that Ali "Allah be pleased with him" said: "He, who starts his early meal with salt, Allah Almighty removes seventy diseases from him; and he, who eats seven pressed dates of Ajwah daily, all insects in his stomach are killed;

and he, who eats twenty-one red raisins daily, nothing he dislikes is experienced in his body. Verily, the flesh (one eats) begets the flesh (of the body); and the porridge is the food of Arabs. Verily, eating the edible sweet (so much excessively) makes huge the belly, and relaxes both testicles. The flesh of beef causes disease, whereas the milk of cows is healing, and it cooking butter a medical treatment. Fat drives out the like of it from the body. Nothing better than fresh dates, could cause the confined woman (because of postpartum) to recover. Surely, fish dissolves the body. The recitation of Qur'an and usage of toothpick remove the mucus. He, who likes to survive, even though in no way could one survive forever, should hasten to have his early meal, have his supper twice, and put on shoes. Nothing like ghee could treat men. Let him diminish his sexual intercourse with women, and make light his clothes. and this is out of (the proprieties of) religion."

The third is that Al-Hajjaj said to a physician: "Give me a medical prescription which I could foster, and never go beyond." He said: "Marry only a young woman, and eat only small pieces of meat. Do not eat what is cooked until it has been fully ripe. Have no medical treatment unless you are really ill. Eat not but the ripe from amongst the fruits. Eat nothing of food unless you chew it well. Eat such of food as you like, but drink no water immediately after it, and in case you drink, eat nothing after it. Confine neither urine nor excrement. If you have food during the day, you should sleep after it; and if you eat at night, you should walk before you go to bed, even one hundred steps." This is similar to the Arabic statement: "When you have your early meal, lie on bed, and when you have your supper, walk (as much as you can before going to bed)." Allah Almighty says: "Then did he stalk to his family in full conceit!" (Al-Qiyamah 33)

﴿ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى﴾

It is said that confining urine corrupts the body, in the same way as the river causes damage to its surroundings once the watercourse is plugged up.

The fourth is that it is narrated (by Ibn Adi on the authority of Abdullah Ibn Jarad and At-Tirmidhi on the authority of Anas) that "cutting off veins weakens the body, and giving up supper hastens on feebleness." According to a statement attributed to the Arabs: "Giving up the early meal removes the fat of the buttocks." A wise man said to his son: "O my son! Do not come out of your house until you get your forbearance, i.e. to have your early meal, since therewith you will keep patient, and far removed from being reckless." However, having one's early meal (before coming out of the house) makes him less desirous for such of food as he might see in the market. A sage said to a fat man: "I see you putting on amaranth weaved by your molar teeth: from where has it come?" he said: "'From eating the core of wheat, the young of goats, as well as from applying the oil of violet, and wearing linen."

The fifth is that diet is said to cause harm to the healthy, leaving it causes damage to the patient. According to a learned one: "If one practices diet, he is certain that something harmful would affect him, as well as he is suspicious that he might recover. However, it is good as much as it acts in accordance with the

health. (It is narrated by Ibn Majah on the authority of Suhaib that) once, the Messenger of Allah "Allah's blessing and peace be upon him" saw Suhaib eating dates, while he was sore-eyed, thereupon he said to him: "Are you eating dates while you are sore-eyed?" he said: "O Messenger of Allah! I'm eating (and chewing) with the other side (which is not impaired)." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled.

The sixth pertains to the desirability to deliver food to the family of the deceased. (According to Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Abdullah Ibn Ja'far that) when the news came of the death of Ja'far Ibn Abu Talib, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the family of Ja'far were occupied by the matter of their deceased from preparing food: so, deliver to them such of food as they might eat." This then is out of the Sunnah. If this food is delivered in the presence of an assembly of people, it is lawful to eat thereof. But it is unlawful to eat with such of women as wailing and those who support them in weeping.

The seventh is that one should not attend the meal of a wrongdoer, and in case he is forced to do, let him stick to littleness, and do not aim to get the most pleasant of food. A charity collector rejected the witness of one on the grounds that he had food in the house of a magistrate, thereupon he said: "I was forced to do so." On that he said: "But I saw you aiming at the most pleasant of food, and making big your morsels, and you were not forced to do so." This charity collector was forced by the magistrate to eat (in his house), thereupon he said: "Either I should eat and thus give up collecting charity, or continue to do my job and leave eating." Since they could not find anyone to substitute for him in collecting charity, they left him.

It is reported that Dhu-Nun, the Egyptian was imprisoned, and did not have food for many days. He had a sister in (the religion of) Allah, who sent to him food which she got from her earnings as a spinner; and it was brought to him by a prison keeper, but he refused to have it. When the woman blamed him for that after (he was released) he said: "It was lawful, but it was brought to me on the dish of a wrongdoer" referring to the hand of the prison keeper. Of a surety, this is the culminating peak of piety.

The eighth is that it is reported that Fath Al-Mawsili visited Bishr Al-Hafi, who brought out a Dirham which he gave to his servant Ahmad Al-Jala' and said to him: "Buy by that good food and pleasant condiment." He (Ahmad) said: "I bought fine bread and said to myself: 'The Messenger of Allah "Allah's blessing and peace be upon him" said: 'O Allah, bless us in it, and give us increase of it' only in reference to milk", thereupon I bought some milk and dates of good quality. I served him with those, and he ate and took the remaining with him. Bishr said: "Do you know why I have told (the servant) to buy pleasant and good food? That's because the good pleasant food extracts thankfulness with sincerity (from him who gets it). Do you know why he has not told me to eat? That's because it is not incumbent upon the guest to tell the lord of the house to eat. Do you know why he has carried the remaining food with him? That's because if one's trust (in Allah) is true, his carrying (food) would cause no harm to him."

It is reported that Abu Ali Ar-Rudhbari "Allah's Mercy be upon him" offered his guests a good hospitality in which he lighted up one thousand lamps. A man said to him: "You've exceeded the due limits!" he said: "Enter and have food, and extinguish whichever you find of them is lighted up for the sake of anyone other than Allah Almighty." The man entered and failed to extinguish even a single one of them. The same Abu Ali bought heavy loads of sugar, and ordered the sweet makers to build a wall of sugar, having window, and images and (forms of) arches inscribed on pillars, all made of sugar, and then he invited the Sufis, who devoured it and consumed it entirely.

The ninth is that Shafi'i said: "There are four ways of eating: to eat with one finger is out of aversion, with two out of arrogance, and with three out of the right way of Sunnah (according to the narration of Muslim on the authority of Ka'b Ibn Malik), and with four or five out of greediness. Four things might strengthen the body: to eat meat, to smell the pleasant perfume, to take bath so many times, but not because of sexual intercourse, and to put on linen. Four things might weaken the body: to have sexual intercourse so many times, to have much more concerns, to drink water in great quantities before breakfast, and to eat sore kinds of food in abundance. Four things might strengthen the sight: to sit in the face of the direction of the Qiblah, to apply kohl on going to bed, to look at greenery, and clean the clothes. Four things might weaken the sight: to look at the dirt, to look at the crucified, to look at the private parts of a woman, and to sit turning one's back to the Qiblah.

Four things increase the power of sexual intercourse: to eat the meat of sparrows, to eat big Atri fruits, to eat pistachio and to eat water-fruits. There are four ways of sleeping: to sleep on the nape, and this is the way of sleeping of the Prophet, to reflect on the creation of both the heavens and the earth; to sleep on the right side, and this is the way of the learned and worshippers; to sleep on the left side, and this is the way of sleeping of kings, to help them have their food digested easily; and to sleep on the abdomen, and this is the way of sleeping of the devils. Four things make one more rational: to give up the needless of speech, to apply tooth pick, to sit in the company of good righteous people and learned men. Four things are essential to worship: one does not take a step but while being in a state of ablution, to fall in prostration so much (in prayer), to adhere to mosques and places of worship, and to recite the Qur'an so much."

He further said: "I'm astonished at him who takes bath before having his breakfast, and then defers his food after getting out of the bathroom: how should he not die? I also am astonished at him, who gets himself cupped and then hastens to have food: how should he die?"

He also said: "I've never seen anything more beneficial to remove epidemic than the oil of violet to apply to the body, and its water to drink"; and Allah Almighty knows best.

Book Two: Etiquettes of Marriage

It is the second book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, in the marvels of Whose creation there is no place for the arrows of accident imposed by misapprehension of minds, and in no way could the minds consider the beginnings of such wonders but that they return in awe and bewilderment, and the favor of Whose graces continue to be bestowed upon all creatures, for they (graces) come in succession upon them even though willingly or unwillingly.

One of His marvelous favors is that He Has created human beings out of water, and subjected them to ancestry relation and marriage, and made them prone to the power of sexual desire, through which He drove them to tillage and preserved their descendants by force. Then He exalted the matter of lineage, to which He ascribed great importance, and because of which He forbade illegal sexual intercourse, and strongly denounced it by way of restrictions and reprimands, and made it being committed an outlandish crime and a serious matter. He exhorted the people to stick to marriage by way of desirability and command.

Glory be to Him who decreed death to His creatures by which He put them to humiliation, and made it a cause of their destruction and annihilation, then He placed seeds in the soil of the wombs from which He raised creatures, in order to conquer death, drawing the attention to the fact that the seas of fate run over the worlds with benefit and harm, prosperity and adversity, difficulty and ease, concealment and revelation.

Allah's blessing and peace be upon Muhammad who was sent with warning and good tidings (to all of men and jinns), and upon his family and his companions, as abundant as is beyond the calculation and limitation of reckoning, and as much as it could be.

To go further, marriage is to help (one achieve the requirements of) religion, and humiliate devils, since it is a strong fortress against the enemy of Allah, and a cause of population increase because of which the chief of the Messengers will outshine the rest of the prophets. How worthy then it is to examine its causes, learn its usage, and etiquette, explain its purposes and objectives, and present in detail its chapters and sections.

The important amount of its rules may be disclosed in three chapters:

The first chapter deals with the exhortation to and discouragement of marriage.

The second chapter deals with the etiquettes to be observed in marriage contract and between both parties involved in contract.

The third chapter deals with the etiquettes of cohabitation after marriage up to separation.

CHAPTER ONE: EXHORTATION TO AND DISCOURAGEMENT OF MARRIAGE

It should be known that the learned men differed about the excellence of marriage: Some went as far as to claim that it is better than solitude for the worship of Allah Almighty; and others admitted its excellence, but gave it inferiority to solitude for the worship of Allah Almighty, in so far as the soul does not yearn for marriage to the point of distracting one's state (of mind) and causing him to give way to adultery. Others have said that it is better to refrain from marriage particularly in this age of ours. However, in the past, it had a great excellence when the earnings were not illegal and the disposition of women was not chargeable. To be sure, its truth cannot be disclosed except by presenting at first what has been handed down in the narrations and traditions regarding encouragement and discouragement of marriage, and secondly by explaining its benefits and defects, in order to make clear the advantages or disadvantages of marriage pertaining to everyone who has or has not been saved from its calamities.

Qur'anic Verses On Marriage

Among the Qur'anic verses: Allah says: "And marry those among you who are single, or the virtuous ones among your slaves, male or female." (An-nur: 32)

﴿ وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ﴾

This is a command. He also said: "Place not difficulties in the way of their marrying their husbands" (Al-Baqarah: 232).

﴿ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ ﴾

This prevented abstinence and enjoined against it. Allah said in describing and praising the messengers: "And, indeed, We sent Messengers before you, and We gave them wives and children" (Ar-Ra'd: 38)

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ﴾

Thus he said this in the context of praise and in pointing out excellence.

He also praised his saints for requesting it in supplication saying: "And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.' It is said of the prophets that Allah has not mentioned in His book any but those who have families. Thus it was said that (St.) John" married but did not cohabit. It is said that he did that to gain virtue

and honor, thereby upholding the Sunnah. Others said that it was to avert the eye. As for Jesus," Allah be pleased with him" he will marry should he come down to earth and will have children.

Hadiths Of The Prophet

As for the Hadiths, a mention might be made of his (the Prophet's) sayings: "Marriage is of my Sunnah; whoever refrains from my Sunnah refrains from me"; and he" Allah's blessing and peace be upon him" also said: "Marriage is of my Sunnah; whoever likes my Fitrah (natural disposition), let him follow my Sunnah." He" Allah's blessing and peace be upon him" also said: "Marry and multiply for I will boast about you over other nations on the day of resurrection, even about the least among you." And he" Allah's blessing and peace be upon him" also said: "Whoever refrains from my Sunnah, he is not of me, and marriage is part of my Sunnah; whoever loves me, let him follow my Sunnah." And he" Allah's blessing and peace be upon him" also said: "Whoever refrains from getting married for fear of having a family, is not of us." This is perhaps a reprimand (directed) against abstinence and not a reason for abstinence.

He" Allah's blessing and peace be upon him" also said: "Whoever has the means, let him get married," for it will avert the eyes" and assure more relief and virtuousness; and who does not, "let him fast for fasting to him is (a form of) castration (Wija')." This indicates, that the reason for the encouragement of marriage is fear that the eye might become corrupted," as well as relief." Wija' is a form of castration of the male (organs) so that his manhood is removed; it (the term) is used metaphorically for sexual impotence during the fast.

And he" Allah's blessing and peace be upon him " also said: "If someone whose religion and trustworthiness you approve should come to you, then get him married; if you do not, you will cause discord on earth and great corruption." This also explains encouragement (to marry) out of fear of corruption.

He" Allah's blessing and peace be upon him" also said: "Whoever marries or gives in marriage, for the sake of Allah, deserves the friendship of Allah." And he" Allah's blessing and peace be upon him" also said: "Whoever marries safeguards half of his faith; let him fear Allah for the second half." This is also an indication that its virtue is in safeguarding against disobedience, and fortifying against corruption. For the corrupting factor in a man's religion lies for the most part both in his sexual organs (private parts) and stomach; he can satisfy one of them by marriage.

He" Allah's blessing and peace be upon him "also said: "All acts by the son of Adam shall cease except the third: a righteous son making invocation for him," etc. He cannot attain this except through marriage.

Traditions Of The Companions

As for the traditions, Umar "may Allah be pleased with him" said: "Nothing

should prevent marriage except incapacity or adultery. He thus asserted that religion does not prohibit marriage, and he limited its prevention to two disparate factors.

Ibn Abbas "may Allah be pleased with him" said: "The asceticism of an ascetic is not complete until he marries." It is possible that he considered marriage an act of devotion which renders asceticism perfect; but it seems that he meant to say thereby that the heart would not be safe from being overcome by desire except through marriage, and that asceticism is not perfect without emptying the heart (of all preoccupations). For that reason he would gather his young bondsmen, such as 'Ikrimah and Kuraib and others reaching adulthood, and would say, "If you wish to get married, I will get you married; for when a slave commits adultery, he removes faith from his heart." Ibn Mas'ud used to say: "Were there but ten days left of my life, I would be inclined to get married so as not to meet Allah a celibate." Two of Mu'adh Ibn Jabal's wives died from the plague, and he, too, was afflicted with the plague; so he said: "Get me married, for I would not like to meet Allah a celibate." And this coming from both of them indicates that they considered marriage a virtue rather than a defense against the excessiveness of desire.

Umar "Allah be pleased with him" used to marry frequently and would say, "I only marry for the sake of having offspring." One of the companions attached himself to the Messenger of Allah "Allah's blessing and peace be upon him" serving him and staying with him in case he needed to have something done; so the Messenger of Allah "Allah's blessing and peace be upon him" said to him, "Won't you get married?" He answered, "O Messenger of Allah, I am a poor man possessing nothing and would be compelled to abandon your service." The Prophet said nothing, then repeated (the question), and he (the companion) repeated the answer. Then the companion reflected and said: "By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" knows better than I what is best for me in my earthly life and in my hereafter and what draws me near to Allah, and if he should tell me a third time, I will do it." and he (the Prophet) told him a third time: "Won't you get married?" The companion said: "O Messenger of Allah, get me married." He (the Prophet) said: "Go to such a family and say that the Messenger of Allah "Allah's blessing and peace be upon him" commands you to give your daughter in marriage to me." He (the companion) said: "O Messenger of Allah I have nothing." So he (the Prophet) said to his companions, "Gather for your brother the weight of a date-pit in gold," and they did. Thus they took him to those people and got him married; so he said to (them), "Make a feast"; and they obtained for him from the companions a ewe for the feast." This repetition indicates a virtue in marriage itself. It is possible that he (the Prophet) recognized in him (the companion) a need for marriage.

Later Narrations

It has been related that a certain devotee in olden times excelled his

contemporaries in devotion. The goodness of his devotion was brought up to the Prophet of his time. His reply was, "It is so," although he had forsaken somewhat the tradition (of worship). It grieved the worshiper to hear that, so he asked the Prophet about it, and the Prophet said: "Have you forsaken marriage?" And he said: "I don't consider it forbidden, but I am poor and a burden to people." The Prophet said: "I will give you my daughter in marriage," and he" Allah be pleased with him" gave him his daughter in marriage.

Bishr Ibn Al-Harith said: "Ahmad Ibn Hanbal was preferred over me on three accounts: for seeking what is lawful for himself and others, while I seek it for myself only; for his ability to get married in contrast to my inability; and for being appointed an imam for the common people." It is said that Ahmad" Allah be pleased with him" married the second day following the death of the mother of his son, Abdullah, and said: "I detest spending the night as a celibate." As for Bishr, when it was said to him, "People have been talking about you because you have refrained from marriage, saying, 'He has forsaken the Sunnah,'" he replied, "Tell them that religious duties preoccupy him, leaving no time for the Sunnah." He was blamed on another occasion, so he replied, "Nothing keeps me from marrying except the words of the Almighty 'And they (the women) have rights similar to those (of men) over them in equity.' (Al-Baqarah: 228)

﴿وَمَنْ مِثْلُ الَّذِي عَلَيْنَ بِالتَّعْرُوبِ﴾

"That was mentioned to Ahmad, who declared, "And where is the like of Bishr?" His position is likened unto the point of a spearhead. In spite of that, it has been related that he was seen in a dream and was asked, "What has Allah done to you?" He replied, "My stages in Paradise have been elevated and I was placed close to the stations of the prophets in rank, but I have not attained the stages of those with families." And in one account he told me, "I would not have wanted you to encounter" me as a celibate"; so we asked him, "What did Abu Nasr At-Tammar do?" He said: "He was placed seventy steps above me." We asked, "For what reason? We used to see you above him." He replied, "Because of his patience with his daughters and dependents." Sufyan Ibn 'Uyainah said: "Having numerous wives is not (indicative of love) of the world because 'Ali" Allah be pleased with him" was the most ascetic of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" and yet he had four wives and seventeen concubines." Thus marriage is an ancient Sunnah and one of the traits of the prophets.

A man said to Ibrahim Ibn Adham: "Blessed are you, for you have dedicated yourself to worship through celibacy." He replied, "Indeed your concern for dependents is preferable to all that which I now enjoy." He (the man) replied, "And what prevents you from marriage?" He said: "I have no need for a woman.

I do not wish to misrepresent myself to a woman." It has been said: "A married man is preferred over the celibate in the same way that the Mujahid is

preferred over the non-Mujahid; and one bow (rak'ah in worship) of the married man is preferable to seventy bows of one who is celibate." (Sufi Views on Marriage As for what has been related concerning the disadvantages of marriage, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of all people outside the two hundred is a man light of back who has neither wife nor child." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "There will come a time upon people when a man's destruction shall be at the hands of his wife, his parents, and his children; they shall taunt him for poverty and demand of him beyond his means. He will enter paths wherein he will lose his religion and perish." And there is a narration, according to which, "One of the two sources of comfortable living is having fewer children, while one of the two sources of poverty is having many of them." Abu Sulaiman al-Darani was asked about marriage, and he said: "To abstain is better than to endure them (women) and to endure them is better than to suffer hellfire." He also said: "The single man will find in the pleasures of work and in the emptiness of the heart that which the family man cannot find." He once said: "I have not seen any of our companions who married and was able to retain firmly his first rank." He also said: "He who seeks the following three is inclined toward the world: he who seeks a living, or who marries a woman, or who transcribes a Hadith." Hassan "Allah be pleased with him" (Al-Basri) has said: "When Allah wishes the servant well, he does not preoccupy him with a family or with possessions." Ibn Abu Al-Hawwari once said: "A group exchanged views over this Hadith and came to the conclusion that it did not mean that a man (in this case) could not have both, but that he could have both and they would not preoccupy him." This is a reference to the saying of Abu Sulaiman al-Darani, "Whatever diverts you from Allah -whether wife, possession, or children -is a curse upon you." In general, none has been quoted as discouraging marriage unconditionally. As for encouragement to marriage, it has been related both unconditionally and conditionally. Let us, therefore, remove the veil from this subject by delineating the advantages and disadvantages thereof.

Merits OF MARRIAGE

Marriage has five merits: procreation, satisfying sexual desire, ordering the household, providing companionship, and disciplining the self in striving to sustain them.

The First Merit: Procreation

Procreation-is the prime cause, and on its account marriage was instituted. The aim is to sustain lineage so that the world would not want for humankind. As for sexual desire, it was created as an ingrained urge: like an overseer unto the male. In the male it is, as it were, an overseer to produce the sperm; in the female it serves to facilitate cultivations so as to produce children out of coitus." It is like luring the bird by spreading about the seed which it likes in order to lead it to the net.

The eternal powers of the Almighty were not incapable of creating beings from the beginning without tilling (Harithah) or coupling. But wisdom decreed the ordering of causes and effects together with the lack of need to demonstrate the power of Allah to complete the wonders of creation and to fulfill what the Divine Will decreed beforehand; thereby the Word was fulfilled as decreed by the pen. (Al-Alaq 4).

﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾

To bring forth a child" is a four-faceted intimacy which is the original reason for encouraging it even after being safeguarded against excessive desire, so that no one wants to meet Allah as a celibate. The first: to conform to the love of Allah by seeking to produce the child in order to perpetuate mankind. The second: to earn the love of the Messenger of Allah "Allah's blessing and peace be upon him" by increasing those in whom he can be glorified." The third: to seek the blessing of the righteous child's invocation after him. The fourth: to seek intercession through the death of the young child should he precede his (father's) death.

The first facet: It is the most delicate of all the facets, the most removed from the understanding of the common folk, and the most meritorious as well as the strongest in the eyes of those with keen insight into the wonders of the Almighty's creation and into the course of His wisdom. It may be illustrated thus: if the master should give seed and cultivating tools to his slave, and prepare for him the soil to cultivate; if the servant is able to cultivate; if he (the master) should appoint someone to supervise him (the servant); and if he (the servant), nevertheless, is lazy or does not use the plowing instruments and neglects the seed until it rots, and he rids himself of the supervisor through some trickery, then he (the servant) would deserve contempt and reprimand from his lord.

Allah Almighty has created the pair; He has created the male organ and the two ovaries, as well as the sperm in the sheath; He has prepared for it (the sperm) in the ovaries, arteries and ducts, and created the womb as a depository for the sperm; He has endowed both the male and the female with desire. These deeds and instruments bear eloquent testimony to the design of their creator and declare their purpose unto those imbued with wisdom. This would be the case (even) if the Creator had not revealed the design through His Prophet" Allah be pleased with him" in the statement "Marry and multiply"; how (much more) if He had openly declared the matter and revealed the secret! Everyone who refrains from marriage neglects tilling, wastes away the seed, does not use the prepared instruments which Allah has created, and is a violator of the aim of nature as well as the wisdom implied in the evidences of creation foreordained upon these organs by divine writ, unexpressed in letters or voices-writ which can be read by every (person) who has divine insight to understand the intricacies of everlasting wisdom.

For that reason, divine legislation exceedingly made the killing of children and the burying (of girls) alive an abomination, for they (such acts) were forbidden for the fulfillment of existence. To this alluded the one who said: "coitus interruptus is one of the two burials." The one who marries is seeking to complete what Allah has desired, and the one who abstains, wastes away what Allah detests to have wasted. Because of Allah's desire, that mankind should survive, He made feeding (the hungry) a decree, encouraged it, and referred to it by the term "loan" when He said: "Who is it that will lend unto Allah a goodly loan?" (Al-Baqarah: 245)

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

Should you say: your statement, that sustenance of the species and of self is desirable, on the assumption that their passing away is detestable to Allah, which is the difference between life and death, not to mention the will of Allah Almighty, it being known that all is by the will of Allah and that Allah is not in need of creation, then what can the distinction be with Him between their life, or survival (bags chum), and their extinction? Know then that this word is a truth from which an untruth was sought, for what we have mentioned does not invalidate the relation of all things-good and bad, beneficial and detrimental-to the will of Allah. Love and abomination contradict each other but they do not oppose the will (of Allah); for many a desired aim is hated and many a detested aim is loved; acts of defiance are detestable and they, in spite of being hated, are desired; acts of obedience are desired and they, along with being desired, are loved and pleasing. As for apostasy and evil, we cannot say that they are pleasing and loved but, nevertheless, they are desired. For the Lord has said: "And He is not pleased with ingratitude in His servants." How then could the extinction of man, or the hatred thereof, with respect to the love for Allah, be the same as his subsistence? For the Almighty has said: "I have never hesitated over anything as I hesitate in taking the soul of my Muslim servant. He detests death and I detest harming him, but there is no escape for him from death." His saying, "There is no escape from death for him" is a reference to predetermination and to the decree stated in His words, "We have ordained death for all of you" (Al-Waqi'ah: 60)

﴿نَحْنُ قَدْزَنَا بَيْنَكَ الْمَوْتَ﴾

And in His saying, "Who has created life and death." There is no contradiction between the Almighty's words, "We have ordained death for all of you," and His saying "and I detest harming him." However, elucidating the truth therein requires defining the meaning of will, love, and hatred; it also requires revealing their essences, because preliminary to understanding them are the matters which suit the desire of created beings, their love and their hatred. How preposterous! For between the traits of Allah Almighty and those of created beings, there is as much distance as between His beloved essence and theirs. The

essence of creations is substance and form, while that of Allah is hallowed beyond theirs; and just as that which is not essence and form cannot be the same as that which is essence and form, likewise His traits are not the same as the traits of creation. These facts lie within the realm of that which could be disclosed. Beyond them lies the mystery of divine decree, the disclosure of which has been prohibited. So let us stop short of mentioning it and let us confine ourselves to that about which we have been told concerning the difference between undertaking and refraining from marriage. For one of the two would cause the loss of lineage, perpetuating its existence from Adam," Allah be pleased with him" generation upon generation, thus ending with him (Adam). Therefore, he who refrains from marriage cuts off continuous being from himself (back) to Adam" Allah be pleased with him" and dies childless with no descendants.

If, however, the inducement to marriage is simply warding off desire, Mu'adh would not have said when he contracted the plague, "Get me married, I will not meet my Lord celibate." Should you say, "But Mu'adh could not expect to have children at that time, so why was he interested in it (marriage)?" I would reply, "Children result from coitus, which is a consequence of desire." That is a matter which does not fall in the realm of choice; what is dependent upon the servant's choice is providing the motivation for desire. That is expected in any event. Thus, whoever contracts (marriage), fulfills his obligation and what is incumbent upon him. The rest is beyond his choice. For that reason marriage is desirable also for the impotent; for the urges of desire are veiled and cannot be seen. Even the eunuch who cannot be expected to have an offspring still desires it, in the same manner that a bald man desires to have the blade pass over his head in emulation of others and in keeping with the precedent of the righteous progenitors, and in the same manner that trotting (al-Ramal) (while performing the circuit around the Ka'bah) and cloaking oneself over the left shoulder during the pilgrimage today are desirable." The purpose at first was to indicate (physical) endurance to the infidels. The emulation of those who manifested endurance has become a religious duty for those who succeeded them.

This desire is weak when' compared to the desire of one who is capable of tilling. Perhaps it is even weaker when compared with the undesirability of impairing the woman (that is, not using her) with regard to the gratification of desire, for this is not free of danger. Such an interpretation explains the great disapproval (by the righteous) of eschewing marriage in spite of languid sexual desire.

The second facet: striving to attain the love of the Messenger of Allah "Allah's blessing and peace be upon him" and to please him by increasing that which he can boast of, inasmuch as Messenger of Allah has openly declared it. Concern for procreation is indicated by what has been related concerning 'Umar that he used to marry often and used to say, "I marry for (the sake of producing) children." It was related that the Messenger of Allah "Allah's blessing and peace be upon him" said regarding the deprecation of the barren woman, "A straw mat

in the corner of the house is preferable to a barren woman." He also said: "The best of your women are the affectionate child bearers." He also said: "A black child bearer is better than a beauty that cannot give birth." This indicates that seeking children has been considered a greater virtue in marriage than satisfying the demands of sexual desire, seeing that a beautiful woman is more suitable for fortification (against desire), in averting the eye, and curtailing desire.

The third facet: that he should be survived by a righteous child who would invoke blessings upon him, as related in one narration that all the works of the son of Adam will cease except for three, and he mentioned (among them) a righteous child, and in another that "invocations are offered to the dead on platters of light." The saying that "the son might not be virtuous," would not make any difference for he is a believer. Virtue predominates in the offspring of religious parents, particularly if it is resolved to bring him up in and direct him along the path of virtue. By and large, the invocation of the believer for his parents is beneficial be he pious or wicked. He (the believer) is rewarded for his invocations and good deeds, for he has earned them, and he is not rebuked for his ill deeds; for the sin of a sinner is not superimposed upon another. For that reason the Almighty declared, "We cause their progenies to join them, and We deprive them of naught of their (life's) work" (At-Tur: 21)

﴿الْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾

That is, we do not take away from their deeds and we make their children an addition to their good deeds.

The fourth facet: that the child should die before him (the parent) and thus he has an intercessor. It has been related concerning the Messenger of Allah "Allah's blessing and peace be upon him" that he said: (The child drags his parents into heaven." In some narrations, it is related that "the child takes him (the parent) by the garment the same (way) as I now take you by the garment." He" Allah be pleased with him" also said: "the progeny is told to enter paradise, but he stands at the gate of paradise in rage and anger saying, 'I will not enter paradise except in the company of my parents.' Then it is said: 'Let his parents enter paradise with him.'" In another tradition, it is stated that "the children gather at the place of resurrection when created beings are brought to judgement, and it will be said to the angels, 'Take these (the children) to paradise,' but they will stand at the gate of paradise and it will be said to them, 'Welcome to the progeny of the Muslims. Enter! There is no reckoning for you.' They will say, 'Where are our fathers and mothers?' The keepers will reply, 'Your fathers and mothers are not like you, for they have committed sins and ill deeds and they are now rendering account and are making amends for them.' He (the Prophet) said: 'They shout and scream in unison at the gates of paradise.' The Lord Almighty who knows more about them says, 'What is this noise?' They (the keepers) will reply, 'Lord, the children of the Muslims say "We shall not enter paradise except in the company of our parents." Allah Almighty will say, "Go through the

crowds, take the parents by their hands, and lead them into paradise." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has lost two of his children will be shielded from the fire." He" Allah be pleased with him" also said: "Whoever has lost three that did not attain puberty, Allah will make him enter paradise by virtue of His mercy for the children's sake." The Prophet was asked, "O Messenger of Allah, what about two?" And he replied, "Even two." It is related that marriage was propounded to one of the righteous men, but he hesitated for a while. The Prophet said: "One day he (the righteous man) awoke from his sleep and said: 'Get me married, get me married.' So they got him married. He was asked concerning that matter, to which he replied: 'Allah may grant me a child, and then receive him unto Himself; thus he would serve as a prelude for my afterlife.' Then he said: 'I saw in a dream that resurrection had come to pass and myself among the created beings there. I was suffering from mortal thirst; the other created beings were also suffering from intense thirst and distress. While we were in that state, behold a group of children filtered through the crowd covered with veils of light, carrying silver pitchers and golden goblets in their hands and offering drink to one (person) then to another; they filtered through the crowd yet bypassed most of the people. I stretched out my hand to one of them and said: 'Give me water to drink, for I am extremely thirsty.' But he (the child) replied, 'You do not have a child amongst us; we only offer our fathers water to drink.' So I said: 'And who are you?' They replied, 'We are the deceased infant children of the Muslims.' One of the meanings incorporated in his statement, which is mentioned in the Almighty's saying, "so go to your tilth as you will, and prepare beforehand for your souls" (Al-Baqarah: 223)

﴿يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْ يَشْفَعُوا لَكُمْ أَنْفُسُكُمْ﴾

Are children for the hereafter. Thus it has become clear from these four facets that the greatest virtue of marriage lies in its being the means of having children.

The Second Merit: Satisfying Sexual Desire

It pertains to fortification against the devil, curbing lust, warding off the excesses of desire, averting the eye, and safeguarding relief. To this the Messenger of Allah "Allah's blessing and peace be upon him" referred when he declared, "He who marries fortifies half of his religion, so let him fear Allah for the second half." To this he also referred when he stated, "You are enjoined to establish homes. He who cannot do it should fast, for fasting is a (form) of castration." Most of what we have quoted from the traditions and narrations points to this interpretation; and this purpose is inferior to the former one because desire is a charge to produce children.

Marriage is sufficient for bringing this about, a reason for causing it to be, and a safeguard against the evil of it becoming dominant. One who obeys his master in order to please him is not like one who obeys in order to be freed from a

heavy obligation. Sexual desire and children are foreordained and between them exist a tie. It is not appropriate to say that the aim is pleasure and the child is a necessary result, just as elimination is a necessary result of eating, not an aim in itself. Rather, the child is the aim by instinct and decree, and sexual desire is merely an inducement thereto. I cannot conceive of any purpose for sexual desire except procreation. The pleasure which accompanies it -pleasure which would be unrivaled was it to last-is a harbinger of the promised pleasures in paradise. For to encourage pleasure which one cannot enjoy is pointless. Thus were an impotent male encouraged to seek enjoyment of coitus, or were a young boy encouraged to seek rule and power, encouragement would be to no avail. One virtue of the world's pleasures is that people wish to see them (pleasures) continue in paradise; thus they are an inducement to the worship of Allah.

Behold the wisdom, the mercy, and the divine fulfillment: how two lives, one external and one internal, were fused together by one desire." The exoteric life is the perpetuation of the individual through the preservation of his lineage, which is a form of the perpetuation of existence. The esoteric life is the life in the hereafter, "so if this pleasure, diminished by the speedy passage of time, activates the desire for (attaining) pleasure by becoming everlasting, then it encourages the kind of worship which leads to it (pleasure)." Consequently the servant (of Allah) benefits by becoming so desirous of it and gains the ability to persist in that which leads him to the blissfulness of paradise.

There is not an atom in the body of man, internal or external in the Kingdom of Heaven and Earth, within which one would not discover a measure of wisdom and wonder that baffles the mind. Nevertheless, it can be revealed only to a pure heart in proportion to its purity and to the extent that it resists the world's pleasures, its enticements, and its snares. Thus, marriage for the sake of curbing excessive desire is important in religion to all who do not suffer from impotence-these happen to constitute the majority of created beings. For, if sexual desire prevails and encounters no resistance from the force of piety, it will lead to the commission of lewdness.

To this the Messenger of Allah "Allah's blessing and peace be upon him" referred when conveying the word of the Almighty, "If ye do riot so, there will be confusion in the land, and great corruption." If it (sexual desire) is bridled with the bridle of piety, and the purpose (of marriage) is to curtail the limbs (of the body) from responding to desire, then marriage would avert the eye and preserve relief by guarding the heart as well as the mind against temptation. For, that is not a matter of one's choice, rather the self will continue to entice him and tempt him to have coitus, and the tempting devil will not abandon him most of the time.

That could occur during prayer; thus he may envision such details of coitus which, were he to confess them to the lowliest of creatures, they would blush.

Yet Allah knows (the secrets of) his heart because the heart is to Allah as the tongue is to man. For the chief preoccupation of the novice who wants to pursue the path of the hereafter is his heart." (Moreover), persistence in fasting does not eliminate the element of temptation as pertains to most people, unless it is coupled with weakness of the body and disturbance of the temperament. For that reason Ibn 'Abbas "Allah be pleased with him" declared, "The asceticism of the ascetics cannot be complete without marriage." This is a universal ordeal from which few can be delivered.

Qatadah said: in interpreting the words of the Almighty, "Impose not on us that which we have not the strength to bear": that is, lust. It is said that 'Ikrimah and Mujahid interpreted the Almighty's words "for man was created weak" (An-Nisa' :28).

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

By saying, "He cannot refrain from women."

Najih said that "When the male experiences an erection, he loses two-thirds of his mind"; others say "He loses a third of his religion." One of the rare interpretations rendered by Ibn Abbas "Allah be pleased with him" of the verse "From the evil of the darkness when it is intense" (Al-Falaq: 3)

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

Is to the male erection, which is an overpowering catastrophe should it rage, as no mind or religion can resist it; for, although it can become an impetus for the two lives as was mentioned earlier, it is the devil's strongest instrument against the sons of Adam. To this he" Allah be pleased with him" referred in these words: "Among those who are deficient in intelligence and religion, I have never seen any who are more successful than you (women) in prevailing over those (men) of intelligence." And that is because of the rage of desire. The Prophet said in his invocation, "O Allah! I seek refuge in Thee from the evils of my hearing, my seeing, my heart, and the evils of my semen." He also said: "I ask you to purify my heart and safeguard my genitals", so how can there be laxity for others wherefrom the Messenger of Allah "Allah's blessing and peace be upon him" seeks refuge.

A righteous man used to marry frequently; he never had less than two or three (women). Some Sufis criticized him, to which he replied, "Has any of you presented himself before Allah or stood before Him and experienced sexual desire?" They replied, "This thing occurs frequently." He retorted, "Were I to accept throughout my life such a state as you have experienced once, I would not have married; but never did a distracting thought occur to me which I did not carry through, thereby relieving and enabling myself to return to my work. And for forty years, no transgression has befallen me." Some people criticized the status of the Sufis, to which a man of religion replied, "What is it you blame them

for?" He (one of the people) replied, "They eat a lot." To this he retorted, "And you, also, if you hungered as they do, would eat as they do." He (one of the people) said: "They marry often." To which he replied, "If you should safeguard your eye and genitals as they do, you, too, would marry as they do." Junaid used to say, "I am as much in need of coitus as I am of food, so the wife is definitely nourishment and a means for the purification of the heart." For that reason the Messenger of Allah "Allah's blessing and peace be upon him" commanded that everyone who sees a woman and is attracted to her should have intercourse with his wife, for that would ward off temptation from his soul." Jabir "Allah be pleased with him" related that the Messenger of Allah "Allah's blessing and peace be upon him" saw a woman, so he had intercourse with Zainab (his wife), fulfilled his desire, and departed. The Messenger of Allah "Allah's blessing and peace be upon him" declared: "When a woman approaches, she approaches in the image of the devil; so should a man see a woman who appeals to him, let him approach his wife because she has what that woman has." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not have intercourse with a woman whose husband is absent because the devil runs through your veins as does the blood." So we said: "And your veins?" He replied, "And mine; but Allah has fortified me against it and therefore I am safe." Sufyan Ibn 'Uyainah said: "'safe' means delivered from it (temptation). That is its meaning because the devil does not deliver." It was also related that the son of Umar, one of the ascetics among the companions, also of the learned among them, used to break the fast by coitus before eating. It is probable that he had intercourse before the evening prayer, after which he would perform absolution and pray, all for the purpose of emptying the heart to enable it to concentrate on the worship of Allah and to remove from it the implements of the devil. It has been related that he (son of 'Umar) had coitus with three of his concubines during the month of Ramadan before the last evening prayer.

Ibn 'Abbas has declared, "The best of this nation is mostly women"; and since sexual desire was a predominant force in the temperament of the Arabs, the frequency of marriage among their righteous men was more common.

It was for the purpose of freeing the heart that marriage with the bondmaid was permitted when there was fear of hardship, even though it results in enslaving the son, which is a kind of attrition; such marriage is forbidden to anyone who can obtain a free woman. However, the enslaving of a son is preferable to destroying the faith, for enslavement affects temporarily the life of the child, while committing an abomination results in losing the hereafter; in comparison to one of its days the longest life is insignificant." It has been related that one day some people departed from a gathering with Ibn 'Abbas, except for one young man who did not leave. Ibn 'Abbas asked him, "Do you have something to ask?" He said: "Yes, I wish to ask you a question, but I was ashamed (to ask) in front of the people. Now I stand in awe out of respect for you." "A learned takes the place of the father," said Ibn 'Abbas, "so what you

would have divulged to your father, disclose to me.” He said: “I am a young man with no wife. On occasion I have feared distress for myself, and thus sought relief in masturbation. Is there an act of transgression in it?” So Ibn 'Abbas turned away from him, then said: “How disgusting! Marrying a bondmaid is better than that, yet it is better than committing fornication.” This is an indication that a youthful bachelor is torn among three evils: The least of these is marrying a bondmaid, that would lead to enslavement of the offspring; worse than that is masturbation; and the most abominable of the three is fornication. Ibn 'Abbas did not permit the commission of either because both (the first two) are forewarned against and should be resorted to only to prevent committing a greater evil, in the same manner as one would eat carrion to avoid self-destruction. Preponderance over the lesser of two evils cannot be construed as unrestricted permissiveness or as absolute virtue; cutting off a malignant arm is not a good act even though it is permissible when death is impending. Therefore marriage is meritorious in this respect, but this does not apply to all (people), only to most. Many a person's desire cools off on account of old age, illness, or the like, and therefore this factor would not apply to him; and what has already been mentioned concerning procreation remains intact. This is general except in the case of the eunuch, which is rare.

It is preferable for a person with temperament so overcome by desire that one woman cannot curb it to have more than one woman, up to four. For Allah will grant him love and mercy, and will appease his heart by them (women); if not, replacing them is recommended. Seven nights after the death of Fatimah, "Allah be pleased with him" 'Ali "Allah be pleased with him" got married. It is said that al-Hassan, the son of 'Ali, was a great lover having married more than two hundred women. Perhaps he would marry four at a time, and perhaps he would divorce four at a time replacing them with others. The Messenger of Allah "Allah's blessing and peace be upon him" said to al-Hassan, "You resemble me in appearance and in character." He" Allah be pleased with him" also said: "Hassan takes after me and Hussain takes after Ali." It was said that his indulgence in marriage is one of the characteristics in which he resembled the Messenger of Allah "Allah's blessing and peace be upon him" as well as al-Mughirah Ibn Shu'bah who married eighty women." Among the companions were those who had three and four (wives) while those who had two cannot be counted.

No matter how well known the inducement, the cure should be in proportion to the ailment; for the aim is tranquilizing one's self, and therefore this must be taken into consideration in deciding how many wives one should have.

The third Merit: Companionship

It pertains to comfort and relaxation for the soul through companionship;

seeing and dallying comforts the heart and strengthens it for the performance of the obligatory rituals. For the self grows weary and has the tendency to shun work because that is contrary to its nature. If compelled to adhere to what disagrees with its nature, it becomes recalcitrant and defiant. If it finds an outlet for itself periodically, it becomes stronger and more energetic.

The companionship of women provides relaxation which relieves distress and soothes the heart. It is incumbent upon the pious to acquire such comfort by permissible means. For that reason Allah Almighty declared, "That he might take rest in her" (Al-A'raf: 189)

﴿ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ﴾

And 'Ali said: "Relax the heart an hour, for if it is compelled it is blinded." A narration states, "A wise man should divide his time three ways: one for meditating, one for self-examination, and one for eating and drinking. In this (latter) time, there is help for the other period." The same is stated in another expression: "The wise man is desirous only of three things: provisioning himself for a return journey, seeking a livelihood, or (seeking) pleasure in something not forbidden." The Messenger of Allah "Allah's blessing and peace be upon him" states, "For every desire there is an eagerness, and for each eagerness there is a Fitrah (natural disposition). He whose Fitrah leads to my Sunnah is guided." I" Eagerness is the striving and the enduring which come about in the beginning when exercising the will, while Fitrah means stopping for rest. Abu Ad-Darda' used to say, "I find relaxation for myself with a little diversion, thereby gaining strength to walk in uprightness thereafter." In some narrations pertaining to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "I complained to Gabriel" Allah be pleased with him" of my inability to have coitus, and he suggested (I eat) harisah." If this be true, it can be interpreted only as a preparation for relaxation and cannot be interpreted to imply warding off desire; for it is rather a kindling of desire, and whoever is deprived of sexual desire is denied most of this intimacy.

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Three things of your world have been made desirable to me: perfume, women and my delight in prayer." This, too, is a benefit that cannot be denied by one who has experienced the weariness of thoughts and celebrations (Dhikr) and different types of work, which lie outside the two previously mentioned benefits. Indeed, it extends even to the eunuch and to the one who has no sexual desire. As a matter of fact, this advantage renders marriage meritorious if it is concluded with such an intent, but rare are those who marry for this end.

As for the aim of having an offspring as well as that of warding off desire and the like, they are prevalent. Besides, many a person finds pleasure in looking at flowing water, greenery, and the like and is not in need of relieving himself by conversing and dallying with women. Thus this (aim) varies with circumstances

and individuals; so let it be taken into consideration.

The Fourth Merit: Ordering The Household

It is to free from the concerns of household duties, as well as of preoccupation with cooking, sweeping, making beds, cleaning utensils, and means for obtaining support. If a human being had no desire for coitus, it would still be difficult for him to live in his house alone; because if he were saddled with all the work of attending the house, he would waste most of his time and have very little of it left for learning and working.

The virtuous woman who takes care of the house abets religiousness in this manner, and any disturbance of these preoccupations would perturb the heart and impede life. For that reason Abu Sulaiman al-Darani' declared, "The virtuous wife is not of this world, for she liberates you for the hereafter. Her contribution to freeing (the man) is by both taking care of the house and by satisfying sexual desire." Muhammad Ibn Ka'b al-Qarzi said in interpreting the words of Allah, "O Lord! Give unto us in the world that which is good" (Al-Baqarah: 201)

﴿ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً ﴾

He meant a virtuous woman. The Prophet said: "Let each among you have a grateful heart; a tongue which invokes (the name of Allah); and a faithful, virtuous wife who assists you toward the hereafter." Behold how he has equated her with invocation and thanksgiving." In a commentary regarding the Almighty's word, it is stated: "him verily We shall quicken with good life" (An-Nahl: 97)

﴿ فَلَنَحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ﴾

He meant a virtuous wife.

Umar Ibn Al-Khattab "Allah be pleased with him" used to say, "Next to faith in Allah, the best gift which has been given to man is a virtuous woman. There are some women that are priceless and others that are yokes from whom one cannot be redeemed"; by priceless is meant that she (woman) cannot be replaced by any other gift.

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "I was preferred over Adam by two gifts: His wife abetted him into transgression, while my wives urge me in obedience; his devil was a blasphemer and my devil (is) a Muslim" who only enjoins to good." Thus he (the Prophet) considered her helping him towards obedience as a virtue.

This, also, is one of the virtues to which the righteous (men) aim, except that it is pertinent to some individuals who have no legal guardian or manager.

It does not call for two wives, (since) plurality may render life miserable and disrupt the affairs of the home.

The aim of such an advantage is the expansion of kinfolk (through the wife)

as well as gaining strength by virtue of interfamily relations. This is one of the things that is needed in warding off evil and seeking tranquility. For that reason it was said: "Abased is the one who has no protector; but he who finds someone who repels evil from him, his state is secured and his heart is freed for worship." For, abasement disturbs the heart while strength in numbers wards off abasement.

The Fifth Merit: Disciplining The Self

It pertains to disciplining the self and training it to be mindful, faithful, loyal, and respectful of the rights of the wives, tolerating their manners, enduring harm from them, striving to reform them, guiding them to the path of religion, striving toward making lawful gains for their sake, and undertaking the upbringing of their children. All these are deeds of great merit, for they are an exercise in compliance (with Allah's injunction) and trust and loyalty; the wives and the offspring being the protected ones, and the virtue of guardianship is great. Those who avoid these responsibilities do so for fear of being unable to do justice by them, otherwise the Messenger of Allah "Allah's blessing and peace be upon him" would not have said: "One day of just guardianship is more preferable than seventy years of worship." Then he said: "Indeed, every one of you is a shepherd, and every one of you is responsible for his flock." The one who is preoccupied with reforming himself and others is not the same as the one who is preoccupied with reforming himself only; nor is the one who endures harm like the one who seeks pleasure and comfort for himself. Bearing the burden of wives and of offspring is equivalent to jihad for the sake of Allah. For that reason Bishr said: "Ahmad Ibn Hanbal was preferred over me on three counts, one of them being the fact that he sought what was lawful for himself and for others." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whatever a man spends on his wife is an object of charity, and a man will be compensated for the morsel of food he offers his wife." Someone told one of the learned, "The Lord has granted me a share of every deed!" and he mentioned the hajj (pilgrimage), jihad, and the like. So he replied to him, "Where do you stand as concerns the deeds of the substitutions?" He asked: "And what are those?" To which he retorted, "Lawful gain and spending on dependents." Ibn Al-Mubarak said while with his companions during a battle, "Do you know of anything better than what we are doing?" They said: "We know of none." He answered, "I do." They asked, "What is it?" He said: "A virtuous man." He continued, "A virtuous man rose during the night and beheld his sleeping children uncovered, and so he covered them with his garment. His deed is more virtuous than what we are doing." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He whose prayer is good, and whose children are many and whose possessions are few, and who does not neglect the Muslims will be with me in paradise like these two women." In another Hadith it is said: "The Lord loves the poor, virtuous father of children." Another Hadith related, "If the sins of the believer become many, Allah preoccupies him with the burden of children (in order) to

make restitution for them (the sins)." One of the forefathers said: "There are offenses that cannot be atoned for except through family burdens." A tradition relates that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are certain sins that cannot be atoned for except by the burden of seeking a livelihood." He also said: "Whoever has three daughters whom he supports and to whom he is kind until the Lord renders them independent of him, Allah will most certainly make paradise his reward -unless he commits a deed for which he cannot be forgiven." Ibn 'Abbas would say whenever he referred to this Hadith, "By Allah, this is one of the strangest (Gharib) and most misleading articles of the Hadith." It has been related that a devout person used to provide well for his wife until she died. It was suggested to him that he remarry after her death, but he refrained and said: "Solitude is more soothing to my heart and allows me to concentrate better on my meditations." He continued: "I saw in a dream, a week following her death, the gates of heaven open, and men descending and marching in succession through the air. Every time one descended, he looked at me and told the one behind him, 'This is the unfortunate one.' The other would reply, 'Yes!' I refrained from asking them out of awe until the last one, who was a child, passed by me. I asked him: 'Say, who is the unfortunate one to whom you are referring?' He replied, 'You.' And I asked, 'Why so?' He replied, 'We used to exalt your deeds among those who have striven for the sake of Allah; but a week ago we were commanded to record your deed with those who have been inimical, and we do not know what you are guilty of.' So he said to his brethren, 'Get me married, get me married.' After that, he was not without two or three (wives).

It is related in one of the narrations of the prophets "peace be upon them" that a group entered upon Jonah, the prophet, and he, "peace be upon him", was hospitable to them. He, (Jonah) would enter and leave his house and be mistreated by his wife, yet remain silent. They were astonished, but he said: "Don't be; for I have beseeched Allah Almighty saying, 'Hasten upon me in this life whatever punishment You have prepared for me in the hereafter'; so He said: 'Your punishment is the daughter of so and so whom you should marry.' So I married her and am enduring from her what you see." Such endurance is a form of self-discipline, an appeasement of anger, and an improvement of character. A person who secludes himself or who associates himself with someone of a refined character does not reflect on the evils of his inner self, nor are his hidden faults revealed. It is, therefore, the duty of one who walks the path of the hereafter to tempt himself by being exposed to the like of such agitations, and to become accustomed to enduring them so that his character should be set straight, his soul should be calm, and he should be purified of the base qualities hidden within him.

Enduring the burden of dependents, which is a form of exercise and struggle to provide for them and sustain them, is an act of worship in itself. However, only one of two types of men benefits from it: either a man who seeks striving, exercising, and character training because he is at the beginning

The quarter of the habits of life of the Path and is therefore not unlikely to consider this a manner of striving by which his soul is exercised; or, a worshipper who does not pursue virtue through the path of the esoteric, mental activity, and the experiences of the heart, but whose (virtuous) deeds are physical, such as prayer, performing the pilgrimage, and the like. His working to gain lawfully for his wives and children, maintaining them and bringing them up properly, is better for him than acts of worship which are imposed upon his body and whose benefits do not extend to others.

As for the man whose character is well formed either. Through inherent traits or through a previous effort, if he wants to succeed in obtaining an inner life and an intellectual and spiritual activity in the domain of religious and mystical sciences, then he should not marry for that reason because he has no need for exercise." As for worship in the form of providing for dependents, seeking knowledge is better than that because it (seeking knowledge), too, is a form of work, but its benefits are more numerous and more encompassing than the benefit of providing for dependents. These then are the advantages of marriage, which in religion are decreed to be virtuous.

Demerits OF Marriage

The First Demerit: Inability To Seek Lawful Gain

The demerits of marriage are three: one-the strongest-is the inability to seek gain lawfully." For, that is not available to every person, especially nowadays, because of social instability, and because marriage encourages the amplification of attempts to provide (for dependents) through unlawful means.

In it (marriage) is, thus, a man's destruction and the destruction of his family; a bachelor is safeguarded therefrom. As for a married man, he is most often driven into the paths of evil by following the whims of his wife and selling his hereafter for this world.

There is a tradition which states that "the servant is made to stand before the scales with good deeds that resemble mountains in weight." He then is questioned concerning the care and support of his family, the source of his wealth and how he spent it, until such reckoning absorbs all his good deeds, thus not one good deed remains to his account; whereupon the angels cry out: 'Behold, here is the man whose dependents consume his good deeds in the world and is today mortgaged by his deeds.' Is said that those first to cling to man on the day of resurrection will be his wife and children who will cause him to stand in the presence of Allah Almighty and then say, "O Lord! Give us our just due from him, for he taught us not what we were ignorant of, feeding us by unlawful means and we did not know it." He (Allah) will punish him for their sake. One of the forefathers said: "When Allah wills evil to a servant, He sets upon him fangs in this world to devour him"; meaning dependents.

The Prophet "peace be upon him" said: "No one will meet Allah with a

greater offense than one who ignores (the needs of) his dependents." This is a general calamity from which few are delivered, excepting one with possessions that are inherited or gained lawfully, which he uses to redeem himself and his family, provided he is content not to seek more. Such a person will be delivered from this calamity as will be a craftsman who is able to gain lawfully through permissible means, such as gathering firewood, hunting, or engaging in a craft that is not dependent upon rulers, and thereby is able to deal with virtuous people; also, the one who manifests blamelessness and most of whose possessions are lawfully gained (will be delivered by Allah).

Ibn Salim said when asked about marriage: "It (marriage) is more desirable in this time of ours for someone who is overcome by lust: like the male donkey who sees a female donkey and can neither be dissuaded from her by beating nor can he control himself; should he control himself, it is preferable to leave him alone."

The Second Demerit: Failure To Uphold Wives' Rights

It pertains to the failure to uphold their (wives') rights, to tolerate their manners, or to endure harm from them. This is less prevalent than the previous (disadvantage), inasmuch as it is easier to overcome the latter than the former. Improving one's manners with women and upholding their rights are easier than seeking lawful gain. There is also danger in this because he (the husband) is a shepherd and is responsible for his flock. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is sin enough for a man to destroy those for whom he provides." It has been related that one who deserts his family is like a runaway slave in that his prayer and his fasting are not acceptable until he returns to them.

Whoever fails to uphold his wives' rights, even though he might be present, is like a fugitive. The Lord said: "Ward off from yourselves and your families a (hell) Fire" (At-Tahrim: 6)

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

He commanded us to safeguard them from the Fire as we would safeguard ourselves.

A person might fail to uphold his own right, and were he to get married this obligation would be compounded, and to his self another person be added. Self is an impellent to evil; if self is increased, the incitement to evil usually increases. For that reason, a certain man declined to get married and said: "I am afflicted with my (own) self; how can I add another self to it?" As has been said: "The mouse hole would not be large enough to contain it (the mouse) if a broom was tied to its tail." Ibrahim Ibn Adham also declined (to get married) by saying, "I will not attach a woman unto me, nor do I have need for women; that is to say, I am unable to care for them, protect them, and provide for them since I lack the means." Likewise Bishr declined saying, "I am prevented from marriage by the

Almighty's words, 'and they (women) have rights similar to those (of men).' He used to say, "Were I to care for a chicken, I would fear becoming a butcher on the bridge." Sufyan Ibn 'Uyainah "Allah be pleased with him" was seen at the gate of the sultan and was told: "This is not your place!" He replied, "Have you seen a man with a family who is more successful?" Sufyan used to say, "I yearn for celibacy, the key, and a place of dwelling which the wind can penetrate and where no commotion or shouting (exists)." This (the second disadvantage) is, too, a common evil though less prevalent than the first-from which only an intelligent, wise man can be delivered: A man possessing good character and insight into the ways of women, is tolerant of their tongues, is not driven by their desires, is careful to fulfill his obligations towards them, can overlook their mistakes, and is cognizant of their manners. Most people are given to impudence, boorishness, irascibility, frivolity, bad manners, and injustice while seeking full justice. Inevitably, such men through marriage become more corrupt in this respect. Hence celibacy is safer for them.

The Third Demerit: Distraction From Allah

It is less (in evil) than the first and the second. (It lies in the possibility) that the wife and the offspring could distract him from Allah Almighty, luring him to pursue the world and indulge in providing a comfortable life for his children through gathering wealth and hoarding it for them, and enticing him to seek exaltation and multiplication through them. Whatever distracts (one's attention) from Allah -whether wife, wealth, or offspring-brings misfortune upon the possessor. I do not imply by this that it would lead to forbidden deeds, for that (whatever leads to forbidden deeds) has already been listed under the first and second disadvantages, but rather that it would entice him to indulge in the enjoyment of what is permissible, leading into excesses in dallying, flirting, and excessive enjoyment of them (women). From marriage arise various types of such distractions that engross the heart; thus night and day would pass and the person would not have time to think about the hereafter or prepare for it. For that reason Ibrahim Ibn Adham "Allah be pleased with him" said: "No good can come out of one who becomes accustomed to the thighs of women." Abu Sulaiman "Allah be pleased with him" said: "Whoever marries attaches himself to the world." That is to say, he is lured to depend on the world.

CONCLUSION

This is an overview of merits and demerits. To judge that a person is absolutely better off (by) being married or single falls short of taking into consideration all these matters. Rather, such advantages and disadvantages can be considered a precept and a criterion against which the novice should measure himself. If the disadvantages (of marriage) are nonexistent in his case and the benefits are all present, that is, if he has lawfully gained possessions, good character, and earnest pursuit of religion, marriage would not distract him from Allah; if he (the novice) is, nevertheless, a young man in need of appeasing

his sexual desire, if he is a bachelor in need of someone to take care of his house, and if he needs fortification through family associations, then marriage is unquestionably better for him even though its (primary) aim is to produce offspring. If the advantages are refuted and the disadvantages are brought together, being celibate is preferable for him; but if the two are equal, which is most likely, it is necessary to weigh on just scales the extent to which the advantages contribute to the promotion of his religion and the extent to which the disadvantages detract from it. If it appears that one group outweighs the other, it should be acted upon. For, the most obvious advantages are procreation and appeasing desire, while the most obvious disadvantages are the need for unlawful gain and distraction from Allah. Let us assume that these matters are comparable in importance: We would then conclude that if a man is not troubled by sexual desire, if the benefit of his marriage lies in the endeavor to obtain an offspring, and if the evils of his marriage lie in the necessity to gain unlawfully and to be distracted from Allah then celibacy is preferable. There is no advantage in whatever distracts one from Allah or in earning unlawful gain.

The matter of offspring cannot compensate for the absence of these two considerations, (because) marriage for the purpose of obtaining an offspring is illusory and this constitutes a consummate deficiency in religion. To preserve his own life and to, guard it from destruction is more important than seeking to produce an offspring; that is a gain, and religion is an investment. For in the corruption of religion lie the loss of the hereafter and the dissipation of the investment. Such a benefit cannot counteract either of those two disadvantages. However, if to the matter of the offspring is added the need to appease desire, which results from one's yearning for marriage, and then one might consider marriage. If the reins of righteousness are not strengthened in his mind, and if he fears committing fornication, then marriage is preferable for him because he is hesitant between committing fornication and attaining unlawful gain; earning unlawful gain is the lesser of the two disadvantages. If he trusts himself not to commit fornication, and is unable at the same time to avert the eye from what is unlawful, then abstaining from marriage is preferable. For, to look (lustfully) is unlawful and to earn gain in an improper way is unlawful. Seeking gain takes place continually and in it lies his (ultimate) ruin and the ruin of his family, while looking takes place occasionally and this pertains to him (and does not involve his relations) and passes away quickly. Looking constitutes adultery by the eyes but, if not rectified by relief, is easier to forgive than eating forbidden fruit, unless it is feared that looking should end in the defiance of relief, thus entailing the threat of affliction.

If this is the case, then we are confronted with the third situation: that is, to have the strength to avert the eyes but not to ward off thoughts distracting the heart; here it is preferable to abstain from marriage because the (evil) deeds of the heart are easier to forgive. Emptying the heart for the sake of worship is desirable; (besides) the act of worship is precluded by unlawful gain, consuming it

(gain), and feeding it to others. Thus it is necessary to weigh these disadvantages against the advantages and to judge accordingly. Whoever becomes aware of this will not find it difficult to comprehend what we have transmitted from the righteous forefathers, namely encouragement of marriage in certain situations and in others discouragement therefrom inasmuch as this is dependent upon circumstances.

If you should ask, "Which is better for someone who is safeguarded from the disadvantages (of marriage), seclusion for the worship of Allah or marriage?" I would reply: Combine the two, because marriage is a contract and does not preclude seclusion for the worship of Allah; rather, it pertains to the need for lawful gain. If he is able to earn lawful gain, then marriage is also better, because it is feasible for him during the night and the rest (that is, the unoccupied portion) of the day to be in seclusion for worship; persistence in worship without relaxation is not feasible. If it be assumed that earning a livelihood preoccupies his whole time to the extent that he has none left other than that prescribed—sleeping, eating, and performing the necessities and if he is one of those who do not pursue the hereafter except through the supererogatory prayer, pilgrimage, or similar physical activities, then marriage is better for him. For earning lawful gain, supporting a family, seeking to obtain offspring, and tolerating the manners of women constitute forms of worship whose merits do not fall short of supererogatory acts of worship. If he should worship by means of knowledge, meditation, and the path of esotericism, and should lawful gain complicate that, then abstaining from marriage is preferable.

Should you ask, "Why then did Jesus" Allah be pleased with him" abstain from marriage in spite of its virtue? And if it is preferable to free oneself for the worship of Allah, why then did our Prophet" Allah be pleased with him" take on numerous wives?" Know ye, then, that it is preferable to combine the two in the case of one who is able, whose desire is strong, and whose ambition is high, because no preoccupation can distract him from Allah.

Our Messenger" Allah's blessing and peace be upon him" armed himself with strength and combined the virtue of worship and that of marriage. In spite of his nine women, he still dedicated himself to Allah. For him, the satisfaction of the sexual need was not an obstacle. At the same time, those who are preoccupied with worldly needs are not constrained in their affairs by the fulfilling of natural needs; outwardly, they perform that which is necessary, but their hearts are preoccupied with solitude not unmindful of their important duties. The Messenger of Allah "Allah's blessing and peace be upon him", because of his elevated status, was not deterred by the dictates of this world from the presence of the heart with Allah. He used to receive Divine revelation while he was in his wife's bed." If this is true in the case of someone else, it is not inconceivable that irrigation canals can be altered by what cannot alter the mighty ocean; in other words, one cannot compare others unto him (that is, the

Prophet)." As for Jesus," Allah be pleased with him" he armed himself with resolutions and not strength; he took precautions, for perhaps his state was such that preoccupation with a family could have affected it, or made it difficult to seek lawful gain, or made marriage and seclusion for worship irreconcilable. Thus he preferred to devote himself to worship. For they (prophets) are more aware (than others) of the secrets of their states, of the precepts of their times regarding virtuous gain, of the manners of women, of the calamities of marriage upon the marrier, and of the benefits he (that is, the marrier) has therein. No matter how different the circumstances are, in some cases it is preferable to marry and in others to abstain. We should deem the deeds of the prophets as preferable in all cases -and Allah knows best.

CHAPTER TWO: CONCERNING MARRIAGE: CONDITIONS OF WOMAN AND STIPULATIONS OF MARRIAGE CONTRACT

Marriage Contract

As for the marriage contract, it has four conditions that facilitate its establishment and termination:

- 1- Permission of the guardian; if not, then (that of) the ruler.
- 2- Consent of the woman if she is a non-virgin adult or a virgin adult given away in marriage by someone other than her father or grandfather.
- 3- The presence of two witnesses openly known for fairness. If both enjoy a blameless record, then the establishment of the contract is decreed.
- 4- A declaration (Ijab) and a related acceptance (Qabul) encompassing the term "marry," "give in marriage," or some similar term, pronounced by two individuals charged with the responsibility, neither of whom is a woman; but (they) could include the husband, the guardian (of the woman), or the representative (of either party).

Etiquettes Of Marriage

Concerning the etiquettes of marriage: The engagement should be arranged with a guardian, not during the legally prescribed waiting period ('Iddat) of the woman, but rather after its termination if the woman is observing such a period, and provided that she is not already engaged to another, since an engagement while another is pending is forbidden.' Proper etiquette requires an engagement (period) prior to marriage, and associating the expression of praise (to Allah) with the declaration and the acceptance; thus the one giving the woman in marriage says, "Praise be to Allah and blessings upon the Messenger of Allah.

I give you my daughter, so and so, in marriage"; and the husband replies, "Praise be to Allah and blessings upon the Messenger of Allah. I accept her in marriage upon this dowry." Let the dowry be fixed and small. It is also desirable to pronounce the words "Praise be to Allah" before the engagement. Its etiquette

includes that the affairs of the husband be revealed to the wife; if she is a virgin, this is more appropriate and more conducive to congeniality between them. For that reason it is desirable that he should look at her before marriage, as it is more likely to lead to enrichment of their relationship.

Its etiquettes also call for the presence of a group of righteous people in addition to the two witnesses who are required to establish the validity (of the contract). The etiquette also specifies that the intent of marriage should be upholding the Sunnah, averting the eye, bearing children, and the rest of the aforementioned advantages; thus the purpose of marriage will not be merely for pleasure and enjoyment, which would render such an act a worldly endeavor. This does not preclude such intentions, for many a virtue coincides with passion. 'Umar Ibn 'Abd al-Aziz declared: "If virtue coincides with passion, it is like 'butter with dates'." It is not impossible that one should be motivated by his desires and the dictates of religion simultaneously. It is desirable that the marriage be contracted in the mosque and during the month of Shawwal 'A'ishah said: "The Messenger of Allah "Allah's blessing and peace be upon him" married me in Shawwal, and consummated the marriage in Shawwal." (REQUISITE QUALITIES FOR THE WOMAN) A woman given in marriage is either one who is taken as a lawful wife, or one who is taken for enjoyment and the attainment of certain purposes.

Legal Disabilities To Or Restrictions On Marriage

The first type: The woman taken as a lawful wife should be free from that which would prohibit her marriage. There are nineteen restrictions.

The first is That she be married to another.

The second is That she be in a legally prescribed waiting period (which precedes marriage) to another (person), regardless of whether that period is due to (the husband's) death, to divorce, to suspicion (of adultery), or is being cleared from suspicion aroused by (her) owner (that is, being a concubine-slave of the owner).

The third is that she be an apostate for having uttered an expression of unbelief.

The fourth is that she be a Magian.

The fifth is that she be an idolater or freethinker who follows neither a prophet nor a book. Women in this category include those who follow the doctrine of libertinism-marrying them is not lawful; also (included in this category is) every female subscribing to a false doctrine whose believer is deemed an infidel.

The sixth is (If) she is a follower of a revealed religion which she adopted after conversion or after the Prophet's mission (as Messenger of Allah), and who furthermore is not a descendant from the Children of Israel, unless both

conditions apply, marrying her is not permissible; but if she lacks genealogy only, then (among the jurists) there is no consensus.

The Seventh is that she be a slave and the marrier a free man who is capable of marrying a free woman or who fears committing fornication (Canal.)

The eighth is that she be totally or partially a slave of the marrier.

The ninth is that she be related to the (man) either by descent from his progenitors (used) or collaterals (fusel), or of the collaterals of his first progenitors, or from the first collateral of every progenitor after a progenitor. By Usul, I mean mothers and grandmothers; and by his Fusel, (male) children and grandchildren; and by Fusel Awwal Fusul, brothers and their children; and by Awwal fall from every Asl (singular of Usul) after it, the progenitor of maternal and paternal aunts, not their children.

The tenth is That she be unlawful (for marriage) through nursing; and among those prohibited by reason of nursing are the relations prohibited in terms of the used and Fusul discussed above.

However, those forbidden are the ones who have been nursed five times, not the ones nursed fewer times.

The eleventh is That she be forbidden because of marriage ties; that is, (a) if the marrier were already married to her daughter or granddaughter, or (b) if he previously possessed them (as slaves either) by direct contract or semi-contract, or (c) if he had had sexual relations with them in a quasi-contract (common marriage), or (d) had sexual intercourse with her mother or one of her grandmothers in a marital contract or quasi-contract; for the mere contract of marriage with a woman renders her maternal female ascendants unlawful. Her collateral relatives are forbidden only on account of coitus, or if his (the marrier's) father or son had married her before.

The twelfth is that the woman be the fifth, that is, that the marrier already has four (wives) acquired either by marriage or by virtue of (the fact that at least one of his wives is in) the state of the legally prescribed waiting period pending remarriage to him. But if her divorce is final and she is in another prescribed waiting period, then marrying the fifth is not unlawful.

The thirteenth is that the marrier be married to her sister, her maternal aunt, or her paternal aunt; that is, through marriage he would bring both of them together (as wives). Marriage is not permissible between a related pair if one is male and the other a female, and thus they cannot be brought together (in marriage).

The fourteenth is that she be divorced three times by the marrier and thus be unlawful to him unless another husband (Muhallil) has sexual intercourse with her in a lawful marriage.

The fifteenth is that the marrier has exchanged curses with her; in this case, after the oath of condemnation, she is or ever unlawful to him.

The sixteenth is that she be in a state of ritual consecration of the major (hajj) or lesser ('Umrah) pilgrimage, or that the husband be in the same state;

marriage then cannot take place until the completion of the period of sanctification.

The seventeenth is that she should be a deflowered young woman; marrying her is then not permissible until she has reached puberty.

The eighteenth is that she be an orphan, in which case marrying her is not permissible until she reaches the age of puberty.

The nineteenth is that she be one of the widowed wives of the Messenger of Allah "Allah's blessing and peace be upon him" or one with whom he has mated, for they are regarded as mothers of the believers; that (restriction) is not applicable in our time. These are the prohibitive hindrances.

Qualities Conducive To A Happy Conjugal Life

There are eight qualities which render a conjugal life happy and which must be sought in the woman in order to assure the perpetuity of the marriage: piety, good character, beauty, a small dowry, ability to bear children, virginity, (good) lineage, and she should not be a close relative.

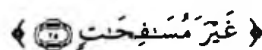
The first is piety: That she should be virtuous and religious is the most fundamental requisite, and to that end (special) care must be taken. For, if her religious principles are too weak to give her the strength to be virtuous and constant, she will humiliate her husband, disgrace him among people, trouble his heart with jealousy, and thereby render his life miserable. Should he succumb to passion and jealousy, he would remain in trial and tribulation. Should he, on the other hand, follow the path of permissiveness, he would be apathetic toward his religion and honor and would be guilty of lacking zeal and pride. Also, if she is beautiful but corrupt, she will be the cause of greater tribulation; for then it becomes difficult for the husband to separate from her: Thus he is neither able to renounce her nor to endure her. His position is like that of one who came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, I have a wife who cannot turn back a touching hand." The Prophet said: "Divorce her"; to which he replied, "I love her." The Prophet responded, "Then, keep her." The Prophet commanded him to hold onto her, for if he divorces her he would yearn for her and become corrupt like her. Seeing that the man's heart was in anguish, he (the Prophet) considered it preferable for him to continue his marriage and thus safeguard himself against corruption. If her faith be corrupted in squandering his possessions or in some other respect, he will remain in misery. (However,) if he remains silent and does not denounce (her deeds), he becomes a partaker of her transgression and a violator of the Almighty's command: "Ward off from yourselves and your families a Fire." If he, on the other hand, denies and disputes (her ways), he will be miserable throughout his life.

For that reason, the Messenger of Allah "Allah's blessing and peace be upon him" took pains in encouraging people to adhere to the faith saying, "A woman may be married either for her possessions, her beauty, her reputation, or her

religion; for if you do marry other than a religious woman, may your hands be rubbed with dirt." Another Hadith states: "He who marries a woman for her possessions and beauty loses both her beauty and her possessions; (but) he who marries her for the sake of her faith will be blessed by Allah with her possessions and her beauty." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "A woman should not be married (only) for her beauty, because her beauty may destroy her; neither for her wealth, as this may make her tyrannical; (rather) marry the woman for her religious faith." He emphatically recommended religious faith, because such a woman would bolster up the (husband's) faith. If she is not pious, she will be an element of distraction and of trouble in her husband's religion.

The second is good Character: Good character is the second quality. It is an important requisite in the search for emptying the heart" and in the pursuit of favorable surroundings for religion. For if she is vicious, ill-tongued, ill-mannered, and ungrateful, more harm than good will come from her. Toleration of a woman's tongue would try the saints. An Arab said: "Do not marry one of the following six types of women: a hypochondriac, an upbraider), a yearner, a coveter, a narcissist, or a prattler. The hypochondriac is one who excessively moans, complains, and (always) wraps her head.

Marrying a constantly ill (woman) or one who feigns illness is of no avail. an upbraider is one who is constantly needling her husband by saying, "I did such and such for you." a yearner is one who yearns after a previous husband or after her offspring from some other husband. This, too, is among the things to be avoided. a coveter is one who looks at everything, covets it, and forces her husband to buy it. a narcissist can be one of two: one who spends the whole day fixing her face or making it up and beautifying it in order to give it a luster, or one who becomes angry at mealtime, thus eating only by herself and singling out her share from everything. A Yemeni expression, which is appropriately used for a woman, or a child, who is not satisfied with the food given to her (or him), is to become angry at mealtime. a prattler is one who prattles a great deal; in this context the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty detests the loudmouthed prattler." It is related that the Azdi traveler," during his journey, met Elias" Allah be pleased with him" (the prophet) who ordered him to get married and discouraged him from celibacy. He then said: "Don't marry any of the following four types: divorce-minded, a boaster, a harlot, or a conceited." divorce-minded is one who asks for the divorce every hour for no reason; a boaster is one who boasts of the superiority of another and is proud of her worldly advantages, a harlot is a loose woman who is known to have lovers and intimate companions. To her the Almighty referred when He said: "nor of loose conduct" (An-Nisa: 25)



A conceited is one who adopts a haughty attitude toward her husband in

deed and word: the word conceited designates that which is elevated above the ground.

Ali "Allah be pleased with him" used to say, "The worst characteristics of men constitute the best characteristics of women; namely, stinginess, pride, and cowardice. For if the woman is stingy, she will preserve her own and her husband's possessions; if she is proud, she will refrain from addressing loose and improper words to everyone; and if she is cowardly, she will dread everything and will therefore not go out of her house and will avoid compromising situations for fear of her husband. These accounts indicate the sum total of the good qualities sought in marriage.

The third is Beauty: beauty of face is desired because through it fortification is attained. For (a man's) natural disposition is generally not contented with an ugly woman, (even) when good character and physical beauty are often inseparable. What we have transmitted is encouragement to look for a pious woman and not marry one for her beauty, which does not discourage the cherishing of beauty, but rather discourages marrying a woman for her beauty alone (while she be) corrupt in religion. Beauty, per se, oftentimes makes marriage desirable and detracts from the importance of religion. Indicative of the regard given to beauty is the fact that closeness and love are often realized through it. For that reason the Shari'ah cats enjoined the safeguarding of the means to intimacy, and seeing (the woman) before marriage was deemed desirable.

The Prophet said: "If Allah should incline the heart of one of you toward a woman, let him look at her, for it will bring them closer together." That is to say, it will cause them to be closer to each other like the closeness of the epidermis to the endodermis, which is the inner skin (as opposed to) the epidermis (which) is the outer skin. He mentions that only to stress the degree of closeness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is something in the eyes of the Ansar; therefore, if one of you wishes to marry one of their women, let him look at them." It was said (in effect) that those women were "blear-eyed." It was also said: "small-eyed." Some Allah-fearing men would not marry off their daughters until they are seen as a precaution against delusion. Al-A'mash said: "Every marriage occurring without looking ends in worry and sadness." It is obvious that looking does not reveal character, religion, or wealth; rather, it distinguishes beauty from ugliness.

It was related that during the time of Umar" Allah be pleased with him" a man got married. The man had colored his hair and the dyestuff had faded. The woman's family complained to 'Umar saying, "We thought he was a young man." 'Umar beat him excessively and said: "You have deceived the people." It is related that Bilal and Suhaib came to a Bedouin household and asked to marry their daughters. They were asked: "Who are you?" Bilal said: "I am Bilal and this

is my brother, Suhaib. We were misguided, but Allah has directed us; we were enslaved, but Allah freed us; we were dependent (on others), but Allah has made us independent; if you should give us wives, then thanks be to Allah; and if you should turn us away, then praise be to Allah." They (the household) answered, "Rather, you will marry, and thanks be to Allah." Suhaib said to Bilal, "Would that you had mentioned our association and dealings with the Messenger of Allah "Allah's blessing and peace be upon him". He replied, "Be quiet. I spoke the truth and the truth will get you married." One may be deceived both in beauty and in character; therefore it is desirable to avoid deception in beauty by looking, and (deception) in character by description and inquiry. It is desirable that this precede marriage. A description of her character and beauty should not be sought from any but one who is keen, who is truthful, who is well versed in the apparent and the hidden (qualities), who is not predisposed toward her lest he should praise her too much, and who does not envy her lest he should not praise her enough. In stating the basis for marriage and in describing the would-be wives, the natural disposition leans toward exaggeration and excessiveness. Few are the ones who are truthful and are inclined to modesty; rather, deception and enticement often predominate. Caution, therefore, is important for one who would guard himself against longing for a woman other than his wife.

As for the man whose purpose in having a wife is mere observation of the Sunnah, bearing children, or caring for the house, should he renounce beauty, he would draw nearer to asceticism; because seeking beauty, in short, is a worldly interest even though in the case of some individuals (it) may be an aid to religion.

Abu Sulaiman Ad-Darani said: "Indifference (to worldly interests may be) in anything, even in women." Thus a man (might) marry an old woman because he has preferred to renounce worldly delights. Malik Ibn Dinar used to say, "Many a man among you would refrain from marrying an orphan, whose feeding and clothing would cost little and who would be easily satisfied, thus gaining merit (before Allah). Rather, he would marry the daughter of so and so-meaning prominent people-who would make many demands of him saying, 'Clothe me with such and such.'" Ahmad Ibn Hanbal preferred a one-eyed (woman) over her sister who was beautiful. For he asked: "Who is the better behaved of the two?" He was told: "The one-eyed." He replied: "Give her to me in marriage." Such is the constant endeavor of one who does not seek (mere) sensual pleasures. If someone cannot secure his faith without a source of pleasure, then let him seek beauty because enjoyment of what is lawful strengthens faith.

It has been said that if a woman is beautiful, of good character, with black eyes and hair, large eyes, white complexion, loves her husband, and has an eye to no other men, she is in the image of hawar. For Allah Almighty has ascribed to the women of paradise this description in the verse, "the good and beautiful" (Ar-Rahman: 70)

﴿ فَبَيْنَ خَيْرِتِ حَسَانٍ ﴾

(By "good" He meant "those enjoying good manners"); in the verse "of modest gaze" (As-Saffat: 48)

﴿ وَعِنْدَهُمْ قَنَصِرْتُ الطَّرْفِ عَيْنٍ ﴾

And in the verse "lovers (urub), friends" (Al-Waqi'ah: 37)

﴿ عُرْنَا أَتْرَابًا ﴾

(By "lovers," He means someone who is in love with her husband and desirous of seducing him so as to complete her pleasure.

By al-hawar, He meant whiteness; al-Hawra' is a woman with intense whiteness of the sclera, profound blackness of the eyes matching the profound blackness of the hair, and big, wide (-set) eyes. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your women is one who pleases her husband when he looks at her, who obeys him when he commands her, and guards his memory and his possessions when he is absent." Her husband will be delighted to look at her if she loves him.

The fourth quality is dowry: that is, her dowry should be small. The Messenger of Allah "Allah's blessing and peace be upon him" declared that "The best women are those whose faces are the most beautiful and whose dowries are the smallest." He enjoined against excessiveness in dowries." The Messenger of Allah "Allah's blessing and peace be upon him" married one of his wives for a dowry of ten Dirhams and household furnishings that consisted of a hand mill, a jug, a pillow made of skin stuffed with palm fibers," and a stone; in the case of another, he feasted with two measures of barley;" and for another, with two measures of dates and two of mush (Sawiq). 'Umar" Allah be pleased with him" (also) used to enjoin against excessive dowries and used to say, "In getting married and in marrying of his daughters, the Messenger of Allah "Allah's blessing and peace be upon him" never spent more than four Hundred Dirhams." If paying excessive dowries for women were a virtue, the Messenger of Allah "Allah's blessing and peace be upon him" would have been the first to do so. One of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" was married for a date-pit of gold equal to five Dirhams. Sa'id Ibn Al-Musayyab married his daughter to Abu Hurairah "Allah be pleased with him" for two Dirhams. He then took her personally to him by night, let her in through the door, and then departed. Seven days later, he came back and greeted her.

Even if he (Sa'id) had married for ten Dirhams to be different from the rest of the learned, there would be nothing wrong with his act.

A tradition states that "a woman's blessing is in marrying and in bearing children quickly, and "in the reasonableness of her dowry." He also said: "The most blessed among them are the ones with the smallest dowries." Just as it is undesirable for the woman's dowry to be excessive, it is undesirable for the man to ask about the possessions of the woman. Marriage should never be motivated

by avidity for wealth. Ath-Thawri said: "Should one marry and ask 'What does the woman possess?' know ye that he is a thief; and should a person give them a present, it should not be with the purpose of forcing them to reciprocate with more; likewise, should they give him a present, the expectation of receiving more (than they gave) is immoral. Exchanging gifts is desirable, and results in friendship." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you exchange gifts, you will love each other." As pertains to seeking more, it is included in the words of the Almighty: "And show not favor, seeking worldly gain" (Al-Muddaththir: 6)

﴿وَلَا تَمْنُنْ تَسْتَكْبِرُ﴾

That is to say, give (not) in order to receive more; also in the Almighty's words: "That which ye give in usury in order that it may increase on (other) people's property" (Ar-Rum: 39)

﴿وَمَا آتَيْتُم مِّن زَيْنًا لَّيْرَبُّوا فِي أَمْوَالِ النَّاسِ﴾

For usurious interest, is the increase, and that (giving a gift) is an attempt to increase the principal, though it is not usurious. All such attempts are detested and are regarded as heretical in marriage. For, they resemble trading and gambling, and their aim corrupts marriage.

The fifth quality is childbearing: that is the woman should be able to bear children. Should she be known to be barren, then one should avoid marrying her. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Marry the loving child-bearer"; if she has no husband and her affairs are not known, the decision should be based on her health and her youth for, given these two qualities, she will most likely be capable of bearing children.

The sixth quality is virginity: that is, she should be a virgin. The Messenger of Allah "Allah's blessing and peace be upon him" said to Jabir, who had married an unwed deflowered woman, "Would that she were a virgin so you could play with her and she with you."

Virginity has three merits:

1- The virgin will love the husband and feel close to him, which will favorably influence their conjugal attachment. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Marry the loving (woman)"; for the natural disposition is to be attached to the first mate with whom one has had intimate relations. On the other hand, a woman who has experienced men and life may not be satisfied with some of the qualities that differ from those she is accustomed to, and may, therefore, loathe the husband.

2- It engenders a greater measure of his love for her, as it is a man's nature to be somewhat repelled by a woman who has been touched by another husband; that would contradict (a man's) nature regardless of what might be said (to the contrary). Certain natures find it more repulsive than others.

3- The virgin does not yearn after the first husband, because, in general, the surest love is that which is engendered with the first loved one.

The seventh quality is good Lineage: that is, the wife should be of good

lineage, that is to say, she should come from a religious and righteous background, because she will bring up her daughters and sons. If she is not well bred, she will not be able to raise her children well. For that reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the green dung." It was asked, "What is the green dung?" He said: "The beautiful woman with an evil origin." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Exercise care in choosing (wives) for your sperm, for a hereditary quality is wont to return."

The eighth quality is that she be Not a Close Relative: that is, she should not be a close relative, as that would lessen desire. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't marry close relatives for then the child is born scrawny"; that is to say, weak; such is the weakening effect it (marrying close relatives) has on desire. For desire is excited by the deep emotions which result from sight and touch; emotions are strengthened by whatever is unfamiliar and new. On the other hand, what is familiar and seen continuously renders the faculties incapable of fully appreciating it (desire), being affected by it, or becoming aroused through it. These are the qualities desired in women.

INQUIRY INTO THE HUSBAND'S CHARACTER

It is incumbent upon the guardian also to examine the qualities of the husband and to look after his daughter so as not to give her in marriage to one who is ugly, ill-mannered, weak in faith, negligent in upholding her rights, or unequal to her in descent. The Messenger of Allah "Allah's blessing and peace be upon him" has said: "Marriage is enslavement; let one, therefore, be careful in whose hands he places his daughter." Exercising caution on her behalf is important, because she becomes a slave by the marriage and cannot be freed from it, while the husband is able to obtain divorce at all times. Whoever gives his daughter in marriage to a person who is unjust, licentious, heretical, or an inebriate commits a crime against his religion and exposes himself to the wrath of Allah for having severed his parental tie by having made a bad choice. A man said to al-Hassan, "A number of suitors have asked for my daughter's hand in marriage; to whom should I give her?" He replied, "To the one who fears Allah; because if he loves her, he will be kind to her; and if he hates her, he will not wrong her." The Prophet said: "Whoever gives his daughter in marriage to a shameless man has betrayed her womb."

CHAPTER THREE

ETIQUETTES OF COHABITATION; WHAT SHOULD HAPPEN DURING MARRIAGE; AND THE OBLIGATIONS OF HUSBAND AND WIFE

FIRST PART OF THIS Chapter: Etiquettes Of Cohabitation

OBLIGATIONS INCUMBENT UPON HUSBAND

As for the husband, it is a part of his obligation that he should observe moderation and good manners in twelve matters: feasting, cohabitation, dallying,

exercising authority, jealousy, support, teaching, apportionment, politeness at times of discord, intimate relations, producing children, and separation through divorce.

The first etiquette is feasting; and that is desirable. Anas "Allah be pleased with him" said: "The Messenger of Allah "Allah's blessing and peace be upon him" saw a trace of paleness in the face of Abd Ar-Rahman Ibn 'Awf "Allah be pleased with him" and said 'What is this?' He replied: 'I married a woman for a date-pit of gold.' The Prophet replied: 'May Allah bless her for you. Have a feast, even with a sheep.' The Prophet of Allah feasted for Safiyyah with dates and Sawiq. "The Messenger of Allah "Allah's blessing and peace be upon him" said: "The food of the first day is an obligation; of the second, a Sunnah; and of the third, a (cause for good) reputation; he who spreads the news is made known by Allah." Only Ziyad Ibn 'Abdullah mentions it as being Gharib It is desirable to congratulate him (the husband); thus one who enters (the house of) the husband should say, "May Allah bless you and yours and bring you together in prosperity." Abu Hurairah "Allah be pleased with him" recounted that the Messenger of Allah "Allah's blessing and peace be upon him" made it a command.

The publicizing of marriage is desirable. The Prophet said: "The separator of the lawful and unlawful (in marriage) is the tambourine and the voice." He also said: "Make known this marriage, perform it in the mosques, and celebrate it with the beating of tambourines." It is related that Ar-Rubai', the daughter of Mu'awwidh, said: "The Messenger of Allah "Allah's blessing and peace be upon him" came and entered upon me the morning that my marriage was consummated. He sat on my bed while some of our young girls were beating their tambourines for us and lamenting those of my forefathers who had been killed, until one of them said: 'and among us there is a prophet who knows what the morrow holds,' to which he replied, 'Don't say this and say only what you were saying before.'"

The second etiquette is **Conjugal Harmony**: good conduct with them (wives) and tolerating offense from them out of pity for their mental deficiencies. Allah Almighty declared, "But consort with them in kindness" (An-Nisa: 19)

﴿وَعَايَشُهُنَّ بِالْمَعْرُوفِ﴾

He also said in upholding their rights, "And they have taken a strong pledge from you" (An-Nisa': 21).

﴿وَأَخَذَتْ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾

He (Allah) also said: "And what your right hands (possess)" (An-Nisa': 36)

﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

Some say that (the verse) refers to women.

The last commandments, that the Messenger of Allah "Allah's blessing and peace be upon him" left were three, which he continued to utter until he

stammered and his words became incomprehensible. He kept saying: "Pray, pray!" Do not impose upon your slaves that which you could not support. Fear Allah; fear Allah as concerns your women for they are like putty in your hands, that is, captives. You have taken them as a trust from Allah, and intimate relations with them was made lawful through the word of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "If a man is tolerant of his wife's bad manners, Allah will grant him the same recompense that He granted Job for his affliction; whoever tolerates the bad manners of her husband, will be granted by Allah the same recompense that was granted to Asiyah the wife of Pharaoh." Know you that good conduct with her does not mean not harming her, but rather enduring harm from her and forbearance in the face of her fickleness and anger in emulation of the Messenger of Allah "Allah's blessing and peace be upon him"; for his wives used to talk back to him, and on occasion one would leave him for the whole night." Umar's wife talked back to him and he said to her, "Do you talk back to me, O foolish woman?" And she said: "The wives of the Prophet talk back to him and he is better than you." To which Umar retorted, "How inappropriate of Hafsa to talk back to him!" Then he said to Hafsa, "Don't be deceived (by the conduct) of the daughter (A'ishah) of Ibn Abu Quhafah, for she is the dearest of the Prophet's wives; and he warned her against talking back." It was also related that one wife hit the Messenger of Allah "Allah's blessing and peace be upon him" in the chest, so her mother scolded her. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave her alone; they (wives) do worse than that." He and A'ishah got into an argument to the point that Abu Bakr was called upon to arbitrate, and the Prophet took him as a witness. So the Messenger of Allah "Allah's blessing and peace be upon him" said to her, "Are you going to talk, or shall I?" She replied, "You talk, but say only the truth." Abu Bakr struck her until her mouth bled, and said to her, "O enemy of yourself, does he utter anything but the truth?" So she took refuge with the Messenger of Allah "Allah's blessing and peace be upon him" and sat behind him. The Messenger of Allah "Allah's blessing and peace be upon him" then told him, "you were not called for this, nor did we desire this of you." She told him once in anger, "And you are the one who claims to be the Prophet of Allah!" So the Messenger of Allah "Allah's blessing and peace be upon him" smiled and bore that out of forbearance and kindness." He used to say to her, "I know when you are angry and when you are pleased." To which she replied, "And how do you know it?" He said: "When you are pleased, you say 'No, by the Lord of Muhammad'; and when you are angry you say, 'No, by the Lord of Abraham.'" She said: "You are right; I leave your name out." It is said that the first love that took place in Islam was the love of the Messenger of Allah "Allah's blessing and peace be upon him" for A'ishah "Allah be pleased with her" He used to say to her, "I am to you like Abu Zar' vis-à-vis Umm Zar'; however, I won't divorce you." He used to say to his wives, "Don't talk ill of A'ishah to me for, by Allah, I have not received revelation under the cover of any of you but (rather under) hers." Anas "Allah be pleased with him" used to say that the

Messenger of Allah "Allah's blessing and peace be upon him" was the kindest of all people toward women and children."

The third is Toleration of Wives: Dalliance, jesting, and playfulness add to the toleration of offense; for these delight the hearts of women. The Messenger of Allah "Allah's blessing and peace be upon him" used to joke with them and lower himself to the level of their minds in deeds and manners, to the extent that it was related that the Messenger of Allah "Allah's blessing and peace be upon him" used to race 'A'ishah; she won once and he won several times, so the Messenger of Allah "Allah's blessing and peace be upon him" said: "Now we're even." In a narration it is related that the Messenger of Allah "Allah's blessing and peace be upon him" was one of the merriest with his wives. 'A'ishah (once) said: "I heard the voices of some Ethiopians and others playing on the day of 'Ashura'. The Messenger of Allah "Allah's blessing and peace be upon him" asked me, 'Do you wish to see them play?' I said: 'Yes.' He sent after them and they came. The Messenger of Allah "Allah's blessing and peace be upon him" stood between the two doors, placed his palm on the door and extended his arm; I leaned with my chin against his arm. They began to play, and I looked on. The Messenger of Allah "Allah's blessing and peace be upon him" kept saying, 'That's enough'; and I would say, 'Be quiet,' twice or three times. Then he said: 'A'ishah, that's enough!' So I said: 'Yes.' He pointed to them and they departed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "the most perfect of believers in faith are those who are the finest in manners and most gentle toward their wives." He said: "The best among you are the most charitable toward their wives, and I am the best among you toward my wives." In spite of his harshness, Umar" Allah be pleased with him" said: "It is necessary that a man be like a child in his family; but if they seek what he possesses, he should be found a man." Luqman "Allah be pleased with him" said: "A wise man should be like a child in his family, and when he is in public, he should be found a man." In a commentary on the related narration, (it is stated that) "Allah detests the one who is harsh toward his family and who is arrogant. The same explanation has been offered for the term Utul used by Allah Almighty (Al-Qalam: 13)

﴿عُتِلَ بَعْدَ ذَلِكَ زَيْمٌ﴾

For it has been said that 'Utul designates one who has a harsh tongue and who is cruel toward his family.

The Messenger of Allah "Allah's blessing and peace be upon him" said to Jabir, "Would that she were a virgin, so you could dally with her and she with you."

The Fourth is Asserting Authority: not so to indulge in dalliance, good manners, and conformity in following her whims that he would corrupt her manners and lose respect altogether in her eyes. Rather, he should observe moderation, never abandon dignity and seriousness no matter how much evil he sees, nor open the door to abetting abomination; rather, whenever he sees an act which violates divine legislation and manliness, he should become resentful and

angry. Al-Hassan said: "Verily whoever obeys the whims of his wife will be cast by Allah into the Fire." 'Umar said: "Disagree with your wives, because disagreement with them is a blessing." It was also said: "Consult them, then disagree with them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Miserable is he who is a slave to his wife." He said so because if the husband obeys her whims, he becomes her slave and thereby miserable; for Allah made him possessor over the woman but if he makes her possessor of himself, he reverses the order of things, overturns the matter, and obeys Satan when he said: "and surely I will command them and they will change Allah's creation" (An-Nisa': 119)

﴿وَلَا مَرْئِيَهُمْ فَلْيَغَيِّرُوا خَلْقَ اللَّهِ﴾

It is a man's right to be followed, not to be a follower.

Allah has appointed men as trustees over women, and has called the husband "master"; and the Lord said: "and they met her lord and master at the door" (Yusuf: 25)

﴿وَأَلْفَيْتَا سَيِّدَهَا لَدَا الْبَابِ﴾

For if the master is transformed into a slave, then he has exchanged Allah's grace for thanklessness. The woman's behavior depends on you: If you slacken her reins a little, she will run off for a long distance; should you loosen the harness a span (Fitr), she will take a cubit; but if you restrain her and treat her firmly where firmness is called for, you will be her master.

Ash-Shafi'i "may Allah have mercy upon him" said: "There are three who will insult you if you honor them: the woman, the servant, and the Nabataean." He was referring to pure kindness and not harshness mixed with compliance, or coarseness with gentleness.

Arab women used to teach their daughters (how) to test their husbands. One would say to her daughter, "Test your husband before taking a step and before showing boldness toward him. Remove the edge of his spear; should he remain quiet, hack bones with his sword; and if he should still be quiet, then put the saddle on his back and ride him, for he is your donkey." At any rate, it is with justice that the heavens and the earth are upheld; whatever exceeds its limits turns into its opposite.

For that reason it is necessary to follow the path of moderation both in disagreement and in agreement, and to follow the truth in it all, so as to be safe from their (women's) evil; because their scheming is great, their evil is widespread; their predominant characteristics are bad manners and weak minds, and this cannot be set straight except through a certain amount of kindness mixed with diplomacy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A virtuous woman amongst women is like a white-footed among a hundred crows".

In the will of Luqman to his son (it is stated): "My son, beware of the evil woman, for she will age you before your time; and beware of the evils of women, as they do not encourage good deeds; and be very careful of the better ones

among them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the three causes of poverty," and among them he listed the "evil woman" for she is the one who ages a man before his time. In other words, "If you come to her, she will curse you; and if you are away from her, she will be unfaithful to you." The Messenger of Allah "Allah's blessing and peace be upon him" said concerning the best of women, "If (only) you were the companions of Joseph"; that is, turning Abu Bakr away from prayer indicates that, on your part, you have ignored the truth and turned to pleasure. Allah Almighty said when they (women) revealed the secret of the Prophet: "If you two turn in repentance to Him, your hearts are indeed so inclined" (At-Tahrim: 4)

﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

He (Allah) said that about the best of the Prophet's wives." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No people dominated by a woman can succeed." 'Umar scolded his wife when she talked back to him saying, "You are no more than a toy in a corner of the house; if we have need of you (we take you), otherwise, you sit as you are." Thus there is evil and weakness in them (women); while diplomacy and harshness are a cure for evil, consolation and mercy are the cure for weakness. The skillful doctor is one who can estimate the amount of cure needed for the ailment; so let the man first know her character through experience, then let him deal with her in a manner that will set her straight in accordance with her state.

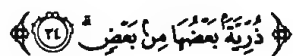
The fifth is Jealousy: moderation in jealousy; which means that one should not overlook preliminaries whose consequences may be undesirable, and should not go to extremes in misjudging, in acting adversely, or in spying upon concealed matters.

The Messenger of Allah "Allah's blessing and peace be upon him" enjoined against seeking out the faults of women, that is, against unexpectedly coming upon women. When the Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey, he said before entering (the city of) Medina, "Don't come upon your wives at night." Two men disagreed with him and went ahead (of the rest), and each saw in his home what he detested." In a famous narration (it is stated): "A woman is like a rib: if you (attempt to) straighten it, you break it; leave it alone and enjoy it in spite of its crookedness." This refers to rectifying her character.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is a type of jealousy which Allah detests, and that is the unjustifiable jealousy of a man over his wife when there is no justification (for suspicion)" because that suspicion we have decreed against. Certain (types of) suspicion are sinful. 'Ali "Allah be pleased with him" said: "Do not indulge excessively in showing jealousy over your wife lest she be accused of evil behavior because of you." However, jealousy in its proper place is both necessary and commendable. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah

Almighty experiences jealousy and the believer experiences jealousy as well; Allah Almighty's jealousy stems from the believer's perpetration of what Allah has enjoined against." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you marvel at the jealousy of Sa'd? By Allah, I am more jealous than he, and Allah is more jealous than me." Because of Allah Almighty's jealousy, He has prohibited abominations, whether manifest or hidden. Forgiveness is dearer to none than to Allah; for that reason He has sent warners and preachers. And praise is dearer to none than to Allah; for that reason He has promised Paradise.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw on the night (Mi'raj) (that) I was taken through Paradise a mansion and a maid in its courtyard; I inquired, 'To whom does this mansion belong?' and I was told, 'To 'Umar.' I wanted to look at her, but I remembered, O 'Umar, your jealousy." 'Umar wept and said: "Would I be jealous because of you, O Messenger of Allah?" Al-Hassan used to say, "Do you call upon your wives to jostle uncouth men in the market places? May Allah curse those who are not jealous." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah favors certain types of jealousy and detests others; He favors certain types of pride and detests others. As for the jealousy which Allah loves, it is jealousy which results from just suspicion; and the jealousy that Allah detests is that which results from unfounded (suspicion). The pride which Allah favors is that which a man has in battle and in the face of difficulties; and the pride that Allah detests is pride in falsehood." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am indeed a jealous man and none is free from jealousy save one whose heart is degenerate." The only way to avoid jealousy is by having no man enter upon her and by preventing her from going into the marketplaces." The Messenger of Allah "Allah's blessing and peace be upon him" asked his daughter Fatimah "Allah be pleased with her" "What is best for a woman?" She replied, "That she should see no man, and that no man should see her." So he hugged her and said they were "descendants one of another" (Al Imran: 34)



Thus he was pleased with her answer.

The companions of the Messenger of Allah "Allah's blessing and peace be upon him" used to close peepholes and perforations in the wall to prevent women from looking at men. Mu'adh (b. Jabal) saw his wife looking through a peephole, and he struck her; he also saw her giving an apple to his male slave from which she had eaten, and he struck her again.

'Umar" Allah be pleased with him" said: "Strip the women of their (beautiful) clothes and they will stay in their rooms." He said so because they (women) do not desire to go out in worn clothes. He also said: "Accustom your women to 'No!'" The Messenger of Allah "Allah's blessing and peace be upon him" permitted women to go to the mosques; the appropriate thing now, however, is to prevent them (from doing so), except for the old (ones).

Indeed such (prevention) was deemed proper during the days of the companions; 'A'ishah "Allah be pleased with her" declared, "If the Prophet only knew of the misdeeds that women would bring about after his time, he would have prevented them from going out." When the son of 'Umar quoted the words of the Prophet "Allah's blessing and peace be upon him" "Do not prevent the bondwomen of Allah from going to the mosques of Allah," one of his sons replied, "Yes, by Allah, we will prevent them." So he struck him and was irate with him, saying, "You hear me say that the Prophet of Allah said: 'Do not prevent (them),' and you say, 'Yes (we will)?'" "The dared to disagree because he knew that times had changed, and the father was angry with him for openly expressing disagreement without giving the reason.

The Messenger of Allah "Allah's blessing and peace be upon him" also permitted them (women) to go out especially during feasts; but they could not go out without the approval of their husbands.

Nowadays, it is permissible for a chaste woman to go out with the permission of her husband; however, remaining (at home) is safer." She should not go out except for an important purpose; going out for the sake of looking (about) and for unimportant matters detracts from virtue and may lead to corruption. If she goes out, she must avoid looking at men. We are not saying that the man's face is shameful for her to look at as is the woman's face for him. Rather, it is for her like the face of the beardless boy whom a man should be prevented from seeing when sight may result in evil; when evil is not likely to result, sight should not be prevented. For men throughout the ages have had unveiled faces while women go out veiled; if their faces were shameful for women to look at, men would have been commanded to be veiled or prevented from going out except for a necessary purpose.

The sixth is support of woman: moderation in spending. One should not be stingy toward them nor should he be extravagant; rather he should be moderate. The Almighty said: "and eat and drink but exceed not the bounds" (Al-A'raf: 31)

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ﴾

He also said: "And let not your hand be chained to thy neck nor open it with a complete opening" (Al-Isra: 29)

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ ﴾

"The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most favored among you is the one who is most generous toward his wife." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "A Dinar spent for the sake of Allah, a Dinar spent for ransoming a slave, a Dinar offered (as charity) to a poor man, and a Dinar spent on your wife -the one that earns you the greatest reward is the one spent on your wife." It was related that 'Ali "Allah be pleased with him" had four wives and that he used to buy every four days a Durham's worth of meat for each. Al-Hassan" Allah be pleased with him" said: "Some men spent plenty, but when it came to

furnishings and clothes they were tight." Ibn Sirin "Allah be pleased with him" said: "It is desirable that a man prepare pastry every week for his wife; for even though sweet foods are not among the necessary things, to completely omit them is a stingy practice." It is desirable that he should order her to offer as charity whatever food remains (after the meal) and whatever would spoil if kept. This is the least thing to do as far as charity is concerned. The wife has the right to do this as circumstances dictate without specific permission from the husband.

He should not keep to himself, to the exclusion of his family, a delectable food. Not feeding them of it would incite malice and render it difficult to have a harmonious relationship. If he decides to withhold it (from them), let him eat in seclusion so that his family does not know about it; nor should he describe to them food which he does not intend to give them.

When he eats, let the whole family sit at his table; for Sufyan(Ath-Thawri) "Allah be pleased with him" said,, "We have been told that Allah and His angels invoke prayers on the members of the household who eat together." The most important thing for the husband to observe in spending is to feed the family from what is gained lawfully and not to pursue evil endeavors for their sake, as that constitutes a crime against them rather than upholding their rights. We have already mentioned the pertinent narrations when talking about the disadvantages of marriage.

The seventh is Instruction Concerning Menstruation: that the married man should know enough about the matter of menstruation to enable him to take necessary precautions; he also should teach his wife the rules of prayer: which prayers should be performed during menstruation and which should not. He has been commanded to safeguard her against the (hell)Fire according to the words of the Almighty, "Ward off from yourselves and your families a Fire" (At-Tahrim: 6)

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

It is incumbent upon the husband to teach her the proper beliefs of the followers of the Sunnah, to remove from her heart every innovation should she lend an ear to it, and to make her fear Allah should she be lax in matters of religion.

The husband should also teach her the precepts governing menstruation and irregular menstrual flow, and the taking of precautionary measures." The information on menstruation is lengthy, but what a woman must be taught concerning menstruation are the prayers she should perform." If the blood stops shortly before the sunset (Maghrib) by (the end of) one prostration, then it is incumbent upon her to perform Zhuhr and Asr prayers; if it stops before morning by (the end of) one rak'ah then she should perform the Maghrib and 'Isha. This is the least that the women ought to observe.

If the husband is diligent in teaching her, she will not have to go out and ask the learned about it. If the husband's knowledge does not encompass such

matters, and if he should ask on her behalf, conveying to her the information from the mufti, then there is no need for her to go out. Otherwise, she has the right to go out and ask; in fact, she is obligated to do so, and the husband would be in defiance should he prevent her. No matter how much she learns about her obligations, she should not go out to attend a Dhikr nor receive instruction in superfluous knowledge without the consent of her husband.

Whenever a woman neglects one of the obligations imposed upon her by menstruation and irregular menstrual flow, and the husband does not teach her (concerning these matters), he, too, becomes her partner in sin.

The eighth is Equality Among Wives: If he has several wives, then he should deal equitably with them and not favor one over the other; should he go on a journey and desire to have one (of his wives) accompany him, he should cast lots among them, for such was the practice of the Messenger "Peace be upon him". If he cheats a woman of her night, he should make up for it, for making up for it is a duty upon him. For that reason it becomes necessary for him to learn the rules of apportionment which would take a long time to explain here. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whosoever has two wives and favors one over the other- that is to say, does not deal equitably between them- he comes to the Day of judgment bent to one side." He should be equitable in giving and in cohabiting at night. As concerns love and intimate relations, these do not come under the rubric of choice. Allah Almighty has declared, "You will not be able to deal equally between (your) wives, however much ye wish (to do so)" (An-Nisa: 129)

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ﴾

That is to say, you cannot deal equally with regard to the desires of the heart and the preferences of the soul from which stems inequality in intimate relations. The Messenger" Allah's blessing and peace be upon him" used to be equitable to his wives in giving and cohabiting at night saying, "O Lord, this is the limit of my ability within my means, I have no access to that which You possess and I do not have,"" by which he meant love. He loved 'A'ishah "Allah be pleased with her" most, and the rest of his wives knew that. During his (last) illness, he was carried every day and every night in order to spend a night with each one of his wives. He would say, "Where am I supposed to be tomorrow?" So one of his wives saw through his question and said: "He is asking for the day with 'A'ishah." So they (his wives) said: "O Messenger of Allah, we permit you to stay at 'A'ishah's house, because it is difficult for you to be carried every night." He replied, "Are you agreeable to that?" They replied, "Yes," so he said: "Take me then to 'A'ishah's house." Whenever one wife grants her night to another with the husband's consent, the second wife gains the right to that night. The Messenger of Allah "Allah's blessing and peace be upon him" used to allot time among his wives. He wanted to divorce Sawdah, the daughter of Zam'ah, when she became old, so she granted her night to 'A'ishah and asked him to keep her in

order that she (Sawdah) might remain in the circle of his wives. He left her and did not apportion for her; rather, he apportioned two nights for 'A'ishah and one night each for the rest of his wives. On account of his fair justice and virility, whenever he desired one of his wives whose turn was not due and had intercourse with her, he would then visit her during the same day or night the rest of his wives. It has been related that 'A'ishah "Allah be pleased with her" said the Messenger of Allah "Allah's blessing and peace be upon him" visited all of his wives in one night. Anas also related that he "Allah's blessing and peace be upon him" visited all nine wives in one morning."

The ninth is Insubordination of the Wife: as pertains to discord and whatever dissension takes place between them that cannot be reconciled. If it should ensue from both sides or from the husband, and the wife wants to dominate the husband, and if it is not possible for him to set her straight, then two arbitrators should be called representing each of the two families (husband's and wife's) to look into the matter and to reconcile them. "If they desire amendment (reconciliation), Allah will make them of one mind" (An-Nisa: 35)

﴿ إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ﴾

Umar sent an arbitrator to a couple, but he returned without succeeding in reconciling them; whereupon he (Umar) beat him saying, "Allah Almighty says, 'If they desire amendment (reconciliation), Allah will make them of one mind.'" So the man returned and with (good) intention(s) and gentleness toward them, he reconciled them.

However, if the discord is the woman's fault, it is the husband's right to chastise and induce her forcibly to obey, since men are guardians over women.

Likewise, should she be remiss in performing her prayers, it is his right to force her to perform them. However, he should chastise her gradually: That is to say, first he should preach, then warn, then threaten; should he not succeed, he should turn his back to her in bed, sleep in another bed, or avoid her-while still remaining in the house-from one night up to three. Should all of this fail, then he should beat her but not excessively, that is, to the point that he would inflict only pain but without breaking a bone or causing her to bleed. He should not strike her face for that is forbidden.

The Messenger of Allah "Allah's blessing and peace be upon him" was asked, "What rights can a woman claim from a man?" He replied, "To feed her when he eats, to clothe her when he is clothed, (but) not to be insolent or beat her excessively. He is to avoid her only in cohabitation (that is, desert her bed)." He can be angry with her and avoid her over matters of religion up to ten or twenty (days), or up to a month; the Messenger of Allah "Allah's blessing and peace be upon him" did so to Zainab when he sent her a present and she returned it to him. The wife at whose house he was staying said to him, "She has insulted you by returning your presents, that is to say, she has humiliated and belittled you." The Messenger of Allah "Allah's blessing and

peace be upon him" replied, "You (wives) are too despicable in the sight of Allah to insult me!" Whereupon, he became angry with all of them for a month, then returned to them.

The tenth is Etiquette of Intimate Relations: on the etiquette of intimate relations. It is desirable that it should commence in the name of Allah and with the (following) statement: Say, "He is Allah, the One and Only" (Al-Ikhlâs: 1)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

Then he should magnify (Takbir) and exalt (Tahlil) His name saying, "In the name of Allah, Most High, Most Great; O Allah, cause it to be a good progeny if you cause it to issue forth from my loins." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one of you say when he comes upon his wife: 'O Allah, avert the devil from me and avert the devil from what You have granted us.' Then should a child result, the devil shall not hurt him." When you near ejaculation, say to yourself without moving your lips: "Praise be to Allah Who has created humans out of fluid, and made thereof relatives and in-laws, for your Lord is omnipotent." One of the men of Hadith used to raise his voice in praise to the extent that the members of the household could hear his voice. Then he would turn away from the Qiblah, and would not face the Qiblah during coitus out of deference for the Qiblah. He should also cover himself and his wife with a garment. The Messenger of Allah "Allah's blessing and peace be upon him" used to cover his head and lower his voice, saying to the woman: "Remain quiet." A narration says, "If one of you should have intimate relations with his wife, you should not denude yourselves completely like two onagers," that is, two donkeys.

Let him proceed with gentle words and kisses. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you come upon his wife like an animal, and let there be an emissary between them." He was asked, "What is this emissary, O Messenger of Allah?" He said: "The kiss and (sweet) words." He "Allah's blessing and peace be upon him" also said: "There are three qualities which are considered deficiencies in a man: one, that he should meet someone whose acquaintance he wishes to make but parts from him before learning his name and lineage; second, that he should be treated kindly and reject the kindness' done unto him; and third, that he should approach his concubine or wife and have sexual contact with her before exchanging tender words and caresses, consequently, he sleeps with her and fulfills his needs before she fulfills hers." Intimate relations are undesirable during three nights of the month: the first, the last, and the middle. It is said that the devil is present during copulation on these nights, and it is also said that the devils copulate during these nights. It was related that 'Ali, Mu'awiyah, and Abu Hurairah also frowned upon it (during those nights). Certain learned recommended intimate relations on Friday and the night before it (Thursday) in

fulfillment of one of the two interpretations of the Prophet's words, "May Allah bless the one who purifies and performs the ablution, etc." Once the husband has attained his fulfillment, let him tarry until his wife also attains hers. Her orgasm may be delayed, thus exciting her desire; to withdraw quickly is harmful to the woman. Difference in the nature of (their) reaching a climax causes discord whenever the husband ejaculates first.

Congruence in attaining a climax is more gratifying to her because the man is not preoccupied with his own pleasure, but rather with hers; for it is likely that the woman might be shy.

It is desirable that he should have intimate relations with her once every four nights; that is more just, for the (maximum) number of wives is four which justifies this span. It is true that intimate relations should be more or less frequent in accordance to her need to remain chaste, for to satisfy her is his duty. If seeking intimate relations (by the woman) is not established, it causes the same difficulty in the same demand and the fulfillment thereof.

He should not approach her during menstruation, immediately after it, or before major ablution, for that is forbidden according to the decree of the Book." It has been said that it would engender leprosy in the offspring. The husband is entitled to enjoy all parts of her body during menstruation but not to have sodomy; intercourse during menstruation is forbidden because it is harmful, and sodomy will cause permanent harm; for that reason it (sodomy) is more strongly prohibited than intimate relations during menstruation." The words of the Almighty state, "so go to your tilth as you will" (Al-Baqarah: 223)

﴿ فَأْتُوا حُرْنَكُمْ أَنْ يَشْفَعُمْ ﴾

That is, "any time you please." He may achieve emission by her hand and can enjoy what is concealed by the loincloth short of coitus.

The woman should cover herself with a loincloth from her groin to (a point just) above the knee during the state of menstruation. This is one of the rules of etiquette. He may partake of meals with the woman during her period of menstruation; he may also sleep beside her, etc. He should not avoid her.

If the husband wishes to have intimate relations with one after having had coitus with another, then he should wash his genitals first. If he has nocturnal emission, then he should not have intercourse before washing his genitals or urinating. Sexual intercourse is frowned upon at the beginning of the night for he should not sleep in an impure state. Should he seek sleep or food, then let him perform first the limited ablution, for that is a recommended practice of the Sunnah. The son of Umar related, "I said to the Prophet 'Allah's blessing and peace be upon him' Should any of us sleep in a state of major ritual impurity?' And he replied, 'Yes, if he has performed the limited ablution.'" However, a dispensation was given in this regard: 'A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to sleep in a state of major ritual impurity having not touched

water." Whenever he returns to his bed, he should wipe the covers or shake them, for he does not know what might have taken place thereon during his absence. He should not shave, trim his fingernails, sharpen the blade (with which he shaves), cause blood to flow, or reveal any part of him while in a state of major ritual impurity; for all parts of his body would be restored to him in the hereafter, and he would thus return to a state of major ritual impurity. It is said that every hair will demand an account for the infraction it committed.

Coitus Interruptus

Other etiquette includes refraining from coitus and not ejaculating except in the place of tilling, which is the womb, for there is not a soul whose existence Allah has decreed but that will exist." To that effect were the words of the Messenger of Allah "Allah's blessing and peace be upon him". As pertains to coitus interruptus, the learned have split into four groups over whether it is permissible or reprehensible: There are those who consider it unconditionally permissible under all circumstances; there are those who forbid it in all circumstances; there are those who say it is permissible with her consent; evidently those proponents consider the harm (caused to the woman), which is forbidden rather than coitus interruptus itself; there are those who say it is permissible with the bondmaid but not with the free woman.

As far as we are concerned, it is permissible. As to a reprehensible act, it applies to cases where unlawfulness is disregarded, where uprightness is ignored or where virtue is abandoned. It (coitus interruptus) is reprehensible according to the third stipulation; in other words, it involves abandonment of a virtue, as it is said: It is reprehensible for someone in the mosque to sit without being preoccupied with Dhikr or prayer; and it is reprehensible for someone residing in Mecca not to perform the pilgrimage every year; this reprehensibility applies to the abandonment of what should take precedence and is more convenient, nothing more. This is firmly established in what we have explained concerning the virtue of (having) offspring, and in what has been related concerning the Messenger of Allah "Allah's blessing and peace be upon him": "A man has intimate relations with his wife, and is thus decreed for him the reward of a male offspring who fights for the cause of Allah and is killed (martyred)." He said so because if such a son is born to him, he would receive the reward of being the cause for his (son's) existence, even though Allah Almighty is his creator, his sustainer, and the one who strengthens him for jihad. His part in causing (the child) to exist is the act of coitus at the time of ejaculating in the uterus. We have stated that there is no reprehensibility in terms of prohibition and purification, for upholding prohibition is possible only by text or by analogy with a text; there is no text without a basis for analogy. Rather, we have here a basis for analogy—namely, abstaining from marriage altogether, abstaining from intimate relations after marriage, or avoiding emission after penetration; all such abstentions are more preferable, but they do not constitute acts of unlawfulness or disagreement.

For the progeny is formed by the sperm being deposited in the uterus, which comes from four causes: marriage, then copulation, then patience until emission takes place after intercourse, then waiting until the sperm is implanted in the uterus. Some of these causes are more closely related than others. (Thus) abstaining from the fourth is like abstaining from the third; likewise, the third is similar to the second, and the second is like the first. All that, is not the same as abortion or the burying of girls alive (*wad*). These two things, in effect, constitute a crime against an already existing person; and that also has stages: The first stage of existence is that the sperm should lodge in the uterus, merge with the fluid of the woman, and become thus receptive to life; to interfere with this process constitutes a crime. If it develops into an embryo and becomes attached (a fetus), then the crime becomes more serious. If the spirit is breathed into it and the - created being takes form, then the crime (of abortion) becomes more serious still. The crime is most serious after the fetus is born alive (then buried if it is a girl).

We have said that the initial stage of existence is the planting of the sperm in the uterus, not emission from the urethra; for the offspring is not produced by the sperm of the male alone but from the agglutination of the mates, either from both his and her fluid or from his fluid and the blood of menses, and that the blood plays, in relation to it, the same role as milk to its coagulator; the sperm from the man is necessary in coagulating the blood of the menses as the thickening agent is for milk since through it the coagulator gels. However that might be, a woman's fluid is a fundamental element in coagulation.

The two fluids are likened unto an offer and related acceptance which result in the consummation of a contract. Whoever makes an offer and goes back on it before it is accepted has breached the contract by rendering it null and void. Whenever an offer and related acceptance take place, rescission becomes a nullification, an annulment, and a severance. As no child can issue forth from a sperm in the urethra, likewise (a child would not be created) after the expulsion (of the sperm) from the urethra unless it mixes with the fluid or the blood of the woman. This is, therefore, a clear analogy." Should you say: "But coitus interruptus is not reprehensible on account of opposing the existence of a child, it is likely to be reprehensible on account of the motive behind it; for it cannot be motivated except by a corrupt intention which is blemished by concealed polytheism." I would answer that the motivations for coitus interruptus are five:

The first pertains to concubines who serve to preserve property from the destruction entailed by the right to manumission; the purpose of maintaining property by avoiding manumission and heading off its causes is not prohibited.

The second, preserving the beauty of the woman and her portliness in order to maintain enjoyment, and protect her life against the danger of childbirth; and this, too, is not prohibited.

The third, fear of excessive hardship on account of numerous offspring, and

guarding against the excessive pursuit of gain and against the need for resorting to evil means. This, too, is not prohibited, because encountering fewer hardships is an aid to religion (faith). Without doubt, perfection and virtue ensue from dependence on and faith in Allah's guaranty which is expressed in His words, "No creature is there crawling on the earth, but its provision rests on Allah" (Hud: 6)

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا ﴾

Falling short of the apex of perfection, and abandoning what is preferable is not a criminal act. However, we cannot say that taking consequences into account as well as preserving possessions and hoarding them are prohibited, even though they are contrary to dependence (on Allah).

The fourth, fear of having female children because of the stigma involved in getting them married, as was the custom of the Arabs in burying their female progeny. This would be an evil intention if marriage or coitus are to be abandoned on its account; a person would be guilty of the intention but not of abstinence from marriage and coitus; so likewise in coitus interruptus. Corruption engendered by belief in disgrace is stronger in the Sunnah of the Messenger of Allah "Allah's blessing and peace be upon him". Such would be comparable to the circumstance of a woman who avoids marriage out of disdain for having to lie under a man and thus attempts to emulate them. Undesirability (in this case) is not due to abstinence from marriage per se.

The fifth, that the woman might abstain from having children on account of arrogance, excessive cleanliness, fear of labor pains, childbirth, and nursing.

Such was the custom of the Kharijite women in their excessive use of water to the point that they used to perform the prayers during the days of menses and would not enter the bathroom except naked (because) of their excessive cleanliness. This too is an innovation which contradicts the Sunnah and manifests a corrupt intent. One among them sought permission to see 'A'ishah "Allah be pleased with her" when she came to Basra, but she ('A'ishah) did not grant it. Thus it is the intent and not the prevention of having children which is corrupt.

If you should say that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever abandons marriage for fear of having dependents is not one of us in the least," I would say that coitus interruptus is like abstinence from marriage. By "he is not one of us" is meant that he does not concur with our Sunnah and our Path: Our Sunnah is the pursuit of the more preferable deed. Should you point out the fact that the Messenger of Allah "Allah's blessing and peace be upon him" said regarding coitus interruptus, "That constitutes a secret form of burying children alive" and (also) recited, "and when the girl-child that was buried alive is asked," which is reported in the Sahih (of Muslim), we would reply (that) in the Sahih are also authentic reports... concerning the lawfulness (of coitus interruptus). His expression "secret form of burying children alive" is like unto his words

"secret polytheism," and that is an act which constitutes undesirability but not unlawfulness.

If you should point out the fact that Ibn 'Abbas said: "Coitus interruptus constitutes the lesser degree of burying children alive, as conception is prevented by coitus interruptus", then we would reply, "He is equating the prevention of existence to cutting it off and that is a weak form of analogy." For that reason 'Ali" Allah be pleased with him" denounced this act upon hearing this saying, "A child is not buried alive until after the seventh, or seven phases have been completed," and he recited the Qur'anic verse pertaining to the stages of creation: "Verily We created man from a product of wet earth; then placed him as a drop (of seed) in a safe lodging," up to "and then produced it as another creation" (Al-Mu'minun: 12-14)

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿٢٠﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أُنشَأْنَاهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٢٢﴾ ﴾

That is to say, we breathed a spirit into him. Then he recited the Almighty's words in (another) verse: "And when the girl-child that was buried alive is asked." (At-Takwir: 8)

﴿ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٢٠﴾ ﴾

If you examine what we have already stated concerning analogy and point of view, you will perceive the difference between the method of 'Ali" Allah be pleased with him" and that of Ibn 'Abbas" Allah be pleased with him" in seeking hidden meanings and pursuing knowledge.

It appears that the Sahihs (of Al-Bukhari and Muslim) concur in relating what Ibn Jabir had said: "We used to have coitus interruptus in the days of the Messenger of Allah "Allah's blessing and peace be upon him" while the Koran was being revealed." In another transmittal: "We used to have coitus interruptus; the Messenger of Allah "Allah's blessing and peace be upon him" heard about it, but he did not enjoin us against it." There is also a report that Jabir had said: "A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: 'I have a bondmaid who is our servant and who brings us water (to drink) during the date-picking season. I do have intimate relations with her, but I dislike that she should conceive.' He" Allah be pleased with him" replied, 'Have coitus interruptus if you wish; for she shall receive what has been destined for her.' The man was absent for some time, then he came back to him (the Prophet) and said: 'The bondwoman is pregnant.' He replied, 'I told you that she will receive what has been destined for her.'"" All this can be found in both Sahihs.

The eleventh is to Have Children: There are five points concerning the etiquette of having children.

The first, that one should not be overjoyed with the birth of a male child, nor should he be excessively dejected over the birth of a female child, for he does not know in which of the two his blessings lie. Many a man who has a son wishes he

did not have him, or wishes that he were a girl. The girls give more tranquility and (divine) remuneration, which are greater.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man brings up his daughter well, nourishes her well, and shares with her the gifts which Allah has bestowed upon him, she will bring him fortune and will facilitate his passage from Hell to Paradise." Ibn Abbas related that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man has two daughters and treats them well as long as they remain with him, they will cause him to enter Paradise." Anas said in quoting the Messenger of Allah "Allah's blessing and peace be upon him", "If a man has two daughters or two sisters and he treats them well for as long as they remain with him, he and I will be in Paradise like these two (women)." Anas also related that the Messenger of Allah "Allah's blessing and peace be upon him" declared, "If a man goes to one of the marketplaces of the Muslims, buys something, carries it back to his home, and gives it to the females and not to the males, Allah will look upon him (with favor), and whomever Allah looks upon (with favor) He will not torment." Anas also related that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man brings an extraordinary present from the market to his family, it is like bringing them a charitable gift which he places among them. Let him give the females before the males, for whoever brings joy to a female is like crying out of fear of Allah, and he who cries out of fear of Allah will be safeguarded by Allah from the Fire." Abu Hurairah related that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has three daughters or sisters and tolerates their hardships and ordeals, Allah will bring him into Paradise for having shown mercy toward them." A man asked: "How about one?" And he said: "Even one."

The second etiquette is that he should chant the prayer (Adhan) in the ear of the offspring. Rafi' related the words of his father: "I saw the Messenger of Allah "Allah's blessing and peace be upon him" chanting the Adhan in the ear of al-Hassan (his grandson) when Fatimah" Allah be pleased with him" gave birth to him." It was related that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man has a child and chants the Adhan in his right ear and the second call (Iqamah) in his left ear, he repels epilepsy (Umm As-Sibyan) from him." It is desirable that the first words he is taught to speak when he learns to talk be "there is no Allah but Allah (la ilaha ill Allah)" so that these words may constitute his first utterance. Circumcision on the seventh day is prescribed in the first.

The third etiquette is that he should be given a good name, for that is the child's right. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should you give a name, let the word Abd be part of it. He" Allah be pleased with him" said: "The names most endearing to Allah are 'Abdullah and 'Abd Ar-Rahman." He also said: "Give them my name but not my nickname." The learned said: "That was applicable to his lifetime"; for he was surnamed 'Abd al-Qasim. Now it is acceptable (to call children by the Prophet's surname). True,

a person should not be called by both the Prophet's name and his surname; for the Prophet said: "Do not give both my name and my surname together." It was said that this, too, was applicable to his lifetime. One person took the name Abu 'Isa, so the Messenger of Allah "Allah's blessing and peace be upon him" said: "Isa has no father"; thus such a name is not desirable.

The miscarried fetus must be given a name. 'Abu Ar-Rahman Ibn Yazid Ibn Mu'awiyah said: "I learned that the miscarried fetus will cry out after its father on the Day of Judgment saying, 'You have destroyed me and left me without a name.' 'Umar Ibn 'Abd al-'Aziz said: 'How so, when he might not know whether he is a male or a female?'" 'Abd Ar-Rahman replied, "There are names that might apply to both, like Hamzah, Imarah, Talhah, and 'Utbah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be called on the Day of Judgment by your names and the names of your fathers; so let your names be good." Whoever has an undesirable name, it is preferable that it should be changed; the Messenger of Allah "Allah's blessing and peace be upon him" changed the name al-As to Abdullah. Zainab's name was Barrah; the Messenger of Allah "Allah's blessing and peace be upon him" said: "She purifies her soul," so he called her Zainab. There has been an injunction against the use of the names Aflah (be lucky), Yasir (well-being), Nafi' (useful), and Barakah (blessing) for the question is frequently asked, "Is Barakah there?" The answer would be "No."

The fourth is Aqiqah: for the male, two sheep; and for the female, one sheep." But one can be happy with one (sacrifice) be it for male or female." 'A'ishah recounted that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that in the case of a lad, two complementary sheep should be sacrificed and in the case of a girl, one sheep." It has been related that one sheep was sacrificed." This makes it permissible to sacrifice only one. The Messenger of Allah "Allah's blessing and peace be upon him" said: "For every male, there must be a sacrifice; therefore, shed blood on his behalf and thus remove harm from him." It is part of the Sunnah that the weight in gold or silver of the child's hair (cut on the seventh day) be offered to charity. There is a narration to that effect, namely, that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Fatimah "Allah be pleased with her" on the seventh day of the birth of Hussain to shave his head and to give the weight of his hair in silver to charity." 'A'ishah said: "None of the bones of the sacrifice should be broken for the newborn."

The fifth is to put in his mouth a masticated date or some other sweet. It is related on the authority of Asma', daughter of Abu Bakr "Allah be pleased with both" that she said: "I gave birth to Abdullah Ibn Az-Zubair in a tunic; then I brought him to the Messenger of Allah "Allah's blessing and peace be upon him" and placed the child on his lap. The Prophet called for a date, chewed it, then spat it into the child's mouth." Thus the first thing that entered his stomach was the saliva of the Messenger of Allah "Allah's blessing and peace be upon him". Then he chewed a date and rubbed it on his (the

child's) palate, invoked Allah's blessing upon him, and gave him his blessings. He was the first child born in Islam, so they rejoiced over him, for they had been told that the Jews had bewitched them so that they would not be able to have children.

The twelfth is Divorce: concerning divorce. Let it be known that it is permissible; but of all permissible things, it is the most detestable to Allah Almighty. It is permissible only if it involves no harm ensuing from deception; and whenever he divorces her, he brings harm upon her. It is not permissible to bring harm to another unless a crime is committed on her part or out of necessity on his part. Allah Almighty said: "If they obey you, seek not a way against them" (An-Nisa: 34)

﴿ فَإِنْ أَطَعْتَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِمْ سَبِيلًا ﴾

That is to say, do not find an excuse for separation.

If his father should loathe her, then he should divorce her. Ibn Umar "Allah be pleased with him" said: "I had a woman I loved, but my father used to loathe her and command me to divorce her, so I consulted the Messenger of Allah "Allah's blessing and peace be upon him" and he told me, "O Ibn Umar, divorce your wife." This indicates that the father's rights take priority, but he must be like Umar, a father who does not loathe her for an unjust cause.

Whenever she offends her husband or utters foul language against his family, she is guilty; likewise (she is guilty) whenever she is ill-mannered or corrupt in her religion. Ibn Mas'ud commented on the words of Allah Almighty, "nor let them go forth unless they commit open immorality" (At-Talaq: 1)

﴿ وَلَا تَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ ﴾

Saying: "Whenever she utters foul language against his family or inflicts harm upon her husband, she has committed a grave act." This comment was made concerning behavior during the prescribed waiting period; nevertheless, it underscores what we mean.

If offense should come from the husband, then she can be redeemed through the payment of a compensation (Khul') (divestiture)." It is undesirable for the man to take from her more than he has given (as a dowry), for that would constitute injustice against her, unfairness toward her, and a trade (in making profit) on the dowry. Allah Almighty said: "There is no blame on either of them if she gives something for her freedom" (Al-Baqarah: 229)

﴿ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ﴾

Thus returning what she has taken, or less, is appropriate in redeeming herself.

Should she seek divorce for no just reason, she is a sinner. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whichever woman asks her husband to divorce her for no cause will not breathe the aura of

Paradise";" in other words, Paradise becomes forbidden to her. In still another expression, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Women who seek divorce for a compensation are hypocrites."

The husband should observe four matters in divorce:

The first is that he divorces her during her state of (menstrual) purity, provided he has not had coitus with her. Divorce during menstruation or during a state of purity in which they had coitus, even though it does occur, is an unlawful innovation, as it lengthens the periods of her waiting ('Iddat).'' If he should do so, he should take her back. The Ibn Umar divorced his wife during menstruation, so the Messenger of Allah "Allah's blessing and peace be upon him" told Umar, "Command him to take her back until she is purified, menstruates, and is purified (again); after that, he can choose either to divorce or keep her. Such is the period of waiting which Allah has ordained for divorcing women."'' He commanded him to wait after taking her back for two states of purity, lest the intent of taking her back should be divorce only.

The second is that he should restrict himself to one divorce utterance and not pronounce all three at once because the one utterance after a legal period of waiting indicates the intent, and he can benefit from retracting it should remorse develop during the period of waiting in which he can renew the marriage if he wishes after this period. If he pronounces all three divorce utterances (at once), he might regret it and be compelled to have a Muhallil marry her and then wait awhile. To contract a Muhallil is a denounced act for which the husband would be the cause; besides, his heart (under the circumstances) would be at the mercy of someone else's wife (that is, the wife of the Muhallil), and at the mercy of the divorce which he (the Muhallil) grants. In addition, this would cause the wife to become disenchanted with him; all these are the fruits of al jams (uttering a threefold divorce). Uttering one divorce is sufficient in indicating the intent without danger. I do not mean to say that uttering a threefold divorce is unlawful; rather, it is undesirable for the aforementioned reasons, and by undesirability I mean disregard for himself.

The third is that he should be kind in offering a pretext to divorce her without stern censure and belittlement. He should soothe her heart by way of gratification with a present and cure the wounds inflicted by separation. Allah Almighty has said: "yet make provision for them" (Qur'an Al-Baqarah: 236)

﴿ تَفَرِّضُوا لَهُنَّ فَرِيضَةً ﴾

And this is a duty whenever it is the case that a dowry had not been specified in the original marriage (contract).

Al-Hassan Ibn Ali was an unbridled divorcer and marrier. One day he sent one of his companions to divorce two women among his wives and said: "Tell them to prepare for the legal period of waiting." He ordered him to give each

one of them ten thousand Dirhams. He did; and when he (the companion) returned to him, he (al-Hassan) asked him, "What did they do?" he replied, "One of them lowered her head and thus remained, but the other cried and wailed and I heard her say, 'These are very small provisions from a parting loved one.'" Al-Hassan bowed his head and invoked blessings on her saying, "Were I to take back a woman after separating from her, I would take her back." One day al-Hassan went to visit Abd Ar-Rahman Ibn Al-Harith Ibn Hisham, who was the jurisprudent of Medina and its chief, who had no equal in Medina, and whom 'A'ishah used as an example when she said: "Had I not already traversed this course of mine, I would have preferred to have sixteen males from the Messenger of Allah 'Allah's blessing and peace be upon him' like Abd Ar-Rahman Ibn al-Harith Ibn Hisham." Al-Hassan went to see Abd Ar-Rahman in his house. He honored him and told him to sit in his place saying, "Would that you had sent for me; I would have come to you." Al-Hassan replied, "The need is ours." He (Abd Ar-Rahman) asked, "What is it?" He told him, "I have come seeking your daughter in marriage." Abd Ar-Rahman lowered his head, then raised it and said: "By Allah, there is no one walking upon this earth who is dearer to me than you; but you know that my daughter is a part of my flesh: what offends her offends me, and what pleases her, pleases me. You are an unbridled divorcer: I fear that you would divorce her. Should you do that, I fear also that my heart would turn away from loving you, and I would be unhappy should my heart be turned away from you, because you are a part of the Messenger's flesh. If you promise not to divorce her, I will give her to you in marriage." Al-Hassan was silent, then he arose and left. One of his household heard him saying while walking, "Abd Ar-Rahman wanted to make his daughter a rope around my neck." Ali "Allah be pleased with him" used to be impatient with his (al-Hassan's) numerous divorces and would apologize on his behalf from the pulpit saying in his sermon: "Hassan is very prone to divorce, so do not give him (your daughters) in marriage." A man from Hamadan rose and said: "O Commander of Believers! We will give him our daughters in marriage to his heart's satisfaction. If he so wishes he can keep them, and if he so desires he can let them go." That pleased Ali and he said: "Were I a gatekeeper of Paradise, I would tell Hamadan to enter in peace." This is merely an indication that if a man, out of embarrassment, speaks ill of someone dear to him, whether wife or child, it is not necessary that one should agree with him since such an agreement would be undesirable. Rather, it is a rule of etiquette to disagree to the best of one's ability, for that is more pleasing to his heart and in accord with his hidden thought.

The aim of all of this is to show that divorce is permissible. Allah has promised riches in both separation and in marriage saying, "And marry those among you who are single, or the virtuous ones among your slaves, male or female. If they be poor, Allah will enrich them of His bounty" (An-Nur: 32)

﴿وَأَنكِحُوا الْأَيْمَىٰ مِنكُمُ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا

فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ﴾

And also saying, "But if they separate, Allah will compensate each out of His abundance" (An-Nisa: 130)

﴿. وَإِن يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ﴾

The fourth is that he should never reveal her secret (private affairs) while divorced or married. Concerning the revealing of women's secrets, an authentic Khabir transmits great threat." It is related that a virtuous man wanted to divorce his wife and he was asked, "What grievance have you against her?" And he replied, "A wise man does not reveal the secrets of his wife." After divorcing her he was asked, "Why did you divorce her?" And he replied "The affairs of someone else's wife are not my concern." This indicates the husband's obligation.

SECOND PART OF THIS CHAPTER: Examination of Husband's Rights

The authoritative statement in this context is that marriage constitutes a form of enslavement; thus she is his slave, and she should obey the husband absolutely in everything he demands of her provided such demands do not constitute an act of disobedience. There are many narrations that magnify the rights of the husband.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman dies while her husband is satisfied with her, she will enter Paradise." A man went on a journey and enjoined his wife against descending from the high ground (where they lived) to the low ground where her father lived. He became ill, so the wife sent for the Messenger of Allah "Allah's blessing and peace be upon him", asking permission to descend to her father. The Messenger of Allah "Allah's blessing and peace be upon him" replied, "Obey your husband." Her father died, and again she sought his (the Prophet's) counsel and he said: "Obey your husband." When her father was buried, the Messenger of Allah "Allah's blessing and peace be upon him" sent word to her that Allah has forgiven her father by virtue of her obedience to her husband." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman performs her five (daily) prayers, fasts during the month (of Ramadan), preserves her chastity, and obeys her husband, she will enter the Paradise of her Lord." He included obedience to the husband in the basic principles of Islam. The Messenger of Allah "Allah's blessing and peace be upon him" described women as: "Child-bearers, mothers, nursers who are compassionate toward their children, and those who pray will enter Paradise, provided that they do not commit wrongs against their husbands." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I looked into Hell and found most of the occupants to be women," and we asked him, "Why, O Messenger of Allah "Allah's blessing and peace be upon him"?" He replied, "Because they curse a lot and enrage their

mates"; by this he meant the husband with whom they consort. In another narration (the Prophet said), "I looked into Paradise and the minority of its inhabitants were women. So I asked, 'Where are the women?' And I was told, 'They are preoccupied with two red things: gold, and saffron,' " meaning jewelry and dyestuff for clothes.

According to 'A'ishah: "A young girl came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, I am a betrothed girl but I detest marriage. What are the husband's rights from the woman?" He replied: "Were he covered with pus from the tip of his head to the soles of his feet, and were she to lick him, she would not compensate him enough." She said: "Should I then not get married?" He said: "Do, for it is good."

Ibn Abbas "Allah be pleased with him" said: "A woman from Khath'am came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have no husband and I wish to get married: What is the husband's right?" He said: "The rights of the husband incumbent upon a wife are that if he should desire her and seek to have her while she is on the back of a camel, she should not deny him his wish. It is his right that she should not give (away) anything from his household except with his permission; should she do this, the burden is hers and the compensation is his. It is also his right that she should not observe a voluntary fast except with his permission; should she do it, she will suffer hunger and thirst and her fasting will not be acceptable (to Allah). If she leaves her house without his permission, the angels will curse her until she returns to his house or repents".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were I to command someone to prostrate himself before another, I would command the wife to prostrate herself before her husband on account of the magnitude of her obligation to him." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "A woman is nearest to the face of Allah when she is in the inner sanctum of her house; performing the prayer in the courtyard of her house is better than praying in the mosque, and praying in her house is better than praying in her courtyard, and praying in her bedchamber is better than praying (elsewhere) in her house." The alcove is a quarter within the house; it is a place of shielding. For that reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman is deficient; if she goes out, she will please the devil." He also said: "A woman has ten deficient qualities; if she marries, the husband covers one of those qualities, and if she dies, the grave covers all ten."

EXPOSITION OF THE RIGHTS OF THE HUSBAND

Thus the husband's rights toward the wife are many, but most important are two: the first is safeguarding and sheltering; the other is to leave asking for unnecessary demands that are beyond the need, and refrain from his earnings in case it is unlawful. This was the custom of women with the forefathers. When a man went out of his home, his wife or daughter would say to him:

"Beware of unlawful gain; we would endure hunger and harm rather than Fire (hellfire)." One of the predecessors was about to go on a journey of which his neighbors disapproved. They said to his wife: "Why do you let him go when he has not left you any provisions?" She said: "Since the day I knew my husband, he has been a consumer and not a provider; but I do have a Lord who provides. The consumer goes, but the Provider remains." Rabi'ah (of Syria) the daughter of Isma'il, asked Ahmad Ibn Abu al-Hawwari to marry her. He declined because he was preoccupied with worship and said to her, "My preoccupations are not inclined toward women, because I am too preoccupied with myself." She replied, "I am more preoccupied with myself than you are, and I have no (physical) desire. However, I have inherited much wealth from my husband and I wish you would spend it on your spiritual brothers, and that through you I should come to know the righteous ones, thus finding a path to Allah, may He be glorified and honored." He replied, "Wait until I seek permission of my master." So he returned to find Abu Sulaiman al-Darani, who used to enjoin against his getting married and (who had) said: "None of our companions ever got married without being changed." But when he heard her words, he said: "Marry her, for she is a friend of Allah. Hers are the words of the righteous." Al-Hawwari said: "I married her; and there was in our house a container made of plaster which had become worn out through use by those who hastily washed their hands and left after meals, not to mention those who had washed with potash." He also said: "I married three wives in addition, but she used to give me the best to eat and used to perfume me. She would say to me, 'Go with energy and strength to your wives.'" Thus Rabi'ah of Syria was likened unto Rabi'ah al-'Adawiyyah of Basra." Among the obligations of the woman is that she should not squander his (her husband's) possessions, but rather take great care of them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for her to feed anyone from his house without his permission, except from food that would spoil if kept. Should she feed (others) with his blessing, then she would earn the same kind of reward he earns; but if she should feed (them) without his permission, then he would earn the reward and she would bear the burden. It is the obligation of the parents to train her in the etiquette of cohabitation with her husband. It is related of Asma', the daughter of Kharijah al-Fazari, that she said to her daughter when the latter got married, "You have left a nest in which you grew up and proceeded to a bed which you know not and a mate with whom you have not associated; be an earth for him, and he will be your sky; be a resting place for him, and he will be your pillar; be his bondmaid, and he will be your slave; do not make excessive demands, for he will then desert you; do not become too distant from him, for he will then forget you; should he draw near, then draw close to him; should he become distant, stay away from him. Shield his nose, his hearing and his eye so he will smell nothing from you but that which is sweet, hear nothing but that which is good, and look at nothing but that which is

beautiful." A man said to his wife (in rhyme): Seek forgiveness from me, and you will earn my constant affection; Speak not when I am angry; Do not beat me once as you would beat the tambourine, for you do not know what the unknown may hold in store; Do not complain excessively, for it will cause love to depart and turn my heart away from you; I have seen love in the heart and harm; if the two should meet, love would soon disappear.

Etiquettes FOR THE WOMAN

Without going into lengthy details, a summary of what constitutes etiquettes for the woman is the following:

First: She should remain in the inner sanctum of her house and tend to her spinning; she should not enter and exit excessively; she should speak infrequently with her neighbors and visit them only when the situation requires it; she should safeguard her husband in his absence and in his presence; she should seek his pleasure in all affairs and refrain from betraying him through herself or his possessions; she should not leave his home without his permission: if she goes out with his permission, she should conceal herself in worn-out clothes" and choose the less-frequented places rather than the main avenues and market places, being careful that no stranger hear her voice or recognize her personally; she should not approach friends of her husband while going about her business, but assume ignorance of those who might recognize her or whom she might recognize; her primary concern should be caring for her own affairs, tending to her house, performing her prayers, and fasting; should a friend of her husband knock at the door when he (the husband) is not present, she should not ask questions or engage in conversation, so as to maintain her self-respect and her husband's; she should be content with the means that Allah has provided her husband; she should place his rights before hers and before the rights of his relatives; she should always observe the rules of personal hygiene, and be ready at all times for him to enjoy her whenever he wishes; she should be affectionate toward her children, zealous to protect them, refraining from uttering profane words against them and from talking back to her husband.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I and a haggard woman like these two will be in Paradise: a widowed woman who dedicated herself to her daughters until they attained the age of puberty, or (one who has) died." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Allah has forbidden all the descendants of Adam to enter Paradise before me; but I look and behold on my right a woman (who) has preceded me to the gate of Paradise; so I ask, "Why does she precede me?" And the answer comes, "O Muhammad, this was a fine, beautiful woman who had orphans. She was patient until they attained their present state, so Allah was pleased with her for that."

Other etiquettes governing the woman include the following:

That she should not boast to her husband of her beauty, neither should she

belittle her husband for his ugliness. It was related that al-Asma'i said: "I went to the desert and, behold, I saw a woman with a most beautiful face married to a man with the ugliest (face); so I said to her, 'Woman, are you satisfied to be married to such a man?' She said: 'Be quiet! You have uttered ill words; perhaps he has earned high merits with his Lord and thus I became his reward; or perhaps I have offended my Creator and he thus became my punishment. Should I not then accept what Allah has seen fit for me?' Thus did she silence me." Al-Asma'i also related, "I saw a woman in the desert who was wearing a red garment and carrying a rosary; so I said to her, 'What a discrepancy between the two!' She replied (in rhyme): 'Part of me belongs to Allah and I shall not squander it; the other part belongs to folly and idleness.' I learned that she was a virtuous woman who had a husband for whom she adorns herself.

Second: she should be virtuous, and melancholy in the absence of her husband, and to return to her sprightliness and happiness in his presence.

She should never harm her husband in any way. Mu'adh Ibn Jabal related: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever a woman hurts her husband in this world, his Hourī wife says: "Do not harm him, may Allah reproach you! For, he is a stranger in your house who will soon depart from you to join us."

Her marital obligations include:

First: she should not mourn over the death of the husband longer than four months and ten days during which she should avoid perfume and adornment. Zainab, daughter of Abu Salamah, said: "I went to visit Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" when her father Abu Sufyan Ibn Harb died. She asked for perfume containing a yellow tinge or something like it. She anointed a female slave with it, then touched both cheeks and said: "By Allah, I have no need for perfume; however, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Day of Judgment to mourn more than three days over the dead unless he is a husband, in which case she should mourn for four months and ten days." The woman should remain in the house of her marriage until the end of the legally prescribed waiting period, and must not move to her family or leave the house except out of necessity.

Second: she should perform every service of which she is capable at home. It is narrated on the authority of Asma', daughter of Abu Bakr As-Siddiq "Allah be pleased with both" that she said: "When A-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from

Zubair's land given to him by The Messenger of Allah "Allah's blessing and peace be upon him" and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met The Messenger of Allah "Allah's blessing and peace be upon him" along with some Ansari people. He called me and then, (directing his camel to kneel down) said: "Ikh! Ikh!" so, as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of galosh, as he was one of those people who had the greatest sense of galosh. The Messenger of Allah "Allah's blessing and peace be upon him" noticed that I felt shy, so he proceeded. I came to Az-Zubair and said: "I met The Messenger of Allah "Allah's blessing and peace be upon him" while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of jealousy. On that Az-Zubair said: "By Allah, your carrying the date stones (and you being seen by The Prophet "Allah's blessing and peace be upon him" in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

Book three: etiquettes of learning and living

It is the third book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

We praise Allah in the same way as a Unitarian praises (Allah) the One and Only, other than Whom everything is going to inevitably vanish and fade away, and we glorify Him in the same way as does he who declares that everything barring Allah Almighty is vain, which never survives, and that all in the heavens and the earth are not to create (anything even) a fly or a moth, even though they gather to back each other to do so. We give thanks to Him because He has raised the sky for His servants as a well-constructed ceiling (with no pillars), and made the earth as carpet and couch for His creatures, and folded up the night over the day, and made the night as a covering, And made the day as a means of subsistence, perchance they would outspread to seek from the Bounty of Allah Almighty in the different parts of the land and be animated. We invoke Allah's Prayer and Blessing upon His Prophet, from whose Fount-Lake the faithful believers would leave after quenching their thirst with which they will come, as well as upon his companions, who spared no effort nor endeavour to sustain and support the religion of Allah Almighty.

To go further: (Allah) the Lord of all lords, and the Causer of all causes has made the hereafter the final abode of reward and punishment, whereas the world the home of trial, movement, hard work and earning. To be sure, the hard work in this world is not limited to the place of return in the hereafter, on the exclusion of living in this world, for indeed, living is a means and an aid to reach such a place of return peacefully. However, the world acts as a farm for the hereafter, to which it leads in the end. The people (in this world) are of three kinds: the one that is occupied by his living (in this world) from his place of return (in the hereafter); the one who is occupied by (getting ready for) his place of return (in the hereafter), and of a surety, he is of the prosperous winners; and the nearest to moderation is the one who is engaged in his living just to get provision thereof for his place of return, thereby he is of the temperate. One would not attain the rank of the moderate unless he follows in his living (in this world) the way of righteousness; and one would not be able to take from his toil in this world a means and access to the hereafter unless he abides by the proprieties and rules of the law (of Islam). We are now going to explain in detail the proprieties of the different kinds of traffic and manufacturing, and the various ways and traditions of earnings, under five chapters:

The first chapter deals with the excellence of and exhortation to get earnings of living.

The second chapter deals with the science of right transactions and commercial treatments.

The third chapter offers an exposition of justice of commercial treatment.

The fourth chapter explains the doing of good pertaining to dealings.

The fifth chapter studies the fear of a merchant for himself and his religion.

CHAPTER ONE:

EXCELLENCE OF AND EXHORTATION TO EARN FOR LIVING

As far as the Holy Book is concerned, a mention might be made of Allah's statement: "And made the day as a means of subsistence" (An-Naba' 11)

﴿ وَجَعَلْنَا النَّارَ مَعَاشًا ﴾

Which he mentions, by way of showing his favours and graces, (He has bestowed upon His creatures). He Almighty further says: "It is We Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that you give!" (Al-A'raf 10)

﴿ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴾

Allah Almighty here makes it a favour, for which recognition is required. He Almighty further says: "It is no crime in you if you seek of the bounty of your Lord (during pilgrimage)." (Al-Baqarah 198)

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ﴾

He also says: "He knows that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty." (Al-Muzzammil 20)

﴿ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ﴾

Allah Almighty says too: "And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that you may prosper." (Al-Jumu'ah 10)

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ ۚ وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾

In reference to the Prophetic traditions, a mention might be made of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "From amongst sins, there are those that are not removed but through the hard work to get the living (earnings)." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration of both At-Tirmidhi and Al-Hakim on the authority of Abu Sa'id): "The truthful honest merchant will be mustered on the Day of Judgement in the company

of the truly faithful believers and martyrs." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Ash-Shaikh, Abu Na'im and Al-Baihaqi on the authority of Abu Hurairah): "He, who seeks after (the material benefits of) this world through lawful ways, refrains from begging others, works hard to spend well on his dependents, and behaves kindly towards his neighbour, will meet Allah (on the Day of Judgement) with his face (as shining) as the moon on the night when it is full moon."

(It is narrated by Tabarani on the authority of Ka'b Ibn Ujah that) one day, the Messenger of Allah "Allah's blessing and peace be upon him" was sitting with his companions when they saw a man of fortitude and strength having come out early in the morning to work, thereupon they said: "Woe to this (man)! Would that he utilizes his strength and good health in the Cause of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say not so! If he is working to spend on himself to make it self-sufficient and free of want of the people, his work will be in Allah's Cause; and if he is working to spend on his weak parents or offspring, in order to make them self-sufficient and free of want of others, his work will be in Allah's Cause; and if he is working just to increase his wealth and show pride and glory, his work will be in the cause of Satan."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, Allah likes a servant who takes a profession to do in order to be free of want of the people; and Allah Almighty dislikes a servant who learns knowledge in order to take it as a profession." According to a certain narration, (by At-Tabarani and Ibn Adi on the authority of Ibn Umar) : "Allah Almighty loves the faithful believer who has a profession to do." (It is narrated by Ahmad on the authority of Rafi' Ibn Khadij, Al-Bazzar, Al-Hakim and Al-Baihaqi on the authority of Sa'id Ibn Umair that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best and most lawful thing fit for human consumption is that which one earns from his own labour, and from every kind of transaction accepted (by Allah Almighty)."

According to another narration (by Ahmad on the authority of Abu Hurairah): "The most lawful thing a servant might eat is that which he earns from the labour of his own hand, provided that he is sincere and honest." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to a narration on the authority of Nu'aim Ibn Abd Ar-Rahman): "I advise you to engage in traffic, since therein lies nine-tenths the livelihood." It is narrated that once Jesus "Peace be upon him" saw a man whom he asked: "What do you do?" he said: "I worship Allah." He asked him: "Then, who is responsible for your sustenance?" he said: "My brother." On that he said: "Of a surety, your brother is more Allah -worshipping than you."

(It is narrated by Ibn Abu Ad-Dunya, Al-Hakim and Al-Baihaqi on the authority of Ibn Mas'ud that) our Prophet "Allah's blessing and peace be upon him" said: "I know nothing which draws you close to the Garden, and drives you

away from the fire (of Hell) but that I order you to do, and I know nothing which draws you close to the fire (of Hell) and drives you away from the Garden but that I forbid you to do. Verily, the Holy Spirit (Gabriel) inspired to me that no soul will die before it has fulfilled the whole livelihood doomed to it to receive, no matter late it might seem to come to it: so, safeguard yourselves against (the punishment of) Allah, and be moderate in your seeking (notice that he ordered them to be moderate, and not to cease to seek)...and let not your regarding livelihood too late to be bestowed upon you to seek after through disobedience of Allah Almighty, since nothing of what Allah Almighty has is to be attained through disobeying Him."

The Messenger of Allah "Allah's blessing and peace be upon him" said (though it is attributed to Al-Hassan, without being traced up to the Messenger of Allah): "The markets are Allah's repasts, and whoever visits them is to get from them (what is doomed to him to get)." (According to unanimous narration on the authority of Abu Hurairah) the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to take his rope and cut off and carry a bundle of fire wood on his back to sell than to go to a man whom Allah has given out of His Bounty to beg, who might or might not give him." (According to the narration of At-Tirmidhi on the authority of Abu Kabshah Al-Anmari, the Messenger of Allah "Allah's blessing and peace be upon him" said): "He, who opens for himself a gate of begging (others), Allah Almighty opens to him seventy gates of poverty and destitution."

As regards the traditions, Luqman the Wise is reported to have said to his son: "O my son! Make yourself free of want with the lawful earnings, for indeed, none has ever fallen a victim of poverty but that he comes to suffer from three bad attributes: lack in his religion, weakness of his mind, and loss of his generosity; and the most severe of all of those three is his being regarded with slightness by the people."

Umar Ibn Al-Khattab said: "None of you should cease to seek after livelihood, and is rather satisfied only by his invocation: 'O Allah! Provide me with sustenance!' you know, with certainty, that in no way would the sky rain showers of gold and silver." Zaid Ibn Muslim was planting in his land when Umar "Allah be pleased with him" said to him: "You've done right! Make yourself independent from the people, perchance you would be more able to safeguard your faith, and be more honoured in their sight. This is the case of your companion Uhaihah who said: 'I will keep on Zawra' covering it (with generosity) since the honoured one in the sight of his brother is he, who has property (in abundance to spend upon them).'"

Ibn Mas'ud "Allah be pleased with him" said: "I dislike to see an idle man who does engage himself neither in the matter of his world, nor in the matter of his hereafter."

When Ibrahim was asked whether the truthful honest merchant or the one

who was devoted to worship was dearer to him, he said: "NO doubt, the truthful honest merchant is dearer to me, for he is always given to mortification: Satan comes to him through the way of measure and weight, taking and giving, and (being a truthful and honest) he resists him." But Al-Hassan Al-Basri differed with him in this issue.

Umar "Allah be pleased with him" said: "No place where death should approach me is dearer to me than that, in which I practice traffic, through selling and buying for the sake of my family."

According to Al-Haitham : "I might be reported that a certain man abuses me, and when I remember my independence from him, it makes it easy upon me." According to Ayyub : "To earn a thing, no little it might be, is dearer to me than to beg the people."

Once, a ship was afflicted with a tempestuous wind, thereupon the riders aboard said to Ibrahim Ibn Adham, who was with them: "Do you see this severe calamity?" he said: "What is this calamity to be in comparison with one's need to and dependent upon the people?" Ayyub said: Abu Qilabah said to me: "Adhere to (the practice of traffic in) the market, since to be independent from the people is out of the good health and power." It was said to Ahmad: "What do you say about a man who has sat in his house or praying place and said: 'I'm not going to do anything until my sustenance comes to me'?" he said: "This man knows nothing. Has he not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ahmad on the authority of Ibn Umar): "Verily, Allah Almighty has made my sustenance underneath the shade of my lance"?"

The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to birds (according to the narration of both At-Tirmidhi and Ibn Majah on the authority of Umar): "They come out early in the morning in the state of hunger, and return in the evening after eating their fill." He meant that they always come out to seek after sustenance. Furthermore, the companions of the Messenger of Allah "Allah's blessing and peace be upon him" used to practice traffic across both land and sea, and take care of their date-palms; and it is they whom we should emulate. Abu Qilabah said to a man: "It is more pleasing to me to see you seeking after your livelihood than to see you (worshipping Allah) in the corner of the mosque."

It is reported that once Al-Awza'i saw Ibrahim Ibn Adham carrying a bundle of fire wood on his shoulder, thereupon he said to him: "O Abu Ishaq! To which time do you want to keep working? Your brothers are ready to suffice you (the matter of livelihood)." On that he said to him: "Let me leave that O Abu Amr! I was reported that he, who stands in a position in which he is mortified just to seek after unlawful livelihood, the Garden is assured to him." According to Abu Sulaiman Ad-Darani : "The real worship in our sight is not to align your feet (in your standing for prayer) and leave the others sustain you, but you should more

precisely start with getting your both loaves, and then you might engage in worship." According to Mu'adh Ibn Jabal "Allah be pleased with him": "On the Day of Judgement, a caller will call publicly: 'Where are the odious in the sight of Allah on earth?' these who used to beg in the places of worship will stand."

This is, however, how the law (of Islam) condemns begging and reliance on others; and rather encourages toiling or traffic to get one's earnings.

But even, you might argue that the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Mardawaih on the authority of Ibn Mas'ud): "It has not been revealed to me to gather property and be one of the merchants, but rather, it has been revealed to me to 'glorify with the Praises of your Lord, and be of these who prostrate themselves (to Allah Almighty in prayers), and continue to worship your Lord until death approaches you." It was also said to Salman Al-Farisi: "Advise us (to do a good deed)." He said: "He, who could get himself die while performing Hajj, fighting in Allah's Cause, or inhabiting one of the places of worship of his Lord, let him do, and let not him die while being a merchant or a betrayer."

The answer is that the point of combination of those differing narrations is to explain the various states in more detail. We do not say that traffic is the best of all professions. But there are three purposes for traffic: they are either to seek after self-sufficiency, or to seek after wealth, or to seek after getting more than self-sufficiency. If it is sought thereby to get more than self-sufficiency in order to save it, and not to spend it on the various points of good and objects of charity, it will be blameworthy, for by so doing, one turns his face towards the (vanities and material benefits of) this world, whose love is the main cause of all sins. If one, besides that, is a wrongdoer and a betrayer, traffic in this way will be transgression and impiety and it is this concept intended by Salman's statement 'and do not die while being a merchant or a betrayer'. By a merchant he meant the hunter of what is more than sufficiency.

On the other hand, if one seeks, through traffic, to suffice himself and his dependent (the burden of sustenance), which he is able to save through begging, then, practicing traffic to refrain from begging is much better. But if he is free of want of begging, and is given (by the people) without begging, to get his earnings through labour is better, for indeed he is given for he is a beggar as his state signifies, and famous among the people for his poverty. In this case, to refrain and screen one's destitution through work is better than joblessness, if not than engagement in physical worship.

However, leaving the labour from which one gets earnings might be better for four types of persons: he who engages in the physical acts of worship; he who is endued with the esoteric knowledge, and is engaged in the works of heart of the sciences of internal states and disclosures; a learned man who is engaged in fostering the exoteric knowledge, from which the people get

benefit in their religion, such as the Mufti (giver of religious verdicts), the exegete, and narrator of Prophetic traditions, etc; or a man who engages in the affairs of Muslims, and undertakes their matters, like the magistrate, the judge, the witness, etc: if those are sufficed (the burden of sustenance) from the property assigned to the affairs of Muslims, or the endowments granted to the poor and indigent or the learned, their engagement in what they do is better than in getting their earnings.

For this reason, it was revealed to the Messenger of Allah "Allah's blessing and peace be upon him" to glorify with the Praises of his Lord and be of those who prostrate themselves (in prayer for Allah Almighty), and it was not revealed to him to be one of the merchants for he combined those four concepts, in addition to many things beyond description. For the same reason, the companions told Abu Bakr to refrain from engagement in traffic when he was appointed as caliph, which would occupy him from undertaking the affairs of the Muslims and rather take his sufficiency from the property assigned to the interests of Muslims, and he thought of it as being more appropriate. It is true that when he died, he made a bequest that what he had taken should be restored to the treasury (from his own wealth), but this does not stand against the fact that he considered it to be more proper at first.

There are two other states related to those four types of persons: the first is to get their sufficiency, on leaving the work for earnings, from the hands of the people, as well as from the objects of charity given to them, but with no begging: in this case, to leave labour to get their earnings is better, for it is more appropriate to engage in what they do since (taking from the people in this way) is to aid the people (who give them) to do good, and cause them to accept only what is due upon them to give; and this is better for them.

The other state pertains to the need for begging, and this is questionable. To be sure, the severe restrictions which we have narrated in condemning the begging provide clear evidence that to refrain from begging is more fitting. It is difficult to give absolute judgement pertaining to it without observing the particular cases and different persons, and it relies in the end upon the servant's independent opinion and his comparison of the amount of humiliation and violation of gallantry he might receive in begging, and his need to be importunate in asking, with the amount of benefits and advantages which might return to him and the people from his engagement in knowledge, and acting (upon what he learns).

Perhaps, a man might be a source of great benefit to himself as well as to others because of his engagement in knowledge and acting upon it, and he finds it easy upon himself to get his sufficiency through the least degree of exposure to begging, or it may be the reverse of that; and it may be the case when both the required and the banned become face to face. In this case, the seeker (after the hereafter) should search for the advice of his heart, even though the giver of religious verdict might advise him, for in no way could the verdicts encompass all details of the different forms and niceties of the

various states. There were from the early people, the one who had three hundred and sixty almsgivers, and he used to visit each of them one night along the year, and the one who had thirty charitable persons (whom he frequented by turns). They used to engage in the acts of worship (and leave the work from which they would get livelihood) because they knew that those responsible for their expenses were under obligation to the acceptance of their objects of charity; and in this way, their accepting those objects of charity was good to be added to their acts of worship.

One should put those matters under accurate scrutiny, since the reward of a recipient is equal to that of a giver, as long as the former seeks its aid to undertake the acts of worship, and the latter gives it with good pleasure. Whoever is acquainted with those concepts is able to become well-aware of his own state, and identifies from his heart what is most convenient to him to choose in relation to his own state and time.

This is, to be sure, the excellence of earning. Furthermore, there are four elements to be combined in the contract of labour for earnings: validity, justice, kindness, and fear for faith. We are going to assign an independent chapter to each of those, beginning with the causes of validity in the next chapter.

CHAPTER TWO:

ON SCIENCE OF EARNING BY SUCH WAYS AS TRADE, USURY, PAYMENT IN ADVANCE, RENTAL, LOAN, AND PARTNERSHIP; AND THE EXPOSITION OF THE CONDITIONS STIPULATED BY ISLAMIC LAW FOR THE VALIDITY OF EACH OF THOSE WAYS WHICH ARE THE MAIN CAUSES OF EARNING ACCORDING TO LAW

It should be known that the obtainment of the science included in this chapter is binding upon every Muslim engaged in traffic, for indeed, seeking after knowledge is obligatory upon every Muslim in general. This is to seek after such of knowledge as is needed; and of a surety, the Muslim engaged in traffic needs to learn the science of commerce. Once he has learned this science, he will come to be acquainted with the treatment corrupters to safeguard himself from, and the related peculiar problematic issues to know the causes of its being so,, and stop until he seeks the religious verdict pertaining to them. However, if he does not learn the general causes of corruption, he will not be able to know when to stop in order to inquire. But if he says: "I will not come to learn that science in advance; but rather, let me wait until the problem occurs, and at that moment, I might learn and seek the religious verdict."

Having said so, the reply might be: "When would you come to know that a problem has occurred unless you do not learn the general corrupters of contracts?" in the absence of this knowledge, one might continue to do things, thinking them to be right and permissible. For this reason, he should learn this particular amount of the science of commerce, in order that what is

permissible would be distinguished from what is forbidden, and what is problematic from what is obvious. Thus, it is reported that Umar Ibn Al-Khattab used to walk across the market, and beat some traders with his stick saying: "Let none practice transaction in our market but he who has knowledge (of the general principles of law) lest he would devour usury willingly or unwillingly."

Although the science of contract has various branches, the several kinds of traffic more often focus on those six contracts: trade, usury, payment in advance, rental, partnership, and loan. Now, let's go on explain their conditions.

The First Contract Of Trade

This trade has been made lawful by Allah Almighty. It has three fundamentals: the parties involved in the contract; the subject of contract; and the wording of contract.

The first fundament: the parties involved in the contract: A merchant should not enter into a transaction with four types of persons: the child, the mad, the slave, and the blind. As for both the child and the mad, they are under no responsibility or duty to be enjoined upon them, and thus their trade is invalid. The transaction entered upon by a child is invalid even though he is given permission by his guardian, according to Shafi'i; and what one takes from both should be under his guarantee for them, and what he hands over to them in the course of treatment and then is lost should be considered to have been wasted by him (and not them).

As to the sane servant, his transaction should be invalid unless his master gives him permission. Thus, the grocer, butcher and baker are required not to enter into commercial treatment with the slaves unless their masters give them permission to enter into commercial treatment. This permission might be heard evidently, or it might become in circulation among the people of this town that such and such master has given his slave permission to enter into transactions on his behalf; and the trader then should rely upon this publicity or upon the statement of a just and fair man. But if he enters into transaction with him without the leave of his master, his deal should be considered as invalid, and what he takes from him should be under his guarantee for his master; and neither the slave should be responsible for, nor his master guarantor of what he hands over to the slave, and is lost in his hand, and he has no claim to demand it except when the slave is emancipated.

In relation to the blind, he sells and buys what he sees not, which is invalid. So, let him deputize a sighted one to enter into transactions on his behalf, and since his deputation is valid, the trade made by his deputy on his behalf is also valid. But, if a trader enters into transaction with him in person,, it should be considered as invalid, and thus, he should guarantee what he takes from him as well as what he hands over to him by value.

As to the unbeliever, it is permissible to treat him commercially. But, it is impermissible to buy from him a Mushaf or a Muslim slave, or even the weapon

in case he belongs to the fighters; and if a Muslim does so, his transactions is to be cancelled, thereby he shall have disobeyed his Lord.

Furthermore, it is impermissible to take into one's possession what is in the hand of such of Turkish, Kurdish, and Arab soldiers, thieves, betrayers, usury devourers, wrongdoers as whose property and wealth are mostly unlawful, unless a particular thing (of theirs) is identified to be lawful. This will be explained in detail in the Book of What Lawful is and What Unlawful is.

The second fundament: the object of the contract, i.e. the property to be transferred from one party to the other, whatever a price (of goods) or evaluated goods, in connection with which, six conditions should be observed:

1- It should not be filth in itself: thus, it is invalid to make a transaction over a dog, a pig, ashes, dung, ivory, or even such of utensils as made of it, since the bone becomes impure by the death of the animal, and in no way could an elephant become pure by being slaughtered, nor its bone by causing its blood to flow. Furthermore, it is impermissible to sell wine, nor the filth fat extracted from the animals that are unlawful for eating, even though it is fit to be used for lighting up, or painting ships. There is no harm to sell the pure fat in its place even though when becoming filth by the falling of filth things on it or the death of a mouse, since it is possible to be utilized in many purposes other than eating, as being not filth in its place. I also see no harm to sell the larva of silk worm, since it belongs to an animal which is beneficial, and it is similar to the eggs. However, it is much closer to an animal than to pieces of dung. It is also permissible to sell the sachet, and it is judged as pure in case it is separated from a deer during its life.

2- It should be beneficial. Thus, it is impermissible to sell an insect, a rat, or a female-snake; and neither the sorcerer's utilization of the snake nor the snake charmer's use of it should be considered in this respect. But it is possible to sell a cat, the bees, a cheetah a lion, and such of animals as is fit for a game or whose hide might be utilized. It is also possible to sell an elephant for carriage. It is also possible to sell a parrot or a peacock, or such of birds as seem good-looking, even though unlawful for eating, since it is permissible to enjoy of hearing their pleasant voices, and look at them. But, it is the dog, from amongst the animals, that is impermissible to be kept just in admiration of its shape, depending upon the forbiddance given by the Messenger of Allah "Allah's blessing and peace be upon him" to keep a dog (as shown in the Hadith unanimously narrated on the authority of Ibn Umar, in which the Prophet said: "He, who keeps a dog, unless it is used for hunting or guarding cattle and sheep, as much reward as two daily Qirats will be reduced from his deeds".) On the other hand, it is impermissible to sell an Ud, a castanet, or any musical instrument, since they are of no benefit from the viewpoint of law. The same is true of the images sculpted from mud, such as the animal-shaped toys that are sold to the children during the feasts; and it is obligatory to break them. But it is allowed to sell the images of trees. It is also valid to sell the clothes, dishes and curtains which have pictures of animals; and it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him"

ordered A'ishah to make cushions of such curtains (accordion got a unanimous narration of her authority). But it is impermissible to use such curtains while being raised, but not laid. As it is permissible to make use of a thing from one side, to sell it depending on that.

3- The object of transaction should be in the possession of the contractor, or at least the owner's permission should be given to dispose of it. Thus, it is impermissible to be bought (or sold) from anyone else other than the owner, in expectation for his leave; and if he approves later, the transaction might be resumed. Furthermore, a husband's property should not be disposed of by the wife, nor should the wife's property by the husband, nor the father's property by the son, nor the son's property by the father just depending upon the presumption that if he (or she) knows, he (or she) will approve, for indeed, if his (or her) consent is ahead of transaction, it will not be valid; and this is true of the like of that which is ongoing in the markets of which it is then incumbent upon a religious servant to be cautious.

4- The object of contract should be legally and physically available. Thus, it is invalid to sell that which is not physically available, such as the fleeing slave, the fish in the sea, the fetus in the womb, the copulation of a male animal, the wool on the back of the animal, the milk in the udder, since it is difficult to be handed over (to the purchaser) on account of its being mixed with what is not under sale. From amongst the things which are not legally available, a mention might be made of such of property as mortgaged, endowed, or made to give birth, all are invalid to sell. Similarly, it is not valid to sell a mother without her child, or the child without his mother, since this leads to their separation, which is unlawful. For this reason, separating them from one another by way of selling is invalid.

5- The sold thing should be a concrete object of definite amount, weight and measure. That it should be a concrete object is to have a certain body to which one could refer. If one says to another: "I've sold to you a sheep of this herd, or a garment of those garments which are before you, or a cubit of this land, from whichever side you like, or ten cubits from this land, from whichever end you want", the transaction should be held invalid, to which those who indulge in their religion are accustomed, unless the object of transaction is common, such as the selling of half or one-tenth a certain thing, which is permissible. The knowledge of the amount of the sold thing comes from having a definite weight or measure or optical estimation.

Thus, if one says to another: "I've sold to you this garment by the same by which so and so has sold his garment" and the purchaser have no knowledge of the sold garment, the transaction should be held invalid. If he says to him: "I've sold this to you by such weight", whose amount is not known to him, the transaction should be held invalid. Similarly, if one says to another: "I've sold to you this heap of wheat, or for this parcel of Dirhams, or for this piece of gold", which he (the purchaser) sees with his own eye, and is able to guess correctly, the transaction would be held valid, and his estimation by sight would be sufficient for him to know the amount. To have knowledge of the attributes of a sold thing

is caused by seeing it in body. Thus, selling such of things as absent would not be held valid unless it has already been seen some time earlier, short enough for any changes to happen.

In no way could the description of a thing stand for the vision according to one of both doctrines. Therefore, it is impermissible to sell a garment in the weaving factory depending only upon seeing the marks, nor the wheat (or barley) in its ears. But it is permissible to sell rice in its crust in which it is kept, and both nut and almond in their lower crust, and not in both the upper and lower altogether. It is also permissible to sell the fresh grains in their crust, when there is need for it. It is possible to sell the abscessed fruits, since it was the habit of the early people to do it, but in this case, let's limit permissibility to be partial; and if one purchases it just to sell it, the analogy requires the transaction to be held invalid, since it will not be concealed by nature of creation. But, it is not unlikely to indulge in it, since excluding it might cause damage to it, just as pomegranate and what is concealed with it by nature of creation.

6- The sold thing should be in the possession of the seller (before selling it), particularly if its ownership occurs through exchange. However, the Messenger of Allah "Allah's blessing and peace be upon him" forbade to sell what is not in the possession of the seller (according to the narration unanimously transmitted on the authority of Ibn Abbas). Both estate and removable commodities are equal in this rule. Thus, selling such of things as bought or sold before being in the possession (of the seller) should be held invalid. Possessing a removable commodity results from being transferred (to be in the possession of the purchaser), and the estate from being vacated, and possessing what is sold by measure or weight should not be achieved unless it has been measured or weighed. In relation to the sale of such of property as being under heritage, deposit, or bequest, or such of things as whose ownership does not occur through exchange, selling it is permissible even before its being possessed.

The third fundament: the wording of contract: any contract should imply an offer which leads to an agreement, which should be expressed in clear, unambiguous terms, either by way of statement or homonymy. Thus, if one says to another: 'I've given' (instead of 'sold') you this for that, and the other party says: 'I've accepted it', the transaction will be permissible, once selling is intended, since borrowing might possibly be intended, in case of two garments or riding mounts. It is true that the intention might avert any other probability, the expression by way of clear statement is much stronger to stamp out disputes, even though homonymy also is indicative of ownership. Let it then depend upon one's choice.

One party should not impose a condition to be in opposition to the context of the contract. If one party (the purchaser) stipulates to give more (money) in return for transferring the commodities to his own house, or if one purchases a bundle of fire wood on the condition of being carried to his

own house, it will be unacceptable unless he sets an independent charge for the transfer to be separate from the price of the commodity. If both parties rely only upon the reciprocal give and take by action and not by tongue, the transaction will not be fulfilled according to Shafi'i, even though it will be in the sight of Abu Hanifah in the case of the trivial commodities, determining which is difficult.

If the matter is referred to the usage, the people have exceeded the limit of trivial commodities in the process of reciprocal give and take. For example, a broker might go to a draper and take a ten-Dinar garment of brocade, and then bring it to a purchaser (to show it to him) and when he returns to the draper he tells him that the purchaser has accepted it, thereupon he orders him to take ten Dinars from the purchaser, which he takes and hands over to the seller, who, in turn, takes them. He might dispose of the money as he likes, while the garment purchaser might cut the garment as he likes, with no offer nor consent to occur directly between them.

Similarly, many furnishers might gather at a store of fittings in which a one-hundred Dinar furniture might be offered for auction, and one of the attendants might say: "I buy it for ninety Dinars", another might say: "I raise the price up to ninety-five Dinars", and a third might say: "I raise the price up to one hundred Dinars", who, on accepting his suggestion, would be told to weigh and take the furniture, with neither an offer (from his part) nor consent (from the part of the seller as in a contract).

However, the usage has remained among the people in this way. Those are the dilemmas which are too unfathomable to tackle. There are only three probabilities:

The first is to open the door of absolutely reciprocal give and take in the trivial as well as the valuable commodities; and this is questionable, since it implies the transfer of ownership with no clear indicative statement. Allah Almighty has made lawful trade, which is a noun implying both offer (from the part of the purchaser) and consent (from the part of the seller). But trade does not apply to only the action of giving and taking: which thing then according to which should the transfer of ownership from one side to the other be judged, particularly in the case of slave and slave-girls, estates, and expensive riding mounts, and such of things as over which much disputes arise among people? However, a Muslim might retract and say: "I've regretted, and I've not sold it, since I did but handed it over, which was not selling."

The second probability is to completely shut the door as stated by Shafi'i, who suggested the invalidity of the contract. But this is problematic from two sides: one is that this was likely the practice of the companions in relation to the trivial commodities: had they drawn upon themselves the necessity of the offer and consent in their daily treatments with such sellers as the grocer, the baker and the butcher, it would surely have been difficult upon them to do, and it would have been handed down widespread from them, and thus the

time of giving up this usage would also have been well-known, since the generations are different in their practices of the like of this. The other is that the people nowadays have been engaged in such practice, to the extent that one never buys any kind of food or anything else but that he knows for certain that it is in the possession of the seller by way of reciprocal give and take: having been so, what is then the significance of uttering the words of contract?

The third probability is to make distinction between the trivial and the valuable among the goods as stated by Abu Hanifah. But at that point, it will be difficult to limit the trivial, and the point of ownership transfer will be problematic with no clear word indicative of it. Ibn Suraij went as far as to interpret a statement belonging to Ash-Shafi'i which corresponded to that. This probability is, however, the closest to moderation. For this reason, there is no harm to incline to adopt it when forced by necessity, and on account of its being prevalent among the majority of people. Moreover, it is strongly thought to have been customary during the early generations.

As far as the answer to both problems is concerned, let's say that we are not required to draw upon themselves the difficulty of making accurate by just estimate the separation between what is trivial and what is valuable among the commodities, which, at any rate, is impossible, and it rather has two obvious extremes: it is not ambiguous that to buy vegetables, a few quantity of fruits, bread and meat, is to get things to be considered among the trivial commodities, which depends only upon the reciprocal give and take, and to seek after offer and consent (by words) is to go far beyond the norms, and it is unlikely heavy to be observed, since it is thought of as giving weight to what is insignificant, with no just cause. This is the side of the trivial.

The other extreme pertains to such of valuable commodities as riding mounts, slaves, slave-girls, estates, and expensive clothes: it is not unlikely to require both offer and consent in their trade. There lie in between both extremes some mediocres of similarity, which are suspicious, and of a surety, those are questionable, of which a religious man should then incline to be cautious. It is a well-known fact that all decisive criterion of law, according to the learnt usage, are divided into obvious extremes, and problematic mediocres.

Pertaining to the second problem, i.e. seeking after justifiable transfer of ownership, let one make the act of hand, through taking (the value) and handing over (the commodity) a just cause for ownership transfer, on account of its being concrete and pinpointing. In practice, the signification of this act has been continuous among the people, under their dire need, and the habit of the early generations.

It has been a well-established habit among the people to accept and dispose of the gifts, with no need to both offer and consent. Nonetheless, which

distinction could be made between doing so by way of, or without exchange, since the transfer of ownership should occur also for the granted thing? But the early practice made no distinction between what is trivial and what is valuable of gifts, in which the demand of offer and consent was detested, even though it was not disliked in relation only to the valuable sold things.

This is, we think, the closest probability to moderation. But, it is incumbent upon the religious pious not to give up the demand for offer and consent just to keep himself far from the suspicion of differences. He should not refrain from it just because the seller might have owned it with neither an offer nor an consent, a thing which might not be verified. Perhaps the seller might have bought it by way of offer and consent. If one is present at the time of purchase, or if the seller himself recognizes (the absence of both offer and consent), he then should refrain from buying it, and rather go to buy it from anyone else. If it is one of the trivial things, of which he is in dire need, let him utter the words of offer and consent, which will benefit him in canceling any coming disputes in the future, since to retract from one's clear statement is impossible, whereas possible from the act.

But you might ask: "This might be possible in relation to trade, what should one do in case he attends as a guest or on a repast of somebody, and he knows that its owners are satisfied only with reciprocal give and take in their transactions, either by hearing or seeing that from them? Is it necessary for him to refrain from eating?"

Let me say in reply that such should refrain from buying that thing from them in case that thing they have bought belongs to the valuable and not cheap commodities. But as far as eating is concerned, he should not refrain from it. Let me say that if we hesitate to make the act indicative of the transfer of ownership, by no means should that prevent us from making it indicative of permissibility. That's because the matter of permissibility is much larger than that of ownership transfer. The handing over of every edible food to be sold by way of reciprocal give and take might be known from the relevant state, just like the permission given by the owner of a public bath for anyone to enter. The leave of a purchaser for anyone to eat of the food he has bought, as shown from his saying: 'I've made it permissible to you to eat from that food, or feed whomever you like' makes it lawful for him to eat.

But, if he says to him: 'Eat that food, by way of exchange' eating shall become lawful, and in this case, a guarantee will be binding upon him after eating. This is, in my sight, the analogy of jurisprudence. But, after the process of reciprocal give and take, one shall have eaten and consumed what is possessed by him, and thus guarantee shall become due upon him. If the price he has paid is equal to the value of what he has taken, he will have got the like of his right, which he has claim to possess even though he fails to demand it; and if he is able to demand it, he will not have possessed what he has taken, for he might not be satisfied with

disposing of it in such a way, and thus he might retract. But in this case, he has known his content from the relevant state at the time of handing it over.

It is not unlikely that the action might be indicative of satisfaction, by taking his due in full from what is handed over to him. But at any rate, the part of the seller is more abstruse, for he might like to dispose of it as an owner, which he could not possess unless it is consumed by the purchaser. Moreover, he might not be able to resume ownership; and he might seem as though he has owned it only through content to be expressed by the act and not word. But even, the part of a purchaser of food whose goal is only to eat it is much easier, which is made permissible by the permissibility understood from the relevant state. But it might necessitate that the guest is required to give guarantee from what he consumes. But such guarantee might be plotted out from him in case the seller has possessed what he had taken from the purchaser, and thus he will be considered to have fulfilled his debt on his behalf. This is, however, our opinion in the ambiguous rule of reciprocal give and take; and Allah Almighty knows best. Those are but probabilities and suspicions we have tackled, and by no means could religious verdicts be based but upon such suspicions. But the religious pious man should seek the verdict of his heart, and ward off the points of suspicion.

The Second Contract Of Usury

Verily, Allah Almighty has prohibited usury, and made severe the punishment related to it. However, it is incumbent upon the money changers to avoid it in their dealings of both Dinars and Dirhams (of gold and silver), and the traders of food are also required to ward it off in their traffic of food, since the usury exists only in the exchange of money and food.

The money changer should keep himself away in his dealings from both trade on credit and divergence of value. As for trade on credit, he should not sell anything of one kind of money (say gold) for anything of the other (say silver) unless it is from hand to hand, i.e. the reciprocal give and take should be on the spot. This is, however, to avoid the trade on credit. It is unlawful for a money changer to give gold to the house of coinage and purchase coined Dinars, since it is a kind of trade on credit, as well as it implies divergence of value, for the coined money always is of lesser weight and value.

As for the divergence of value, a trader should avoid three things: he should not sell the fragmented with the sound, in which the dealing is impermissible unless in the case of equivalence. Secondly, he should avoid selling good with bad, in the sense that he should not purchase a thing of bad quality with that which is of better quality, though of lesser weight, nor should he sell a thing of good quality with that which is of lesser quality, though of more weight. This applies to the sale of gold for gold and silver for silver. But in case of the different kinds (i.e. gold for silver, and vice versa), there is no harm in the divergence of value. The third pertains to the composites of gold

and silver, including, for instance, the Dinars made of a mixture of gold and silver, in which the ratio of gold is unknown; and in this case, the dealing is impermissible, unless such is the currency used in the town, because of which a concession might be given, on the condition that it should not be judged on the basis of gold.

The same is true of the impermissibility of dealing with the Dirhams cheated with copper, in case of being not prevalent in the town, because it is the ratio of silver in it which is intended, whose amount is unknown. But in case of being prevalent coins in the town, a concession might be given to establish dealings with it to serve the needs, provided that one should not intend the extraction of the ratio of silver in it, neither judge it on the basis of silver. The same is true of every kind of ornament composed of a mixture of both gold and silver, which should be purchased neither by gold nor by silver, but by anything else in case the amount of gold therein is known. But in case the gold it contains is not intended in itself, but for the purpose of decoration as shown from its being exposed to the fire, in this case, it might be permissible to be sold by its like of silver.

Moreover, a money changer should not buy nor sell a collar containing beads and gold with pure gold, but by silver, from hand to hand, on the spot, provided that it contains no silver. It is also impermissible to buy (or sell) a dress weaved by gold, in which the gold is intended when being exposed to the fire by gold, but by silver.

On the other hand, it is incumbent upon the dealers in the field of food to give and receive mutually from hand to hand, on the spot, whether or not the kinds of food in which the transaction is made are different. In the case of exchanging the same kind of food, the dealers should give and take reciprocally on the spot, with observation of the equality (in value and weight). It is the habit to give a butcher sheep in return for flesh on the spot or on credit, even though it is unlawful; to give a baker the wheat (or parley) in return for bread on the spot or on credit, even though it is unlawful; to give a maker of oil grains, olive and sesame in return for the different kinds of oil on the spot or on credit, even though it is unlawful; to give a milk man the milk in return for cheese, ghee and butter on the spot or on credit, even though it is unlawful.

Therefore, any kind of food should not be sold by another kind of food unless it is on the spot, as well as it should not be sold by the same kind unless it is on the spot, weight by weight, like by like. It is impermissible to sell any edibles made up of a certain kind of foodstuff or fruits by the same kind from which they are made, whether equal for equal, or on the basis of difference of weight: for instance, baking powder, bread or Sawiq should not be sold for wheat, nor should molasses, vinegar, or juice be sold for grapes and dates, nor should cheese, ghee, or butter be sold for milk, and so on.

The equality of weight is not significant unless both (sold and purchased)

foodstuff (of the same kind) is fully stored: fresh dates or grapes should not be sold for fresh dates or grapes, whether equal for equal or on the basis of difference of weight.

This brief outline is satisfactory to define the trade, and draw the attention of a trader to the points of corruption, in connection with which he should seek the verdict (of a learned men) in case he falls in doubt; and without this knowledge, he would not make sense to the points at which he should ask, with the result that he would unknowingly plunge into usury and the unlawful.

The Third Contract Of Payment In Advance

Ten conditions should be considered by the trader:

1- The capital should be definite so that if it is difficult to give that for which it has been paid in advance, it will be possible to return to the value of the capital. Thus, if one pays in advance a handful of Dirhams (whose value is unknown) for a definite amount of wheat, it will be invalid, according to one of both opinions (of Shafi'i).

2- One should hand over the capital during the session of contract before departure. But if both depart from each other before receiving the money, the contract of payment in advance will be repealed.

3- The third is that the thing for which one pays in advance should have a definite attributes, such as the grains, animals, metals, cotton, wool, milk, meat, the gear of spice dealer or perfumer. But it is impermissible in case of creams and composites made up of mixtures of various elements, and such of things as whose parts are different just like Qassi (brocade mixed with cotton), footwears and sandals composed of different parts, and the hide of animals. Therefore, payment in advance is permissible for bread, no matter more or less the amount of salt and water, in accordance with the different ways of baking, might be, which is allowed at any rate.

4- One should state the details of the describable attributes of such of things for which he pays in advance, to the extent that no attribute which might lead to divergence of value because of which the people would fall victims of inequity but that he should make a mention of it. Verily, such way of description stands at the position of vision in the process of trade.

5- The payment in advance should be within a fixed date, i.e. the term given should not be deferred to the time of harvest, or of plucking the fruits, which might come earlier or later, but let it be within a definite months and days.

6- The thing for which one pays in advance should be deliverable at the term appointed, during which its existence more often is secured. For example, one should not pay in advance for grapes to a time at which it is difficult to be delivered; and this applies to the rest of fruits. If it more often is used to exist,

and the term appointed comes, with failure to be delivered, because of a destructive plight, one should have the freedom to choose either to give him respite if he so likes, or to repeal the contract and take back what he has paid if he so likes.

7- The place of delivery should be mentioned according to the different purposes, in order to avoid any arising disputes.

8- The contract should not be suspended with a referential condition like his saying: 'from the fruits or the crops of this garden or field', for this is invalid, unless he adds to that 'the fruits or crops of such and such town or village', in which case there is no harm.

9- No payment in advance should be held for such of expensive precious things as hardly ever exists, like a definite pearl, the like of which could hardly be found, or a very beautiful girl having her child, to mention only a few of those things which none more frequently has no power to bring.

10- No payment in advance should be held for food in case the capital is food, whether or not of the same kind, nor should it be held for money in case the capital is of money, as we've mentioned in the contract of usury.

The Fourth Contract Of rental

It has two main principles: the rental fee, and the benefit.

As for both contractor and the wording of contract, all that has been mentioned in the contract of trade should be considered.

The first pertains to the rental fee, which has the position of the price, which should be definite and described in terms of all that we have stipulated in the sold thing in case it is to be paid immediately. But if it is to be paid on credit, it should be of definite quality and amount. Many things which are usually done should be avoided: for example, if one rents a house in return for constructing it, it will be invalid, since the amount of the money to be used on construction is unknown. Therefore, if the rental is for a definite amount of Dirhams, and the owner stipulates that the renter should spend it on constructing it, it also will be held invalid, in view of the ignorance of the way in which he will spend the money on construction.

It also includes hiring a stripper on condition that he should take as charge the skin after being stripped off, hiring a carrier of dead bodies of animals in return for the hide of such dead bodies, hiring a grinder in return for the husk or a portion of the powder: all of that is pointless; and the same is true of everything, which fundamentally relies in being generated and separated upon the work of the renter himself, which should not be taken as rental fee.

Furthermore, if one hires a house or a store, for which he fixes the amount of charge, on a monthly basis, say, a Dinar per month, without fixing the number of months after which the contract should come to end, in this case, the duration

will be unknown, and the contract will not be held valid.

The second principle is the benefit intended to ensue from rental, i.e. the labour to be done: if such labour is permissible, definite, and for which effort should be made by the hiring, who does it voluntarily on behalf of the hirer (in return for charge), it will be permissible to make hire for it. However, all branches of this section are included under that principle. But we will not make long explanation of it, since we have discussed in lengthy detail in the sciences of jurisprudence. Nevertheless, let's point out only those which might cause general distress. Five things should be considered in the labour for which hire is made:

1- The first is that it should be of significance, i.e. one should make effort in order to do it. If one, for instance, hires food or Dirhams to decorate his shop, or trees to hang clothes on them, it will not be permissible, for those benefits are similar to those acquired from the grains of sesame or wheat, which is impermissible to be sold. It looks like as though one takes glance through another's mirror, drinks from his spring, shades by his wall, and come close to his fire. For this reason, if one hires a seller just to say a word therewith to publicize his commodities, it will not be permissible. What the sellers take in compensation for their alluring modesty, respect and splendor, and the acceptance of their words which helps publicize the commodities is unlawful, since all they do is but a word, in which they make no effort, and which carries no significance. What makes lawful that which they deserve is their effort by frequenting the market, saying much words to facilitate the transaction; and afterwards, they deserve but a charge equal to their effort. What the traders mutually conspire to take is inequity, which is illegally usurped with no just cause.

2- The hire should not include the mention of a specific intention to be independent from the object of rental: for example, it is not permissible to state the intent to hire a vine just for usage as a couch to recline on, or the cattle and sheep for their milk, or the gardens for their fruits. But, it is permissible to hire a suckling woman for her subsequent milk, for its independence is impossible. The same is true of the ink and thread, for they cannot be intended solely in isolation of paper and sewing machine.

3- The third is that the labour could possibly be delivered physically and legally. For example, it is invalid to hire a weak one to do what he has no power to do, or a mute person for teaching, and the like of that. Furthermore, what is unlawful to do should not be delivered according to law, just like hiring a physician to remove a good working tooth, or cut off an organ of the body which is legally impermissible to be cut off, or renting a menstruating a woman to sweep the place of worship, or a tutor to teach magic or what is shameful, or the wife of another person to give suck one's babe without the leave of her husband, or the painter to paint animals, or a smith to formulate

utensils and vessels from gold and silver, all of which is considered to be invalid.

4- The work to be done should not be of those obligatory duties enjoined upon the hireling, nor to those in which none could be delegated to work on behalf of the rider. For example, it is impermissible to take charge for fighting (in Allah's Cause) or for all acts of worship, which none could be delegated to work on behalf of another, since by no means would they be plotted out from anyone even by being done on his behalf. But it is permissible to take charge for performing Hajj (on behalf of another), washing the dead bodies, digging the graves, burying the dead, carrying the coffins, and the like of that. There is difference about taking charge for leading the Tarawih (night supererogatory prayers to be offered particularly in the month of Rāmādan), pronouncing Adhan, undertaking the process of teaching, and instructing others to recite the Qur'an. Nevertheless, it is permissible to hire somebody to teach a certain person such things as some question of jurisprudence or Surah from the Qur'an.

5- Both work and benefit should be definite. For instance, a tailor's work is known from the dress he makes, a teacher from the Surah which is assigned to him to teach, the carrier from the amount of the carried things, and the length of the distance, and so on.

It is true that the points of disputes and differences among the people according to usage should not be neglected, but it is much lengthy to explain the details of all of that. However, we have been satisfied with this amount in order that therewith one should come to know the general rules, and make sense to the points at which problems arise, perchance he would ask (for the religious verdict), for indeed, the explanation of the finest details of things is up to the Mufti and learned, and not the laymen.

The Fifth Contract Of Loan

Three principles should be considered here:

1- The first pertains to the capital, which should be a definite amount of cash money to be delivered to the loan recipient. For instance, it is impermissible to limit the loans to certain things, such as fīls or the advancement of particular things (instead of cash money), since it imposes constraints upon the range of trade, nor on a parcel of Dirhams (whose amount is unknown), in which the profit is not clear enough. Moreover, it is impermissible for the loan giver to stipulate particular conditions to serve his own interest, since this will impose restrictions upon the range of trade.

2- The second pertains to the profit, which should be defined by a certain portion, such as one-third, the half, or such of portions as he likes. But if he says to him: "You shall have a profit of one hundred, and the rest shall be for me", it will be impermissible, since the profit might not be more than

one hundred. Thus, it is impermissible to fix a certain amount but a certain portion of profit.

3- The third pertains to the business to be done by the loan recipient, which should be a kind of trade with no restrictions or particular assignments to be imposed upon him, that might limit the range of business. For example, if one stipulates the condition to use the property to buy cattle and sheep for their offspring which they are to share, or wheat to be baked and sold and have the resulting profit divided between them, it will not be valid, for loan is permitted to be used in business, i.e. the process of selling and purchasing in general, and what ensues from them, whereas the assignment of a certain kind of business, such as the baking of bread and looking after cattle and sheep, is to restrict it. Furthermore, the contract might be also be ineffective in case of imposing the conditions that might restrict the ways in which business might be practiced, such as the condition that he should not purchase goods but from so and so, or he should not traffic but for the red clothing, or the like of that.

Once the contract is made, the loan recipient becomes working agent, who is required to dispose of the property in the same way, and with the same jurisdiction given to the agents. The loan giver has the right to repeal the contract once he likes to do. If the contract is repealed when the property is in a state of cash money, the way of distribution will not be ambiguous. If it is in the state of displayed kinds of commodities, in which no profit has been made, it should be brought back to the owner, who has no right to impose upon the agent the task of restoring it to the state of cash money, since the contract shall have been repealed from the part of the owner and not the agent. If the agent offers to sell it (for cash money) and the owner rejects, it is the opinion of the owner that should be followed, unless the working agent finds a client to purchase it, because of which some profit will ensue.

In case of profit, the working agent should sell the amount of the principal by the same kind in which the capital has been delivered, and not by different kind of property, so that the profit should be clearly distinguishable, and become easier to be shared by both the owner and the working agent; and it is not incumbent upon any of both to sell the profit that is beyond the main capital. Once it is the turn of the year, they should identify the value of the property, in order to estimate the amount of the obligatory charity due upon it. In case of profit, the working agent should bear his portion of obligatory charity due upon him, since he possesses the profit.

Furthermore, the working agent has no claim to travel with the property of loan without the leave of the owner; and in case he does, his dealings will be held valid, but he should guarantee the soundness of goods and prices, for indeed, his transgression made by transporting goods shall have extended to imply also the price of what is transported. If he travels by the leave of the owner, it will be permissible, provided that the expenses of transportation and preserving property shall be reduce from the loan property, just as the costs of measuring, weighing

and carrying, the like of which is not customary to most traders is drawn upon the capital.

No charge should be paid for such easy and customary works as spreading and folding dresses. The working agent shall afford for his accommodation and residence in the town (to which he travels), but the rental fee of the store is not due upon him. If he is devoted in his journey to the loan property, his expenses during the journey should be drawn upon the loan property. Once he returns, he should give back the equipment of the journey that remain with him, like the pot used for ablution, the bag of provisions, and the other things.

The Sixth Contract Of Partnership

This category has four sub-contracts, three of which are invalid:

1- The first pertains to the partnership of negotiation, according to which both parties say: "We've negotiated to share in all benefits that we shall have and losses that we shall bear, even though what they have is clearly distinct; and this sub-contract is invalid.

2- The second pertains to the partnership of bodies, i.e. to equally share in the charge of work they do; and it is also invalid.

3- The third pertains to the partnership of eminence, i.e. one party has good fame and respectability and acceptability among the people, who uses his position to facilitate the business, while the work itself is done by the other party; and this also is invalid.

4- The fourth, which is the only one to be held valid among all kinds of partnership, i.e. the company according to which the property of both parties is mixed in such a way that it could hardly be distinguishable unless it is divided (according to the portion of each). Each party gives permission to the other to dispose of the property (for the interest of the company), and in the end, they should distribute profits and losses according to the portion of each of them. It is impermissible to change it depending upon the stipulation of a certain condition. Isolation, if it happens, cancels out the disposal of what is isolated, and the division separates both possessions. It is valid, pursuant to this kind of partnership, to establish the contract also upon the displayed goods and commodities, and the cash money is not necessarily required here, unlike the loan.

This amount of jurisprudence should be learned by every trader, otherwise, he would unknowingly plunge into what is unlawful. Therefore, everyone, whether or not he is a trader, could hardly dispense with dealing with such sellers as a butcher, a baker, a grocer, etc. the defect in those result from three causes: the negligence of the conditions of transaction; the indulgence in the conditions of payment in advance; or exclusiveness of the reciprocal give and take. It is the habit of these sellers to write down the sales according to the daily needs, to make regular inventories and reckoning, which leads to assessment (of profits and loss) every period of time pursuant to the mutual agreement and consent. It is the necessity of need that makes it permissible by the rule of

judgement. Thus, their delivery (of goods) is understood in terms of the permissibility of giving a certain kind of goods in expectation of compensation, which makes it lawful to devour it. But in this case, a guarantee is required, and his price is due on the day it is consumed. Thus, one will be indebted with the prices of many things. If they agree upon a certain amount, an absolute clearance should be sought, in order to give no room for the disparity of assessment.

It is with such that one should be satisfied. To be sure, to impose upon the seller to weigh the price of every kind of commodities every day and every hour is traversing. The same is true of the imposition of the task of the obligation of offer and consent; and it is very difficult to evaluate every little amount of a commodity. However, the more a commodity has items, the easier it is to be assessed; and it is Allah Almighty Who helps to achieve success.

CHAPTER THREE:

STICKING TO JUSTICE AND AVOIDING INEQUITY IN TRANSACTION

It should be known that the dealing might be judged as valid by a Mufti, even though it implies injustice, which exposes one to the wrath and anger of Allah Almighty. That's because not all forbidden things are equal to make void a contract. However, injustice is to cause damage to others, and it is divided into what causes public damage and what causes harm to the other party of dealing in particular.

The First Part: The Injustice Which Causes Public Damage

It is of various kinds, which might go as follows:

The first pertains to monopoly, according to which a food trader, for instance, saves food in expectation for the rising of prices. This is, however, a public injustice, and its doer is blameworthy according to law. In this respect, (It is narrated by Abu Mansur Ad-Dailami on the authority of Ali, and Al-Khatib on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who monopolizes food for forty days, after which he gives it in charity, his giving in charity will not act as expiation for his (grievous sin of) monopoly." It is further narrated (by Ahmad and Al-Hakim) on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who monopolizes food for forty days, shall have, indeed, nothing to do with Allah, as well as Allah Almighty shall have nothing to do with him." It is said that such seems as though he has killed all of the people. According to Ali "Allah be pleased with him": "He, who monopolizes food for forty days, has, indeed, his heart hardened." It is narrated that he burnt food that was monopolized.

In connection with the excellence of him who gives up monopoly, it is narrated (by Ibn Mardawaih on the authority of Ibn Mas'ud that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who exports food,

which he sells at the very price which was duly current, will (receive the reward of him, who seems) as though he has given it in charity, (or according to another version as though he has emancipated a slave)."

In comment on Allah's saying: "and any whose purpose therein is profanity or wrong-doing, them will We cause to taste of a most grievous Penalty" (Al-Hajj 25)

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ﴾

It is said that monopoly is out of injustice, and it is included under this threat.

It is related that one of the early righteous men who was living in Wasit prepared a ship full of wheat which he sent to Basra, and told his agent to sell it on the very day it would arrive in Basra, with no delay to even as short as the day after. The time of arrival coincided with good price, but the traders said to him: "If you delay the auction for a week, you would profit as much as many times the like of it." He delayed the auction to the next Friday, and when he sold it, he gained as much as many times the like of it. He sent a letter to the owner to inform him of that, who sent the following reply: "O so and so! We were satisfied by little profit for the perfection faith, which you have defied. Verily, we never like to profit many times like of it for the shortage of our faith. Of a surety, (by your doing) you have drawn a grievous sin upon us. Once this letter of mine reaches you, take the whole money and give it in charity to the indigent and poor among the people of Basrah: would that I might be delivered from the sin of monopoly even with the minimum requirements, with neither benefit nor loss."

It should be known that the forbiddance to practice monopoly is not absolute, in which both time and genre should be observed.

As far as genre is concerned, the forbiddance includes all kinds of food. But such forbiddance does not imply such of kinds as upon which sustenance depends, or such of items as help to sustain life, just like medicines, saffron, and the like of it, whatever edible they might be. As to such of kinds of food as meat and fruits, which help to sustain life, but with which one might dispense sometimes, and others which might be substituted for sustenance in some cases, on which one might not keep regularly, the forbiddance related to it is questionable. Some learned men extended the forbiddance to imply cooking butter, ghee, honey, oil, cheese, and the like of them.

As regards the time, the forbiddance might possibly extend to imply all times, as attested from the narration we've related about the food which coincided with a good price in Basra, as well as it might be restricted to the times of the scarcity of food, and the people's dire need for it that any delay of its auction might result in severe public harm. But in case there is plenty of food to the extent that the people might not be in need of purchasing it but by a low price, and at the same time, the owner of food waits until the prices might improve, and not until it is time of famine, there will be no harm to be

caused. If it is time of drought, the keeping of such kinds of food as cooking butter, honey, cheese, and the like of them will cause harm, and thus it should be forbidden.

On the other hand, the negation and affirmation of prohibition of monopoly depend upon the harm to be caused, which might be understood from being limited to particular kinds of food. But even in case there is no harm to be caused, monopoly could hardly be free from being undesirable, since the monopolizer waits the commencements of harm, represented by the rise of prices. Verily, it is forbidden to wait until the commencements of harm start to occur, even though less sinful than to wait until the harm itself afflicts the people, just as to wait the harm to start to afflict the others is less sinful than to cause the harm to them. However, the degrees of undesirability and prohibition (of monopoly) vary in proportion to the degrees of harm to be caused.

In brief, it is undesirable to traffic for foodstuff, since the main purpose of traffic and trade is to make profits, whereas food is among the essentials of life, which has been created to sustain the creatures. Therefore, given that the profit is complementary and not essential, it should be sought for in those things which are supplementary to life, which are not necessarily required by the creatures. For this reason, one of the followers gave another the following advice: "Keep your son away from two trades, as well as from two professions: as to the former, they are the trade of food and the trade of shrouds, as he always raises in himself the hope of the increasing of prices and the death of people. As to both professions, let not him be a butcher, since it hardens the heart, nor a goldsmith, since it helps him adorn the world with gold and silver."

The second pertains to corrupting the currency with the counterfeited Dirhams which is, of a surety, out of injustice, since it causes harm to the dealer in case of his ignorance of them, and even if he recognizes them, he might cheat another one with them, who might give them to a third, and so on to a fourth. In this way, this counterfeited currency would become in circulation among the people, causing public damage and extensive corruption. The whole sin thus would be drawn upon him, for it is he who opened this door. In this issue, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Jarir Ibn Abdullah): "He, who lays the foundations of a bad tradition in Islam, upon which he who comes after him acts, will bear its sin, and the sin of him who acts upon it after him, without reducing anything from theirs."

According to a learned one, to spend even a single counterfeited Dirham is more grievous than to steal one hundred Dirhams. That's because to commit a theft is ultimately one sin, which is not continuous, since it comes to an end, whereas spending counterfeited currency is a bad tradition to be innovated in the religion, upon which he who comes after him might act, with the result that he will continue to bear the sin of spending it after his death up to one or even two

hundred years, until such counterfeited currency disappears. Moreover, he will carry the evil consequences of the damage caused to the property of the people by virtue of his bad tradition: blessed be he, whose sins die once he die; and woe to him whose sins remain even after his death for one or two hundred years or more, because of which he is punished in his grave, and about which he is questioned until they are extinct.

Allah Almighty says: "and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)." (Ya Sin 12)

﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ﴾

This implies all the deeds which one does earlier and later. It is similar to Allah's statement: "That Day will Man be told (all) that he put forward, and all that he put back." (Al-Qiyamah 13)

﴿يُنَبِّئُكَ الْآنَ إِنَّا نَسْنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾

Such of deeds as he puts back imply the evil and bad traditions he innovates, upon which those who come after him act.

Let one then know that there are five things to be implied in counterfeiting:

- 1- The first is that if anything of the counterfeited currency is brought back to him, he should throw it in a well, in order to withhold it from the hands of the people in their dealings. But, let not him spread it out in another transaction. If he damages it in such a way that it becomes inappropriate for use, it might be permissible.
- 2- The second is that a trader should learn how to distinguish the true from the false currency, not to protect himself so much as to keep himself from giving to a Muslim (or anyone else) any counterfeited money unknowingly; and in this way, he will be sinful because of his negligence of learning this science. To be sure, every science upon which one might act to be sincere in his treatment with Muslims should be obtained. For the same reason, the early people used to learn the distinctive features of the true currency, for the sake of their religion, and not for the sake of their world.
- 3- The third is that if one is given such counterfeited currency which he recognizes, he will persist in sin, for indeed he takes it just to cheat another one by giving it to him, without telling him; and had he not intended to do so, he would not have received them. But by so doing, he gives out the sin of damage caused only to his dealer.
- 4- The fourth is that one takes the counterfeited money in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Al-Bukhari on the authority of Jabir): "Allah's Mercy be upon a person who is tractable in selling and buying, tractable in demanding his right, and giving what is due upon him." He will

receive the blessing of this invocation in case his intention is to throw such counterfeited currency he takes in a well (to prevent others to be cheated by it); and if his intention is to cheat others with it in his dealings, let him know that this is evil with which Satan has deceived him, by giving him the false impression of doing good. Thus, he is not included in those who are tractable in demanding their right.

- 5- The fifth is that the counterfeited currency refers to such of coins as in which there is no silver, as far as Dirhams are concerned, nor gold as far as Dinars are concerned. In case a Dirham has silver, that is mixed with copper, there is difference among the religious scholars over using it in treatment, particularly if it is the currency of the town: we are of the opinion that concession should be given to its use in dealings, in case it is the currency of the town, whether or not the amount of silver is known. But it should be impermissible if it is not the currency of the town, unless the amount of the silver is known. if one, for example, has in his money a coin whose silver is less in amount than that which the currency of the town has, he should tell his dealer about it, and should not give it but to him, who sees it unlawful to cheat the money with it. But to give it to him who regards as lawful to use it in his dealings with others is to help him do mischief: it is similar to selling grapes to him, who is known to use them to make wine. This is forbidden, since it helps others to do evil, in which he also participates. Verily, to follow the way of truth in trade concerning that matter is much better than to continue to do the supererogatory acts of worship persistently. For this reason, one of the learned said: "An honest trader is better, in the Sight of Allah, than a worshipper."

The early men used to be cautious in such issues. One of the fighters in Allah's Cause related: While I was on my horse, I attacked an enemy to kill him but the horse hindered me to reach him, thereupon I returned. The enemy came close to me and when I made an assault to kill him, my horse hindered me from reaching him, thereupon I returned. I attacked him for the third time, but my horse ran away, and I lost control over it. This was unfamiliar to me. So I returned in a state of sadness, and kept sitting my head upset, and heart broken for my failure to kill the enemy, and the strange conduct of the horse which had appeared to me. I placed my head on the pillar of the tent and my horse kept standing. I saw in a dream as though the horse was saying to me: "By Allah! You liked to attack the enemy thrice while you were riding on me, even though yesterday, you had bought fodder for me, for which you paid some money, including counterfeited Dirham. This (which you like to do) would never be done!" I woke up as scared and went to the trader of fodder, and exchanged the counterfeited Dirham. This state is representative of what causes public harm, with which the others should be compared.

The Second Part: The Injustice Whose Harm Is Limited To A Particular Person

It is a well-known fact that to cause harm to a trader is injustice, for it is out of justice to cause no harm to one's Muslim brother. The regulating standard in

all matters is that one should love for his brother the same as he loves for himself. He should not deal with others in such ways as might seem difficult upon him in case he is treated likewise: on the contrary, both his Dirham and the Dirham of anyone else should be equal in his sight. According to a learned man: "If one sells anything to his brother by a Dirham, even though its value is no more than five Daniqs in case he himself buys it, he will have left the command to be sincere to others in dealings, and will not have loved for himself just the same he loves for himself."

This is, however, a brief outline for this matter, which might be explained in detail under four items: He should not overestimate the commodity by ascribing to it such of qualities as it has not, to conceal nothing of its defects and hidden bad qualities, to conceal naught its real weight and measure, and not to conceal its real price because of which the dealer might cease to get it.

The first is that one should keep himself from describing a commodity with such of attributes and qualities as it does not have. If one describes a certain commodity with what it has not, he will have told a lie, and if a buyer accepts that, it will be misleading, injustice and deceit; and if he accepts not, it will be deceit and dishonesty, for indeed, such of deceit as does not lead to cheating others might also badly affect the integrity. Furthermore, if one praises a commodity even with what it really has, it will be nonsense, since he will have talked with what he intended not, and of a surety, one will be reckoned for every word he utters. Allah Almighty says: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

But there is no harm to describe a commodity with what it really has, which the buyer might not know about it, such as the hidden characters of slaves, slave-girls, riding mounts, etc, provided that he should avoid exaggeration and extended overstatement, and have the sole intention to make it known to his Muslim brother, so that his desire and need for it might be fulfilled.

But, he should never take oath (to confirm his statement), for indeed, if he is telling a lie, he will have taken a deceptive oath, which is one of the major sins that lead to perdition; and if he is truthful, he will have made Allah's Name an excuse in his oath, a bad conduct to be done by him, since the world is more despicable than to promote through Allah's Name with no dire necessity. According to (an unidentified) narration: "Woe to a trader from (his saying in which he swears) 'Nay, by Allah' and 'No, by Allah'; and woe to a manufacturer from (his statement in the course of procrastination) 'let it be tomorrow or the day after tomorrow'." According to a certain narration (unanimously transmitted on the authority of Abu Hurairah): "Verily, the deceptive oath might help to publicize a commodity, even though it blights the blessing." It is further narrated (by Muslim) on the authority of Abu Hurairah that the Messenger of Allah

"Allah's blessing and peace be upon him" said: "Allah will not look (with mercy) at three (types of) persons on the Day of Judgement: an arrogant dependent, a maker of reminder of his generosity, and a publicizer of his commodity with his oath."

Since it is undesirable to praise a certain commodity even with truth, as long as it does not increase sustenance, the severe warning of taking oath therein is then evident. It is narrated from Yunus Ibn Ubaid, who was a draper, that cloth was demanded from him for sale, thereupon his slave brought out cloth which he spread out. He looked at it and said: "O Allah! Endow us with the Garden!" he said to his slave: "Bring it back to its storing place." He did not sell it, for fear this (statement of his slave) might be a indirect suggestion of praising it. It is those people who practiced trade in this world, but did not waste their faith for the benefit of their trade, for they knew that the profit of the hereafter is much more valuable and precious.

The second is that the seller should show all the defects of the sold thing, be they hidden or evident, and conceal nothing of them, since this is obligatory. If he conceals all or some of them, he will be a cheating wrongdoer, and of a surety, cheating is unlawful; and by so doing, he will also have left the command to be sincere in his dealings with others, which is binding. If he shows the best side of a dress, and hides the other, (which might be defective), he will be a cheater. The same is true of displaying dresses in the dark, or the better of pair of footwears or sandals, etc.

The prohibition of cheating is attested from the authentic narration (of Muslim on the authority of Abu Hurairah that) on, e The Messenger of Allah "Allah's blessing and peace be upon him" passed by a heap of foodstuff which appealed to him, thereupon he thrust his hand into it, with his fingers moistened. He said to the owner of that heap of foodstuff: "What is this?" He replied: "O Messenger of Allah! It has been wetted by rainfall." He (The Messenger of Allah) said: "Would not you place this (the wet portion of the heap) over the other parts of the foodstuff, so that the people could see it? Whoever cheats is not from us (Muslim nation)." (i.e. he is not to belong to my followers). Therefore, the obligation of being sincere to all the Muslims in dealings is confirmed by the authentic narration on the authority of Jarir that the Messenger of Allah "Allah's blessing and peace be upon him" accepted the pledge of allegiance from Jarir Ibn Abdullah, and he (the latter) intended to turn away, he pulled his dress and stipulated the condition that he should be sincere to all the Muslims. Henceforth, whenever Jarir intended to sell a commodity, he would first show its defects and then give the purchaser the freedom to choose saying: "Take it if you so like, and leave it if you so like." It was said to him: "If you keep doing the like of this, no transaction will be done for you." He said: "Verily, we gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" on condition that we should be sincere to all of the Muslims."

According to another narration, Wathilah Ibn Al-Asqa' was standing, when a man sold a she-camel belonging to him for three hundred Dirhams. Wathilah was heedless when the man went away with the she-camel, thereupon he walked in his pursuit and started to cry: "O this man! Have you bought this (she-camel) for (slaughtering it and eating) its flesh or for use in carrying?" he said: "I've bought it for use in carrying." On that Wathilah said to him: "Then, there is a hole in its hoof, and it could hardly keep walking." He returned and gave it back to the seller, who reduced one hundred Dirham from its price and said to Jarir: "Allah's Mercy be upon you! You've thwarted my transaction." On that he said: "Of a surety, we gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" on condition that we should be sincere to all of the Muslims."

He further said (according to the narration of both Al-Hakim and Al-Baihaqi): I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is unlawful for anyone to sell anything without showing its defects, and it is unlawful for anyone who comes to know it not to show it (to the purchaser)." The concept of sincerity they understood is that one should not like and accept for his brother but just the same he likes and accepts for himself. They did not think of it as being supererogatory and additional deeds: on the contrary, they believed it to be an essential condition of Islam which was implied in their pledge of allegiance. This is difficult upon the majority of the people. For this reason, they favour to devote themselves to the acts of worship, and keep themselves away from the treatment with the people, for to undertake the rights of Allah Almighty while mixing with the people is self-mortification which none could be able to endure but the truthful. It might be available to a servant only if he believes in two important things:

One thing is that selling the defective things through hiding the defaults, and publicizing commodities by so doing increase nothing to his sustenance, if not blight it, and deprive it of blessing; and what he collects in fragments from different deceits might be ruined by Allah Almighty all at once. It is narrated that a man had a cow, which he used to get, and mix it with water, and sell the product. A torrent came to drown the cow. One of his sons said: "Those different portions of water which we had poured in the milk gathered all at once (in a form of the torrent) and took away the cow."

How not since the Messenger of Allah "Allah's blessing and peace be upon him" said (according to a narration unanimously transmitted on the authority of Hakim Ibn Hizam): "If both parties of transaction are truthful and sincere (to each other), they will be blessed in their deal, and if they conceal (the defects from each other) and prove untruthful, their deal will be deprived of blessing." According to another narration (by Abu Dawud and Al-Hakim on the authority of Abu Hurairah) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Hand is in the aid of both

partners as long as they are honest, and once they prove dishonest, He lifts His Hand from aiding them."

Just as no property increases from dishonesty, by no means does a property decreases as a result of giving in charity. However, he who considers both increase and decrease only in terms of weight and measure does not then believe in that narration. Furthermore, he, who knows that a single Dirham might be a cause of one's happiness in his world and religion, and that many thousand thousand might be deprived of their blessing by Allah Almighty, that they come to be a cause of the destruction of their owner, who, in turn, would entertain the hope of getting rid of them all, which seems more fitting for him, will come to know, for certain, the significance of our statement that no property increases from dishonesty, as well as by no means does a property decreases as a result of giving in charity.

The other thing in which he should have trust, in order to be sincere to others in his dealings is that he should know that the profit of the hereafter is much better and abiding than that of the world, and that the benefits of the property of this world vanish as the life comes to an end, and only its grievances and sins remain. How could a man of good reason consider it permissible to substitute what is lower for what is superior? All good lies in the perfection of faith. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to Abu Ya'li and Al-Baihaqi on the authority of Anas): "(The testimony that) 'There is no god (to be worshipped) but Allah' will remain averting Allah's Wrath from the people as long as they give no preference to the deal of their world over that of their hereafter." According to another Hadith narrated by At-Tirmidhi): "...until when they come to a place, where they will have no care for what decreases from their religion, given that their world is faultless..." according to another version: "...unless they have no care for what decreases from their world, on account of the perfection of their faith; and once they do, and say (in the end): 'There is no Allah but Allah', Allah Almighty will say to them: 'You've told a lie! You are untruthful.'"

According to another narration (transmitted by At-Tabarani on the authority of Zaid Ibn Arqam the Messenger of Allah "Allah's blessing and peace be upon him" said): "He, who says 'There is no Allah (to be worshipped) but Allah' with sincerity will be admitted to the Garden." It was said: "What is the sign of sincerity thereof?" he said: "It is to safeguard him from committing what is made unlawful by Allah Almighty." He further said: "Never does believe in the Qur'an he, who makes lawful that which it prohibits."

He, who knows that those (vanities of this world) afflict his faith, which will be ultimately his capital in the hereafter, verily, he will not favour to waste his capital prepared for a never-ending lifetime just to get benefit from a temporary profit for a limited number of days. According to one of the early followers: "If I

enter the mosque and it is filled with its inhabitants, and I'm asked about the best of them, I will say: "He, who is most sincere to them all", and if somebody is pointed out to me to be so, I will say: "Then, he is the best of them all"; and if I'm asked about the worst of them, I will say: "The most cheating to them", and if somebody is pointed out to me to be so, I will say: "Then, he is the worst of them all."

Nevertheless, cheating is unlawful in all kinds and branches of trade and industry. A manufacturer should not regard his work with such slightness as if he himself is treated likewise, he would not accept it. On the contrary, he should make perfect and elaborate the object of his craft, showing such of defects as it has; and it is only in this way that he will be delivered. A man asked Hadda' Ibn Salim: "How should I be delivered (from sin) in the trade of sandals?" he said: "Make equal both sides, and give no preference to the right over the left, and get it well-stuffed with seamless thing, and narrow the spaces between beads, and fold not one of the pair over the other." When Ahmad Ibn Hanbal was asked about darning in such a way as it does not appear, he made it impermissible for him who sells it to hide it; but darning is lawful in case of the mender's knowledge that he (the seller) would show it, or that he would not like to get it for the purpose of sale.

However, you might say: "Just as it is binding upon the dealer to make a mention of the defects of the sold thing, the transaction might not be finished." In reply to this, let me say that it is not so. The critical condition is that a trade should not purchase anything for sale but the good, which he accepts for himself on holding him, and that he should be satisfied only with the little profit from its sale, perchance Allah Almighty will bless it for him, without the least need of cheating and deceiving others. but this might seem difficult upon them because they are not satisfied with the little profit, and of a surety, the large profit might not be delivered but through cheating and deceiving. If one habituates himself to, (be satisfied with the little profit), let not him buy a defective thing for sale; and if a defective thing happens to fall in his hand, he should show it, and be satisfied with its price (whatever it might be).

Once Ibn Sirin sold a sheep, thereupon he said to the purchaser: "Let me set myself free of responsibility before you for a defect it has: it always turns the fodder with its foot." Once, Al-Hassan Ibn Salih sold a slave-girl, and said to the buyer: "Once upon a time, she expectorated blood while she was in our house." This was the conduct of the religious people. Let him, who could not follow it, leave trade, otherwise, accustom himself to the punishment of the hereafter.

The third is that the seller should not conceal anything from the real measure or weight, by modifying the weighing and measuring device: he should give others the same weight in full as he himself accepts from them.

Allah Almighty says in this issue: "Woe to those that deal in fraud, those who, when they have to receive by measure, from men, exact full measure, when they have to give by measure or weight to men, give less than due." (Al-Mutaffifin 1:3)

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾﴾

One could not be delivered from that unless he gives others more than their due, and takes less than his due, since the real justice could hardly be envisaged. So, let him make it visible at least through the apparent increase and decrease. However, he, who eagerly seeks to receive the minute particles of his right in full is about to go beyond it. One of the learned used to say: "By no means should I purchase perdition for a grain of food." Whenever he was to receive, he would take half a grain less than his due, and when he was to give, he would give a grain more than the taker's due. He used to say: "Woe to him who sells for a grain of food the Garden, whose breadth is like the breadth of both the heavens and the earth: what a loser he is! Woe to him!"

The cause of their extreme caution of this matter and the like of it is that those are grievances from which repentance could hardly be achieved, since these in whom the grains of injustice are related could not be identified in order to restore to them their due. For this reason, when the Messenger of Allah "Allah's blessing and peace be upon him" bought something, he said to the weigher who was weighing the price: "Weigh it, and add more to the weight." (This narration is transmitted by the compilers of Sunan, in addition to Al-Hakim). When Fudail saw his son washing a Dinar in order to spend it: he was cleansing it so much in order that its weight would not increase because of such of related blot as it might have, he said to him: "O my son! Of a surety, this which you have done is more rewardable than two performances of Hajj, and twenty performances of Umrah."

One of the learned said: "I wonder at a trader and a seller: how should they be delivered, given that they always weigh and take oaths (to publicize their commodities) during the day, and go to bed with assurance at night."

Solomon "Peace be upon him" said to his son: "O my son! As well as a grain (of food) enters between both stones (of grinding), the sin also enters between both parties of transaction." One of the righteous good men performed funeral prayer on an effeminate, thereupon it was said to him: "He was a wicked man." He kept silent, and when it was repeated to him he said: "It is as though you have told me that he used to deal with others according to a double-measured balance, to give others with one, and accept from them with the other." With this statement, he suggested that his wickedness was a grievance between him and Allah Almighty, whereas this (double-measured treatment) is a grievance between him and the servants, in connection with which forgiveness, tolerance and excuse are better removed.

However, there is severe warning of dealing in fraud with others as far as balance is concerned, from which one might be delivered by only a grain (to be left when one takes his due) and half a grain (to be given besides when one gives another his due). According to the way of recitation followed by Abdullah Ibn Mas'ud: "In order that you may not transgress (due) balance. So establish weight with the help of the weighing balance and fall not short in the balance." (Ar-Rahman 8:9)

﴿ أَلَا تَطْعَمُونَ فِي الْمِيزَانِ ۖ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۖ ﴾

It is from the degree of the balance's inclination that both overweighing and underweighing appear. In brief, he who seeks to take his due in full from another, but does not seek to give him his due with the same fullness even with a word, is implied in Allah's saying: "Woe to those that deal in fraud, those who, when they have to receive by measure, from men, exact full measure, when they have to give by measure or weight to men, give less than due." (Al-Mutaffifin 1:3)

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ۚ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۚ ﴾

﴿ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۚ ﴾

The prohibition in connection with measures and weights is not because of measures and weights in themselves, but because it is a matter in which it might be intended to keep from justice and fairness. Thus, it applies to all deeds. The weigher is at risk of perdition, and of a surety, everyone that is required to do duties and obligations is considered to be a weigher of his deeds, words and even passing thoughts: woe to him if he deviates from justice, and inclines from straightness. Had it not been difficult upon all of the people to achieve, surely, Allah Almighty would not have said: "Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished." (Mary 71)

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ ﴾

Therefore, in no way could a servant, not protected from committing sins, be free from inclination from fairness. But even, the degrees of inclination vary to a great extent, according to which they shall have different terms of stay in the fire of Hell until it is time for their salvation. Some of them will remain as short as enough only to fulfill the oath (taken by Allah Almighty), others as long as thousand, if not many thousands of years.

We ask Allah Almighty to draw us close to justice and fairness, for indeed, it is not coveted to run at a quick pace with no deviation on the surface of the even path, which is thinner than a hair and sharper than a sword, otherwise, by Allah, a straight one then would have been able to cross the bridge that is held on the surface of the fire of Hell, which is thinner than a hair and sharper than a sword. As much as one is straight in his path (in this world), he will be light on the even

Everyone who mixes food with dust or anything else in order to increase its weight, belongs to those who deal with others in fraud pertaining to measure; and every butcher that adds bone to the flesh to increase the weight in defiance of the usage, belongs to those who deal with others in fraud pertaining to weight. It is to those that analogies should be made pertaining to the other things. Take, for instance, the cubit of the draper who, on buying, lets loose the dress while it is being measured, without straightening it, and, on selling it, straightens it, resulting in difference of both measures. All those belong to the fraud of dealing with others, which endangers its doer to the perdition.

The fourth is that the dealer should tell the truth about the price at the moment, for indeed the Messenger of Allah "Allah's blessing and peace be upon him" forbade receive the riders on the way before their arrival in the market (according to a narration unanimously transmitted on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" further forbade outbidding in opposition to each other (according to a narration unanimously transmitted on the authority of both Ibn Umar and Abu Hurairah).

To receive the riders on the way is to meet the dealers who come from another town on the way before they reach the market, and purchase from them for a price which is not current at the moment in his town. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Meet not the riders on the way (to buy from them before they reach the market), and if one does so, then, the dealer has the freedom to choose (to confirm or cancel the bargain) after his arrival in the market." It is true that this transaction is held valid, but in case the purchaser seems to be liar, the dealer has the freedom to choose (to confirm or cancel the bargain); and in case he (the purchaser) proves true, there is difference about giving the dealer the freedom of choice, on account of the contradiction between the general occasion of the statement and the disappearance of cheating and deception.

The Messenger of Allah "Allah's blessing and peace be upon him" also forbade that a town dweller should act as a broker to sell on behalf of a desert dweller (according to a narration agreed upon on the authority of Ibn Abbas, Abu Hurairah and Anas). It is that a desert dweller comes to a certain town having foodstuff which he likes to sell hastily, thereupon a town dweller say to him: "Leave it with me so that I would raise its value, and expect for high price." The prohibition is decisive as far as foodstuff is concerned, but it is open to dispute in relation to the other commodities, even though it is more appropriate to be prohibited, because of the general forbiddance on the one hand, and the delay to sell it is to impose restrictions upon the people with no significant benefit to return to the public.

The Messenger of Allah "Allah's blessing and peace be upon him" also forbade outbidding, i.e. to come in front of a seller and offer a higher price for a certain commodity in opposition to the buyer who has desire for it, with the intention not to buy it so much as to provoke the desire of the buyer to increase the price. If there is no conspiracy agreed upon by both the seller and such a man, this act is unlawful from the part of the doer, and the transaction is held valid; and in case of the conspiracy, giving the buyer the freedom to choose (to confirm or cancel the bargain) is open to difference among the religious scholars, even though to affirm it is more fitting, for it is a kind of delusion, similar to that of keeping the milk for a long time in the udder of an animal before being sold, or receiving the riders on the way before they arrive in the market.

Those forbiddances signify that it is impermissible to deceive both parties of transaction, by concealing the price current at the time, which might cause anyone of them to cancel the bargain in case of being informed of it. This is a kind of unlawful cheating, which contradicts the obligatory sincerity due upon every Muslim to his brother.

It is narrated from one of the early followers that he was living in Basra, and he had a slave in (the city of) Sus to prepare sugar to send to him. His slave sent a letter to him informing that the sugarcane had been afflicted with blight this year, and advising him to buy as much sugar as he could. He bought a great quantity of sugar, and when it was time for its price to rise, he sold it and made a profit of thirty thousand (Dirhams). He went home and spent the night in meditation and said to himself: "I've made a profit of thirty thousand, but for the loss of being sincere to one of the Muslims." When it was morning he went early to the trader of sugar and gave him the sum of thirty thousand and said to him: "Might Allah bless you in it." He asked him: "How has it become mine?" he said: "(When I bought the sugar from you) I concealed from you the reality (that the price of sugar would become very high because of the severe shortage of sugar)." He said to him: "Allah's Mercy be upon you! Now you've informed me, and I've conceded it to you with good pleasure." He returned with it to his house, and spent the night sleepless, in a state of meditation during which he said to himself: "Verily, I've not been sincere to him, and perhaps he left it to me out of feeling shy of me." Early in the morning, he went to him and said: "Might Allah provide you with power and health! Take your property for this will be more pleasing to my heart." He took the sum of thirty thousand.

All of those narrations and tales indicate that one should not avail himself of the opportunity of the seller's heedlessness, and conceal from the seller the rise of prices or hide from the buyer the fall of prices. If one does so, he will be wrongdoer, far from justice and sincerity to the Muslims. If one practices trade by way of *Murabahah*, let him prove truthful (to his partners) pertaining to the price of selling and purchasing. Let him also tell the truth about such of defect or reduction as might happen after the contract. In case he purchases anything on credit, or by way of liberality from his brother or son, he should make a mention

of that, for the dealer relies on his usage of pursuing the finest details, and persistence in looking for everything for himself; and in case he leaves it for some reason, he should be told of it, since it fundamentally depends upon one's honesty.

CHAPTER FOUR: DOING GOOD IN TRANSACTION

Allah Almighty commanded us to stick to justice and do good. Justice is a direct cause only of salvation, and it occupies the position of the capital in commerce; whereas doing good is a direct cause of happiness and achieving felicity, and it occupies the position of profit in commerce. Not heedless is the one who is satisfied only with his capital in the dealings of this world, it is not so in relation to the dealings of the hereafter. So, a religious person should not only stick to justice and keep away from wrongdoing, and leave the different gates which might enable him to do good (to others), given that Allah Almighty says: "but do you good, as Allah has been good to you." (Al-Qasas 77)

﴿وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾

He Almighty further says: "Allah commands justice, the doing of good." (An-Nahl 90)

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ﴾

He also says: "for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 56)

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

By doing good we mean to do what might be a source of benefit to a dealer, which one is not required to do by way of obligation so much as by way of voluntariness and out of his bounty and generosity. Verily, what is obligatory is included under justice and keeping away from wrongness, which we've mentioned earlier (in the previous chapter). Furthermore, the rank of doing good is attained by one of the following six things:

The first pertains to the much gain: One should not gain from his companion what he usually does not accept to be gained from him. But the gain itself is permissible, for the purpose of transaction is to make profit, and in no way could it ensue but through a certain gain one earns beyond the original price of the commodity. But let one endeavour to narrow the gap between the original price (by which he buys) and the profit-added price. Thus, it is out of doing good to refrain from forcing the buyer to afford much more than the usual profit because of his great desire or dire need for a thing at the moment. But, even since there is no deception, taking what is beyond the usual profit could not be considered as injustice.

According to a religious scholar, the much gain which goes beyond one-third

(the original price) enjoins (upon the seller to give the buyer) the freedom of choice. We are not of this opinion. But it is out of doing good to diminish the profit (as much as possible).

It is narrated that Yunus Ibn Ubaid had many suites of different values and kinds: one kind was estimated at four hundred for each, another at two hundred each. He went to offer prayer (in congregation), and left his nephew to sell on his behalf in the store. At the same time, a desert dweller came and asked for a four-hundred suite, and when he showed to him a two-hundred suite, he regarded it nice, and accepted it for four hundred. He bought it and went away while it was on his hands. Yunus received him on the way who recognized his suite, thereupon he asked him about the price by which he had bought it. The desert dweller said: "Four hundred." He said: "It is no more than two hundred: go back and return it." He said: "But in our town, it is five hundred, and I accept it with the price (I had paid)." Yunus said to him: "Go (to the store), for the sincerity in religion is much better than this world and all that it contains." He brought him back to the store, and gave him two hundred Dirhams and became angry with his nephew and quarreled with him saying: "Have you not felt shy? Have you not safeguarded yourself against the punishment of Allah? Do you profit the like of the price, and refrain from giving advice to the Muslims?" he said: "By Allah! He has not taken it but with satisfaction." On that he said to him: "Then, have you not accepted for him the same as you accept for yourself?"

However, the profit made through hiding the real price and deceiving others is out of wrongdoing. According to the narration (of At-Tabarani on the authority of Abu Umamah, and Al-Baihaqi on the authority of Jabir) : "Making profit on the expense of the innocence of others is unlawful." According to Az-Zubair Ibn Adi : "I've joined eighteen from amongst the companions, none of whom was well-versed in buying meat even by a single Dirham. So, making profit on the expense of the innocent persons is injustice. Furthermore, in the case of being far from deception, it is out of leaving good and kindness, even though it rarely could be done without deception and concealing the price current at the time.

The doing of good with sincerity is shown from the narration in which As-Sari As-Saqta bought a bushel of almond for sixty Dinars, and stipulated three Dinars as its profit in his almanac. It seemed to him to fix a profit of half a Dinar for each ten. Then, the price of the bushel of almond rose up to ninety Dinars. A dealer came and requested to buy almond. He said to him: "Here it is." He asked him: "How much is it?" he said: "Sixty-three Dinars a bushel." The dealer, who was one of the righteous good men, said to him: "But the price of a bushel of almond rose up to ninety Dinars." He said: "But, I've made a contract to sell it for no more than sixty-three Dinars, which I could not dissolve." The dealer said: "As for me, I also have made a contract between me and Allah not to cheat a Muslim: I'm going to buy it from you for no less than ninety Dinars." Neither did the dealer buy the almond, nor did

As-Sari sell it. This is typical of doing good with sincerity from the part of both sides.

It is narrated from Muhammad Ibn Al-Munkadir that he had pieces of clothing of different kinds: some for five and some for ten each. In his absence, his slave sold a five-Dirham piece for ten. Learnt that he kept pursuing the desert dweller who had bought it during the whole day until he found him. He said to him: "The slave committed a mistake, and sold to you what is equal to five for ten." He said: "O man! I've accepted." He said: "Even though you accept, we never accept for you but the same as we accept for ourselves. You have the freedom to choose one of three: either you take a ten-Dirham piece of clothing by the ten you've paid, or we give five back to you, or you bring back our piece and take your Dirhams." He said: "Then, give me five Dirhams." He gave him five Dirhams. When the desert dweller turned away he asked: "Who is this venerable man?" they said: "He is Muhammad Ibn Al-Munkadir." On that he said: "There is no Allah but Allah! It is by his name that we invoke Allah for rain in the desert whenever we are afflicted with drought."

Such is a kind of doing good that one makes a profit of no more than one-twentieth or one-tenth according to the usage pertinent to a certain kind of goods in a specific place. Verily, if one is satisfied with a little profit his dealings will increase, from which he will gain much profit, because of which the blessing is visible.

Ali (Ibn Abu Talib) used to frequent the market of Kufah with his stick in his hand, saying: "O assembly of traders! Take the right with justice, perchance you will be delivered. Do not reject the little profit lest you would be deprived of much profit."

It was said to Abd Ar-Rahman Ibn Awf: "What is the cause of your being wealthy?" he said: "There are three causes: I've never rejected profit (whatever little it might be); none asked me to buy anything and I delayed to sell it to him; and I've never sold anything on credit." It is said that once he sold one thousand she-camels, with a profit of their kids, which he sold for one thousand Dirhams. Thus, he made a profit of one thousand, and a further thousand for his spending on them for the very day (they were in his possession).

The second pertains to the tolerance of much gain. If a buyer buys food from a weak or anything from a poor person, there is no harm to tolerate the much gain he (the seller) profits, because of which he will become a doer of good, and be implied in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah's Mercy be upon him who is lenient whenever he sells, and lenient whenever he purchases." But in case he purchases from a rich trader who pursues profit that is beyond his need, then, it is blameworthy to tolerate the much gain he gets, but it is to waste one's money with no reward nor praise to be received for it.

According to a narration that is handed down from the Family of the

Prophet's House (transmitted by At-Tirmidhi on the authority of Ubaidullah Ibn Al-Hassan from his father from his grandfather, and Abu Ya'li on the authority of Al-Hussain Ibn Ali): "There is neither reward nor praise to be received by such of purchasers as much gain is taken from him."

Iyas Ibn Mu'awiyah Ibn Qurrah, who took the office of judge in Basrah, and he was one of the rational men among the first generation of the followers, used to say: "I'm not a deceiver, and a cheater could hardly be able to deceive me or Ibn Sirin; but a deceiver might be able to deceive Al-Hassan and my father, i.e. Mu'awiyah Ibn Qurrah." It is out of perfection not to deceive nor to be deceived by others, as Umar Ibn Al-Khattab was described by a man as being too generous to deceive the others, and too rational to be deceived by others. Al-Hassan, Al-Hussain, and others from the elite amongst the early generation used to scrutinize the finest details of such of things as they liked to buy (whatever trivial it might be), but even they used to grant much money. It was said to one of them: "What is the matter with you that you try to know the finest details of even the trivial things as you buy, and at the same time, you grant much money and does not care?" on that he said: "Of a surety, a grantor gives out of his bounty, whereas the deceived scorns his mind by allowing it to be misled." Another one said: "I give (in charity of my own accord) to Allah Almighty, and regard it not much."

The third pertains to getting the price and related debts in full. To do good in relation to it might be once by excusing, once by reducing a portion of it from the debtor, once by giving respite, and once by being lenient in demanding it. All of this is desirable and commendable. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Bukhari on the authority of Jabir): "Allah's Mercy be upon a person who is tractable in selling and buying, tractable in demanding his right, and giving what is due upon him." Let one then take benefit from the blessing of this invocation of the Prophet "Allah's blessing and peace be upon him".

(According to the narration of At-Tabarani on the authority of Ibn Abbas) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Excuse others, perchance you might be excused by others." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Abu Al-Yusr): "He, who gives respite to, or even exempts an insolvent from his debt, will receive an easy reckoning by Allah Almighty (or, according to another version, will be shaded by Allah Almighty underneath His Shade on the day on which there will be no shade other than His)."

(It is narrated by Muslim on the authority of Abu Mas'ud Al-Ansari that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from the people who were before you was reckoned (by Allah after death). Nothing of good (deeds he had done in the world) was found (in his record). It was said to him: "Have you ever done good in your world?" he said: "No, except that I was a man of wealth, and used to give loans to the others. I used to order my servants to be lenient to the solvent, and give respite to the insolvent." Upon this Allah

“Exalted and Hallowed be He” said: “We have more right than him to do so. Excuse him.” Thus, Allah Almighty excused him, and forgave his sins for him.”

(It is narrated by Ibn Majah and Ahmad on the authority of Buraidah that) the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who gives a loan of a Dinar to another for a specific date, will have (the reward of) its being charity for every day (he gives him); and when the term appointed comes and he gives him another respite (in case of being an insolvent), he will have besides, (the reward of) the like of his debt as being charity for every day (he gives him).” From amongst the early people, there were one who did not like to get his debt from his debtor on account of this narration, in order that he would be like the almsgiver of all of it everyday.

(It is narrated by Ibn Majah on the authority of Anas Ibn Malik that) the Messenger of Allah “Allah’s blessing and peace be upon him” said: “On my Night Journey, I saw (the following statement being) written on the gate of the Garden: “The (object of) charity will be (rewarded with) ten times the like of it, and the loan with eighteen.” I asked: “O Gabriell! Why is the loan better (in reward) than the charity?” he said: “That’s because the beggar asks (to be given) while he has (what he spends), and the loan-invoker does not take it except on account of his need of it.”” That is, the object of charity might fall in the hand of the needy as well as the needless, while none could endure the ignominy of demanding the loan but the one forced by dire need and necessity.

(It is unanimously narrated on the authority of Ka’b Ibn Malik that he credited Ibn Abu Hadrad with some money and) the Messenger of Allah “Allah’s blessing and peace be upon him” saw him sticking to him in demand of his debt. the Messenger of Allah “Allah’s blessing and peace be upon him” beckoned with his hand to the creditor to cut down half the debt, and he did accordingly, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered the debtor to stand and fulfill his debt.

Everyone who sells a thing and does not pursue its price at the moment (but rather gives the purchaser a respite to a specific date) looks like such a giver of loan. In this issue, it is narrated that once Al-Hassan sold a mule belonging to him for four hundred Dirhams; and when the time of getting the price was due, the purchaser said to him: “Be tolerant O Abu Sa’id!” he said: “I’ve reduced one hundred Dirhams from you.” He said to him once again: “Do good O Abu Sa’id!” he said: “I’ve cut down a further hundred from what is due upon you.” Thus, he received only two hundred Dirhams from his right. It was said to him: “O Abu Sa’id! This is only half the price.” He said: “As such the doing of good should be, otherwise it will not be.”

It is narrated (by Ibn Majah on the authority of Abu Hurairah) that the Messenger of Allah “Allah’s blessing and peace be upon him” said to the right petitioner: “Take the minimum requirement of your right with chastity, whether

(it is given to you) completely or incompletely, perchance Allah Almighty will put you to an easy reckoning."

The fourth pertains to the fulfillment of debt. The willingness to fulfill the debt is out of doing good in general. It is that the debtor should walk to the right claimant, and not force him to come to him to demand his right. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration agreed upon on the authority of Abu Hurairah): "The best among you is the best and most ready to fulfill his debt." Once a debtor finds himself at convenience to fulfill the debt, let him hasten to fulfill it, even before the coming of its specific date. Let him give back better than what has been stipulated. But if he fails to fulfill it, let him have the true intention to fulfill it once he is able to do so. In this respect (it is narrated by Ahmad on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who becomes in debt which he truly intends to fulfill, Allah Almighty will entrust him to angels to safeguard him, and keep invoking good upon him until he fulfills it." On account of this narration, a group of the early men used to take loans even with no need.

Furthermore, whatever harsh the way in which the right claimant might talk to him, he should endure, and meet his harshness with nicety and kindness, in emulation of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration agreed upon on the authority of Abu Hurairah), when the creditor came to demand his debt by the coming of the specific date and he happened to have not fulfilled it yet, thereupon he talked harshly to the Messenger of Allah "Allah's blessing and peace be upon him", and when his companions intended to harm him he said: "Leave him, for the right petitioner has the claim to speak (in demand of his debt)."

In case a quarrel breaks up between both loan recipient and lender, the mediators should be more inclined to the side of the loan recipient, for more often the lender gives loans out of bounty and richness whereas the loan recipient demands loan out of his dire need. Similarly, the aid should be offered more to the purchaser than to the seller, for the latter always sells the commodity of which he is independent and likes to publicize it, whereas the former always purchases it because of his need for it.

This is better unless the debtor transgresses the due limits, and at that point, he should be helped, by preventing him from transgressing the due limits, and supporting the right claimant to take his right. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration agreed upon on the authority of Anas): "Help your brother be he wrongdoer or wronged." It was said: "How should we help him when he is a wrongdoer?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "By preventing him from wrongdoing you have helped him."

The fifth is that one should relieve (of the transaction) him who asks for his relief. However, none but a regretful seeks to be relieved (of the deal) to

whom such transaction might be harmful. One should not accept to be a cause of harm to his brother. (It is narrated by Abu Dawud on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who relieves a Muslim of (the burden of) a transaction (by accepting to cancel it at his request), Allah will relieve him of his difficulty."

The sixth is that one should intend to deal on credit with a group of the poor people, having the intention at the moment not to demand from them his right unless they become at convenience. Form amongst the righteous good early men, there were one who had two ledgers, one of which had the names of the unidentified persons, i.e. the names of the weak and poor whom he did not recognize. It was the habit of a poor to see a certain kind of food or fruits for which he had a desire, thereupon he would say: "I need, say, five pounds of this kind, but I could not afford for them at that moment." The trader would say: "Take it, and fulfill its price once you are at convenience. But this was not considered to be among the elite (among the weak and poor), for such were those whose names were not recorded in the ledger, nor what they took was counted as debts: but he used to say to anyone of those: "Take what you like and if you become at convenience, fulfill its price, otherwise, you are free from paying it."

Those are the ways in which the early people practiced their traffic, which, at any rate, have now vanished, and nothing of their tradition in this respect remains standing. In total, the trade is the touchstone of men, by which his faith and piety are tested. For this reason, it was said: "Let no man deceive you by his patched up shirt, nor by his lower garment which he lifts up over the ankles, nor by his forehead in which the trace of suffering appears, but consider whether he is quarrelsome or pious in relation to (his dealings with) the Dirham."

It was further said: "If a man was appreciated by his neighbours in residence, his companions on journey, by those who deal with him in the market, then, have no doubt in his righteousness."

A man bore witness in the presence of Umar, thereupon he said to him: "Bring to us anyone who recognizes you well." He brought a man to him, who appreciated him, thereupon Umar asked him: "Are you his closest neighbour in residence who knows well his ins-and-outs?" he answered in the negative. He asked him: "Then, have you ever been his companion on journey, with which the good manners of a man might be attested?" he answered in the negative. He asked him: "Then, have you ever treated him with both Dirham and Dinar, with which one's piety is recognized?" he answered in the negative. Umar said: "Then, I think you saw him in the mosque murmuring with the Qur'an, once lowering his head (during bowing and prostration) and once raising his head." He answered in the affirmative. He said to him: "Then, go away, you do not recognize him well." He said to the witness: "Go and bring another one who could recognize you well."

CHAPTER FIVE: TRADER'S FEAR FOR HIS RELIGION

Of a surety, a trader should not be occupied by his living (in this world) from the place of his final return (in the hereafter), with the result that his lifetime will be useless, and his deal lost, and nothing he might attain in this world could ever be equal to the profit that will escape him in the hereafter, and thus, he will have bartered the hereafter for this world. The rational should then fear for himself, which results in preserving his capital, and of a surety, one's real capital is his religion, in which he should traffic. According to one of the early men: "What is most appropriate for a rational man to do is that which he needs most immediately in this world, and what he needs most immediately in this world is that which has the best consequence late in the hereafter."

According to Mu'adh Ibn Jabal in his bequest : "One should have his portion in this world, even though you need for your portion in the hereafter is direr. So, you should start with getting your portion in the hereafter, and on the way, you should inevitably come upon yours in this world, which you would have. Allah Almighty says: "Forget not your portion in this world." (Al-Qasas 77)

﴿وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾

He means that you should not forget your portion in this world as provisions for the hereafter, since the world acts as a farm for the hereafter, in which the good deeds are gained.

The trader's fear for his religion is fulfilled by observing seven things:

The first is that a trader should have, in the beginning of business, good intention and belief, through which he should decide to abstain from begging and holding back his greediness from the people, by being free from them with what is made lawful for him, and using what he earns to help him safeguard his religion, and sustain his dependents, perchance he would be of the fighters (in Allah's Cause). Furthermore, let him be lenient in giving advice to the Muslims: he should love for all of the creatures the same as he loves for himself. He should be easy to follow the way of justice and kindness in his dealings as mentioned earlier. He should be lenient in enjoining what is right, and forbidding what is shameful in all that he sees in the market. If one has all those intentions and beliefs, he will be one of the workers on the way to the hereafter; and if he gains property in this world, this will be more extra, and if he loses in the world, he will have profited in the hereafter.

The second is that one, in his traffic or craft, should aim to do one of the collective duties. To be sure, had all traffics and crafts been left, the sources of living would have become idle, and the majority of the people would have been ruined. The survival of all of them results from their co-operation in such a way that each group of them is confided to do a different work; and

had all of them turned to do one profession, surely, the rest of professions would have become idle, and the majority of the people would be vulnerable to destruction.

It is in this sense that some people came to understand the narration of the Messenger of Allah (which we related earlier in the Book of Knowledge): "Verily, the variation of my nation is a source of mercy (to be bestowed upon them)." He means their various concerns and interests in different industries and professions. Of professions, there are some that are essential, and others which are dispensable, because of their dependence on seeking after luxury and adornment in this world. So, let on engage himself in an essential profession, perchance, by doing it, he would suffice the Muslims against a religious task. Let him avoid such industries as painting, goldsmithing, and constructing with gypsum, and all things from which adornment is taken, since it was disliked by the religious people.

In relation to the making of amusing things, and instruments which are unlawful for use, to avoid it is in fact to leave wrongdoing. A mention might be made here of the weaving of domes from the fine brocade for men, goldsmithing rings and framing coaches of gold for men, and the like of that, which belongs to the sins, and taking charge for it is unlawful. It is for this that we've made the obligatory charity due upon such things, in spite of the fact that we do not make it binding upon the ornaments, which is unlawful in case it is intended for men. Its being appropriate for women to use does not join it to the permissible ornaments, as long as it is not really intended for that. In this way, it is the purpose (of making it) that enforces the ruling pertinent to it.

Moreover, we've mentioned that it is undesirable to engage in the trade of food and shrouds, for it enjoins upon such traders to expect for the death of people and the (shortage of food which leads to) the people's dire need, which accounts for the rising of prices. It is also undesirable for one to be a butcher, for it hardens the heart, or a cupper or a sweeper, for through both he might be in direct contact with filth, and the same applies to a tanner. Ibn Sirin disliked brokering, and Qatadah disliked the charge of a broker, almost because a broker could hardly be able to dispense with telling lies, and overvaluing a commodity, just to publicize it on the one hand, and in view of the lack of adequate estimation of the work done in it, which sometimes might be little and sometimes much on the second hand, and it is not the work itself but the price of the sold thing that is given priority in assessing a broker's charge on the third hand. This is the practice, which is, to be sure, a kind of injustice, for indeed, it is the amount of effort exerted that should be considered.

They also disliked to traffic for animals, for indeed, the buyer dislikes Allah's Fate concerning its probable death, from which there is no way to flee. It is said: "Sell the animal and buy what is not animal." They also disliked the profession of changing money, for it is difficult to avoid the finest details of usury therein. The change of money also requires the very details of the characteristics of that which

is not intended in itself, but rather intended to be publicized. A changer of money could seldom gain profit but depending upon the ignorance of whomever he deals with of the finest details of the currency. Thus, a changer could hardly be safe, no matter cautious he might be.

Moreover, it is dislikable for a changer or anyone else to break the perfect coins or Dinars unless there is doubt in their quality, or there is dire necessity. In this respect, grand Imam Ahmad Ibn Hanbal "Allah be merciful to him" said: "A forbiddance has been handed down from the Messenger of Allah "Allah's blessing and peace be upon him" (to break such coins as Dinars and Dirhams according to the narration of Abu Dawud, At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Alqamah Ibn Abdullah from his father, in which the Messenger of Allah "Allah's blessing and peace be upon him" forbade that the coins of the Muslims which is their currency in their dealings to be broken unless there is severe necessity, i.e. to break a Dinar to turn it into gold, or a Dirham into silver) as well as from his companions in relation to formulation of gold and silver from the sound coins; and for me, I dislike breaking coins." He added: "Let one (if he likes to have gold or silver from Dinars and Dirhams) to barter Dirhams for Dinars, and barter gold for Dirhams (which he has bought), and then formulate it."

They also liked the trade of drapery. In this issue, Sa'id Ibn Al-Musayyab said: "There is no trade dearer to me than that of drapery, as long as it is void of oaths." According to (an unidentified) narration: "The best of your trade is that of drapery, and the best of your crafts is that of seaming." According to another narration (by Abu Mansur Ad-Dailami on the authority of Abu Sa'id) : "Had the inhabitants of the people practiced traffic, they would have practiced the traffic of drapery; and had the denizens of the fire (of Hell) practiced trade, they would have practiced the exchange of currency."

Ten professions constituted most of the work of the best among the early people: seaming, practicing traffic, carrying, sewing, making shoes and sandals, tailing, making footwears, making irony, spinning, treating the land and sea games, and bookselling and scribing. According to Abd Al-Wahhab Al-Warraaq: Ahmad Ibn Hanbal asked me: "What is your profession?" I said: "Bookselling and scribing." On that he said: "How good and lawful the earnings thereof is! Had I been to work with my own hand, I would have engaged in the same profession as yours." Then, he said: "Do not scribe but in the middle portion, and spare the margins and the back of things."

On the other hand, four craftsmen are described as weak-minded among the people: sewers, upholsterers, spinners, and tutors; and this might be due to the fact that women and children comprise the majority of those whom they mix with; and of a surety, mixing with weak-minded people afflicts one's mind with weakness, just as mixing with these of sound minds improves one's mind. It is narrated from Mujahid that Mary "Peace be upon her" came upon many sewers in her search for Jesus "Peace be upon him", and asked them to guide her to the

right way, and they misled her, thereupon she said: "O Allah! Deprive their earnings of blessing, cause them to die as poor and needy, and make them despicable in the sight of people." Her invocation received answer.

The early people disliked to accept charge for doing what is considered to be acts of worship and belong to the collective duties, like the washing and burying of the dead bodies, pronouncing Adhan, leading the Tarawih prayer, although being hired to do any of them is judged as valid. The same is true of teaching the Qur'an, and the science of law. However, it is in those deeds that trade should be practiced just for the sake of the hereafter; and to accept charge for them is indeed to substitute this world for the hereafter, a thing that is undesirable.

The third is that the market of this world should not engage him from those of the hereafter. Verily, it is mosques which are the markets of the hereafter. Allah Almighty says in this issue: "men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)." (An-Nur 37)

﴿رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

He Almighty further says: "(Lit is such a light) in houses, which Allah has permitted to be raised to honour; for the celebration, in them, of His name: in them is He glorified in the mornings and in the evenings, (again and again)." (An-Nur 36)

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْأَغْدَاوِ وَالْأَصَالِ﴾

Thus, one should assign the time from the break of the day until he enters the market to the hereafter, during which, he should betake himself to the mosque and do his daily devotional portions regularly. Umar "Allah be pleased with him" used to say to the traders: "Assign the first portion of your day to your hereafter, and what is next to your world." The righteous among the early men used to assign both the first and the last portion of their day to the hereafter, and only the middle portion to the trade (in this world), and none other than boys and non-Muslims who lived under the protection of Muslims sold the edible sweet and animals in the early morning, for the good people used to spend that time in the mosques.

According to a certain narration (by Abu Ya'li on the authority of Anas): "If the angels ascend with the servant's scroll containing the celebration of (the Praises of) Allah Almighty and of good things in both the first and the last portion of the day, Allah Almighty then plots out such of sins as committed in between them." According to another narration (unanimously transmitted on the

authority of Abu Hurairah): "The angels of both night and day meet (i.e. come in succession to raise the deeds everyday) at the rising of the dawn and at the time of Asr prayer. Allah Almighty says to them, even though He has the best knowledge of them: "In which state have you left my servants?" they say: "We've left them while they were praying, and come to them while they were still praying." On that Allah Almighty says: "Then, I make you witnesses that I've forgiven for them."

Once he hears the Adhan of both Zhuhr and Asr prayers, let not him hesitate to hasten to prayer because of his job: on the contrary, let him go forth, and leave anything he is doing, for indeed, if one misses the excellence of the first Takbir with the imam (in the congregational prayer in the mosque) in the first portion of the prayer time, it could hardly be substituted by the whole of this world and all that it contains. If one does not attend the (prayer in) congregation, he will have committed a grievous sin in the sight of some learned men. The early people used to hasten to go to the mosques once the Adhan was pronounced, leaving the markets for the boys and non-Muslims who were living under Muslims' protection. Furthermore, they used to hire for Qirats him who would keep the stores during the time of prayer, which was a source of living for such hirelings.

It is said: in comment on the statement of Allah Almighty: "men whom neither traffic nor merchandise can divert from the Remembrance of Allah, neither from regular Prayer, nor from the practice of regular Charity" (An-Nur 37)

﴿ رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ﴾

"The reference here is made to a people who were smiths and seamers, and whenever anyone of them lifted the hammer or got in the stitching needle and the Adhan was heard, he would not get out the stitching needle, nor would the hammer fall, and rather both would be thrown away, and one would immediately hasten to the prayer.

The fourth is that one should not do so exclusively, but rather, let him devote himself to the celebration of Allah Almighty while being in the market, and engage in affirming the Divine Unity, and Allah's Glories, since the celebration of Allah Almighty even among the heedless is better (perchance they might be encouraged to do the same). In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who remembers Allah Almighty among the heedless is like him who fights in Allah's Cause behind these who are fleeing away, and like a living being among the dead" or according to another version (of the narration) "like a green tree among ashes."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says in one of the markets: 'There is no Allah (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' Allah

writes for him one thousand thousand good deeds, and plots out of him one thousand thousand evil deeds, and constructs for him a house in the Garden." Ibn Umar, Salim Ibn Abdullah, Muhammad Ibn Wasi' and others were in the habit of entering the market just for the purpose of getting the excellence of this supplication.

According to Al-Hassan: "He who remembers (the Praises of) Allah Almighty in the market will come on the Day of Judgement having light like the moonlight, and a proof as evident as is the light of the sunlight; and he who asks for Allah's Forgiveness in the market, Allah Almighty forgives for him (as much sins) as is the number of the people present in the market at the moment." Whenever Umar "Allah be pleased with him" entered the market he used to say: "O Allah! I seek refuge with You from (being given to) infidelity and wickedness, and from the evil of that which the market is enclosing. O Allah! I seek refuge with You from an iniquitous oath, and from a losing deal."

Abu Ja'far Al-Farghani said: "One day, we were sitting in the house of Al-Junaid when a mention was made of a people who used to sit in the mosques, and imitate the Sufis, and thus rendered short of doing what they were required to do pertinent to the right of sitting; and at the same time, they used to find fault with those who might enter the market. On that he said: "How many a person in the market who has claim (because of his doing of good in the market) to enter the mosque, take hold of the ear of one of those sitting therein, drive him out and sit in his place. I recognize a man of those who enter the market regularly whose devotional portion everyday is three hundred Rak'ahs, and thirty thousand glorifications." He (Al-Farghani) said: "It occurred to my mind that he meant himself."

This was the traffic of him who practiced it in demand only for the minimum requirements of living, and not of leading a luxurious life. How should one, demanding this world only to help him attain the (profit of the) hereafter, leave the profit of the hereafter, given that the market, the mosque and the house are dealt with him under the same circumstances? To be sure, it is the piety and Allah-fearing which are the causes of salvation. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tirmidhi on the authority of Abu Dharr): "Safeguard yourself against (the punishment of) Allah Almighty wherever you are, and let the good deed (which you do) be next to the evil deed, so that it would erase it."

Thus, these devoted to the acts of religion ever persist in the duty of Allah-fearingness, in whichever state they are, by which they live, and in which they see their abiding trade and profit. It is said: "He, who loves the hereafter will live forever, and he who loves the world will swerve; and the foolish always goes in the early and returns in the evening (everyday) for nothing (he might gain for the provision of the hereafter); and the rational one is he, who is in the habit of investigating his own faults."

The fifth is that one should not dedicate himself wholeheartedly to the

market and traffic, by hastening to be the first to enter it, and waiting to be the last to come out of it, or by sailing aboard the sea in pursuit of trade. However, it is undesirable to sail aboard the sea only in demand of trade. It is said that he, who sails aboard the sea (only in demand of trade) has, indeed, striven the utmost of his power in pursuit of sustenance. According to the narration (by Abu Dawud on the authority of Abdullah Ibn Amr): "Ride not the sea but to perform Hajj, Umrah, or fight (in Allah's Cause)." Abdullah Ibn Amr Ibn Al-As used to say: "Be not the first to enter, nor the last to come out of the market, for indeed, therein Satan lays eggs and pullulates."

It is narrated on the authority of both Mu'adh Ibn Jabal and Abdullah Ibn Umar that Iblis says to his son: "Proceed forward with your legions, and come to the people of markets, and tempt them to tell lies and take oaths, deception, cunning and treachery, and be in the company of the first of them to enter, and the last of them to come out." According to a certain narration (transmitted by Abu Na'im on the authority of Ibn Abbas): "The worst of places (on earth) is the markets, and the worst of their people are the first of them to enter, and the last of them to leave."

In order to fully achieve this avoidance (of dedication to markets), one should expect for the time of his satisfaction and once it comes, let him be satisfied, and leave the market in order to engage in the traffic for the hereafter. This was the habit of the righteous among the early people. From amongst them, there was one who, on earning no more than a single Daniq, would turn away with satisfaction. It was the habit of Hammad Ibn Salamah to sell the coarse wool in a basket which was in front of him, and once he gained two coins, he would lift it and leave the market.

It is narrated that Ibrahim Ibn Bashshar that he said: I said to Ibrahim Ibn Adham: "Let me work today in (building with) clay." He said: "O son of Bashshar! Today you are both demanding and demanded. You are demanded by Him Whom you could not escape, and you are demanding that against which you have been sufficed. Have you not seen a miser that is cut off, and a weak that is provided with sustenance (from sources he expects not)?" I said to him: "A grocer owes me a Daniq: let me go to demand it from him." On that he said: "How strange you are! Do you have a Daniq and seek for work?" Some of them used to leave the market after Zhuhr and others after Asr (prayers), and some used to work only one or two days per week, with which they would be satisfied.

The sixth is that one should not only refrain from what is unlawful, but rather, let him safeguard himself from what is suspicious and doubt-arousing, and he should not limit himself only to the religious verdicts, but let him seek the guidance of his heart, and avoid that which he thinks to arouse suspicion, and if a suspicious commodity is brought to him, he should inquire about it in order to know its source, otherwise, he would eat what is suspicious. (According to a narration by Tabarani on the authority of Umm Abdullah, the sister of Shaddad Ibn Aws) milk was brought to the Messenger of Allah "Allah's blessing and peace

be upon him" who asked about its source, thereupon they said: "From a sheep." He asked: "From where have you got this sheep?" they said: "From such and such a place." He drank from it and said: "We, assembly of Prophets, were commanded not to eat but what is good and lawful, and not to work but righteousness."

In another narration (transmitted by Muslim on the authority of Abu Hurairah), the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty commanded the faithful believers to do the same as he commanded the Messengers, saying: "And eat of the good (and lawful) things We've provided you with." (Al-Baqarah 172)

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ تَعْبُدُونَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the origin of a thing, and the origin of its origin, and no more, for what is beyond that is difficult. In the Book of What is Lawful and What is Unlawful, we will explain in detail, Allah Willing, when this question should be obligatory, for indeed, for indeed, it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions not to ask about all things that were brought to them (according to the narration of Ahmad on the authority of Jabir). But what is intended is that he was not to ask about the origin of the food that was brought to him from his wives, and Allah knows best.

The point is that a trader should consider whomever he deals with, and refrain from treating such of them as ascribes to wrongdoing, treachery, theft or usury; and the same is true of the soldiers and wrongdoers, and their companions and helpers, whom he should not deal with, for by dealing with them, he helps them continue their wrongdoing. It is related that a man undertook the building of a wall in one of the border openings, and he said: "Some doubt arose in myself, for although this was not one of the voluntary deeds so much as it was one of the obligatory duties enjoined by Islam, the governor appointed in charge was one of the wrongdoers. I asked Sufyan "Allah be merciful to him", who said: "Help them not in more or less." I said to him: "But, it is (the building of) a wall for the Muslims in Allah's Cause." On that he said: "Yes, it is true. But the least (wrongdoing) that might befall you is that you should like them to survive at least until they fulfill you your charge, thereby you will have liked the survival of those who disobey Allah Almighty."

According to a narration (by Ibn Abu Ad-Dunya on the authority of Al-Hassan) : "He, who invokes Allah for the survival of a wrongdoer has, indeed, liked that Allah should be disobeyed on earth." According to another narration (by Ibn Abu Ad-Dunya, Ibn Adi, Ibn Abu Ya'li and Al-Baihaqi on the authority of Anas) : "Allah Almighty grows angry when a wicked is

praised." It is also narrated that "He, who honours a wicked, will have contributed in the destruction of Islam." It is narrated that Sufyan visited Al-Mahdi and his house had stairs of white colour. He said: "O Sufyan! Give me the inkpot so that I would write something." Sufyan said: "Tell me what you are going to write: if it is true, I shall give you the inkpot." One of the governors asked a learned one who was in custody to give him clay to seal the letter, thereupon he said to him: "Show me first the letter in order to see what it contains."

Thus, they used to be cautious not to deal with the wrongdoers, nor to help them. For this reason, a religious man should avoid dealing with them as possible as he could. In total, the people should be divided in his sight into two: those whom he should deal with and those whom he should deal with not, and the former should be greater in number than the latter especially in those days. One of the people said: "A time came upon the people, during which one used to enter the market and ask: "Whom do you nominate to me to deal with?" they would say: "Deal with whomever you like." Then, another time came upon the people, during which they said: "Deal with whomever you like except so and so, and so and so." Then, a third time came during which they sued to say: "Deal not with anyone except so and so, and so and so." I fear a time will come in which even this will vanish, as though that which was in the past will not come to be in the future: we all to Allah, to Whom we are going to return."

The seventh is that he should scrutinize all areas of his dealings with others, for indeed, he is under observation and will be reckoned. So, let him prepare the answer for the Day of Reckoning and punishment for every word and deed he might have said or committed, (asking himself): "Why has he done so? And for which reason?" it is said that a trader will be made to stand with everyone of the people with whom he entered into transaction, and will be reckoned for everyone of them. Thus, he will be reckoned as much as is the number of those whom he has dealt with.

One of the learned said: I saw in a dream a trader whom I asked: "What has Allah Almighty done with you?" he said: "He spread out to me fifty thousand scrolls." I said: "Are all of those sins?" He said: "Those are your dealings with the people, according to their number in this world, and for each of them there is an independent scroll to record my dealings with him from the first to the last."

This is what a trader should be eager to do pertinent to justice and doing good, and fear for religion: if he is limited to justice, he will be among the righteous; and if he extends his behaviours to include the doing of good, he will be among Allah's nearest devotees; and if he observes, besides, all duties of religion, as stated in the fifth chapter, he will be among the sincere believers and lovers of truth; and Allah Almighty has best knowledge of what is right.

Book four: lawful and unlawful

It is the fourth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who created man from sticky clay, fashioned him in due proportion, gave him a just stature, and put him together in the best form possible, and fed him, from his very early babyhood, with milk, which He produced from between excretions and blood to be pure and agreeable (to those who drink it), as pleasant as the fresh sweet water. Then, He Almighty protected him with such of good and lawful sustenance as He bestowed upon him from all motives of weakness and dissoluteness, and restricted his evil desire from having control and being invested with authority over him, and overpowered it through enjoining upon him to seek after what is lawful of sustenance, and thus defeated, by breaking it, the soldiers of Satan, who is standing on the alert of putting human being to humiliation, since he circulates and reaches in the body of mankind everywhere the flowing blood circulates and reaches; but the power and honour of what is lawful restricted his movement, for nothing other than the overwhelming and prevailing desire causes him to get into the depths of veins, and when he was reined with the rein of what is lawful, it returned with failure and loss, with neither helper nor protector to support him.

Allah's blessing be upon Muhammad, who guided the people from error and upon his family, the best of families, and peace be upon them as much as it could be.

The Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration (of Tabarani and others) on the authority of Ibn Mas'ud: "Seeking after what is lawful is an obligation enjoined upon every Muslim." This, from amongst all duties, is the most abstruse to minds and the most challenging to organs to perform. For this reason, its science and acting upon it have entirely been obliterated, and in view of the abstruseness its knowledge has represented, acting upon it disappeared. However, the ignorant among men had the false impression that the lawful was lost and inaccessible, and nothing from amongst the good and lawful remained other than the fresh water, and the grass which grows in the dead land; and what is beyond that has been contaminated by the hands of people, and corrupted by the fraudulent dealings.

To be sure, in the absence of satisfaction with only the grass from amongst the plants, there was no way but to indulge in the unlawful things. They primarily rejected this pole of religion, and had in their sight no distinction between (what is lawful and what is unlawful of) property and wealth: how far this is (from the truth)! The lawful is evident, and the unlawful is evident, and in between them, there are suspicious things. Those three will remain in combination in whichever

state the people might become.

Since this (false impression) is a heresy innovated in the religion, whose harm is public, and evil prevalent among the people, it has become necessary to uncover its corruption, through guiding to the understanding of the clear difference between what is lawful, what is unlawful, and what is suspicious, without having the restriction obstruct it from being possible. This might be explained in seven chapters:

The first chapter pertains to the excellence of seeking after what is lawful, and condemnation of what is unlawful and the degrees of what is lawful and what is unlawful.

The second chapter pertains to the levels of suspicious things, and what arouses them, and what distinguishes them from what is lawful and what is unlawful.

The third chapter concerns with search and inquiry, criticism and negligence, and their role in both the lawful and unlawful.

The fourth chapter discusses how a repentant trader gets rid of the financial grievances.

The fifth chapter deals with the returns of the magistrates and their prayers: what is lawful and what is unlawful of them.

The sixth chapter addresses frequenting and mixing with magistrates.

The seventh chapter presents some different questions.

CHAPTER ONE:

EXCELLENCE OF LAWFUL; CONDEMNATION OF UNLAWFUL; EXPOSITION OF VARIOUS KINDS AND LEVELS OF LAWFUL; AND VARIOUS KINDS OF UNLAWFUL, AND THE LEVELS OF ABSTENTION PERTINENT TO LEAVING IT

Excellence Of Lawful, And Condemnation Of Unlawful

In relation to the proofs from the Qur'an, a mention might be made of the following:

Allah Almighty says: " Eat from things that are good and pure, and work righteousness: for I am well-acquainted with (all) that you do." (Al-Mu'minun 51)

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

Consider that he commanded here to eat from that which is good and pure, before giving the command to work righteousness. It is said that it is the lawful which is intended by the good and pure things. He Almighty further says: "eat not up your property among yourselves in vanity." (An-Nisa' 29)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ ﴿٢٩﴾﴾

He says too: " Those who unjustly eat up the property of orphans, eat up a

fire into their own bodies: they will soon be enduring a blazing fire!" (An-Nisa' 10)

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ آلَيْهِمْ ظُلْمًا إِنَّهُمْ يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾

Allah says: "O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger: but if you turn back, you shall have your capital sums; deal not unjustly, and you shall not be dealt with unjustly." (Al-Baqarah 278:279)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتِغُوا فَلَئِنَّ رُءُوسَ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تَظْلَمُونَ﴾

He says in the same Surah: "but those who repeat (the offence) are Companions of the Fire; they will abide therein (forever)." (Al-Baqarah 275)

﴿وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

He firstly notifies the usury devourer of war from Allah and His Messenger, and at last of being vulnerable to the fire (of Hell). In brief, the Holy Verses in regard with identifying what is lawful and what is unlawful are numerous.

The Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration (of Tabarani and others) on the authority of Ibn Mas'ud: "Seeking after what is lawful is an obligation enjoined upon every Muslim." When the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seeking after knowledge is a duty enjoined upon every Muslim", a learned man said: "He intended the knowledge of what is lawful and what is unlawful." In this way, he understood both narrations as giving the same significance.

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Tabarani on the authority of Abu Hurairah): "He, who works to sustain his dependents from the lawful earnings he gains is like the fighter in Allah's Cause; and he, who seeks (the livelihood in) this world with chastity will stand in the rank of the martyrs." The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Na'im on the authority of Abu Ayyub): "He, who eats out of the lawful things for forty days, Allah Almighty enlightens his heart, and causes the springs of wisdom to gush forth from his heart (to appear) on his tongue (or, according to another version, Allah will cause him to abstain from (pleasures and delights of) this world)."

(According to the narration of Tabarani on the authority of Ibn Abbas) Sa'd asked the Messenger of Allah "Allah's blessing and peace be upon him" to invoke Allah for him to get his supplication receive answer, thereupon the

Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Make good and pure your food, perchance your supplication will come to receive answer." (It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a man, of dishevelled hair, covered with dust, who travels for long journeys. He raises his hand to the sky (and invokes Allah saying): "O Lord! O Lord!" but, his (source of) food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can then his invocation receive answer (from Allah Almighty)?

According to (an unidentified) narration on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Verily, Allah Almighty has an angel standing at the gate of Jerusalem, calling every night: "He, who eats from what is unlawful, no obligatory nor supererogatory deeds will be accepted from him." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad on the authority of Ibn Umar): "He, who buys a ten-Dirham dress, and its price includes even a single Dirham which he has earned from unlawful sources, Allah Almighty will not accept his prayers as long as anything of it is still on his body." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Tirmidhi on the authority of Ka'b Ibn Ujrah): "The fire (of Hell) has more claim over any (part of) flesh that grows out of unlawful sources."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Mansur Ad-Dailami on the authority of Ibn Umar): "He, who does not care from which sources he earns money, Allah Almighty will not matter from where He will admit him to the fire (of Hell)." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Mansur on the authority of Anas): "Worship consists of ten parts, nine of which are implied in seeking after what is lawful." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Tabarani on the authority of Ibn Abbas): "Who, upon whom evening comes while being worn-out (because of hard work) in seeking after lawful earnings, will spend the night and Allah Almighty will have forgiven for him, and morning will come upon him while He is well-pleased with him."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud on the authority of Al-Qasim Ibn Mukhimirah): "He, who gets money from unlawful sources, which he uses to keep relation with kith and kin, or gives in charity, or spends in Allah's Cause, Allah Almighty will gather all of that and throw it together into the fire (of Hell)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Abstention (from what is unlawful) is the best of your (acts and deeds of) religion." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who meets Allah in the state of abstention (from what is unlawful), Allah

will give him the reward of all (deeds and acts of) Islam."

It is related (by Ahmad on the authority of Abdullah Ibn Hanzalah) that Allah Almighty says in one of His Scriptures: "(The sin of earning) even a single Dirham from usury is more heinous in the sight of Allah than that of committing adultery thirty times after being converted to Islam." According to the narration (of Tabarani) on the authority of Abu Hurairah : "The stomach is the body's tank, to which the veins come (for nourishment) if it is good and healthy, the veins will return with good and health, and if it is weak, the veins will return with weakness."

The example of food in its position from religion is like the example of the base in position from the building: if the base is constantly firm and strong, the whole building will stand straight and (is ready to be) raised high, and if the base is weak and crooked, the whole building will collapse and fall. Allah Almighty says in this respect: "Which then is best? He who lays his foundation on piety to Allah and His Good Pleasure? Or he that lays his foundation on an undermined sand cliff ready to crumble to pieces? And it does crumble to pieces with him, into the fire of Hell. And Allah guides not people that do wrong." (At-Tawbah 109)

﴿ أَفَمَنْ أَكْسَنَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنْ رَبِّهِ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَكْسَنَ بُيُوتَهُ عَلَىٰ شِقَا جُرْفٍ هَارٍ فَآهَازَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

According to the narration (of Ahmad on the authority of Ibn Mas'ud): "If one earns money from unlawful sources which he gives in charity, it will not be accepted from him, and if he leaves behind him, it will be his provision (in his journey) to the fire (of Hell)." According to a narration (by Ibn Hibban) on the authority of Abu Hurairah : "He, who collects wealth from unlawful sources which he gives in charity, no reward is due to him for it, and moreover, he bears its burden (of being a sin)."

In the Book of the Etiquette of Earnings, we mentioned a set of narrations which tell about the excellence of lawful earnings.

Pertaining to the traditions, it is narrated that once Abu Bakr As-Siddiq drank milk from the earnings of his slave, and when he asked him about the source of his earnings he said: "I worked as a soothsayer for some people who gave me charge for that." On that Abu Bakr thrust his finger into his mouth, and went on forcing himself to vomit until I (the slave) thought his soul would get out. Then, he said: "O Allah! Let me apologize to you from that which is attached to the throat, and that which has mixed with the contents of the intestines (which I failed to get rid of)." When the Messenger of Allah "Allah's blessing and peace be upon him" was informed about that he said: "Have you not learnt that nothing but good and pure is fit to enter into the body of As-Siddiq (faithful believer and sincere lover of truth)?"

Once, Umar drank mistakenly from the milk of the camels specified to the

obligatory charity, thereupon (on his knowing) he thrust his finger into his mouth, and forced himself to vomit. A'ishah "Allah be pleased with her" said: "You are heedless of the best act of worship, i.e. the abstention (from what is unlawful)." According to Abdullah Ibn Umar "If you keep praying until your bodies bend down like the stooping date-palms, and if you keep fasting until you become as lean as strings, this would not be accepted from you unless you abstain (from what is unlawful)."

According to Ibrahim Ibn Adham : "None of those who are perceptive is considered to perceive unless he is aware of (the source of) that which enters into his belly." According to Al-Fudail: "He, who is well-aware of that which enters into his body, Allah Almighty records him as a faithful believer and sincere lover of truth: so, consider in the house of whom you break your fast, O poor!" Ibrahim Ibn Adham was asked: "Why do you not drink from the water of Zamzam?" he said: "Had I had a bucket, surely, I would have drunk from it." According to Sufyan Ath-Thawri: "He, who spends from unlawful money (in charity) in obedience of Allah Almighty, looks like him, who purifies the filthy dress with urine, and of a surety, nothing but water could purify a filthy dress, as well as nothing but the lawful could plot out sin."

According to Yahya Ibn Mu'adh : "The performance of religious duties is one of Allah's treasures, whose key is the invocation, and the teeth of such key are the morsels of lawful food." According to Ibn Abbas "Allah be pleased with him": "Allah Almighty never accepts the prayer of a man inside whose body there is unlawful (food and drink)." According to Sahl At-Tastari: "A servant would not attain the reality of faith until he has four characteristics: to fulfill the obligations enjoined upon him in conjunction with the traditional usage, to eat only what is lawful with abstention (from accepting what is unlawful), to avoid what is forbidden, outwardly and inwardly, and to keep constantly patient on that until death." He further said: "He, who likes that the signs of the faithful believers and sincere lovers of truth should be disclosed to him, let him eat but what is lawful, and work only in accordance with the Sunnah, and when it is necessary."

It is said that he who keeps eating from what is unlawful for forty days, his heart will become gloomy and this is the significance of Allah's statement: "By no means! But on their hearts is the stain of the (ill) which they do!" (Al-Mutaffifin 14)

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴾

According to Ibn Al-Mubarak: "To reject a Dirham in which there is suspicion is much dearer to me than to spend one hundred thousand, one hundred thousand, one hundred thousand (until he rose up to) six hundred thousand Dirhams." One of the early men said: "A servant eats a meal, thereupon his heart turns in the same way as the condiment does, after which he never returns to its first state." Sahl said: "He who eats what is unlawful, willingly or willingly, knowingly or unknowingly, his organs become disobedient to him and

he whose food is lawful, his organs become obedient to him, and help him do good deeds."

According to one of the early men: "The first morsel one eats from what is unlawful causes his earlier sins to be forgiven for him; and he, who places himself in a position of humility in pursuit of the lawful, his sins will fall out of him in the same way as the leaves fall down from a tree." It is related from the traditions of the early men that whenever a preacher sat to instruct the people, the learned men would say to them: "Inspect three things in him: if he has faith in the innovated heresies, sit not with him, for it is with the tongue of Satan that he speaks; and if his food is to good and pure, it is out of his own desire that he speaks; and if he is not of strong and sound mind, the corruption resulted from his speech is more than the improvements it might lead to: so, sit not with him."

It is handed down from Ali and others that he said: "The lawful things of this world are (to put one to) account, whereas its lawful things are (to send one to) punishment (and, according to an addition made by others, its suspicious things (exposes one to the risk of) rebuke."

It is narrated that one of the good righteous men gave food to one of the Substitutes (Abdal), who ate not. When he asked about the reason why he ate not he said: "We eat only what is lawful, thereby our hearts become straight upright, and remain in the state of being revealed with the invisible dominion, and having vision of the hereafter; and were we to eat from the same which you eat for only three days, we would never return to our knowledge of (the hereafter with) certainty, and both fear and contemplation would vanish from our hearts." The good man said to him: "Verily, I observe fasts along the whole year, and read the Holy Qur'an in full thirty times per month." The Substitute said to him: "The sip of drink which you've seen me drinking last night is much dearer to me than reading the Qur'an in full thirty times in three hundred rak'ahs of yours." His drink was the milk of an antelope.

Ahmad Ibn Hanbal and Yahya Ibn Ma'in were companions for a long time when Ahmad deserted him in the wake of hearing him saying: "I do not ask anyone for anything, and if Satan gives me a thing, I would (take and) eat it." Yahya apologized to him on the grounds that he was joking. On that Ahmad said to him: "Do you joke pertaining to religion? Have you not known that food is a part of religion, which Allah Almighty gave precedence, in mention, before the righteous deed when He said: "Eat of things which is good and pure, and work righteousness: for I am well-acquainted with (all) that you do." (Al-Mu'minun 51)

﴿يَأْتِيَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

According to a certain narration, it is written in the Torah: "He, who does not care from which sources his food is, Allah Almighty will not care from which gate of the fire (of Hell) He will admit him." It is related from Ali that he ate no food after Uthman was killed, and his house was robbed unless it was sealed, for fear of being suspicious.

Once, Al-Fudail Ibn Iyad, Ibn Al-Mubarak and Ibn Uyainah met in the house of Wuhaib Al-Ward in Mecca. They made a mention of the fresh dates, thereupon Wuhaib said: "It is of the dearest kinds of food to me, but I do not eat it for the fresh dates of Mecca are mixed with the gardens of Zubaidah and others." Ibn Al-Mubarak said to him: "If you take such things in consideration, you will also find difficulty in eating the bread." He asked him: "What is the reason for that?" he said: "The assets of orchards have been mixed with the interests." On that Wuhaib fell unconscious. Sufyan said (to Ibn Al-Mubarak): "You have killed the man!" he said: "I have intended but to make things easy to him." When he recovered, he said: "I pledge before Allah Almighty not to eat bread until I meet Him." He used to drink milk. His mother brought him milk, about which he asked her, and she said: "It is from the sheep of sons of so and so." He asked her about its price, and from where they had got it, and she told him. When he drew it close to his mouth he said: "There remains only to ask you about the pasture in which it was grazing." She kept silent, thereupon he did not drink for it was grazing in a place in which the Muslims had a right. His mother said to him: "Drink, and Allah would forgive for you." He said: "I do not like that He should forgive for me and I have drunk it, with the result that I would attain His Forgiveness because of my disobeying Him."

Bishr Al-Hafi was among the pious. It was said to him: "From where do you eat?" he said: "From where you eat, but he who eats while weeping is like him who eats while laughing." He added: "A hand might be shorter than another, and a morsel of food might be littler than another." In this way, they used to be careful about avoiding what is suspicious.

Divisions Of Lawful And Its Ways

It should be known that it is the task of the books of jurisprudence to explain the finest details of lawful and unlawful, a thing which a seeker after the hereafter might dispense with through having a particular kind of food, which he identifies as lawful by virtue of Fatwa, and eats nothing other than it. But the one who makes his food of various kinds in different ways, is in need of the entire science of lawful and unlawful just as we have explained it in detail in the books of jurisprudence. Now, let's have an overview of it in the context of a particular division. The property in general might be unlawful either because of a certain attribute it has in itself, or because of some deficiency in how it is gained.

The first division pertains to what is lawful because of a certain attribute it has in itself, such as wine, swine, and the like of them. To explain, what is fit to be eaten on the surface of the earth could be included under only three kinds: they might be produced from minerals, such as salt and the like of it, or from vegetation, or from animals.

In relation to the minerals, they belong to the earth, and nothing of what is extracted from the earth could be considered as unlawful to eat in so far as it causes no harm or damage to the body; and some of them are like cooking butter

and bread in the sense that had they been harmful to the body, of a surety, they would have been unlawful to eat. Similarly, the mud which is usually eaten should not be regarded as unlawful unless it causes harm to its eater. Our statement that a certain thing is not unlawful despite the fact that it is not edible is significant in the sense that if anything of it falls in brother any kind of liquid food, it would not become unlawful because of it.

As far as vegetation is concerned, nothing thereof is unlawful except what causes one to lose the unconscious mind, life or health. Anesthetic and wine, and all intoxicants are among those which cause one to lose the conscious mind; poisons belong to those which damage life; and drugs ruin health in case they are taken unduly. It is the harm which accounts for prohibiting all of those except both wine and all intoxicants, which are unlawful in nature, even if the least quantity thereof does not inebriate, and this is due to its distinctive feature of severe intensity.

Poison itself might not be unlawful in case it is harmless, either because of its littleness, or because of its being mixed with other elements.

The animals might be divided into what is lawful for human consumption, and what is unlawful for human consumption. The details thereof are explained in the Book of Food. Furthermore, to explain it in detail here might be lengthy, particularly in relation to the unfamiliar birds and land and sea animals. As for what is lawful to eat among them, what makes it lawful to eat is its being slaughtered in accordance with instructions of law, in which the conditions of the slaughter, the instrument, and the way of slaughtering should be considered. All of that is mentioned in the Book of Game and Slaughtered Animals. But in case it is not slaughtered according to the instructions of law, or in case it dies, it should not be considered as lawful; and nothing from among the dead is lawful to eat, except for fish and locusts.

The same is true of such of food as is transformed like the larva of apple, vinegar, and cheese; and it is impossible to avoid eating them. But in case of being separated and eaten independently, it should be subject to the same ruling of flies, beetles, scorpions, and all animals of such kind, which nothing makes unlawful but disgust; and had they not been disgusted, they would have not become undesirable. If there is a person who has no aversion towards any of them, his unique disposition should not be considered, for indeed, they have been included among the bad impure things on account of their being disgusted by the majority. For this reason, eating them is undesirable, just as when one gets together the spit and drinks it.

The undesirability is not due to their being filthy, for the truth is that they do not become impure by death. Consider that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the fly should be dipped and then removed from the food in case it fell in it (according to the narration of Al-Bukhari on the authority of Abu Hurairah). It might be of hot nature, which would lead to its death. On the other hand, if an ant or a fly is dissolved in a utensil, it is not required to be spilled out, for indeed, what is repulsive is its body,

in case it or part of it remains in the vessel. Its being unlawful is not due to its filth, since it is not filthy in nature; and this indicates that its being unlawful is due only to its disgusting nature. For this reason, we say that if a part of the dead body of a human being, even as little as the weight of a Daniq, falls into a vessel, the whole contents should be prohibited, not because of its filth, for the truth is that the human being does not become impure by death, but because eating it is prohibited out of respect, and not because of disgust.

On the other hand, if such of animals as lawful for human consumption are slaughtered in accordance with the instructions imposed by law, not all their parts should be considered as lawful to eat. Blood and excretion are prohibited, and all that is judged to be filthy, for indeed, what is filthy is prohibited to be eaten at all. No substance is considered as lawful because of filth except (what might come) from animals (like blood and excretions), as well as from amongst the plant, only the intoxicants, and not those which cause one to lose conscious without intoxication like Anesthetic. However, rendering an intoxicant as filthy is to intensify the order to refrain from it.

If a drop of a impure liquid, or a piece of a dry element which is impure falls into a soup, fat or any kind of food, the whole food should be rendered unlawful to eat. But it might not be unlawful to utilize for other purposes other than consumption. For example, it is permissible to light the lamps or paint ships and bodies of animals with impure fat. This is an overview of what is prohibited because of a certain attribute it has in itself.

The second division pertains to what is prohibited because of deficiency in the way it is gained. It has a wide range of details. Let's say that property might be taken either by the will of the owner, or spontaneously. The inheritance, for example, belongs to the kind of property to be taken spontaneously. What is taken by will might be taken from no specific owner, such as taking minerals, or from a specific owner, which, in turn, might be taken by force, or by consent. What is taken by force might be due to the lapse of the owner's guardianship over it, such as the war spoils, or because taking it becomes due, such as the obligatory charity of those who refrain to give it, and the financial obligations due upon them. What is taken by consent might be taken by way of exchange, such as sale, dower, and charge, or without exchange such as the gift and the bequest.

Thus, six divisions might ensue:

- 1- What is taken from no specific owner, such as taking minerals, giving life to what is dead (i.e. cultivating the barren land), fishing and hunting, collecting fire wood, drinking from springs and rivers, and cutting grass from the land. All of this is lawful provided that it is not taken from a specific human beings who has sanctity to be observed; and if it is free from those restrictions, then, its owner is its holder. The finest details of that are explained in the Book of Giving Life to the Dead.
- 2- The second is that which is taken by force, i.e. from that which have no sanctity to be observed, like the Fai' (what is gained from enemies with no

fight), war spoils, and the whole property taken from the unbelievers and fighting enemies. This is lawful for the Muslims to accept if they give out one-fifth of it and distribute it with justice and fairness among those who are really eligible to have it, and, at the same time, it is not taken from an unbeliever who has sanctity, treaty of protection and safety to be considered. The details pertaining to that are shown in the Book of Biographies, the Book of Fai' and War Spoils, and the Book of Jizyah.

- 3- What is taken deservedly by force, i.e. from those who refrain from paying what is due upon them, and thus it is taken from them unwillingly: in this way, it is lawful if the following conditions are available: to have just cause why it is payable, to accurately identify who is liable, and what validates his liability, and not to go beyond the payable amount, which should be taken from him who has the power of authority to fulfill it, like a judge or a magistrate, or a liable. The details of that are explained in the Book of Distributing the Objects of Charity, the Book of Endowments, and the Book of Expenses, in which those who are illegible to get obligatory charity, endowments and expenses, and the similar rights are well identified. By having all related conditions fulfilled, what is taken is considered to be lawful.
- 4- The fourth is that which is taken by consent through exchange. This is lawful in case of observing the conditions of both parties of exchange and contract of transaction, and both statements of offer and consent, and avoiding all distorting conditions imposed by law. The details of that are shown in the Book of Trade, Payment on Credit, Hiring, Transference, Warranty, Loan, Partnership, Watering, Pre-emption, Reconciliation, divestiture (for the Divorce at the Wife's Request), Dower, Writing of Emancipation (for a certain sum of money), and the other kinds of exchange.
- 5- The fifth is what is taken with neither consent nor by way of exchange. It is lawful in case of considering the conditions of the object of contract, both parties of contract, and the body of contract, and causing no harm to any of heirs or the like of them. This is mentioned in detail in the Book of Gifts and Bequests, and Objects of Charity.
- 6- The sixth pertains to that which occurs spontaneously like inheritance. It is lawful as long as the inherited one has legally and lawfully gained property through anyone of the five previous divisions. But in order to be perfectly lawful, it should be taken after fulfilling the debts, implementing the bequests, setting the distribution among the deserving heirs, giving out obligatory charity, (the expenses of) Hajj or expiation in case of being binding (upon the deceased). This is mentioned in detail in the Book of Bequests and Obligatory Shares of Inheritance.

This is, however, a brief outline of the ways to what is lawful and what is unlawful, which we have gone over, in order that a seeker (for the hereafter) should know that if his earnings are of different kinds, and he gains in various ways, and not in a particular one, he could not dispense with the knowledge of those matters. Whichever the thing he gets in anyone of the different ways, he

should seek the verdict of those endowed with knowledge, and should not hasten to get it ignorantly. As well as it will be said to the learned: "Why have you opposed your knowledge", it will be said to the ignorant: "Why have you persisted in your ignorance, and did not learn that seeking after knowledge is obligatory upon every Muslim?"

Levels Of Lawful And Unlawful

It should be known that all kinds of unlawful is abominable, but some is more abominable than others, as well as all kinds of the lawful is good and pure, but some are better and much purer than others. as well as all kinds of the edible sweet are judged by a physician as hot, with some occupying the first grade of heat, such as sugar, others the second grade, others the third grade such as molasses, and others the fourth such as honey, the unlawful is similarly so, with some of it in the first grade of abomination, others in the second grade, others in the third grade, and others in the fourth grade. The same is true of the lawful, which is of different grades in relation to its quality and pureness. Let's follow the four-grade classification of those of medicine, even though this restriction is not necessary, since each grade of those has a wide range of inestimable divergence: some edible kinds of sweet, for instance, are hotter than others, and so on in the remaining grades. Thus, let's say that there are four grades of abstention from what is lawful:

- 1- The first is the abstention of just and ordinary people, and in case of violating it, one becomes wicked, and justice lapses, and the sin of disobedience which exposes one to the fire (of Hell) is assured. It is to abstain from all that is made lawful by the Fatwas of jurists.
- 2- The second is the abstention of the good righteous: it is to refrain from such of things as they might probably be prohibited, even though the Mufti gives concession for their use on the basis of what is apparent. In this way, they belong to those things which are suspicious. So, let's give such refraining from that the name of abstention of the good righteous people; and it occupies the second grade.
- 3- The third pertains to such of things as not made unlawful by Fatwas, nor is there suspicion in its being lawful: but doing it develops the fear that it might lead to what is unlawful. It is to leave that in which there is no harm for fear of leading to that in which there is harm. This is, assuredly, the abstention of Allah-fearing, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm."
- 4- The fourth pertains to such of things as in which there is no harm, nor is there fear of leading to that in which there is harm: but by doing it, it is not (the Countenance of) Allah Almighty, nor the desire of safeguarding oneself from His punishment that is intended. Moreover, the causes which make it possible might be undesirable or sinful. However, refraining from

such things is the abstention of the faithful believers and sincere lover of the truth.

This is an overview of the different levels of lawful, which we shall explain in more detail with supporting evidences and examples.

As for the unlawful which is placed in the first level, it is that which the just and ordinary people should abstain from; and violating it ascribes one to wickedness. It is of various grades of abomination. What is taken, for example, by a false contract, such as to give what is impermissible to give, is unlawful. But it is not of the same degree as that which is illegally usurped by force, prohibiting which is more grievous, since by it one gives up the way of earning imposed by law, and causes harm to others. there is no harm to be caused from giving by false contract, in which one gives up only the way of sincere worship.

However, to give up the way of sincere worship even by a false contract is easier than to give it up through usury. This divergence might be perceived from the law's severe warnings, threats, and confirmed forbiddance of many things (more than others) which would be explained in more detail later in the Book of Repentance, in our discussion of the difference between the minor and major sins. More precisely, what might be taken unjustly from a poor, a good righteous, an orphan is much more abominable and grievous in sin that that which might be taken from a strong, a rich, or a wicked one. That's because the degrees of harm differ with the difference of the one to whom the harm is caused.

Those finest details of the different levels of the abominable things should be known to anyone. Had the sinful been of different grades and levels, surely, the fire (of Hell) would not have accordingly been of various grades. Once you know the causes which make grievous the forbiddance and prohibition, there is no point to limit them in, say, three or four grades, for this is only to have a desire to have control over what is incontrollable, or to calculate what is beyond calculation.

The difference of levels of the unlawful in relation to abomination might be attested from the contradiction between the forbidden things, and choosing some of them on the account of others, to the extent that one might be forced by necessity to eat the flesh of the dead body, eating the food of another (without his leave), or even eating the game of the Sanctuary. We, in fact, favour to do some before others in this respect.

Examples And Proofs Of The Four levels Of Abstention (From Unlawful)

The first level is the abstention of the just and ordinary people: what is judged by Fatwa to be unlawful, from all that is included under the six ways of earning which we have mentioned earlier, in which a thing might be rendered unlawful because of the loss of a certain condition, is absolutely unlawful, whose

doer is ascribed to wickedness and sin. This is what we intend by the absolute unlawful, which needs not to examples or proofs.

The second pertains to every suspicious thing avoiding which is not necessarily obligatory more than desirable as will be shown later in the chapter of the suspicious things. From among the suspicious things, there are some, avoiding which is binding, and thus they are joined with the unlawful, and there are some avoiding which is undesirable, and thus, it is only the skeptic who abstain from them, just like him, who refrains from hunting a game, for fear the game might have fled away from somebody, who had caught hold of, and possessed it; and this is, to be sure, skepticism. From among the suspicious things, there are also some avoiding which is desirable; and it is those in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of An-Nasa'i and At-Tirmidhi on the authority of Al-Hassan Ibn Ali): "Leave that which arouses doubt in you for that in which you have no doubt."

This is understood to be forbiddance according to which one deems himself far beyond what is suspicious. Similarly, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tabarani on the authority of Ibn Abbas): "Eat such of games as you kill directly, and leave such of games as you shoot and it disappears in order to be caught as dead some time later", since it might probably have died because of a headlong fall or as a result of another cause (than your shot). But, we are of the opinion that such is not unlawful, although leaving it belongs to the abstention of the good righteous people as will be shown later.

On the other hand, his statement "Leave what arouses doubt in you" is a command whose aim is to prompt one to deem himself far beyond what is suspicious whatever it might be, for it is related in a certain narration that he saw no obstruction to eat of it "even though it disappeared from you (and you found it later) so long as you did not see on it the trace of an arrow other than yours." Nevertheless, the Messenger of Allah "Allah's blessing and peace be upon him" said to Adi Ibn Hatim pertaining to the trained hound, by way of raising him far beyond what is suspicious: "And if it eats of the game, then, you should eat not of it, for I am afraid it might have caught the game for itself (and not for you)."

That's because the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Tha'labah Al-Khushani (according to the narration of Abu Dawud on the authority of Amr Ibn Shu'aib from his father from his grandfather) to eat of such game. He asked him: "Even though a dog eats of it?" he said: "Even though a dog eats of it." That's because the state of destitution and poverty from which Abu Tha'labah who used to work hard to gain the minimum requirements of livelihood, was suffering, was not to enable him to endure such abstention, which the state of Adi enabled him to endure. It is related from Ibn Sirin that he gave up four thousand Dirhams to his partners because a doubt arose in his breast about them, in spite of being blameless according to the unanimity of

religious scholars. In brief, what is suspicious, avoiding which is not obligatory, belongs to this grade.

The third pertains to the abstention of the Allah-fearing, as attested from the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Majah): "A servant would not attain the rank of piety until he leaves that in which there is no harm for fear of leading to that in which there is harm." According to Umar "Allah be pleased with him": "We used to give up nine-tenths what is lawful, for fear of falling into what is unlawful." It is said that this statement is attributed to Ibn Abbas "Allah be pleased with them". According to Abu Ad-Darda' "Allah be pleased with him": "It is out of the perfect righteousness that a servant should fear (Allah Almighty) in regard with (all things, even as little) as an atom's weight, to the extent that he gives up some of what he thinks to be lawful, for fear it might be unlawful, perchance, this would act as a protecting veil between him and the fire (of Hell)."

For this reason, one owed another one hundred Dirhams, which he brought to him, thereupon he took only ninety-nine, and abstained from taking the whole sum in full, for fear of getting more than the due. One of those also used to be more cautious: whenever he was in the state of getting his right, he would take a grain less than his due, and whenever he was in the side of fulfillment, he would give a grain more than the due, in order that this might be a veil to protect him from the fire (of Hell).

Included also in this grade is that in which the people might indulge. It is true that it is judged to be lawful by Fatwas, but there is fear that by opening its door, one would be led to something else, which might be unlawful, with the result that one would be accustomed to do it with no restriction, and give up abstention. In this context, it is narrated from Ali Ibn Ma'bad that he said: I was living in a rented house. I wrote a letter, and intended to take a handful of dust from the wall in order to cover it with dust and they dry it. I said to myself: "The wall does not belong to me (but to the owner)." My soul whispered to me: "What is the value of a handful of dust from the wall?" I therefore took my need from the dust. When I slept, behold! I saw in a dream a man standing. He said to me: "O Ali Ibn Ma'bad! Tomorrow, he, who says 'what is the significance of a handful of dust from the wall' will come to know (its significance as well as the danger of his statement)." Perhaps, it means he will know how this statement will degrade him, since godliness has a high degree which escapes one with the loss of the piety and abstention of the Allah-fearing. That he deserves punishment for his doing (of taking such handful of dust) is not intended here.

It is narrated that a quantity of musk was brought to Umar Ibn Al-Khattab "Allah be pleased with him", who said: "Would that I woman should weigh it, so that I would distribute it among the Muslims." His wife Atikah said: "I could do it." He kept silent and gave her no answer. He repeated the same and she gave the same reply. On that he said: "I do not like that you should put it in your hand,

and then, claiming it had the traces of dust, pass it over your neck, by which I will come to get more than the other Muslims."

Once, a quantity of musk was being weighed in front of Umar Ibn Abd Al-Aziz in order to be distributed among the Muslims. He smelled it with his nose, so that the scent would not affect him. Then, he exclaimed: "Could it not be of benefit but because of its scent?" he felt it difficult upon himself.

Once, Al-Hassan Ibn Ali (according to the narration of Al-Bukhari on the authority of Abu Hurairah), who was still a boy, took a date from the dates of the obligatory charity thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm." Ordering him to throw it. It is further narrated that a man was in the house of somebody who was at his last moment, and when he died the man said (to the household): "Extinguish the lamp, since the heirs now have come to have a right in the fat (with which it is being lighted)."

It is narrated by Sulaiman At-Tairi on the authority of Nu'aimah Al-Attar that she said: Umar Ibn Al-Khattab "Allah be pleased with him" used to give one of his wives from the perfume of Muslims to sell (for the interest of the treasury). Once she sold some perfume to me. She went on assessing, which required her to increase, decrease, and crush with her teeth (to fulfill the weight exactly). Some of it clung to her finger, which she moved as such, and rubbed her veil with. When Umar "Allah be pleased with him" entered he asked: "What is this smell?" she told him, thereupon he said: "Do you take the perfume of Muslims?" he drew the veil from over her head and took a jar of water and start to pour water over the veil, rub it with dust and smell it, and then pour water over it once again, rub it with dust, and smell it until there remained no trace of the scent. She (Nu'aimah) resumed: I came to her once again, and when she weighed, some of perfume clang to her finger, which she got into her mouth, and then rubbed with dust. This is, from Umar "Allah be pleased with him" the abstention of the Allah-fearing, who felt afraid this was not given unfittingly, otherwise, by no means was his washing the veil to restore the perfume to the Muslims, but he seemed to have damaged it for her out of scolding and deterring her to do it once again, and for fear this might lead to anything else (which might be unlawful).

Ahmad Ibn Hanbal was asked about one who might happen to be in the mosque, carrying a censer belonging to a governor, and perfuming the mosque with the cense, thereupon he said: "Let him get out of the mosque, since it is only the scent which is benefited from the cense." This however might be approximately unlawful, for the amount of perfume with which his dress is scented might be intended, or unintended against his will: how then could his approval or disapproval be known?

Ahmad Ibn Hanbal was further asked about him from whom a paper containing narrations fell: is it permissible for him who finds it to write narrations

from it, and then give it back to its owner?" he said: "No, but let him ask for the owner's permission and then write (if he is given permission)." That's because there is doubt whether its owner would approve or disapprove of that. However, what is suspicious, and is fundamentally prohibited, should be rendered unlawful, and giving it up belongs to the first grade.

This includes, for example, to abstain from adornment, for fear it might summon to something else (rendered unlawful), even though the adornment itself is permissible. When Ahmad Ibn Hanbal was asked about the leather hairless sandals he said: "As for me, I do not use them, but in case of using them to walk on the mud, there is no harm; and in case of using them for the purpose of adornment, I give no permission." Similarly, it is narrated that when Umar "Allah be pleased with him" was appointed as caliph, he divorced one of his wives whom he loved most, for fear she might intercede with him for something invalid, and, (being affectionate to her) might do it to please her.

This is to leave that in which there is no harm for fear it might lead to that in which there is harm. As a matter of fact, the permissible things mostly summon to doing what is forbidden, including eating so much food, and applying perfume from the part of the celibate, which provokes the desire, which, in turn, stimulates reflection, and reflection summons one to look, and the look leads to what is beyond permissibility. Likewise, to look at the houses and adornments of the rich and wealthy is permissible in itself, but it motivates one to become so much eager to get the same, which might require one to commit what is unlawful in order to attain it.

This is true of all the permissible things: unless a permissible thing is taken exactly as much as is needed, and just when it is needed, with carefulness not to fall subject to its temptation, by virtue of knowledge, the consequence would seldom not be dangerous. This applies also to what is taken by desire, which could seldom lead to danger. Ahmad Ibn Hanbal, for instance, disliked that the walls of a house should be treated with gypsum and said: "To cover the ground with gypsum might keep the house far from dust, but to cover walls with gypsum is a kind of adornment, in which there is no benefit."

He also rejected to cover the walls of mosques with gypsum, on the grounds of the narration (by Ad-Daraqatni on the authority of Abu Ad-Darda'), in which the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm." Was asked to have the walls of the mosque painted, thereupon he said: "No, let it be a bower, like the bower of Moses." It was something like kohl used for painting, and it seemed that the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm."

Gave no concession because of that.

Furthermore, one of the early men disliked the dress to be made of chiffon cloth, saying: "He, who has his dress made of smooth cloth, will have his faith weak." All of this is because of fear of the easy following of the desires in what is permissible to what is impermissible. To be sure, the soul's desire for what is permissible is the same for what is impermissible; and if soul is accustomed to do a thing with ease, it will let itself do more with freedom. For this reason, the fear of godliness requires the Allah-fearing to refrain and abstain from all of that. So, every lawful thing in doing which there is no fear is that which is good and pure, which belongs to the third grade. It is that in doing which there is no fear to lead to committing sin at all.

The fourth is the abstention of the faithful believers and sincere lover of truth. The lawful in their sight is that which brings no sin in relation to the causes which lead to it, nor could it be used to commit a sin, nor could it intended to fulfill a certain desire immediately or lately: on the contrary, it is done only for the Sake of Allah Almighty, and for the purpose of preserving piety in worshipping Him, and maintaining life in His service. It is those who render unlawful anything that might be done not for the Sake of Allah, in compliance with the statement of Allah Almighty: "Say: "Allah ": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ قُلِ اللَّهُ تَزَهُمُ فِي حَوَاضِهِمْ يَلْعَبُونَ ﴾

This is the rank of Unitarians who entirely refrain from their worldly portions, who are wholeheartedly devoted to Allah Almighty. There is no doubt that he, who refrains from that which might be accessible through a sin, or that in connection with which a sin might be committed, should, by nature, refrain from that which brings about a sin or undesirability in relation to the way it is obtained.

In this respect, it is narrated from Yahya Ibn Kathir that once he got medicine, and his wife said to him: "Would that you have a little walk in the house, so that the medicine would be effective." He said: "This is a walk which I could not recognize. However, I have been reckoning myself (for all of my acts and deeds) for thirty years." Since he entertained no intention in this walk in relation to religion, he rendered it impermissible to do.

It is further narrated from Sari that he said: I reached a mount in which there was grass, and a spring of water was gushing forth therefrom. I took and ate from the grass, and drank of the water and said to myself: "If there is a day on which I might have eaten good and lawful, then, it is that day." A visitant inspired to me: "From where have you got the power which conveyed you to that place?" I then returned with regret.

It is narrated from Dhun-Nun the Egyptian that he was hungry in the prison. A good righteous woman sent food to him with the prison keeper, but he did not eat and apologized saying: "It (the food) has been brought to me

on the dish of a wrongdoer." He meant that the power which conveyed food to him was not good and pure. This is, to be sure, the utmost degree of abstention.

It is said that Bishr refrained from drinking water from the rivers dug by governors: the river is a direct means which causes water to flow and reach him, and if water is permissible in itself, he will seem to utilize the river dug by hirelings who were given their charge from unlawful sources. For this reason, one of them refrained from having the lawful grapes from lawful vine, and said to its owner: "Of a surety, you have corrupted it when you watered it from the water which is flowing in the river dug by wrongdoers. river. the injustice in this is more unlikely than in drinking from water itself, for it is a caution of getting the grapes which is provided by water (and not of getting the water itself).

It was the habit of one of the people, on travelling through the way of Hajj, not to drink from the springs of water dug by the wrongdoers, although water itself was permissible, but in this case, it was preserved by virtue of the springs made by money from unlawful sources, and to drink it was to utilize what is unlawful. More important is Dhun-Nun's rejection to get the food from the hand of the prison keeper, for by no means could the hand of a prison keeper be described as unlawful, unlike the dish that is illegally usurped on which food might be carried. But the food (in the case of the prison keeper) reached him through a power which was obtained through unlawful food.. for the same reason, Abu Bakr As-Siddiq forced himself to vomit the milk (brought to him by his slave as related earlier) for fear he might obtain power from what is unlawful, although he drank it while being ignorant of its source, which meant it was not necessary for it to be extracted. But it is out of the abstention of the faithful believers and sincere lovers of truth to have their abdomens eject all that is abominable.

This is similar to the abstention from lawful earnings gained by a tailor working in the mosque, for Ahmad Ibn Hanbal disliked that a tailor should sit and work in the mosque. Furthermore, when he was asked about a weaver who might sit in a tent in the graveyards, at a time he was forced to protect himself from rain, thereupon he disliked his sitting (to work) there and said: "Those (graves) belong to the hereafter." One of the people extinguished a lamp lit by his servant from the fat of a people for he disapproved of (the sources of) their property. He rejected to kindle a furnace to bake the bread in which there remained some pieces of fire flamed from fire wood of which he disapproved. Another man rejected to tighten the strap of his sandal on the light of the lamp of a magistrate.

Those are the finest details of abstention observed by the followers of the way to the hereafter. The truth of matter is that abstention has a beginning, which is to abstain from all that is rendered unlawful according to the Fatwas of the jurisprudents, and it is the abstention of the just and ordinary people; and it has a final ending, which is the abstention of the faithful believers and sincere lovers of truth: it is to refrain from what is not for him, from what is taken with

desire, or accessed through an undesirable deed, or from what leads to undesirability. Between both extremes, there are degrees of caution. The more a servant is careful to be hard on himself, the least burdens he will come with on the Day of Judgement, and the quicker he will cross the path, and farther from having the scale of his evil deeds outweigh that of his good deeds. The ranks in the hereafter differ in accordance with the difference of the grades of abstention, in the same way as the grades of fire (of Hell) pertinent to the wrongdoers differ in accordance with the difference of the grades of abomination of the unlawful. Having known the truth of the matter, it is up to you to choose to make much of caution if you so like, or indulge in concession if you so like: if you are cautious, it is for the benefit of yourself, and if you indulge in concession, it is for the loss of yourself.

CHAPTER TWO:

LEVELS OF SUSPICIOUS THINGS; WHAT AROUSES THEM; AND WHAT DISTINGUISHES THEM FROM BOTH LAWFUL AND UNLAWFUL

(It is narrated by Abu Dawud on the authority of An-Nu'man Ibn Bashir that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both legal and illegal things are obvious, and in between them there are doubtful matters, of which lots of people have no knowledge. So whoever forsakes those doubtful things (lest he may commit a sin), definitely keeps his religion and honour blameless; and whoever indulges in these suspicious things bravely, is about to fall in what is clearly illegal." This narration affirms evidently the three divisions (of the lawful and unlawful and suspicious), and it seems that what lies in between them, i.e. the suspicious things, which the majority of the people do not know is challenging. So, it should be explained and disclosed in detail, for what might be unknown to most people might be known to the few among them.

Let's say that the absolute lawful is that which has in itself nothing to render it unlawful, nor is there anything unlawful or undesirable in the causes which lead to it, nor in the ways it is obtained. The typical example thereof is the water which one takes from rain before falling on any of the places which is in the possession of a certain man: in this way, one should be standing at the moment of rainfall to collect water drops from the air in a place belonging to him or in a location that is permissible to use. The unlawful is that which has an attribute because of which it is rendered undoubtedly unlawful, such as the severe intensity of wine, and filth and impurity of urine, or that thing which is unlawful in view of the way it is gained, like what is gained by way of wrongdoing or usury, and the like of that.

Both extremes are evidently clear. Included among any of both is such of things as whose reality is sure, but its nature might possibly be vulnerable to change which has no apparent reason to indicate. It is true that the land and

sea game is lawful. But if one takes hold of, say, a deer, it might probably have been owned by a previous hunter, from whom it fled away (before the other has caught); and fish similarly might probably have skipped from the fisher after falling into his hand and net (before another one takes). Such probability is unjustifiable in the case of rainfall which one takes directly from the air, and thus to be cautious not to take it is out of skepticism. So, let's give such the name of the abstention of the skeptic which has many examples to be joined to it, and that's because it is no more than mere illusion for which there is no clear proof.

However, in the event of a proof, whether evident such as to find a ring in the ear of a fish, or probable such as to find injury in the body of a deer, which could be the trace of cauterization, that could be done only after having caught hold of it, or the trace of an arrow, the abstention then would be justifiable. But in the event of having no proof at all, then, any probability for which there is no evidence should be pointless. The typical example is when one borrows a house, and when the lender disappears from him for a long time, he leaves it, having the idea that perhaps the lender died, and the house thereby has moved to the heirs by the right of inheritance. This is skepticism, since there is no reason to provide evidence for his death, whether clear or doubt-arousing.

To be sure, the suspicious thing which should be banned is that which results from what is doubtful, and doubt in turn results from two opposing beliefs, ensuing from two different reasons. That for which there is no clear reason could not be established in the same way as its opponent might be, and thus it turns to be suspicious. For this reason, we say that he who has doubt whether he has prayed three or four, let him build his certainty upon the three, since the fundamental rule is not to increase. If a man was asked whether the Zhuhr prayer he had offered ten years earlier was of three or four rak'ahs, he would not be sure to confirm whether it was of four rak'ahs, and in case of uncertainty, it might possibly be three. But this possibility could not be considered to be suspicion, since there is no evident reason to develop the belief that it was of three rak'ahs. So, you should understand well the reality of suspicion, in order not to fail to distinguish between illusion and making permissible with no just cause. This type joins with the absolute lawful.

Included in the absolute unlawful is that which is proved to be unlawful, even though its being lawful might possibly seem, but with no evident cause indicative of it. Take, for example, the person who has food which belongs to an ancestor and he is his only heir, and, on his disappearance from him for a time, he thinks that he might probably have died, and thus regards the food to have become his own, and thus he eats it. Of a surety, having such food is unlawful, for he has relied on a probability for which there is no supportive reason. This type should not be included among the suspicious things.

The suspicious thing is that regarding which we are doubtful, because of having two beliefs ensuing from two reasons, which require both beliefs.

However, there are five suspicion-rousers:

The First Suspicion-Rouser

It is to have doubt in the cause which makes lawful or unlawful. In this case, both probabilities might be equal, or one of them might overweigh the other. In case of equality, the judgement should be established upon the preceding probability, and thus it should not be left depending upon suspicion. If one of both overweigh the other, because of a considerable evidence, then, the judgement should be established in favour of the overweighing one. But this might be explained clearly only by examples and proofs. So, let's divide it into four divisions:

1- The first is that in which the prohibition is already known, and then doubt arises in the matter of being lawful: this suspicious thing should be necessarily avoided, and it is prohibited to get it. The typical example is to shoot and injure a game, which falls into water, and some time later, he finds it dead, without knowing whether it died because of drowning or because of injury. This is unlawful, since the fundamental rule is to prohibit it, unless it dies in a particular way, in which doubt has occurred. So, certainty should not be overweighed by doubt, just as in making sound or wind, being in touch with filth, being in doubt in the number of rak'ahs, and the like of it.

It is in those terms that one should understand the statement of the Messenger of Allah "Allah's blessing and peace be upon him" to Adi Ibn Hatim: "Do not eat it, for perhaps it might be killed by a dog other than yours." For this reason, whenever anything was brought to the Messenger of Allah "Allah's blessing and peace be upon him", about which he had doubt, whether it was a gift or an object of charity, he would inquire about it (according to the narration of Al-Bukhari on the authority of Abu Hurairah). According to another narration (by Ahmad on the authority of Amr Ibn Shu'aib from his father from his grandfather) one night, the Messenger of Allah "Allah's blessing and peace be upon him" woke up and became sleepless (because of anxiety). One of his wives said to him: "Have you got up and become sleepless O Messenger of Allah?" he said: "I have found a date which I've eaten, and I'm afraid it might belong to those assigned to the obligatory charity."

It is further narrated (by Al-Baihaqi and Ibn Hibban on the authority of Abd Ar-Rahman) that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when we halted in a territory in which there were mastigures in abundance. While the cooking vessels were boiling with those mastigures (to eat them), the Messenger of Allah "Allah's blessing and peace be upon him" said: "A sect from the children of Israel was transformed, and I'm afraid it might be those (mastigures)." On that we turned down the cooking vessels. Later on, Allah Almighty informed him that never had Allah Almighty transformed a sect of creatures and caused it to have offspring (according to the narration of Muslim on the authority of Ibn

Mas'ud). His refraining at first was built upon the fact that the origin of the matter was not to make it lawful, and he had doubt whether slaughtering should make it lawful.

2- The second is that one knows it to be lawful, and has doubt whether it is unlawful, and in this way, the basic rule is to render it lawful, upon which it should be judged. The typical example is when two men are married to two women, and then a bird flies in the air: one of them says: "If it is a crow, my wife then has been divorced", and the other says: "If it is not a crow, my wife has been divorced"; and there is doubt as to the reality of the bird, whether it is or is not a crow. In this case, prohibition of wives should not be judged in any of both, and they are not required to avoid them; but it is out of piety (abstention from what is suspicious) to avoid them, i.e. to divorce them in order to become lawful for other men to marry.

Makhul ordered that avoidance should be considered in such a case. Ash-Sha'bi issued a Fatwa of avoidance pertinent to two men who fell in dispute: one of them accused the other of being envier, thereupon he said to him: "The more ready to envy among us has his wife divorced thrice." The other answered in the affirmative. The matter became difficult. However, if avoidance is intended here for the sake of piety (abstention from what is suspicious), it is true; and if it is intended by way of absolute prohibition, it is then unjustifiable, since it is attested pertaining to water, making sound or wind, filth, prayers, etc, that by no means could certainty be outweighed by suspicion.

But you may say: "What is the relevance between both cases?" it should be known to you that no relevance is needed here, since it is essential in many instances: if one is sure of the purity of water, and then he comes to have doubt in its being impure, it is permissible for him to perform ablution with it: how then should it not be permissible to drink it? And by having made it permissible to drink such water, he has admitted that by no means could certainty be removed by suspicion. But here there is a subtle matter, i.e. the relevance of water is that one has doubt whether he really has or has not divorced his wife, in which it is said that the basic rule is that he has not divorced her. The relevance of the matter of the bird is to be sure of the filth of one of both vessels, and could not identify which of them is the other (which is pure), and in this case, it is impermissible for him to use any of them without making effort to investigate the matter, because he has countered the certainty of filth with that of purity, which invalidates the principle of abidance of the basic rule unless it is otherwise known. Similarly in this case (of the bird), one of the wives has been divorced, but she has not been identified.

Let's say that the companions and followers of Shafi'i have three opinions in the matter of both vessels: some say that one could rely on their being two different, with no need to make effort to investigate the matter; others say that by having the certainty of filth in opposition to that of purity, avoidance should be

considered, and it is of no profit here to make effort in attempt to clear the matter. The moderate ones are of the opinion that he should make effort to investigate the truth; and this is the right which should be adopted, but in this case, the relevant appendage is to have two wives, thereupon he says: "If this bird is a crow, then, Zainab (one of his wives) has been divorced; and if it is not, then, Amrah (the other wife) has been divorced."

In this case, there is no doubt that sexual relation with one of both is impermissible depending upon the abidance of the basic rule unless it is otherwise known, nor is it permissible to make effort to investigate the truth, for there is no sign indicative of it. Thus, both should be made unlawful for him, for if he has sexual relation with them, he will have plunged into what is prohibited, and if he has sexual relation with a certain one of them, claiming he would be satisfied with her, he will have assigned her with no overweighing evidence.

But, the judgement in relation to one person is different from that in relation to two, for the prohibition pertinent to one person is evident, unlike two persons, each of whom has doubt as to the prohibition in relation to him. Let's say that if both vessels belong to two persons, let each perform ablution from his own, and there is no need to make effort to clear the matter, because of his reliance on his being certain of its purity, in which he has come to doubt now. But, this might be probable from the perspective of jurisprudence, even though I think avoidance should likely be adopted. Being one or more than one person here is the same, for performing ablution (from the water of another person) does not summon ownership, and it is the same for man, in order to do away with the state of breaking ablution, whether to perform ablution from his own water or from the water of another. Indeed, no effect could ensue from having the ownership of water the same or different.

Of a surety, this is unlike the case of having sexual relation with the wife of another person, and if the indicative signs might be effective and the effort to investigate the truth possible in the issue of filth, it is not so in the case of divorce. Thus, the principle of abidance of the basic rule unless it is otherwise known should necessarily be strengthened by an indicative sign, in order to avert thereby the strong certainty of filth, which stands in the opposite side of the certainty of purity.

However, the topics of the principle abidance of the basic rule unless it is otherwise known is among the most abstruse and subtle ones in jurisprudence, which we have explained in detail in the books of jurisprudence. We intend here only to draw the attention to its general rules.

3- The third pertains to that which is fundamentally prohibited, but something seems to make it lawful, depending upon an existing thought, it is then suspicious, even though more likely lawful. Such being the case, it should be considered: if its being lawful depends upon a reason which is legally considered, I then choose to render it lawful, even though to avoid it is out of piety (abstention from what is suspicious). The typical example is to shoot a game

which disappears from his sight for a time, after which he finds it dead, having no trace other than that of his arrow, but it might probably have died because of a headlong fall or anything else: if there is a trace of blow or another injury, it should be joined with the first division.

Shafi'i himself has different opinions in this issue, and what is favoured is that it is lawful, because the injury is an evident cause and it really exists, and the basic rule is that nothing accident has occurred on it, and even if there is any as such, its occurrence is suspicious, and of a surety, by no means should certainty be left for suspicion.

But, it might be argued that (according to the narration of At-Tabarani) Ibn Abbas said: "Eat such of games as you kill directly, and leave such of games as you shoot and it disappears in order to be caught as dead some time later" (since it might probably have died because of a headlong fall or as a result of another cause than your shot). It is further narrated on the authority of A'ishah that a man brought a rabbit to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I shot it and later on, I caught it, and recognized the trace of my arrow in its body." He asked him: "Have you killed it directly, or have you found it dead later?" he said: "No, I've found it dead later." On that he said: "Verily, night is among Allah's creatures, and none could give just estimate but He, Who has created it. Perhaps, something else (other than your arrow) might have helped to kill it." the Messenger of Allah "Allah's blessing and peace be upon him" said to Adi Ibn Hatim pertaining to his trained hound: "And if it eats of the game, do not eat, for I'm afraid it might have caught it for itself (and not for you)." Although the trained dog, most often, does not have bad manners, and does not catch a game but for its owner, he forbade him to eat of it.

This is out of verification, i.e. a thing's being lawful could not be achieved unless the perfect cause which leads to it occurs, and the perfect cause is that which should lead to the game's death with nothing accident to occur upon it. Since there is doubt, which is imperfect, to the extent that its death is suspicious, whether as lawful or unlawful (for eating), and this is different from that whose death is verified as lawful at the moment. Then, there is doubt in such of accidents as might occur to it.

However, the forbiddance of the Messenger of Allah "Allah's blessing and peace be upon him" and Ibn Abbas "Allah be pleased with both" could be understood in terms of deeming oneself far beyond what is suspicious on the one hand, and out of piety and abstention (from what is doubtful) on the other hand, as proved by another narration in which he said (to Adi Ibn Hatim): "You might eat of it even if it disappears from you (before you find it), as long as you don't find on its body the trace of anything other than your arrow." This is to confirm what we've described earlier, i.e. if there is the trace of another thing, there will be two differing causes in accordance with the differing thoughts, and if there is only the trace of his arrow, he will judge depending upon what is more likely, on the basis of the abidance of the basic rule unless it is otherwise known, in the same

way as one judges, by way of the abidance of the basic rule unless it is otherwise known, the individual narration, the analogies and general statements established on imagination.

That it has not died and become lawful at the moment, which leads to having doubt in the cause is not true, for indeed, the cause itself has occurred, on the basis that the injury was the cause which led to its death. This is attested from the unanimous agreement of the religious scholars that he, who was injured and then disappeared for some time, after which he was found as dead, retaliation in implementation of the law of equality should be exacted from his injurer. Furthermore, even if he died at the moment, his death might have resulted not from the injury so much as from an unexpected crisis, (such as heart attack and the like of it) which causes sudden death. For this reason, retaliation in implementation of the law of equality should be exacted only for cutting off the neck, or afflicting with deadly and fatal injury, for one could not be safe from the deadly internal causes, for which a sound person also might die unexpectedly. But in spite of that, none adopts this opinion, seeing that retaliation in implementation of the law of equality in such a way will be based upon suspicion.

Similarly, the fetus of the slaughtered animal is lawful (for eating), despite the fact that it might have died because of slaughtering the mother, or not because of slaughtering itself. The same is also true of the human fetus, for which a slave should be given (in case of harm leading to miscarriage), although the spirit might possibly have not been breathed into it or it might have died for another reason before the crime (which led to miscarriage). But retaliation here is based upon the apparent causes, for if there is no supportive proofs for the another probability, it will turn to be no more than illusion, as we stated.

That the Messenger of Allah "Allah's blessing and peace be upon him" said (to Hatim Ibn Adi): "I'm afraid your hound might have caught the game for itself (and not for you)", is open to two opinions of Shafi'i. We here choose to confirm prohibition, in view of the contradicting cause. The trained hound acts as an instrument, and the agent of the hunter might catch a game for its constituent, which makes it lawful (for eating), and if it catches for itself, it will not be lawful for the constituent to eat, for it is possible for it to catch the game for itself. When it rushes by the hunter's gesture, but, at the same time, it catches the game and eats of it, its rush in the beginning will indicate that it is acting as the hunter's instrument, and chasing the game as his agent, whereas its eating in the end will indicate that it has caught for itself and not for its owner; and this is how the indicative cause is contradictory, which leads to the contradiction of the probability.

The prohibition here is the origin, which could not be removed by suspicion. It is like the case in which a man is deputized to buy a slave-girl for another, and he really buys her, but dies before stating whether he has bought her for himself

or for the one who delegated him: is it lawful for the one who delegated him to have sexual relation with her, on the basis of the fact that the deputy has the power to buy for oneself as well as for the one who delegated him? However, there is no preponderant evidence; and prohibition here is the origin. This should then be joined with the first and not the third division.

4- The fourth division pertains to those whose being lawful is known, but something unlawful is more likely to occur for a considerable reason most often from the perspective of law. In this way, the principle of abstinence of the basic rule unless it is otherwise known should be regarded as ineffective, and subsequently, such thing should be rendered unlawful, for the principle of abstinence of the basic rule unless it is otherwise known seems to be weak and has no effect in comparison with what is more likely. The typical example is that one's effort to investigate (which of both vessels is pure) leads him to the filthy vessel, depending upon a certain sign, which supports the preponderant probability, and thus it enjoins the prohibition of drinking from it in the same way as it enjoins the prohibition of performing ablution from it. Similarly, if one says: "If Zaid killed Amr, or if Zaid killed a game by himself, with no aid from anyone else, then my wife is divorced", and then Zaid injured it, and it disappeared from him for some time, after which it was found to be dead, then, his wife should be rendered unlawful for him, for it seemed apparent that he had killed it by himself alone as stated earlier.

Shafi'i states that he who finds water of changing colour in a spring, and its change might probably be because of the long duration or because of being vulnerable to filth, he could use it. But if he sees a deer having urinated in it, and then he finds it having changed, probably resulting from urination or the long duration, it will be impermissible to use, for in this case, the visible urine has become a preponderant indication of the probability of filth. This example is typical of the preponderant thought supported by a certain sign.

But the opinion of Shafi'i is different in relation to the preponderant probability without a supportive sign, and whether it is strong enough to remove the lawfulness of a thing. His opinion is different in relation to performing ablution from the pots of the pagans, the wine addict, the offering of prayer in the dug out graves, and in the muddy streets, i.e. when the amount of mud is beyond that which is difficult upon people to avoid. However, if both the origin and the preponderant probability are contradicting, which of them should be considered? This applies to the lawfulness of drinking from the utensils of the pagans and the wine addicts. That's because it is unlawful to drink that which is impure, and to be reluctant in any of both enjoins the reluctance in the other.

But, I'm of the opinion that it is the origin which should be considerable here, particularly in the absence of any sign to support the preponderant probability, and thus abrogates the origin. This will be explained in detail later in the discussion of the second motive of suspicion, i.e. the suspicion of mixing. Now, the ruling of the lawfulness of a suspicious thing, on which something unlawful

or preponderant probability occurs, as well as the unlawfulness of a suspicious thing on which something lawful or preponderant probability occurs have become obvious, and the difference has become clear between a thought which is supported by a sign in the thing in issue, and that which is not supported by a sign. All of those judged to be lawful in the four divisions belongs to the lawful of the first grade, even though it is more cautious to leave it. But, the one who does it is not regarded among the group of Allah-fearing and good righteous, but among the group of the just and ordinary people, who are not judged by Fatwas of Shari'ah to be wicked or disobedient or even liable to the punishment. But an exception should be made of what is joined with the skepticism, which it is not out of piety or abstention (from what is suspicious) to avoid.

The Second Suspicion-Rouser

It is to have doubt resulting from mixing: that is, to have the lawful mix with the unlawful, and become indistinguishable. Mixing might ensue from incalculable items of both sides, of one of them, or of limited number of items. In case of mixing of a limited number of both sides, it could be either a mixture whose elements turn to be clearly indistinguishable, such as the mixture of the liquid substances; or a mixture leading to confusion whose elements could be distinguishable, such as the mixing of slaves, houses and horses. This latter kind which leads to confusion might be intended in itself, such as the displayed goods and commodities (for sale), or not intended in itself such as the money.

Three divisions then might be pointed out:

1- the first division is that in which the eye is put to confusion even in regard with a limited number of mixed things, like the case in which a dead animal mixes with one or even ten slaughtered animals, or a foster-girl with ten girls, or when one marries one of two sisters, and then is put to confusion (as to identify whomever of them he has married). This suspicion should be unanimously avoided, for there is no way for any effort to be made here to investigate the truth, particularly in the absence of any supportive signs.

On the other hand, the set of items included in the mixture of limited number of elements takes the rule of the one thing, in which certainties of both prohibition and making lawful stand face to face. There is no difference here between proving something as lawful before its being mixed with the unlawful occurs, such as the case in which one divorces one of his two wives in their absence, or being mixed before being made lawful, such as the case in which a foster-girl mixes with a strange girl, and he likes to make lawful for him one of them. This might be problematic in case when what is unlawful occurs, such as the divorce of one of two wives, because of the principle of the principle of abidance of the basic rule unless it is otherwise known to which we referred earlier, when we drew the attention to the answer, i.e. that the certainty of prohibition stands against that of making lawful, which weakens the principle of abidance of the basic rule unless it is otherwise known. The side of forbiddance

here should be preponderant from the perspective of law. This is the case in which a limited number of the lawful mix with a limited number of the unlawful. But in case of mixing a limited number of the lawful with unlimited number of the unlawful, it seems evident that avoidance is likely obligatory.

2- The second division is the mixing of a limited number of the unlawful with an unlimited number of the lawful, such as the mixing of ten foster-girls with a great number of the girls of a town or a city: in this instance, it is not required to avoid marrying from the girls of that city, for he has the right to marry such of them as he likes. Nevertheless, it is not the multiplicity of the lawful on which one should depend as justification, for this requires him to make permissible the marriage in case a single unlawful girl mixes with nine girls, and it is invalid. But the real justification here is both prevalence and need. Of course, the door of marriage should not be shut in the face of everyone who loses a foster-girl, female relative unlawful for him to marry, or any girl having the same prohibition because of blood-relation or any such reason. Similarly, one is not required to keep away from buying goods or food because of his knowledge that the property in this world is mixed with what is unlawful, for this abstention puts him in difficulty, and in no way could the religion put anyone to difficulty.

This is proved true for when a shield was stolen during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Umar, and the Prophet cut off the hand of the thief even though the shield was no more than three Dirhams), and when one misappropriated a garment from the war booty (according to the narration of Al-Bukhari on the authority of Ibn Umar), none from amongst the companions refrained from entering into transactions in regard with shields or garments, or anything that might be stolen in this world. Likewise, although some people were known to have been in the habit of practicing usury with Dinars and Dirhams, i.e. the money in general, neither the Messenger of Allah "Allah's blessing and peace be upon him", nor the companions "Allah be pleased with them" kept away from treatment with Dinars and Dirhams.

In total, in order that this world should be free from the unlawful, all of its inhabitants should be protected from committing sins, a thing which is impossible. Henceforth, if this is not a necessary condition to be required in this world, it also should not be so in a certain city or town, unless if it happens among a group of limited number of people. More important, to keep away from such practices belongs to the abstention of the skeptics, given that it is not handed down from the Messenger of Allah "Allah's blessing and peace be upon him", or from anyone of the holy companions, not to mention that it is unattainable among the people of any nation, or in any period of time.

But you might argue that all things are ultimately counted and limited in number in the knowledge of Allah Almighty: what is then the extent to which a

number (of any set of things) becomes limited, given that if one likes to count the inhabitants of a certain city or town, he might do, in case of being able to do so.

It should be known that such things are subject to approximation rather than accurate calculation. If a certain number of things, say one or two thousand, gather on one plain land, it will be difficult upon the viewer to count them adequately from the first glance. Thus, it might be incalculable, unlike the case of ten or twenty, which is easier to count. There lie between both extremes some mediocres of similarity, some of which are close to each depending upon probability. Thus, one should seek the guidance of his heart in such of things as in which he has doubt, since sin is that about which hearts have doubt. In such occasion, the Messenger of Allah "Allah's blessing and peace be upon him" said to Wabisah: "Seek the guidance of your heart, even though the people give you their verdicts thrice."

Similarly, the four divisions which we have included in the first category have opposing extremes in which affirmation and negation are evident, but there lie between them mediocres of similarity. The Mufti gives his religious verdicts depending upon the probability, but one seeking guidance has to seek the guidance of his heart, and if something arouses doubt in his heart, it is the sin (which he should not do) between him and Allah Almighty, and in the hereafter, he will not be saved (from the punishment) by the Fatwa of the Mufti, who gives his religious verdicts depending upon what appears to him, and it is Allah Almighty Who knows the intentions.

3- The third division pertains to the mixing of unlimited lawful with unlimited unlawful, such as the mixing of property and wealth in our time. Depending upon the judgements taken from the different forms might suggest the idea that there is similarity between the mixing of unlimited lawful and unlawful and the mixing of limited lawful and unlawful, and since the former is subject to the judgement of prohibition, the latter also should have the same judgement. But the opinion we adopt is different, i.e. nothing should be judged as unlawful just depending upon probability, even though it might be lawful, unless there is a clear sign indicative of its being unlawful to be relevant with it; and in the absence of such indicative sign, it should not be judged as unlawful: to leave it then is out of piety and abstention (from what is suspicious), whereas taking it is lawful, and such as takes should not be considered as sinful. Among such signs is to be taken, for example, from a wrongdoer magistrate, and the like of it, which will be discussed later. They might be proved by both tradition and analogy.

In regard with the tradition, it is established upon what was known during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and then the rightly-guided successors after him, when the prices of wine and the money taken from usury practiced by the non-Muslims who were living under the protection of Muslims were mixed with money in general; and the

same is true of the misappropriated things from property and war spoils. Not all the people abandoned usury once at a time from the first moment the Messenger of Allah "Allah's blessing and peace be upon him" forbade usury as he stated (in his long speech he delivered in the Farewell Hajj according to the narration of Muslim on the authority of Jabir): "The first usury I cancel is that of Abbas." Likewise, not all of them gave up drinking wine or committing sins (albeit very few): consider that according to a certain narration, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" sold wine, thereupon Umar "Allah be pleased with him" said: "Allah's Curse be upon so and so! He is the first to lay the foundations of selling wine." He seemed to have not understood that prohibiting wine includes also prohibiting its price.

(According to the narration of Al-Bukhari on the authority of Ibn Umar) the Messenger of Allah "Allah's blessing and peace be upon him" said: "So and so is dragging a garment in the fire (of Hell) he had misappropriated from the war spoils." (According to the narration of Abu Dawud, Ibn Majah and An-Nasa'i on the authority of Zaid Ibn Khalid Al-Juhani) a man was killed, and when they inspected his luggage, they found with him some beads belonging to Jews he had stolen from the war spoils, whose price was less than two Dirhams. Similarly, the companions of the Messenger of Allah "Allah's blessing and peace be upon him" lived until the time the unjust rulers appeared, but even, none of them refrained from buying or selling in the market, because of the robbery which struck Medina at the hands of the followers of Yazid Ibn Mu'awiyah for three days. Very few among them refrained from accepting this property, and they were referred to as pious ascetics, but the majority did not do the same, in spite of the great mixtures of wealth and robbed property during the time of the unjust and tyrant rulers.

Skeptic and irrational then is he, who enjoins what the righteous predecessors enjoined not, pretending that he discerned of evil what they discerned not. If it is possible to add to them in such issues, it then will be permissible to differ with them in questions, for which there are no grounds other than their consensus, like their saying that the grandmother is like the mother in the matter of prohibition, the grandson is like the son, the pig's hair and fat are like its flesh which is stated to be prohibited in the Qur'an, and usury is possible in what is beyond the six divisions of trade, etc. of a surety, this is questionable, since the early predecessors are more competent to understand the principles of Islamic law than their followers.

As far as analogy is concerned, if its door is opened, the doors of all other behaviours will be closed, resulting in the destruction of the world, since wickedness prevails over the majority of people for which they might indulge in the conditions of contracts stipulated by law, leading to the inevitable result of mixing which gives rise to confusion.

But, you might argue: "You related that the Messenger of Allah "Allah's

blessing and peace be upon him" refrained from eating mastigure, saying: "I fear it might belong to those sects transformed by Allah Almighty", and this animal belongs to the unlimited mixing."

The reply is that such refraining might be understood in terms of piety and abstention (from what is suspicious), or that the mastigure in itself is of odd form, and this might be a sign indicative of transformation.

You might argue once again: "No doubt, this was known during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and the time of the companions, because of such unlawful practices as usury, theft, robbery, misappropriation, etc, which were rarely committed in comparison with the prevalence of what is lawful: what is your opinion concerning our time, in which the unlawful has turned to constitute the greatest portion of what is in the hands of the people, on account of the corruption of dealings, the negligence of their related conditions, the domination of usury and the abundance of the wealth of the unjust magistrates and governors? If one takes money in which there is no clear sign indicative of its being unlawful, should it be considered as unlawful?"

The answer is in the negative, i.e. it is not unlawful, but it is out of piety and abstention (from what is suspicious) to leave it. To be sure, this abstention is more important than that in case of being only little. On the other hand, that the greatest portion of the property and wealth which is in the hands of the people in our time is unlawful is a false statement, due to being inattentive to the difference between what occurs a lot and what occurs most frequently. Most people, if not most jurisprudents think that what does not rarely occur means that it is most often occur, and thus it constitutes the greatest portion, building upon their false impression that they are opposing divisions, with no third to lie between them. But, it is not so. there are three divisions: what rarely occurs, and it stands for the little; what a lot occurs, and it stands for the much; and what most often occurs, and it stands for the largest part.

The example of that is the effeminate ones rarely exist among the people; the patients sometimes exist among the people, like travellers, to the extent that it is said that both sickness and travel are among the general legal excuses. Persistent bleeding from uterus is among the rare legal excuses. It is well-known that sickness is neither among the rare nor among the most frequent legal excuses: but it is among those things which occur a lot. If a jurisprudent, out of indulgence, judges that both sickness and travel occur frequently, and are among the general excuses, he should intend that they are not rare, and were he not to intend so, he would be mistaking. That is because the healthy and resident are the most frequent, patient and traveller are a lot, and the one who has persistent bleeding from the uterus and the effeminate are rare.

Having understood that, let's say that the statement that the unlawful is the most frequent i.e. constitutes the largest part is false, for the reference of it might be the great number of the wrongdoers and their supporting soldiers,

usury and its related invalid dealings, or even the multitudes of people who used the capitals and assets in succession as of the early days of Islam until now.

The first reference is invalid, since the wrongdoers are a lot, but not the most: they consist of the supporting soldiers, for none wrongs but he who has power and authority therewith to have control over others; and if they are counted in comparison with all the people, they would not exceed one-tenth of their tenth. Every sultan governs a region whose population is more than a million, mobilizes nearly one hundred thousand soldiers to help him practice his authority. Moreover, the number of the population of a certain city or town in his kingdom might exceed the number of all the soldiers he has. Had the number of the sultans been equal to that of the subjects, assuredly, the whole population would perish, for in this case, everyone is thought to have, say, ten subjects to rule, not to mention the luxury and pleasure in which they should live (as governors). This is absurd. It is very sufficient for everyone of them to have no less than one thousand subject to rule. (In this way, they are included among the rare). The same is true of the thieves, in the sense that a big city or town might include only a few of them.

As to the second reference, i.e. the lot of usury and related invalid dealings, they are a lot, and not the most frequent. Most Muslims deal with each other according to the conditions stipulated by law, and thus they constitute the greatest number, or say the majority of population. In regard to the dealing according to usury, if the dealings of a particular one are counted, one might find that the valid ones are more than the invalid, unless one intends a certain town famous for the wickedness, dissoluteness, debauchery, indulgence, and lack of religion, which prompts one to say that his invalid dealings are more than the valid ones.

Such cases are rare, and if they are said to be a lot, they are not the most frequent. How should one have all of his dealings invalid, since he is not unlikely to have valid dealings, equal, if not more than the invalid ones? This is admitted as shown from consideration. But this thinking is due to the fact that the people make much of even the least amount of invalidity, which they keep themselves away from, and think of as something grievous, no matter unusual it might be. That might lead them to think that usury and intoxication have become widespread in the same way as the unlawful is prevalent, which gives the impression that they are the most frequent; and of a surety, this impression is false, for they are the least, even though they are practiced a lot.

The third reference, i.e. the most imaginative, is to be said that the property is formed from three things: plants, animals and minerals. Plants and animals increase through reproduction. Consider, for example, a sheep that has a delivery every year: the number of its origins to the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" is nearly five hundred. Since anyone of those could not be free from being usurped or subject to a kind of invalid dealing, how should all origins be free from any invalid dealing until this time of

ours? The same is true of the seeds of groceries and fruits, each of which might have, say, five hundred or one thousand origins to the first portion of the time of Islamic Sharia. They are not regarded lawful unless all of origins are also the same from the time of Prophethood.

As for minerals, they might be taken directly, and they represent the least portion of property, and they are used, for the most part, in the form of currency, i.e. Dirhams and Dinars. They are not produced in any place other than the coinage house; and it is in the hand of the wrongful persons, the same as the other minerals, which they forbid to the people, and coerce the poor among them to extract through difficult work, and then take from them forcefully. Considering this shows that no single Dinar could unlikely be free from any kind of invalid dealing or injustice, whether at the time of extraction, coinage, or even during the dealings in which it is spent or subject to usury.

In this way, nothing remains purely lawful but the game and the grass in the desert, in addition to fire wood that is permissible. But even, he who gets anything of them could not eat it, and thus needs to barter it for grain and animals which could not increase but through reproduction. He then will have given the lawful in return for the unlawful. This is the most imaginative form.

Let's say in reply that this high frequency does not originate from the great amount of the unlawful that is mixed with the lawful, which thus takes it out of the type in issue, and makes it a part of the aforesaid contradiction between the basic rule and the more probable. The basic rule is that those kinds of property are susceptible to dealings with agreement. But a more probable cause has contradicted that rule, which cancelled out its validity. This is like one of both opinions of Shafi'i, Allah be pleased with him, about the ruling of filth; and what is right in our sight is that it is permissible to pray in streets so long as they have nothing filth, since the mud of streets is clean; and it is also permissible to perform ablution in the vessels of the pagans; and it is permissible to offer prayer in the dug graves. This should be established first, in order to compare our doing to it.

This is supported by the fact that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution from a water-skin of a pagan woman, and Umar "Allah be pleased with him" did from a jar of a Christian, although they (pagans and Christians) drink wine and eat the swine flesh, and they do not avoid what is rendered impure by our Sharia. How then could their vessels be free from their hands? It is also well-known that they used to put on tanned fur and dyed and tailed clothes. Considering the state of tailors, dyers and tanners shows that impurity represents the greatest part of their things, and that purity in those clothes is questionable, if not seldom. They also used to eat the bread made of wheat and parley, without washing and cleaning that, although it was trodden by cows and other animals, which urinated and defecated on it, and it rarely was free from that filth. They also rode the mounts although they were sweating, and they seldom washed their backs from filth. Every animal comes out of the womb with filthy secretions, which rain might

or might not remove, but even, they never avoided it. They also walked as barefooted and sometimes with sandals; and they prayed and sat on earth, and walked in the mud. But they did not walk nor sit in urine or dung, which they cleared themselves from. But, how could streets be completely free from filth in the presence of dogs with their urine and animals with their dung?

It should not be believed that this matter differs by the difference of time and place, which means that they used to wash or safeguard the streets from animals: how far! This is impossible. This attests that they never avoided but a visible filth, or a clear sign indicative of filth. Thus, the likelihood which might lead to rejecting coins because of their being subject to probable invalid dealings did not count in their sight.

This is the opinion of Shafi'i "may Allah have mercy upon him", according to which he sees that the few quantity of water could not become impure without occurring change. The companions (of the Prophet) used to enter the baths and perform ablution from tubs, although they had water in few quantity, and a lot of different hands were dipped in them. Once performing ablution from the jar of a female Christian was proven to be permissible, drinking also from it would be permissible, and thus the ruling of lawfulness and that of filthiness are related.

But it might be argued that "it is impermissible to compare the matters of lawfulness to those of filthiness, since they used to be at liberty in the matters of cleanness, and extremely avoid all suspicions that might lead to the unlawful: how then should that be compared to it?"

We might reply that if we think that they prayed besides those, i.e. besides filthiness, making prayer, which is the fundament of religion, a sin, how evil though it is! We should believe that they avoided every filth that was obligatory to be avoided, and were at liberty to such of filth as it was not binding to avoid. This liberty included this form in which there was contradiction between the basic rule and the more probable cause, which showed that the more probable cause which had no sign indicative of (the faultiness of) the thing in issue might likely be abandoned.

As for their abstention from anything that might not be lawful, it was out of their piety, i.e. to leave that in which there is no harm for fear it might lead to that in which there is harm. That is because the matter of wealth and property is fearful, and the soul is predisposed to incline to it unless it is made to refrain from it, unlike the matter of cleanness. Some of them, for example, refrained from things that were pure lawful for fear his heart would be engaged (from worship). It is reported from one of them that he avoided performing ablution with the sea water, even though it is pure.

However, the difference about this matter should not underestimate the significance of the purpose on which we've agreed. In this reference, we adopt the same answer we've introduced in the two previous references, and admit not their assumption that the unlawful represents the most frequent. That's because it is not necessary for the wealth, no matter how many its origins might be, to have anything unlawful in those origins. To be sure, the origins of the wealth that

exists nowadays have undergone injustice in some, and not in all of them. As well as what is (illegally) usurped today is less than what is not usurped or stolen, the same rule applies to every kind of property and wealth in every age. What is usurped (and illegally taken) of the property of this world is less than what is not. We do not know, for certain, to which division of both any branch of a particular kind of property belongs, and thus we should not admit that it is likely to be prohibited.

Both what is usurped and what is not among property increase through reproduction, and thus what is not usurped represents the greater portion at every time and place. More often, the usurped grains are taken for consumption and not for sowing, and similarly the usurped animals are taken for consumption more than for reproduction. How then is it said that the branches of the unlawful are greater in number, although the origins of the lawful are more?

Let then one to be guided aright understand the way of knowing the more, for it is a slip which many learned men commit: what then about laymen?

This is about animals and grains. In regard to minerals, they are available on the way, and in Turkey, they are available to anyone to take. But governors might take some from them, though the least and not the greatest portion. If a governor appropriates a particular mineral, his injustice forbids it to the people to utilize. And anyone of the people might take it from the governor for charge. It is right to delegate or rent such of permissible things as is in the hand. Thus, gold itself is not rendered unlawful unless its related work fee is unfairly reduced (by the governor), and this rarely happens, and does not obligate prohibition of gold, since he (the unfair) is wrongful by keeping a portion of the fee with him.

Furthermore, the gold that is processed (in the form of coins) and taken from the coinage house is not the same gold usurped and wrongfully taken from people by the governor. That's because merchants give them the formulated gold or bad coins in return for coins, and take from them the same weight as they give them, minus the charge of processing; and this is permissible. And even if such house is supposed to make Dinars for the governor, such property, in relation to the property of merchants and traders, is much less.

It is true that the governor wrongs the workers in the coinage house, by imposing tax upon them in return for assigning that job to them apart from others, until they come to have property under protection of the governor. But what he takes from them is the compensation for his protection; and if this is out of wrongness, it is less than what is brought out of the coinage house for traders and merchants. What is taken by the governor and the workers in the coinage house is no more than one hundred percent of the total currency. How then should it be regarded the most frequent?

Those are some false arguments which many of those of weak religion endeavored to make alluring to hearts, to the extent that they criticized piety (abstention from all unlawful and suspicious things) and closed its door, and depreciate him who distinguishes between the different kinds of property; and

this is, therefore, out of heretical innovation and error.

It may be said: "If the unlawful is supposed to be more than the lawful, in the event of mixing the unlimited lawful with the unlimited unlawful, what do you say about it, in the absence of any particular sign (indicative of the faultiness of) the object in issue?"

Let's say that what we see is that leaving it is out of piety (and abstention from what is suspicious), and taking it is not unlawful, for being lawful is the basic principle which is cancelled only by a particular sign (indicative of faultiness), like the mud in the streets. Let me add that if the unlawful prevails all over this world, until it is known for certain that there remains nothing lawful, I will be inclined to resume the application of conditions only from our time, and overlook what was in the past, and say: "What exceeds its due limit should turn into the opposite", i.e. when all things are unlawful, they all should turn to be lawful.

The proof for it is that in case of such event, there will be five probabilities: the first argues that the people should let eating until all of them die. The second is to take from it only what is necessary to satisfy their need and allay their hunger for a few days until they die. The third is that they take from it what they need in whichever way they wish, like usurping, stealing, or by mutual consent, with no distinction between different kinds of property or things (in terms of what is lawful and what is unlawful). The fourth is that they follow the conditions stipulated by Sharia, and resume their application of its rules, without being satisfied only with what they need. The fifth is that they restrict themselves only to what satisfies their need, with application of the conditions of Sharia.

As for the first probability, its being invalid goes without saying. The second is also certainly invalid, because if the people restrict themselves only to what allay their hunger, they will be inclined to weakness, and death will spread among them, works and industries will cease, and the whole world will be given to destruction; and of a surety, in the world's destruction lies the destruction of religion, for the world is a farm to the hereafter. The main purpose of the rulings of vicegerency, judiciary, policy, if not the greatest portion of the rulings of jurisprudence is to sustain the worldly interests therewith to achieve the benefits of religion.

The third probability, that is to be satisfied only with what is needed, and no more, making no distinction between different kinds of property, and get it in whichever way available, like fighting, stealing, or mutual consent, it is to lift the bar of Sharia that lies between the doers of mischief, and the various kinds of mischief, which allows for stealing, usurping, and doing all kinds of wrongness. In no way could they be averted, under pretext that 'the one who has possession over anything is not more liable for it than us; and since it is unlawful for both him and us, he could have but only what he needs: if he is in need, we also are in need, and if what I take is more than my need, I've taken and stolen it from him

as it was beyond his daily need; and as he fails to consider not to have more than his daily needs, what should we consider?' How then could it be adjusted? This, however, leads to invalidate the policy of Sharia, and induce the mischief doers to do mischief (on earth).

As for the fourth probability, it is that every one who has possession over anything should keep his possession over it, in such a way that nothing could be taken from him but by his consent. However, the mutual consent is the way of Sharia. If it is permissible only by mutual consent, such mutual consent has a way to be followed in Sharia, with which the interests (of people) are related, and if it is not taken in consideration, the principal consent will not be established, and become idle.

The fifth probability, which is to be restricted to what is needed, with application of the rules of Sharia, which means to take from those who have possession over things by way of Sharia, is fitting, as we think, for piety of him who wants to follow the way to the hereafter. But there is no point to obligate it upon all the people, or even to include it among the general Fatwas. That's because the wrongdoers always usurps what is beyond the needs in the hands of people; and the same applies to thieves, and everyone capable of robbing and stealing, under pretext that 'one has no right but in what he needs, and I'm in need'.

It becomes then incumbent upon the governor to take out all that is beyond the need in the hands of owners and distribute them among those in need, day by day, or even year by year. But even, this is severe difficulty and waste of property. The severe difficulty lies in the governor's failure to do such a job in view of the great multitudes of people, and it is unimaginable.

Furthermore, the property might be wasted when what is beyond the need, from fruits, meat and grains, should be thrown in the sea, or left on earth until they putrefy. That's because such of fruits and grains as created by Allah is surplus the opulent and luxurious consumption of the people: what then would it be in the case of only what is needed? On the other hand, this will lead to the lapse of Hajj and Zakat, and financial expiations, and every act of worship in which richness is required, when the people will have no more than their daily needs. It is extremely repulsive. Let me say that were it possible for a Prophet to come in those days, it would have incumbent upon him to resume the matter, and stipulate the details of ownership by way of mutual consent, and he would have done the same he should do had he found all property to be lawful, with no distinction.

I mean by making it incumbent upon him a Prophet to be sent for the sake of the interest of people in their world and religion, since by no means could the uprightness of people be achieved by reducing them to what they need only, and if he is not sent for the sake of such uprightness, he would not be incumbent upon him to do so. it is possible that Allah Almighty might ordain a means

thereby to destroy all of the people, causing them to lose their world, and go astray in their religion, since it is He Who leaves whomever He pleases to go astray and guides whomever He pleases to the right way, causes whomever He pleases to die, and brings whomever He pleases to life. But we assume that it goes in accordance to Allah's way on earth, in terms of His sending the Prophets for the uprightness of religion and world.

Why do I assume it since it really happened? Allah Almighty sent our Prophet Muhammad "Allah's blessing and peace be upon him" after a suspension interval of Messengers. Nearly six hundred years had passed after the law of Jesus "Peace be upon him", which left the people divided into beliers of it, from among the Jews and idolaters, and believers of it, among whom dissoluteness was prevalent in the way it is prevalent now. The disbelievers are addressed by various branches of Sharia, and the property was in the hands of both beliers and believers of it. The dealings of the beliers did not depend upon the laws of Jesus "Peace be upon him". the believers, on the other hand, indulged in that, in spite of their principal belief, just like the indulgence among the Muslims nowadays, although they were closer to the time of Prophethood. Thus, all, or the greatest portion of the property was unlawful. When the Prophet "Allah's blessing and peace be upon him" came, he overlooked what was in the past, and assigned to those who had possession over anything the right to be liable for it, and stipulated the details of Sharia. What was proven to be unlawful according to a particular Sharia could not turn to be lawful according to the Sharia of another Messenger, nor by delivering it (to the authority). For instance, we do not take as Jizyah from non-Muslims who live under protection of Muslims the money that is known to be the price of wine or to be usurious. The state of their property in this time was like the state of ours now, and the Arabs were more ferocious in view of the circulating raids and assaults.

Hence, it is evident that the fourth probability is more fitting for general Fatwas, whereas the fifth for the way of piety (abstention from what is suspicious), if not the perfect piety, which is to be satisfied, from what is permissible, only with what is needed, and abandon luxury completely in this world; and this is, to be sure, the way to the hereafter.

We are now talking about the jurisprudence which is concerned with the interests of people. To be sure, the issuance of Fatwas pertaining to the outward deeds should adopt a particular ruling and methodology which serves the benefits (of people) on the one hand, and the way of religion which none except for a few individuals could follow, on the other hand. Had all the people been engaged in the way of religion, surely, the system would have ceased to work, and the universe would have been ruined. It is by the way of religion that one seek a great dominion in the hereafter. Had all the people been engaged in seeking the worldly kingdom and left the low professions and simple industries, surely, the system would have ceased to function, thereby the kingdom would have become idle.

The craftsmen have been subjugated to work in those simple crafts in order that the kingdom would be organized for kings. Similarly, those inclined to this world were subjugated to make the way of religion, i.e. the dominion of the hereafter, safe for the religious; and had it not been so, the religion would not have become safe for the religious, since the condition that secures the religion for the religious is that the greatest portion of people should turn away from their way, and rather engage in the worldly matters. This division was preordained by the Will of Allah, to which He refers by His saying: "It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass." (Az-Zukhruf 32)

﴿ أَهْمُ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ ۖ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلَخِيًّا ۖ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾

It might be argued: "There is no need to assume that all things in general are unlawful, to the extent that leaves no room for the lawful, since it is impossible, and unimaginable. There is no doubt that some things are unlawful, and being the least or the most frequent is questionable. Its being the least in relation to the whole as you have mentioned is evident. But, evidence is required to make it permissible, other than the Considerations of Public Interest in matters which were not specifically addressed by Islamic texts, since all divisions you have mentioned belong to such Considerations of Public Interest in matters which were not specifically addressed by Islamic texts. So, a particular quotation is necessary to which they might be compared, in order that the proof would become accepted by concurrence. It is known here that some scholars do not approve of the Considerations of Public Interest in matters which were not specifically addressed by Islamic texts."

Let me say, in reply to it that if we admit that the unlawful represents the least, it suffices us for proof the time of the Messenger of Allah "Allah's blessing and peace be upon him", and the companions, although there were such evildoings as usury, theft, robbery, misappropriation, etc. if a time is assumed to have the unlawful represent the most, in which consumption also is lawful, there are three supportive proofs:

The first is that the five probabilities we've introduced, of which we've abrogated four, and affirmed the remaining one assumes that if it is appropriate when the whole is unlawful, it should then be more fitting when the unlawful represents the most or the least. It does not belong to Considerations of Public Interest in matters which were not specifically addressed by Islamic texts, as one might falsely imagine. We have no doubt that the main purpose of Sharia is to serve the interests of the world and religion, a fact which is necessarily known and not probable. Undoubtedly, to reduce all of the people to take only what is

necessary or what is needed or to live on no more than grass and hunting is to destroy the world entirely, and the religion subsequently. The matters in which there is no doubt do not need a supportive proof, since proofs are necessary only for uncertain matters that are related with individuals.

The second proof is to be justified by an edited analogy which refers to a principle upon which the jurists who use minor analogies agree. But even, the minor analogies are despicable in the sight of the learned in relation to what we've mentioned of the universal issue, i.e. the necessity of the Prophet in case he was sent in a time in which the unlawful is commonly general, that if he judged differently, the whole world would be ruined. The edited minor analogy is that there is contradiction between a principle and a probable cause in a thing in which there is no particular sign (indicative of faultiness), in relation to the matters which are unlimited, which requires to judge according to the principle and not the probable cause. The comparison here is made to the mud in the streets, the jar of the Christian, and the vessels of the pagans. We've proved that earlier by the conduct of the companions. Our mentioning the absence of particular signs (indicative of faultiness) is to avoid the kinds of vessels in connection with which Ijtihad is necessary. Furthermore, the unlimited is to avoid the mixing of the dead with the slaughtered (of animals), and the foster female child with the female foreign, and so on.

Therefore, it might be argued: "The water's being pure is certain; and it is the principle: who then could admit that property's being lawful is the principle, since prohibition therein is the principle?"

Let's say that a particular thing could not be prohibited for a certain characteristic it has, like wine and swine: things have been created to be susceptible to dealings by mutual consent, in the same way as water has been created to be susceptible to ablution; and since there is doubt in that susceptibility, there is no difference between both. As well as property turns by wrongness from being susceptible to dealings by mutual consent, water also turns by becoming filthy from being susceptible to ablution; and there is no difference between both in that point.

Second, the hand (that possesses) is an evident signification of ownership, and is regarded in the same position as relevant appendage, if not stronger, on the basis that it is joined with it according to Sharia. If one claims he is a debtor, his statement should be considered, since the basic rule is his freedom of obligations; and this is the concept of relevant appendage. Similarly, if one claims ownership of a particular thing that is really in his hand, his statement should be also considered, since the possessing hand here is regarded in the same position as relevant appendage. The basic rule requires that such of things as found in the hand of a certain man is his own so long as there is no clear sign otherwise.

The third proof is that everything refers to a genre that is unlimited, or a

person that is unidentified should not be considered, no matter decisive it might be: what then about its being probable? If something is known to be owned by Zaid, his right prevents anyone from disposing of it without his leave. If it is known to have an owner in the world, who is lost, and there is no hope to find him or his heirs, it should be set aside for the interests of Muslims, and it is permissible to dispose of it according to the interest. If it is known to have an owner who is included in, say, ten or twenty, the interest requires that it should not be disposed of. He who has doubt as to whether a certain thing has an owner other than him in whose hand it falls is no more than him who is certain that it has an owner, although he does not know him in person; and thus it is permissible for him to dispose of it as is required by the interest. The interest is the same as we've mentioned in the five probabilities.

It is a well-known fact that every property whose owner is lost, is subject to the disposal of the governor to serve the interests, such as to spend on the poor and others. If it is given to a poor, it becomes his own, and his disposal of it is effective. If a thief steals it, his hand will be cut off. How then has his disposal of the possession of another been effective? This is only due to the fact that the interest requires possession to transfer to him, and the property to become lawful for him.

It may be argued that none but the governor has the authority to dispose of such. Let say that, nothing other than the interest makes it permissible for the governor to dispose of the possession of another without his leave. The interest here is that if it is left, it would be lost. It is either to be lost or spent on what is important. Of a surety, to spend it on what is important is more fitting than to be lost; and this is why it preponderates. The interest concerning what is doubtful, whose being unlawful is not known for certain requires one to judge depending upon the indication which the hand gives of possession, since taking it depending only upon suspicion, and making them satisfied only with what they need leads to the harm we've mentioned earlier.

The areas of interests are different: sometimes, the governors see it better, to spend that property on building a bridge, sometimes on the soldiers of Islam, sometimes on the poor, and so turns with the interest wherever it turns. Likewise, the fatwa turns with the interests wherever it turns.

It might be elicited that the people should not be treated, concerning property, depending upon probabilities that are not supported by a clear evidence that it belongs to a particular possession, just like the governor and the poor who take from him are not blamed for their knowledge that the property (they dispose of) has a particular owner, since the knowledge does not identify a certain owner. There is no difference between the property's having one or more owners.

This is a clarification of the suspicions of mixing, and there remains only the mixing of liquids and Dirhams, and goods that are in the hand of one possessor. All of that will be explained later in the chapter on the details of the way to get rid of grievances.

The Third Suspicion-Rouser

It is that the reason for which a particular thing is lawful is related with a sin, whether in its presumptions, its precedings, its subsequents, or its compensation, provided it does not belong to those sins that corrupt the contract or cancel out the reason for which it is lawful.

An example of the sins that are connected with the presumption is to sell at the time of call (to prayer) on Friday, to slaughter with a usurped knife, or cut bundles of fire wood with a usurped axe, to override another's sale transaction. However, to refrain from anything that is forbidden in contracts, but there is no clear evidence that it corrupts the contract is out of piety, even though nothing refers to their being prohibited.

Naming this kind with the name of suspicion is out of easiness, since suspicion is, more often, intended to mean confusion and ignorance; and there is no confusion here, because the sin of slaughtering with another's knife is known, and the permissibility of the slaughtered animal is also known. But, a thing is suspicious if there is similarity between it and another that is unlawful; and since it is undesirable to get what results from both (the unlawful and lawful), undesirability might be thought to resemble prohibition. If suspicion is so intended, it is justifiable, otherwise, it should be named undesirability rather than suspicion. Therefore, if the concept is clear, the names are of less significance, since it is the custom of jurists to show easiness in regard to names.

It should be known to you that such undesirability is of three levels, the first of which brings one close to the unlawful, and it is very important to abstain from it, whereas the last one is hyperbole, which is about to belong to the piety of skeptics; and in between both extremes, there are various degrees.

For example, it is more undesirable to catch a game with the help of a usurped dog than to slaughter with a usurped knife, or to catch a game with the help of a usurped arrow. That's because a dog is able to choose, and there is difference as to whether the game caught by it should go to the dog's owner or to the hunter.

The next suspicion is to sow seeds in a usurped piece of land. It is true that the crop should go to the owner of the seeds, but it is suspicious, for if we prove the right of forbidding the crop to the land's owner, it will be like the unlawful price. But it is more appropriate not to prove the right of prevention, just like grinding with a usurped millstone, or catching with a usurped net, if the right of the net owner is not related with its benefit for catching.

Following that is to cut the bundles of fire wood with usurped axe, and slaughtering his own animal with a usurped knife, for none tells that the slaughtered animal is unlawful. Next is to sell at the time of call (to prayer on Friday), in view of its weak relation with the main purpose of the contract, although some are of the opinion that the contract is corrupt. The point is that he only was engaged by selling from another obligation that was due upon him.

Were selling to become corrupt for such a reason, then, the selling of anyone owing even a single Dirham as Zakat, or a missed prayer to be compensated or a grievance, whatever insignificant, would become corrupt.

That's because his involvement in selling impedes him from undertaking the obligations due upon him: of a surety, Friday prayer should be performed after the call (to prayer). This leads to the invalidity of marrying the offspring of the wrongdoers, or of everyone owing a Dirham, for he was engaged by his statement from the deed that was due upon him. It may be that on Friday, there is forbiddance (to occupy oneself by anything else at the time of prayer), and this makes it particular in this issue, thereupon the relevant undesirability is more severe. There is no harm to be cautious (not to violate it). But, it might arouse obsessive doubts, that makes one feel shy of marrying from the daughters of the wrongdoers, and refrain from all kinds of dealings with them.

It is reported from a man that he bought something from another, and on hearing that he bought it on Friday, he returned it, for fear he might have bought it at the time of the call (to prayer). This is the utmost exaggeration which caused him to return a thing only because of suspicion. Such illusion in guessing the things which forbid or corrupt (the deeds) never ceases to function on Saturday, and the whole days of the week.

It is true that piety (abstention from what is suspicious) is good, and exaggeration therein is better, but it should not go beyond the reasonable limits. (According to the narration of Muslim on the authority of Abdullah Ibn Mas'ud) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ruined be those who are engaged in the hair-splitting (issues of religion)."

So, let one be cautious of those illusions, for although they might not harm him, it, therefore, might cause others to have the false impression that they are important, and feeling so, he might fail to do even the things that are much easier. On doing so, he would leave the fundamental piety. It is under such pretext that most people behave in our time. The way has been constricted upon them, which caused them to despair to do the deeds, and thus they left the whole matter.

As well as the doubtful in purification might fail to get purified, which causes him to leave it entirely, some doubtful in the matter of the lawful had the false impression that the whole property in this world is unlawful, and this made them extend their impression to leave the distinction (between what is lawful and what is unlawful); and this is evident error.

The examples of sins that are connected with the subsequents imply any behaviour that leads to committing a sin in the end. The highest of it is to sell grapes to wine makers, slaves to one famous for doing lewdness with slaves, and swords to highway men. The scholars differ about the validity of this transaction, and the lawfulness of the price earned therefrom. It is more appropriate to be valid, and the price taken is also lawful, but the man (seller) is as sinful because of his contract, as the one who slaughters his animal with a usurped knife, whereas

the slaughtered animal itself is lawful. But the sin he commits is to help others become sinful, since the sin is not connected with the contract itself. But this does not mean that taking the price of such things is critically undesirable, and leaving it is out of significant and important piety, even though it is not unlawful.

Next to that is to sell grapes to him who drinks wine, even though not a wine maker, or to sell the sword to him who fights, although he is a wrongdoer, in view of the contradiction of probability as shown. The righteous predecessors disliked to sell the sword during the time of affliction, for fear a wrongdoer might buy it. This piety is higher than the first, and undesirability therein is less.

Next to it is what is described as exaggeration, which is about to belong to obsessive doubts. According to it, some say that it is impermissible to deal with farmers by selling to them the equipment of plow for they use it in plowing and sell food to the wrongdoers. So, no cows, nor crops nor plowing equipment should be sold to them. This piety is close to obsessive doubts, for it leads to selling no food to such farmers since they utilize it in plowing, nor to let them drink from the common water for the same reason. This results in engagement in the hair-splitting issues of religion, which is forbidden. One might be inclined to do a thing, for the sake of good, in which he exceeds the due limits, if not criticized by knowledge; and he might come to do a religious innovation, causing harm to the people who would do after him, thinking that he is engaged but in good. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of a scholar to a worshipper is like the superiority of me to the best of my companions." It is these engaged in the hair-splitting matters of religion for whom it is feared that they might be intended by the following statement (of Allah Almighty): "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works." (Al-Kahf 104)

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

In total, one should not engage in the finest details of piety unless in the presence of a learned man endued with knowledge, for if he exceeds the prescribed limits, and behaves depending upon his own mind, without hearing from anyone, what corrupts him shall prevail over what reforms him. It is narrated from Sa'd Ibn Abu Waqqas "Allah be pleased with him" that he burnt his vine for fear grapes might be sold to him who utilizes it as wine. I do not know which grounds could it be based, unless he himself knew a particular reason which makes it binding upon him to burn his vine and date-palms, and who is higher in status than the companions? Were it to be permissible, surely, it would have been permissible to cut one's penis for fear of committing fornication, or the tongue for fear of telling lies, and so on.

In regard to the precedings, the sins connected with them are of three levels:

The first which is the most undesirable is that whose effect remains in the given thing, like eating the flesh of a sheep foddered with a usurped fodder, or

ate from a grazing land illegally: this is a sin, whose effect remains (even after doing it), since the remaining portion of its blood, flesh and parts might be from such fodder or grazing land. Although this piety is important, it is not obligatory. It is reported from a group of the righteous predecessors. It is narrated that Abu Abdullah At-Tusi had a sheep which he used to carry on his shoulder everyday to the desert and let it graze there while he was praying. He used to sustain himself with its milk. Once, he was heedless of it for an hour, during which it ate from the vine leaves at the end of a garden. So, he left it in that garden, and regarded it unlawful to take it.

But, it might be argued that it is narrated that Abdullah Ibn Umar and Ubaidullah "Allah be pleased with them" bought a herd of camels which they sent to the protected zone to graze there, until they became fat. Umar "Allah be pleased with him" said to them: "Have you let them graze in the protected zone?" they answered in the affirmative, thereupon he took half of them from them (for the interest of Muslims). This signifies that the flesh produced from such fodder is permissible for the fodder's owner, and thus it is not prohibited.

Let's say in reply that it is not so, for fodder becomes corrupt by eating from it, and the flesh is a new creation, and not the same fodder. So, the fodder's owner has no right, from the perspective of Sharia, to take part in that flesh. But Umar "Allah be pleased with him" made the value of grass due upon them, which he estimated, depending upon his Ijtihad, to be equal to half their camels, in the same way as he took half the wealth of Sa'd Ibn Abu Waqqas when he came back from Kufah, half the wealth of Abu Hurairah, seeing that all they had was beyond what an appointed governor would deserve, and that half of it was enough for their effort.

The middle level (of sins) is similar to what is reported from Bishr Ibn Al-Harith that he refrained from having water that was running in a river dug by wrongdoers, since the river might lead to it, and by digging it, he had disobeyed Allah. Another one abstained from grapes of a vine which was watered from a river dug by wrongdoers; and this is higher and much stronger in piety. A third one refrained from drinking from the wells prepared by the governors along the streets. Higher is the abstention of Dhun-Nun from a lawful food for it was brought to him by a custodian, saying that it had come to him at the hand of a wrongdoer. The degrees of such level is unlimited.

The third level is close to obsessive doubts, according to which one abstains from a lawful thing, for it was brought to him through a sinful one, who disobeyed Allah by committing adultery or launching a charge of adultery against an innocent woman. It is different from disobeying Allah Almighty by eating the unlawful, for the bringer, whose power resulting from the unlawful food, adultery and false charging does not require a counterbalancing to utilize in carrying. So, to abstain from taking a lawful thing to be brought at the hand of a disbeliever is out of obsessive doubts, unlike eating the unlawful, since disbelief does not lie in

carrying food. This leads to refraining from taking anything from him who disobeys Allah Almighty even with backbiting or telling a lie; and this is, to be sure, the highest degree of involvement in the splitting-hair issues and extravagancy.

So, let the sin which lies in the conveying means such as the river or the power of the hand produced from unlawful food be compared to the piety of Dhun-Nun and Bishr. If one refrains from drinking with the pot because the pottery maker which made it disobeyed Allah one day when he beat or abused a particular man, it will be out of obsessive doubts. If one refrains from having the flesh of a sheep driven by one whose food was unlawful, this will be more farther than the hand of the custodian, for the food brought by the power of the custodian, whereas the sheep walks by itself, and the driver only prevents it from swerving from the straight way; and this is, of a surety, much closer to obsessive doubts.

Consider how we assumed a gradational approach in showing the consequences to which those matters might lead. You should know that all of that is beyond the Fatwas of the scholars of the exoteric knowledge, for the fatwa given by a jurisprudent addresses only the first level, which the laymen could be obligated to do, and were all to do it, the world would not be ruined, unlike the piety observed by the pious and righteous men. The principal fatwa is that which the Messenger of Allah "Allah's blessing and peace be upon him" said to Wabisah, when he said to him: "Seek the advice of your heart, even though the people advise you more, more and more." He defined it when he said: "The sin is that which arouses doubt in the hearts."

So, if a seeker for the hereafter does any of those causes although they arouse doubt in his heart, his heart will darken as much as is equal to the doubt that arises in it. Moreover, if he does an unlawful thing in the Sight of Allah Almighty, which he thinks to be lawful, this will not harden his heart. If he does what is judged to be lawful by the jurisprudents of the exoteric knowledge, although doubt arises in his heart, it will harm him more.

The forbiddance of exaggeration here is intended to clarify that the pure and moderate heart is that which finds no suspicion in such things. If a heart possessed by doubts inclines from moderateness and finds suspicion which leads one to translate that into act, that will harm him, for he is seized, in the nature of relation between him and Allah, by the guidance of his heart (which is doubtful). In this way a severe warning should be made to him, who is seized by doubts, say, in purification and the intention of prayer. If he is convinced that the water has not reached all parts of ablution in his body thrice, he will be seized by doubts, which require him to wash the parts of his body for the fourth time; and thus, he will have laid something more upon himself, given that he might be mistaking in his doubt.

These are a people who persist in the hard terms of religion, thereupon Allah made it hard upon them. This is why He made it hard upon the people of Moses "Peace be upon him" when they delved into asking about the finest details about

the cow; and had they taken the general concept referred to by the word cow, it would have sufficed them. So, you should not overlook those subtleties which we've explained in more detail, for whoever does not understand the essence of words, and encompass their indications and significations is about to fail in perceiving their main purposes.

The sin pertaining to compensation is also of several levels, the highest of which therein that is severely undesirable is to buy a thing on credit, and pay its price from usurped or unlawful money. Let's consider: if the seller hands over the food to him before receiving its price with good pleasure, and he eats it before the fulfillment of its price, it is lawful, and leaving it is not compulsory by consensus before repaying the price, nor is it out of stressed piety. If he fulfills the price after eating food from unlawful money, it seems as though he has not paid it, and if he does not pay the price, he will become wrongdoer, as he will leave himself in pledge of the debt, even though it will not turn into unlawful. If he gives the price from the unlawful money, and the seller sets him free from the debt, even though he knows it is from the unlawful, he will have become free from obligation, and nothing is due upon him except the sin of his disposal of the unlawful Dirhams, by giving them to the seller. But if he sets him free on the basis of his thinking that the price is lawful, he will not be free from obligation, for the seller's clearing him is only to clear him from the fulfillment of the price, and this is not valid for setting him free from obligation. This is the ruling pertinent to the purchased thing, eating of it, and the freedom from obligation.

But if he does not give it to him with good pleasure, but he takes it anyway, his taking and eating it are unlawful, whether he ate it before or after fulfilling the price from the unlawful. That's because the fatwa here pertains to affirming the right of detaining the buyer in favour of the seller until what is equal to his possession is specified by receiving the money (i.e. the compensation), in the same way as the purchaser's possession is specified (by receiving the purchased thing). But the right of detaining is abrogated either by setting him free (from obligation) or by fulfillment of the price; and nothing of both is here. What happens is that he ate the possession of himself, therewith he commits the same sin as is committed by the one who takes food as mortgage from which he eats without the leave of the owner who mortgages it. Although there is difference between eating such food, and eating from the food of the other, both are included in the prohibition, i.e. in the case of receiving food before fulfillment of the price, whatever with or without the good pleasure of the seller.

But in the case he gives first the price from the unlawful, and then receives (the sold thing): if the seller learns that it is unlawful, and this does not prevent him from giving him the sold thing, his right of detaining the purchaser lapses, and what is due to him is also the price, since what he took is not price; and eating the food does not become unlawful because the price still remains due upon him. If the seller does not know that the price he is going to take is unlawful in such a way as if he knows it, he would not be pleased with that, nor give him the food, his right of detaining him does not lapse, and eating such food

is unlawful, like eating the mortgaged food (without the leave of the mortgager) until the seller sets him free, or he fulfills the price from the lawful, or the seller is satisfied with the unlawful, and thus sets him free. Although setting him free is valid, his being satisfied with the unlawful is invalid in itself.

This is the basis of jurisprudence, and explanation of the first level of the lawful and unlawful. To refrain from it is out of important and significant piety, for if the sin pertains to the means leading to the thing, it becomes much more undesirable as we've mentioned earlier; and of a surety, the price is one of the strongest means that lead directly to the thing. Had it not been for the unlawful price, the seller would have pleased Allah by giving it to him (the purchaser), but even his pleasure does not turn it from being strongly undesirable. But justice does not disappear because of it. Nevertheless, the level of piety and Allah-fearing vanishes.

If a governor, for example, buys a garment to pay its price later, and he receives it with the good pleasure of the seller before fulfilling the price, and then he gives it to a jurisprudent or anyone else, by way of keeping good relation with him, or as a gift, and he doubts whether he is going to fulfill its price from the lawful or the unlawful, this will be easier, since doubt here lies in the probability of sin to occur in the price. The degrees of easiness here differs by the different rates of the unlawful in the wealth of that governor, and what is close to certainty.

In relation to the middle level, it is that the compensation is neither usurped nor unlawful, but it is gained through a sin, like giving grapes as compensation to him who drinks wine, or a sword to a highway man. Although this does not lead to prohibition concerning a sold thing one buys to give its price later, but it results in undesirability, even less than that of usurpation. This degree also is of different degrees, according to the different rates of sin of the compensation receiver.

Since the compensation is unlawful, giving it also as a price is unlawful. If it is likely to be unlawful or lawful, giving it as a price is undesirable. It is within this framework that, in my sight, the earnings of a cupper is forbidden and undesirable (according to the narration of Ibn Majah on the authority of Abu Mas'ud, and An-Nasa'i on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" forbade the cupper's earnings so many times, and ordered that it might be utilized in foddering the camels used for carrying water (according to the narrations of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Muha'yisah). The false impression that the direct cause of such forbiddance is touching what is filth and impure is corrupt, since it is more favourable to be valid in tanning and sweeping, and it is incorrect; and even if it is said: what about the butcher who touches what is filth and impure more than the cupper, who takes blood by the cupping tool and sweep it with the cotton: how then should his earnings be considered undesirable given that it is to substitute meat, which is, in itself undesirable? But the reason is that cupping is to ruin the body of the living being, by taking out the blood, with which it lives. The

basic rule is to be prohibited, and it does not become lawful except under necessity and need; and both necessity and need are learnt by way of anticipation and personal thinking, by which it might be thought as beneficial, although it is harmful, which makes it unlawful in the Sight of Allah Almighty. Its being lawful is judged by both thinking and anticipation. For this reason, it is impermissible to make an operation of bloodletting to a mad, child, or a slave except with the leave of his guardian and a physician's prescription. But, had it not been outwardly lawful, the Messenger of Allah "Allah's blessing and peace be upon him" would not have given fee to a cupper (according to the narrations of both Al-Bukhari and Muslim on the authority of Ibn Abbas). Nevertheless, had it not been likely to be unlawful, surely, the Messenger of Allah "Allah's blessing and peace be upon him" would not have forbidden it. Both his giving (fee to a cupper) and forbidding (of cupper's earnings) could not be joined except under that way of understanding. This should have been mentioned in the presumptions relevant to the cause, since it is nearer to it.

The lowest level pertains to the doubtful. It is like a man who swears he would not wear the spin of his mother, thereupon he sells her spin, and buys a garment to wear. This is not undesirable, and abstention from it is out of obsessive doubts. But it is narrated that Al-Mughirah said about that event that it is impermissible, quoting the narration of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Might Allah curse the Jews: when wine was made unlawful for them, they sold it, and consumed its price." But this is mistaking, since selling wine is invalid, for wine has no benefit in Sharia, and thus, the price of the invalid selling is unlawful. But anyway, this does not belong to that type. The correct example is that a man has a slave-girl who is his foster-sister, whom he sells and buys another slave-girl, foreign to him. It is not befitting for anyone to abstain from such a thing. But to liken it to selling wine is extreme overstatement.

We have learnt then the different levels, and how to assume a gradational approach in connection with them, and although they are not included in three or four, or even in a definite number, counting here is intended to show and make it understandable.

But, it might be argued: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who buys a garment for ten Dirhams, one of which is unlawful, Allah will not accept a prayer from him so long as he puts it on." Ibn Umar (the narrator) got both his fingers into his ears and said: "Let them (my ears) become deaf if I did not hear it from the Prophet."

Let's say in reply that this pertains to buying it for a particular ten Dirhams, and not for a price to be paid later; and if it is bought as such on credit, it is judged to be unlawful in most cases.

The Fourth suspicion-Rouser: Difference of Evidences

This is like the difference of causes, since the cause itself is a reason for judging a thing as lawful or unlawful, where as evidence is a cause of

knowing whether a particular thing is lawful or unlawful. Thus, it is a cause of knowledge. If it does not prove the knowledge of anything, there is no significance of having it, even though it is in the Knowledge of Allah. It is caused either by the contradiction between the Shari-based proofs, or the contradiction between indicative signs, or the contradiction between resemblance.

The first division pertains to the contradiction between the Shari-based proofs, like the contradiction between two general concepts in the Qur'an or the Sunnah, contradiction between two analogies, or contradiction between an analogy and a general concept. All of that leads to doubt, and depends upon relevant appendage or the origin that was known before it in case there is no preponderance. If the side of forbiddance appears preponderant, it should be observed; and if the side of lawfulness appears preponderant, it is permissible to be adopted, even though it is out of piety to leave it.

In relation to piety, to avoid the points of difference and dispute is important on the part of the Mufti or the imitator, although it is possible for the imitator to follow such of Fatwas as issued by him, whom he follows, thinking he is the best of his town's learned. This is known through hearing from one another, in the same way as the best of physicians of the town is known through hearing from one another and presumptions, even if he is not competent in medicine. The seeker of fatwa should not choose such of juristic schools as the easiest to him: on the contrary, he has to investigate until the best appears most likely to him, which he has to follow and not disagree with. It is true that if his imam gives him a fatwa in which he differs from others, it is out of stressed piety for him to flee from difference and dispute to adopt the consensus.

Similarly, if a Mujtahid has contradicting proofs, and the side of lawfulness becomes preponderant by way of anticipation and probability, it is out of piety for him to avoid it. Some Muftis gave Fatwas of making lawful many things, which could not be done, out of piety and abstention from doing them, and caution of falling in what is suspicious concerning them. Let's divide that also into three levels:

The first level pertains to that in which it is certainly desirable to abstain from it. It is that in which the proof by which a juristic school disagrees and it becomes abstruse to be preponderated by the other juristic school. It is of special importance, for example, to abstain from the game caught by a trained hound, when it eats thereof, even if the Mufti gives a fatwa that it is lawful to eat of it, and that's because preponderance here is abstruse. To our preference, it is unlawful, and it is the more right of both opinions of Shafi'i "may Allah have mercy upon him". Nevertheless, if there is another opinion adopted by Shafi'i, in which he agrees with Abu Hanifah or anyone of the imams, abstention from it

out of piety should be observed, although the other Mufti might give fatwa in support of the other opinion.

The same is true of abstention from that on which Allah's Name is not mentioned, in connection in which the opinion of Shafi'i did not differ, for the Holy Verse is clear about obligating it, and the narrations pertaining to it is continuous. (According to the narrations of both Al-Bukhari and Muslim on the authority of Adi Ibn Hatim and Abu Tha'labah Al-Khushani) the Messenger of Allah "Allah's blessing and peace be upon him" said to him who asked him about the game: "Eat of the game after which you've sent your trained hound on which you've mentioned the Name of Allah." There are many versions of that narration which is reported repeatedly. The narration to slaughter in the Name of Allah is famous (according to the narration of both Sheikhs on the authority of Rafi' Ibn Khadij). All of that strengthens the proof of making it prerequisite.

But, as it is reported in an authentic narration that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believers slaughters in the Name of Allah, whether he does or does not mention the Name of Allah." It might probably be general to divert the Holy Verse and all the related narrations from their contexts, and it also might be probably be particularized by certain people, in the absence of general context, and thus it has no interpretation. Understanding it to be particularized by certain people is possible in preparation for a legal excuse to leave mentioning the Name of Allah (on slaughtering) forgetfully. But if it is more likely to make it general, which requires us to interpret the Holy Verse appropriately, we then should give it preponderance, without denying the cancellation of the other probability. To be sure, the abstention from such things is important, and it lies in the first degree.

The second level, which mixes with obsessive doubts, implies that a man abstains from eating the fetus he happens to find in the womb of the slaughtered animal, although it is reported (by Abu Dawud, At-Tirmidhi, Ibn Majah and Ibn Hibban) in an authentic narration that (the Prophet said) "What makes its mother lawful makes it also lawful (to eat)." Its authenticity is reliable, beyond all doubts in term of its text and Isnad. Similarly, it is reported in an authentic narration (in both Sahihs on the authority of Ibn Abbas, Ibn Umar and Khalid Ibn Al-Walid) that the mastigure was eaten on the table of the Messenger of Allah "Allah's blessing and peace be upon him". This narration is reported in both Sahihs, and I think such narrations did not reach Abu Hanifah, and had they reached him, he would have adopted it.

The third level is that there is no affirmed difference over a certain issue, but its being lawful is known only from an isolated or solitary narration. One then might say: "The people are different about the solitary narrations. And since some of them do not accept them, let me then abstain from that. That's because the transmitters, no matter fair and just they might be, could possibly commit mistakes, as well as they could tell a lie for a hidden purpose, and they

could possibly be subject to false impressions, for they might hear something different from what is said: which is reflected on their understanding. This kind of abstention has not been reported from the companions in what they heard from a just and reliable person. If there is suspicion in the narrator because of a particular reason and a specific indication, it is justifiable to refrain from accepting it, even though he is just and fair.

The difference about the isolated or solitary narrations is not considerable in this connection. Had such abstention been permissible, then, one would have rejected to accept the inheritance of the grandfather, under pretext that the Book of Allah Almighty does not mention but the son (and daughter), and the grandson was joined by the consensus of the companions, who are not infallible, and they could fall in mistakes (like all human beings). This is, to be sure, profanation, since it leads to leaving what is known from the universalities of the Qur'an, for some scholastic theologians go as far as to say that as such universalities have no definite forms, what is reliable is only that which the companions understood from them, with the help of presumptions and indications. All of that belongs to obsessive doubts, for almost all parties of suspicion here implicate somewhat exaggeration and hyperbole. Let one then understand that well.

If something seems difficult upon anyone, let him seek the advice of his heart, and abstain from that which arouses doubt in him to that which arouses not doubt, and leave what he doubts; and this differs according to the difference of persons and events. But he should keep his heart from the causes of obsessive doubts, in order to judge only with the truth. It should take the position which allows it to have suspicion only caused by undesirability, and not by obsessive doubts; and how dear that heart is! For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" did not refer everyone to seek the advice of the heart, but he said so to Wabisah because he knew well his state.

The second division pertains to the contradiction between signs indicative of lawfulness and unlawfulness. A particular item of furniture might be robbed at a time, and it might rarely exist at another time, without being robbed. When it is seen in the hands of a righteous man, his righteousness gives the impression that it is lawful, whereas its kind, as being rare without robbery signifies that it is unlawful; and this is how both contradict. Similarly, a just witness might tell that it is lawful, while another tells that it is unlawful. Also, it implies the contradiction of witnesses of two wicked persons, or the witness of a child and that of an adult. If one of both (opposing things) seems preponderant over the other, it should be judged according to it, although it is out of piety to avoid it. But in case none is preponderant, it is incumbent to leave them. This issue will be explained later in more detail in the chapter on recognition, investigation and questioning.

The third division pertains to the contradiction of similarities in the characteristics upon which judgement depends. The typical example is that a

wealth is bequeathed to the jurists, which gives the impression that the excellent among the jurists is implied, and the novice who began learning a day or even a month ago is not implied. Between both extremes, there are countless degrees, in connection with which there is suspicion. Since the Mufti gives his fatwa concerning that matter according to what is more likely, it is out of piety to abstain it.

This is, therefore, the most abstruse motive of suspicion, as it has different forms which put the Mufti to confusion in which he has no way to judge. One, for instance, might have a characteristic which situates him in the middle between both extremes, and there is nothing indicative of his inclination to any of them. The same is true of the objects of charity given to the needy. Whoever has no identifiable property is considered needy, whereas whoever has a certain property is regarded a rich; and in between both, there lie many abstruse questions and problems, like him, who has a house, furniture, dresses and books. The degree of neediness does not change his being given, unlike him, who has surplus. However, the neediness is not limited, but it is perceived by approximation. It extends to imply the consideration of the largeness of the house, its buildings, its value as being in the centre of the city, the kind, amount and value of furniture, the things which he needs daily, and those he needs yearly, etc. the relevant solution here is the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to what arouses not any doubt."

All of that pertains to the points of suspicion in which the Mufti stops. It is the most important point of piety. An example is the obligation of providing sufficient financial maintenance of the relatives and dress of wives, and the sufficient financial maintenance of jurists and scholars is due upon the treasury. Two parties are involved, one of which is known to suffer from shortage (of maintenance) and the other to have abundance (of wealth), and in between both, there are suspicious things which differ according to the difference of the person and state. It is Allah Almighty Who is Well-Acquainted with all needs, and by no means could human beings encompass in knowledge their limits. A daily quantity of food that is less than a Meccan pound is insufficient for a huge man, and what is beyond three pounds is extra sufficient, and what is between them is unlimited. So, let one abstain from what arouses suspicion in his heart to what arouses not.

That applies almost to all judgements and rulings for not all words of any language are explicitly clear in representing a particular meaning in such a way which gives no probability for another one to be implied. In other words, not all words of vocabulary are like "six" for example, and the like of it in the terminology of arithmetic which provides no probability to be nothing other than this exact number with neither reduction nor addition. There is almost no word in the Book of Allah and the Sunnah of the Messenger of Allah "Allah's blessing and peace be upon him" but that there is probably doubt in

its having various mediocre meanings lying between both opposing extremes. So, there is dire need of mastering that linguistic art in relation to bequests and endowments.

Those are suspicions raised by contradicting signs attracted to two opposing extremes. All such suspicions should be avoided unless the side of lawfulness is preponderant by way of an evidence that is close to certainty, or by way of continuation of the original state, depending upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what rouses doubt in you to that which rouses no doubts in you", and depending also upon the remaining proofs we've already mentioned.

Those are the different suspicion-rousers, and some are stronger than others. If there are many suspicion in one thing, the matter becomes severely aggravated, like having disputable food, whose price was a compensation for grapes sold to a wine addict, and it was sold after the call to prayer on Friday, and something unlawful mixed with the property of the seller which represents not the greatest portion of his property, but therewith it became suspicious. The combination of suspicions then aggravates the matter, and makes it difficult upon one to indulge in.

We have learnt then the way of tackling those different levels of suspicion, and it is not within the capacity of a human being to enumerate them all. Take them what has been made clear from that explanation, and leave what is not, for the sin is that which arouses suspicion in the heart. Seeking the advice of the heart is in so much as the Mufti makes permissible, but one should refrain from whatever he prohibits. Furthermore, it is not that all hearts are reliable in that effect: one might be skeptic by nature, who refrains from everything, and another might be greedy and indulgent who accepts all things. Both hearts are not considered here. What counts is the heart of the guided learned who observes the subtleties of matters. This is the trial with which the concealed and hidden matters are examined. How dear that heart is! Whoever is not confident of his heart, let him seek the light of that characteristic, and judge his event according to it.

It is reported in Psalms that Allah Almighty revealed to David "Peace be upon him" the following: "Tell the children of Israel that I do not consider your prayers or fasts, but I consider whomever has doubt in anything thereupon he leaves it for My Sake. It is he, whom I consider, and support with My victory, and commend him in front of My angels."

CHAPTER THREE

ON INVESTIGATION, QUESTIONING, ACCEPTANCE AND INDULGENCE AND THEIR CAUSES

It should be known to you that it is up to you to inspect and question everyone who gives you food or a present, or from whom you want to buy or give a gift and say: "As I could not verify of the lawfulness of that, I do not take it, and rather I should inspect about it." Similarly, it is not up to you to leave

investigating that of whose unlawfulness you are not certain. Therefore, questioning might sometimes be obligatory, sometimes recommended, sometimes unlawful, and sometimes undesirable. So, there is a need to be explained in detail, and tackled satisfactorily.

To be sure, the cause of questioning lies in the places of usury; and the origin and motives of usury pertain either to the property itself or to the owner of the property.

The First Motive: The Various States Of The Owner

There are three states concerning the owner in relation to your knowledge: he might be either unknown, or suspicious, or known to be suspicious resulting from a certain indication.

The first state is that when he is unknown to you. The unknown person is he in connection with whom there is no presumption indicative of his corruption or injustice, like the uniform of soldiers, or indicative of his righteousness like the uniform of Sufism, trade, knowledge, or any such sign. If you enter a village of which you are ignorant, and see a man whom you know nothing about, and he has no sign to ascribe him to righteousness or corruption, he will be unknown to you. If you enter a strange town and goes to the market, and find there a baker, a butcher, and there is no sign on him to signify that he is suspicious or treacherous, or to give the impression that he is the opposite of that, he will be unknown to you, and his state is unidentified.

We do not say here that he is suspicious, for suspicion results from two opposing beliefs, which have two opposing reasons. However, most jurists do not know the difference between what is unidentified and what is suspicious; and you have already learnt that it is out of piety to abstain from what is unidentified. According to Yusuf Ibn Asbat : "For thirty years, nothing has aroused suspicion in my heart but that I abstained from it." Some people discuss the most difficult deed, thereupon it was said: "It is piety." Hassan Ibn Abu Sinan: "Nothing is much easier to me than piety. Whenever anything arouses doubt in my breast, I shall leave it immediately."

This is the condition of piety. But now, let's mention the ruling of the outward side of it. The ruling pertinent to that matter is that if a person unknown to you gives you food, a gift, or you like to buy anything from his shop, it will not be incumbent upon you to question about him, but his possessing hand and being a Muslim are sufficient indications for you to accept to take it. It is up to you to say in this case: "Both corruption and injustice prevail in the greatest portion of the people." This is obsessive doubt and evil expectations from this particular Muslim, and of a surety, some suspicions are sins; and this particular Muslim deserves, by (the right of) his Islam he has upon you not to have evil expectations from him. If you have evil expectations from him just because you have seen corruption in anyone else, you will really drawn crime upon him, which causes you to become sinful immediately, even with no point of suspicion. If you

then take the property, its being unlawful is suspicious.

The proof thereof is that we know that the companions "Allah be pleased with them" used, in their holy battles and journeys, to halt at certain towns and villages, therein they did not reject hospitality, and whenever they entered cities, they would not avoid (dealings in) their markets. Although their time was not void of the unlawful, no reports of questioning were handed down from them except about what would arouse suspicious to them. the Messenger of Allah "Allah's blessing and peace be upon him" did not ask about all that was brought to him. But, a short time after his arrival in Medina, he asked about what was brought to him in relation to its being a gift or an object of charity (according to the narration of Ahmad and Al-Hakim on the authority of Salman). That is because there was a presumption indicative of the importance of the question, i.e. the Muhajirun's entrance into Medina while being in the state of poverty, which made it close to certainty that what was brought to them was by way of charity, and the giver's Islam and possessing hand were not sufficient indications that what is given was not by way of charity.

Moreover, the Messenger of Allah "Allah's blessing and peace be upon him" used to answer the invitations of hospitality without asking whether it was a gift or by way of charity (according to the narration of both Sahihs on the authority of Abu Mas'ud). That is because it was not the habit to give hospitality by way of charity. For this reason, Umm Sulaim invited him, and a tailor also invited him, according to the narration reported on the authority of Anas Ibn Malik "Allah be pleased with him", and served him with food containing gourd. in addition, a Persian man invited me, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I and A'ishah." He said: "No." he said: "Then, it is not." Later, he agreed, and the Messenger of Allah "Allah's blessing and peace be upon him" went along with A'ishah, racing one another, thereupon he served them with food. There is no report of questioning in anything of that.

Abu Bakr "Allah be pleased with him" asked his slave about the sources of his earnings when he became doubtful about it. Umar "Allah be pleased with him" asked him, who gave him out of the milk of camels assigned to charity when he became doubtful about him, although it tasted good to him in a different way that was not habitual to him earlier. Those are the causes of suspicion.

Hence, if one accepts the hospitality of a particular person, unknown to him without inspecting his affair, he will not be sinful. Moreover, if he sees in his house aspects of luxury and abundance of wealth, it will not be up to him to say that the lawful is dear and this (which I see) is more: how then should it come from the lawful? It is likely that this particular person has inherited property, or has good earnings, and thus he deserves to be reliable. Additionally, it is not up to him to ask him: if he adheres to piety, which causes him to eat only what he knows about its sources, it will be good: so, he should be kind in leaving it. If he should inevitably eat, let him eat it without questioning, since questioning is to cause harm, and uncover the screen (of modesty), which is undoubtedly unlawful.

But you may argue that perhaps he would not be harmed, and I say that he might be harmed, and you should be cautious not to cause harm by questioning. If you are satisfied, perhaps his property is lawful. However, the forbidden sin of causing harm to a Muslim is not less than eating what is suspicious or unlawful. The people more often regard it terrible to be subject to inspection. It is impermissible for him to ask anyone else about that, which he knows, for it is more harmful, and if he asks about what he knows not, it belongs to lack of confidence of others, uncovering the screen (of modesty), spying, and backbiting, even though not explicit. All of that is forbidden in one Holy Verse in which Allah Almighty says: "O you who believe! Avoid many suspicions; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful." (Al-Hujurat 12)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَنُحِبُّ أَحَدَكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾﴾

How many an ignorant ascetic, who hurts the hearts by his inspection, and speak with unkind harmful words. Of a surety, Satan makes that alluring to him in pursuit of fame and celebrity for eating the lawful. Were only the religion and faith to motivate him to do that, he would fear for the heart of a Muslim to do harm to it more than he would fear for his abdomen to get into it what he knows not about its sources, although he is blamed not for what he knows not about its sources, particularly in the absence of any sign which assures avoidance.

It should be known then that the way of piety is to leave (what should be avoided) without spying, and if it is necessary to eat, then, piety is to eat, and have good expectations. This was customary to the companions "Allah be pleased with them". Whoever goes beyond their piety is heretic and religious innovator and not a good follower. (The deed of) anyone of the people has never attained a Mudd or even half a Mudd of anyone of them (to be given in charity), even if he spends all that the earth contains. Why not given that the Messenger of Allah "Allah's blessing and peace be upon him" ate from the food of Barirah (the slave-girl of A'ishah) and when it was said to him that it was given to her by way of charity he said: "It is an object of charity to her, and a gift (from her) to us" (according to the narration of both Al-Bukhari and Muslim on the authority of Anas), without asking about the almsgiver, who was unknown to him, nor rejecting to eat it.

The second state is that he is suspicious because of an indication that gives rise to doubt. Let's make a mention of a form of doubt, followed by its related ruling.

As for features, it is that he might have the features of the Turks, famous for their injustice and cutting off the highway, with a long mustache, with his hair

parted on his head in a way adopted by those of mischief.

As for the dress, a mention might be made of fez and hat, in addition to the uniform of the people of mischief and injustice among soldiers and others.

In relation to deeds and words, it is that he is seen to do what is unlawful, and this is an indication that he also indulges in the wealth, and accepts what is unlawful. Those are the points of doubt.

If one wants to buy anything, take a gift or accept an invitation of hospitality from such a person, who is unidentified to him and nothing appears from him but those signs, it might probably be said that the possessing hand signifies ownership, and those indicative signs are weak, and thus it is permissible to accept it, although to leave it is out of piety; and it might probably be said that as the possessing hand is a weak indication, and counteracted by those signs, which give rise to doubt, it is then impermissible to accept it; and it is that which we choose and give fatwa in favour of it, depending upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to what arouses not doubt in you." The command here represents the apparent meaning of it although desirability is also probable, in accordance with the other statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The sin is that which one does with doubt in his heart."

The effect of that in the heart is unquestionable. The Messenger of Allah "Allah's blessing and peace be upon him" asked whether (the food brought to him) was by way of charity or a gift; and both Abu Bakr and Umar "Allah be pleased with them" asked their slaves. All of those situations were suspicious, and although it might be construed within the framework of piety, but it should not be understood as such unless by way of analogy in effect; and even such analogy does not prove its being lawful, for the indication of the possessing hand in addition to Islam, as being counteracted by those signs, give rise to doubt. If both opposing indications gather together, there will be no grounds for making it lawful.

Nevertheless, the indication of a possessing hand and the continuation of the original state should not be left just because of a doubt that is not supported by a pinpointing sign, like the case in which we find the water having changed, with probability that it has resulted from the long endurance. But if we see a deer having urinated in it, with probability that the change has resulted therefrom, we should not stick to the basic rule. Although being close, there is divergence between those indications. Although the long mustaches wearing fezzes and the uniform of soldiers, refer to injustice through wealth. Both word and deed that defy Sharia might be regarded apparent indication of injustice because of property, like hearing him enjoin usurpation and injustice or contract a transaction on usury basis. But if he sees him abusing another in the course of his anger, or catching a glimpse of a passing-by woman, this indication should be regarded weak. How many a man who feels it difficult to pursue money and does not gain but what is lawful, but he could not have control over himself when

irritated by anger or sexual desire. So, let one pay attention to that divergence. Since this could not be determined, one should seek the advice of his heart.

Let me say that the ruling pertinent to seeing such from a person who is unidentified to him differs from the ruling pertinent to seeing it from a man recognized for his piety in purification, prayer and reciting the Qur'an. It depends upon the contradiction of indications in relation to the wealth, in which case the man becomes unidentified seeing that none of both indications befits the wealth in particular. How many a person who feels it difficult about the affairs of wealth, although he takes it easy in other affairs; and how many a person who is perfect in praying, performing ablution and reciting the Qur'an, and at the same time, he eats from what is available to him (without investigation). The ruling in connection with those situations depends upon the heart's inclination since this matter is between a servant and Allah. It is not unlikely to result from a hidden cause which one knows but he and Allah, the Lord of all lords, i.e. the judgement of what gives rise to doubt in the heart.

A special attention should be given to another subtlety, i.e. this indication should give the impression that the greatest portion of his property is unlawful, by being a soldier, a governor appointed by a sultan, a wailing woman, or a songstress. If the indication gives impression that the unlawful represents but only little in his property, questioning will not be incumbent in so much as out of piety.

The third state is that his affair is known, through one's experience and practice, in a way that gives rise to suspicion whether that property is lawful or unlawful. The typical example is to know man's justice, faith and righteousness outwardly, and the probability of being otherwise inwardly should not enjoin questioning, like the unidentified person, in which case to accept is more preferable. Moreover, to accept it here is farther from suspicion than to accept the food of the unidentified, which is far from piety, even though not unlawful.

As for eating the food of the righteous, it was the custom of the Prophets and devotees of Allah Almighty. Here, let's quote the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Eat not but the food of a pious, and let not but a pious eat of your food."

If he knows, from his experience, that he is a soldier, a singer, etc, without need to attest it from his appearance, features or dress, questioning here becomes obligatory, the same as when he is doubtful, if not more preferable.

The Second Motive: The Doubt Because Of The Property Itself And Not The Owner

It is to mix the lawful with the unlawful, like offering in the market loads of usurped foodstuff and the people present in the market buy it. In that case, it is not incumbent upon those who buy in this market, in that town to question about what they buy unless it appears to them that most of what is in their hands is unlawful. At this point, questioning becomes incumbent. But if it does not

represent most of it, inspecting becomes out of piety, and not incumbent. The big market takes the same ruling of a city. The proof that questioning and inspecting are not incumbent when the unlawful represents not the greatest portion of the property is that the companions "Allah be pleased with them" did not refrain from buying from markets, although they had the Dirhams gained through usury, misappropriated spoils of war, etc. they did not question in every deal, but questioning is reported from a few individuals among them in rare cases in which that particular person (about whom they asked) was suspicious.

Additionally, they took the war spoils from the disbelievers who fought the Muslims, and might have captured these spoils from them, and thus, probably those spoils might imply something of what was taken from the Muslims. It is unlawful to take such things by consensus. But rather it should be restored to its owner (once he finds it) according to Shafi'i, and its owner has more right to take it in return for its price according to Abu Hanifah. But even, no inspection about that was reported from the companions.

Umar sent a letter to the Muslims in Azerbaijan in which he said: "You are in a town in which the dead animals are slaughtered. So, point out the slaughtered from the dead among them." Although he commanded that they should ask about those animals, he did not give the same order to ask about the Dirhams which were to be paid for their price, for the price of hides (of dead animals) did not represent the greatest portion of their Dirhams, although the hides (of dead animals) were sold and they formed the greatest amount of hides at that time. Similarly Ibn Mas'ud said: "You are in a town, most of whose butchers are Magians. So, distinguish the slaughtered from the dead animals." He thus assigned his command to question about the most.

However, the purpose of that chapter could not be made clear unless some individual cases and questions which more often occur among the people are referred to. Suppose that the property of a particular person has been mixed with the unlawful, like selling usurped foodstuff or robbed things at the shop, or like the case in which a judge, chief, appointed governor, or a jurisprudent has inherited property, trade or anything like it, and at the same time, takes salary from a wrongful ruler, or a trader who has legal dealings along with usurious dealings. If the unlawful represents the greatest portion of his property, it will be impermissible to accept his hospitality, gift or charity, except after inspection. If it appears that what is taken is from the lawful, let it be, otherwise, it should be left. But if the unlawful represents the least part of his property, and what is taken is suspicious, it is questionable, since it lies in the middle between both levels.

We've already judged that if a slaughtered animal is ambiguously mixed with ten dead animals, all then should be avoided. There is similarity between both cases in the sense that the property of a particular person is limited, given that it is not so much like that of the ruler. But it differs from it in that the dead is known immediately with certainty, whereas the unlawful that has been mixed with the person's property might probably have come out of his hand currently, and is not present at the time. But if the property is little, and the unlawful is

clearly known to be present in it at once, it resembles then the confusion of the slaughtered with the dead animals; and if the property is much, and the unlawful might probably not be present at once, it is easier, and it has resemblance to the mixing with the unlimited like what is in the markets and towns, but it is more grievous on the grounds of its belonging to a particular person.

There is no doubt then that accepting it is far from piety. But to regard it wickedness is to contradict justice. As far as tradition is concerned, it is abstruse, in view of the interaction of things, and what is reported concerning the prevention of the companions and their followers from such things might be construed as out of piety, and there is no text in prohibition of it. What is reported also about the acceptance, like Abu Hurairah's eating from the food of Mu'awiyah, given that the unlawful supposedly represented the greatest portion of what was in his hand, might probably be after inspection and knowing that what he was eating came from lawful sources.

However, the evidence in those acts are weak, and there is difference among the late scholars, to the extent that one of them says: "If the ruler gives me something, I will take it (without inspection)." Permissibility is considered also even when the unlawful represents the greatest portion of his property, so long as what is taken is not known for certain (to belong to the unlawful), and there is probability that it might be lawful. The evidence used for it is that some predecessors accepted the presents given to them by rulers, as will be explained later in the chapter on exposition of the property of the rulers. If the unlawful represents the least part, and it might probably not be present at the time, eating then is not unlawful; and if it is known for certain to be present at the time, like the doubt resulting from mixing of a slaughtered with the dead animals, I do not know what to say in this case, for it belongs to the suspicious things, in which the Mufti is put to confusion since it is uncertain whether it belongs to the limited or the unlimited. If a female foster (sister or daughter) is present in a town having no more than ten girls, avoiding all is incumbent. But if the number is over ten thousand, avoiding then is not incumbent. But if I was asked about the numbers lying between both, I would not know what to say concerning it.

The scholars themselves stopped at questions which were less complicated. Once, Ahmad Ibn Hanbal was asked about a man who shot a game which fell in the land that was owned by another: should the game be to the shooter or the owner of the land? He said: "I do not know." He was discussed about it many time, and every time he said: "I do not know." There are many like it we've narrated from the righteous predecessors in the Book of Knowledge. So, let a Mufti cease to hope to attain the relevant judgement in all cases and forms. Once, Ibn Al-Mubarak was asked by his companions from Basra about dealing with the people who deal with the rulers, thereupon he said: "If they have no dealings but with the rulers, then, deal not with them; and if they have dealings with the rulers

as well as with others, then, you might deal with them." This refers to the indulgence in the least part, and indulgence also in the most part is possible.

In total, there is no report from the companions that they ceased to deal with a butcher, a baker, or a trader just for a single corrupt contract, or for a single dealing with the ruler. However, it is almost impossible to estimate it with exactness, since the question in itself is abstruse.

But, it might be argued that it is narrated from Ali Ibn Abu Talib "Allah be pleased with him" that he gave concession pertaining to it and said: "Accept what the ruler gives you, for he indeed gives you from the lawful, and what he takes from the lawful is more than the unlawful." Once, Ibn Mas'ud "Allah be pleased with him" was asked by somebody: "I have a neighbour, who is wicked to the best of my knowledge. Sometimes he invites me and sometimes we are in need and take up loans from him." On that he said: "If he invites you, answer his invitation; and if you become in need, take up loan from him, for the benefit will be for you, and the sin will be due upon him." Salman "Allah be pleased with him" issued a similar fatwa, giving the reason that the unlawful represents the most and not the whole, whereas Ibn Mas'ud gave the reason that the sin would be laid upon him, and the benefit would be for the other, for the sinful knows for certain where the unlawful is, and the other knows it not.

It is reported that a man said to Ibn Mas'ud "Allah be pleased with him": "I have a neighbour, who devours usury; and he invites us to his food: should we answer his invitation?" he answered in the affirmative. There are many various narrations reported from Ibn Mas'ud in the same respect. Moreover, both Shafi'i and Malik "Allah be pleased with them" accepted the presents given to them by rulers, although they knew that the unlawful was mixed with their property.

Let's reply to that by saying that in relation to what is narrated from Ali "Allah be pleased with him", the piety for which he was famous signifies the opposite of that. He used to cease to take from the treasury and rather would favour to sell his sword (to satisfy his need). So many times, he had no more than a single shirt at a time, and even when he wanted to take bath or to wash it, he would have no other shirt to put on. However, I do not deny that his concession is explicit in making it permissible, and doing it might probably be out of piety, but if it is proven to be authentic, let's say that the property of the ruler is subject to a different kind of ruling, based upon its being almost unlimited and countless, as will be shown later. Similarly, the behaviour of both Shafi'i and Malik "Allah be pleased with them" in this respect pertains to the property of the ruler; and this issue will be explained in more detail later. We talk about individuals whose property, although so much abundant, could be under calculation.

As to the statement of Ibn Mas'ud "Allah be pleased with him", it is said that it is Khawat At-Taimi who reported it, and he was of weak memory, for Ibn Mas'ud

was famous for avoiding all kinds of suspicion. He said: "Let none of you say 'I'm afraid', or 'I wish', for indeed, the lawful is evident, and the unlawful is evident, and in between them there are suspicious matters. So, leave what arouses doubt in you to that which arouses not doubt in you." He also said: "Avoid what gives rise to suspicion in your hearts, for therein sin lies."

It might be argued: "Why have you said that if the unlawful represents the greatest part, taking then becomes impermissible, although the taken thing has no sign to indicate that it is prohibited; and one's possessing hand is a sign of ownership so much evident that if one steals his property his hand will be cut off; and the muchness here enjoins uncertainty that is not restricted to a particular part of the thing, which gives it resemblance to what is close to certainty in relation to the mud in the streets, and what is close to certainty in relation to mixing with the unlimited, in case the unlawful represents the greatest portion; and it is impermissible here to take evidence from the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to that which arouses not doubt in you", since it is particular to certain situations by consensus, i.e. to arouse doubt in him by a sign in the owned thing, depending upon the mixing of the little with the unlimited: this enjoins suspicion. But even, you have already decided that it is not unlawful."

Let's say in reply that the possessing hand is a weak evidence, like the continuation of the original state, and it is effective if it is safe from a strong opponent, and if mixing is certain, and that the mixed unlawful is currently present in the property, and that the unlawful represents the greatest portion in the property of a particular person, which is almost under calculation, it appears that it is incumbent to leave the sign of the possessing hand, and if the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to that which arouses not doubt in you" is not construed in relation to it, it will have no significance, since by no means could it be understood in relation to the mixing of a little with unlimited lawful, for this type was prevalent during his lifetime, and he did not avoid it. But to construe it to give the sense of full abstention is to divert it from its apparent meaning with no analogy. However, prohibiting it is not far from the analogy of signs and continuation of the original state. Both muchness and limitation are effective in the matter of uncertainty.

They combine together that Abu Hanifah said: "Do not be diligent (to investigate) the vessels unless the pure ones represent the greatest part." Thus, he makes it prerequisite the combination of both continuation of the original state and diligence depending upon the sign and muchness. Whoever is of the opinion that one might take any vessel i.e. without diligence, depends only upon the continuation of the original state; and thus drinking is permissible, and permissibility here is made depending only upon the sign of the possessing hand. But this does not apply to urine that is doubtful to be mixed with water, in view of the absence of continuation of the original state, nor to the dubiousness of the

mixing of a dead with a slaughtered animals, because of the absence of the sign of continuation of the original state, and the possessing hand does not signify that it is not dead, whereas in the permissible food, it signifies that it is owned.

There are then four appurtenances in relation to independent reasoning: continuation of the original state, littleness or muchness of the mixed, limitedness or unlimitedness of the mixed, and a particular sign in the thing itself. Whoever neglects those four might fall in mistakes, and give incorrect resemblances to some questions.

From what we've mentioned, it might be elicited that the mixed in the ownership of a particular person takes several situations: either the unlawful represents the greatest portion, or the unlawful represents the least part; and each might be known either with certainty, or with probability, through a particular sign, or by way of illusion. Questioning them is incumbent if the unlawful represents the greatest part, with certainty, or with probability, such as the case in which one sees a Turkish person unidentified to him, whose property in full might probably be gained from war spoils; and when the unlawful represents the least part, to be known with certainty, it is the case in which one should stop, and there is inclination to give concession pertaining to that. Questioning is obligatory in the remaining situations.

Situation: if a man attends a banquet of a person, known to have received unlawful property from a salary he got earlier, and it is uncertain whether or not it remains with him until now: in this case, he might eat, and inspection is not incumbent upon him, except by way of piety; and even, if he knows that something of it remains with him until now, without knowing whether it represents the greatest or the least part, he then could have the impression that it represents the least part. We've already mentioned that the matter in which the unlawful represents the least part is abstruse in itself.

Situation: if the custodian of alms, endowments or bequests has in his hand two kinds of property, and a person deserves to be given one of them, and not the other, because of the absence of the characteristics required for it: should he take only what is given to him by the custodian of endowment? If that characteristic is known by the custodian, who is thought to adhere to justice, he then should take it with no investigation, for the custodian is thought not to give anyone but from the property that he deserves. But if the characteristic is hidden, and at the same time, the custodian is recognized for his mixing and carelessness about what he does, questioning here becomes incumbent, since there is neither possessing hand nor continuation of the original state to rely on.

It is similar to the question of the Messenger of Allah "Allah's blessing and peace be upon him" about the gift and almsgiving when he hesitated about them, because neither the possessing hand nor the continuation of the original state distinguishes the gift from the almsgiving, and nothing other than the question could secure him from it. When we cancel the question in

the case of the unknown, we do so depending upon the sign of the possessing hand and Islam. But even, if he does not know that he is a Muslim, and he wants to take flesh from his slaughtered animal, that is, in his possessing hand, and there is probability that he might be a Magian, it will be impermissible for him unless he knows that he is a Muslim. That's because the possessing hand does not single out the dead (from the slaughtered), as well as the features do not indicate to Islam unless the greatest number of the inhabitants of the town are Muslims, which allows for him to think that the one who has no clear sign indicative of disbelief that he is a Muslim, putting in mind that the error therein is possible. So, you should not be put to confusion about the situations in which the possessing hand and state are indicative and those in which they are not.

Situation: one has to buy a home in a certain town, even if he knows that it contains many usurped homes, for this is a mixing with the unlimited. But questioning here is out of caution and piety. But if a particular street has, say, ten houses, and one of them is usurped or given as endowment, buying is impermissible, unless it is distinguished and it should be sought (in order to be avoided). Similarly, if one enters a town, having many hostelrys assigned as endowments to those of different juristic schools, and he himself belongs to a particular juristic school, it is not fitting for him to live in and eat of such of them as he likes without asking for this belongs to the mixing of the limited; and thus differentiation here is necessary. Accepting in the absence of differentiation is impermissible, for hostelrys and schools in towns are inevitably limited.

Situation: as we make questioning out of piety, it is not fitting for one to ask the holder of food or property if his (the latter's) anger is secured. But questioning is made binding when it is certain that the greatest portion of his property is unlawful, and at that point, his anger should not be taken into consideration, since the wrongful should be harmed even more than that. Such a person more often does not grow angry because of the question. It is true also that if he takes from his deputy, slave, disciple, or anyone of those under his guardianship, he should ask once he feels doubtful, for they do not grow angry because of his question, and he has to ask them in order to teach them the way of the unlawful.

For this reason, Abu Bakr asked his slave, and Umar asked him who gave him milk from the camels assigned to almsgiving, as well as he asked Abu Hurairah when he brought to him much property, saying: "Woe to you! Is all of that good (and lawful)?" he asked him when he was amazed by the great quantity of wealth he had brought, and he was one of his wards, and this is why he was kind in his question to him. Ali Ibn Abu Talib said: "Nothing is much dearer to Allah Almighty than the justice of an imam (ruler), and his kindness to his wards; and nothing is much hateful to Him than the imam's (ruler's) injustice and harshness (with his people)."

Situation: Al-Harith Al-Muhasibi "may Allah have mercy upon him" said: "If one has a friend of a brother, from whose anger he is secure, he should not ask

him out of piety, for it may seem to him what was concealed from him, and by asking him, he might have led him to uncover the screen, which may result in hatred and anger.” However, what he said is good: if asking is to be out of piety, and not obligatory, then, it is out of piety here not to uncover the screen and raise anger. Furthermore, he said: “If something doubtful seems to him from that person, he also should not ask him, and rather should have the good faith that he feeds him from the unlawful, and keeps the unlawful from him. But if he is not confident of him, let him avoid it kindly, without seeking to uncover the screen by asking, and that’s because I have not seen anyone of the learned having done it.”

Taking his asceticism for which he was famous into consideration, what he said signifies his tolerance in case the property is mixed with little unlawful. But this is applicable when it is illusion and not verification, for the word suspicion refers to illusion with an indication and does not impose certainty. So, let one observe those subtleties by asking.

Situation: one might say: “Which benefit does lie in asking anyone, a portion of his property is unlawful, given that he, who renders lawful the unlawful might tell a lie, and if he is to be reliable in his honesty, he should be also reliable in his telling about the lawful.”

Let me say in reply to it, that if it is known that the unlawful mixes with the property of a particular man, who wishes to invite you to his banquet, or to give you a gift, do not rely only on his saying, in the sense that there is no benefit from asking him, and you might ask another about him. Similarly, if there is a seller, who wants to sell a thing in pursuit of the profit, do not rely on his saying that it is lawful, in the sense that there is no benefit from asking him, and you might ask another about him. The one of the possessing hand is asked only when he is beyond suspicion, like asking the property custodian by him who receives money from which area it has been brought. In this way the Messenger of Allah “Allah’s blessing and peace be upon him” asked about the gift and almsgiving, without causing harm or launching charge against anyone.

Likewise, if one accuses him that he does not know the right way to gain lawful earnings, there is no accusation in his statement in case he tells him about a right way. In this way should one ask his slave or servant, in order to know the right of earning; and this is the benefit of the question. If the property owner is under suspicion, one should ask about him anyone else. If a just one tells about him, he should accept his witness; and if a dissolute one tells about him, and he is presumed to be not lying as he has no purpose, he might accept his statement, for this is a thing that is between him and Allah Almighty, and it is the confidence that is required; and the dissolute’s statement might be, in some cases, more reliable than that of a just person.. it is not that every dissolute person is a liar, and it is not that everyone on whose face the signs of justice appear tells the truth. But the witness requires apparent justice because of the necessity of judgement, since in no way could the innermost mysteries be known.

Abu Hanifah “may Allah have mercy upon him” accepted the witness of a

dissolute person. How many a person whom you know to likely commit sins, and when he tells you about anything, you are confident of it. Similarly, if a discerning adolescent whom you recognize to be balanced tells you about something, you might be confident of his statement, and thus it is permissible to rely on him.

But if the one is unidentified, whose affairs are unknown, we've made it permissible to eat from his hand, for his possessing hand is a clear indication of his ownership. It might be said that one's Islam is an apparent indication of his truthfulness; and this is questionable. His statement is hardly free from having somewhat effect. So, one should consider the limit so such effect on his heart, which takes the position of a Mufti in this case. However, the heart might pay attention to many hidden presumptions which the tongue could hardly speak about. So, let one put that in consideration.

The obligation of it is attested by the narration of Uqbah Ibn Al-Harith that he said: I married a woman and then a black lady came to us and said: "I have suckled you both (you and your wife)." So I came to The Prophet "Allah's blessing and peace be upon him" and said: "I married so-and-so and then a black lady came to us and said to me, I have suckled both of you." But I think she is a liar." The Prophet "Allah's blessing and peace be upon him" turned his face away from me and I moved to face his face, and said: "She is a liar." The Prophet "Allah's blessing and peace be upon him" said: "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e. divorce) her (your wife).

If the untruth of the unidentified person is not known, and no purpose appears for him to tell a lie, his statement shall have an effect in the heart. So, his command to avoid the matter is certain, and if one becomes confident of him, he should inevitably avoid the matter.

Situation: Where questioning is incumbent: if the statements of two just men are contradictory, both should lapse, and the same is true of the contradictory statements of two dissolute persons. But it is possible that one of both statements, either of the two just or the two dissolute persons is given predominance in his heart over the other. It is also likely that one of both sides might be made preponderant either by virtue of muchness, or the particular experience or knowledge that characterizes one and not the other. But this matter is of various branches and details.

Situation: if a particular furniture is robbed, and furniture of the same kind happens to be found in the hand of a certain man, and one likes to buy it, and it might probably not be of the robbed furniture: if the seller is recognized for his righteousness, buying it from him is permissible, and leaving it is out of piety. But in case the seller is unidentified, and nothing appears on him: if the furniture that is not robbed represents the greater part, it is permissible for him to buy it. But if the furniture in that place exists in a small amount, and it increased only by virtue of the robbed furniture, the possessing hand then should be considered, which is contradicted, anyway, by the sign of the similarity to the same kind and form of the robbed furniture. In this case, to refrain from buying it is out of the serious

and important piety. That it is obligatory to refrain from buying it is questionable. However, the sign here is contradictory; and I could give no particular judgement other than reducing it to the heart of the seeker for guidance in order to consider which of both is stronger in himself: if the thought that it is robbed has stronger effect, it becomes incumbent upon him to leave it, otherwise, it is lawful for him to buy it. In the largest part of those cases, one is put to confusion, for they are among the suspicious things, which a lot of people do not know. So, he, who safeguards himself from them has become free from sin in regard to his honour and religion; and he, who indulges in them has approached the protected zone, and put himself in danger.

Situation: One might argue that the Messenger of Allah "Allah's blessing and peace be upon him" asked about the source of milk that was brought to him, and when he was told that it was a sheep milk he asked about the sheep, from where had it come? When he was told, he stopped from asking. This raises the question whether or not it is incumbent upon one to ask about the sources of fund, and about the number of resources. Indeed, there is no just estimate to be fixed for this matter. But let one consider the extent of suspicion that requires the question, in terms of being out of obligation or piety. The only objective of the question is to remove suspicion that requires it.

It differs by the different states: if the accusation pertains to the fact that the man of the possessing hand does not know the right way of gaining lawful earnings. If he says that he has bought it, the suspicion then will be removed from the first question. But if he says that it is from his sheep, the suspicion then will be focused on the sheep, and if he says that he has bought it, the suspicion will be removed. If suspicion comes from injustice, caused by what is in the hands of the Arabs, which proliferate from which the usurped represents a great part, suspicion then will be removed neither by his saying that it is from his sheep, nor by his saying that the sheep has been born by my sheep. But if he attributes it to the legacy inherited from his father, whose affair is unknown, question then should stop; and if the whole property of his father is known to be unlawful, it should be rendered unlawful; and if the unlawful is known to represent the greatest portion of the property of his father, the ruling should not be changed by the large amount of proliferation, the long time, and the state of being inherited.

Situation: I was asked about a group of Sufis, who were living in a house, and in the hand of their servant who serves them with food an endowment assigned to them, and another endowment assigned to other people, and he mixes both, and spends on all from the mixture: is it lawful or unlawful or suspicious to eat from his food? My reply is that in this case, seven principles should be considered:

The first principle is that he most likely buys the food which he presents by

way of taking and giving, and this is right according to our choice, particularly in the foodstuff and the trivial things. Nothing therein is harmful except the suspicion of difference.

The second principle is that the servant should be considered whether he buys it by the same unlawful property, or on credit. If he buys it by the same unlawful property, of a surety, it should be rendered unlawful; and if it is unknown, he most likely buys it on credit, and it is permissible to rely upon the most likely, and thus, no prohibition ensues in so much as it is the suspicion based upon a far probability, i.e. the possibility of buying it by the same unlawful money.

The third principle pertains to the place from where he buys it: if he buys it from one the greatest part of whose property is unlawful, it will not be permissible; and if it is from one the unlawful represents the least part of whose property, it is then questionable as we've already explained. But if it is unknown, it might be taken on the faith that he has bought it from one whose property is lawful, or from one whose affair is unknown with certainty. We've already made it permissible to buy from an unknown, as it is the prevailing custom, from which no prohibition but suspicion of probability should ensue.

The fourth principle is that he buys it for himself or for the people. However, the custodian or the servant is like a deputy, who could buy for himself or for the people. But this depends upon the intention or the explicit words. However, if buying could be achieved through giving and taking, the word itself could not do. More often, there is no intention to determine to whom a thing is bought at the time of giving and taking, and such sellers as the butcher, the baker, and anyone with whom he deals, sell to him and not to those who do not attend. In this way, the sold thing transfers from him to enter into the ownership of the buyer. And there is neither prohibition nor suspicion to ensue from that principle. All that it does is that it proves that they eat from what is in the possession of the servant.

The fifth principle is that as the servant serves them with food, neither hospitality nor gift should be made without compensation, a thing which he does not accept. But he serves them with food depending upon the compensation he receives from the endowment that is under his guardianship. Although this is a kind of compensation, it is not a result of selling or lending. That's because it is unlikely that he should stand and demand the price from them, as the presumption of state supports that. The most similar to that principle is the gift that is conditional upon reward, i.e. the present with no explicit word from a person, who is desirous, as shown from his state, for the reward. This is true, and the reward is binding. The servant desire neither to take a reward for what he serves them with more than their right in the endowment, therewith to fulfill his debts due to the butcher, the baker and the grocer. There is no suspicion in that kind, since no explicit word is a prerequisite in giving a gift or serving others with food, even though he waits

for the reward. The opinion of whom renders invalid the gift to be given in expectation for the reward.

The sixth principle is that there is difference about the reward that is binding. It is said that it should cover the least amount of money, or what is equal to the value, or as much as to please the grantor, even if he is not pleased but with many times the value. What is right here is that his pleasure should be sought, and if he is not pleased, the gift then should be given back to him. In our case, the servant has accepted to take the right of the residents in the endowment. If their right is equal to the amount of their food, let's be so, and if it falls short and the servant is pleased, it is also right. But if the servant is known not to be pleased were it not for his guardianship over the other endowment of the other residents, he seems to have been pleased with such of reward as a part of which is lawful, and a part is unlawful. But the unlawful itself has not approached the residents. This is similar to the deficiency of the price, and we've already mentioned the ruling pertinent to it, and when it should be made lawful, and when it should be made suspicious. No prohibition ensues from that as we've explained in detail, for by no means could a gift turn to be unlawful by which the giver of a gift is exposed to the unlawful.

The seventh principle is that the servant repays the debt due to the butcher, the baker and the grocer from the revenues of the endowment. If such of their right as taken is to cover the same value of food he has served them with, it is right, and if it falls short of it, and the butcher, the baker or the grocer accepts the price whatever, be it lawful or unlawful, this is deficiency in the price of food. So, let one consider whether it was bought on credit, and whether the price was paid from unlawful property, in case it is known to have been paid from what is unlawful. But if it is probable and not certain, in the sense that the opposite is also probable, it is more inclined to be suspicion.

What might be elicited from that is that eating such kind of food is not unlawful, but it is suspicious, and far from piety. That's because in the event of increasing number of the principles, each having probability of being unlawful, the probability of the unlawful becomes stronger, in the same way as the longer the chain of transmission is, the stronger it becomes probable for the related narration to have lies and faults than it is with the short chain of transmission.

This is the ruling pertinent to that event, and although it belongs to Fatwas, we've mentioned her in order to know thereby how similar confusing and complicated events could be tackled, and how they are reduced to their principles. However, this is what most Muftis fail to deal with.

CHAPTER FOUR

THE WAY A REPENTANT GETS RID OF HIS FINANCIAL INJUSTICE

It should be known that if one repents while he has still in his hand a property in which the lawful is mixed with the unlawful, two duties become incumbent upon him: first, he has to distinguish the unlawful and take out (from

the property). Second to determine the way of spending what he has taken out.

The First Duty: How To Distinguish And Take Out The Unlawful.

It should be known that if one repents (to Allah) and he has in his hand a property in which the lawful is mixed with the unlawful, but at the same time, the unlawful is known as of what is usurped or deposited with him, it is easy to distinguish and then take it out. but if it is confusing, it should be either in a property of similar kinds such as grains, currency or oils, or in a property of distinctive things such as the slaves, houses and dresses.

If it is in the property of similar kinds, or it is common in the whole property, such as the case in which one earns wealth through trade in which he knows that he has told a lie in part and told the truth in part in terms of *Murabahah* (resale with fixed profits), or usurps some oil and mixes it with his own oil, or does the same in the grains, *Dirhams* or *Dinars*, all of that should be either known or unknown in amount. If it is known in amount, like the case in which one knows that half his property is unlawful, he has then to distinguish half his property (and then take it out). In the event of his doubt, he has two ways to follow:

The first is to depend upon what is certain, and the other is to depend upon what is more likely. Both ways are considered by the learned men in one's doubt and being put to confusion about the number of the *rak'ahs* of his prayer. Concerning the prayer, we do not make permissible but to follow what is certain. The basic rule here is the diversion of the attention, which is not changed except by a strong sign, and there is no reliable sign in relation to the number of the *rak'ahs* of the prayer. But here, it is impossible to say that the basic rule is that what he has in his hand is unlawful, in so much as it is problematic, and thus it is impermissible for him, out of diligence, to depend upon what is most likely. But it is out of piety to depend upon what is certain.

So, if he likes to abide by piety, the right way to piety is not to keep in his hand but that amount which he is certain to be lawful. If he likes to depend upon what is most likely, the typical way is, for example, that he has property gained from traffic, and a portion thereof is corrupt, thereupon he is certain that half the property is lawful, one-third is unlawful, and the remaining sixth becomes questionable, which he judges depending upon what is most likely.

This is the way of investigation to be followed in every kind of property: i.e. to set aside the amount that he is certain to be lawful or unlawful, and take out the remaining unsettled amount if it is close to his certainty that it is unlawful, or keep it if it is close to his certainty that it is lawful, although it is out of piety to leave it. If he has doubt in it, it is permissible for him to keep it, although it is out of piety to take it out. such piety so stronger for it has come to be doubtful, whereas the permissibility for him to keep it depends upon its being in his own hand, which makes it most likely lawful, in spite of its being weak after the certainty of having been mixed with the unlawful.

But it might probably be argued that the basic rule is the prohibition, and thus he should not take but what is close to his certainty to be lawful, and none of both sides is preferable, and none is preponderant over the other; and this is one of the problems. If it is said that he depends upon what is certain, but he does not know that what he takes out is really the unlawful, and perhaps it is the unlawful that remains in his hand: then, how should he do it? If this is permissible, it will be likewise permissible to say that if a dead animal mixes with nine slaughtered animals making a total of ten, he then could throw away one whatever, and take the remaining nine, and make them lawful. But it might be said that perhaps the dead one is in those nine which he keeps, and even if he leaves nine and keeps only one, it will not be made lawful, for it might probably be the unlawful dead.

In reply to that, let's say that this comparison could have been right had the property been lawful by taking out the exchange in view of its being subject to the rules of compensation, whereas the rules of compensation do not apply to the dead. Let one uncover the abstruseness of that matter through the following supposition: suppose that a particular Dirham is confused with another in the money of a person who has only two Dirhams, one of which is unlawful, although it is confused with the other that is lawful. When Ahmad Ibn Hanbal "Allah be pleased with him" was asked about a similar case, he said: "Let him leave both until he is certain (which of them is the lawful and the other is unlawful). It is reported that he once mortgaged a vessel, and when the term of mortgage was over the mortgagee brought to him two vessels and said to him: "I do not know which of them is yours." On that he left both. The mortgagee said to him: "This is yours. I've just wanted to test you." He then fulfilled his debt and did not take the mortgaged thing.

Although this is out of piety, it is not obligatory. Suppose that one of both Dirhams has a particular owner who is present: let's say that if one of both Dirhams is given back to him, and he accepts it in spite of his knowledge of reality, the other Dirham will be made lawful for the other person, for it has two possibilities: either that which is given back is the same that was taken, in the Knowledge of Allah, and thus the goal has been achieved; otherwise, each Dirham has become in the hand of its owner, and it remains cautious for them to enter into transaction over that by words, and if they do not do, exchange will have become effective only by way of giving and taking.

That's because if a Dirham of anyone from whom it is usurped has escaped him to the hand of the usurper, and it is difficult to identify it, which makes him liable for the surety, the surety would lapse from him once he takes and receives the object of surety; and this is clear in his side, for the one to whom surety is made possesses the surety once he receives the object of surety even by no word. The problem in the other side lies in the fact that it has not entered into his possession. In this case, let's say that if he has received his own Dirham, another Dirham of him has escaped him to the hand of the other man, and as it is not

difficult to identify it, it is like the absent, which allows for the Dirham (which he has received) to be a substitute for it, in the Knowledge of Allah; and this exchange occurs in the Knowledge of Allah.

Such exchange is applicable in the case each one wastes the Dirham of the other. In regard to our issue: if each one throws in the sea or burns what is in his hand he will have wasted it. Suppose he is not committed to exchange by a pledge with the other. The same is true also if it is not wasted. This is preferable to saying that if one takes a single Dirham that is unlawful, and mixes it with a wealth of a million Dirhams belonging to another person, therewith the whole property becomes subject to restriction of legal competence which hinders him from disposal of it. But this is not selling as some might seem to say, for there is no sold thing to be referred to herein, nor is it known for certain in itself.

Furthermore, it might be of those things that are not susceptible to sale, such as the case in which one mixes a single pound of baking powder with one thousand pounds of baking powder belonging to another person. The same is true of molasses, fresh dates, and the like of it from those things which could not be sold as part for part thereof.

But it might be argued that 'you have made permissible for him to give up as much as is equal to his right in that form, and made it a kind of selling'. We say that we do not make it selling in so much as it is an exchange for what has escaped from his hand: so, let him possess it in the same way as when one whose fresh dates are ruined by another possesses the like of which he takes in substitution for it.

This is true in case the property holder helps him. But if he helps him not, and cause damage to him, by saying that he would not take any Dirham but his own, and (in case he does not find it) he would not give it as a gift, but would leave it, in order to make idle the property of the other person, I am ready to say here that the judge should act as his deputy in receiving such a Dirham until it purifies the property of the other for him, for this is, to be sure, extreme obstinacy and pigheadedness, and is not intended by Sharia.

If he fails to find a judge to undertake the matter, let him resort to a religious man to receive it on the behalf of the other person, and if he could find none to do so, he then should do it himself, i.e. take out a Dirham with the intention to give it to the other person, and this is permissible for him, and it purifies his property. This ruling is more obviously effective in the mixing of unaccountables.

But, if it is said that taking is lawful for him, which allows the right to transfer to him: why is there a need for him to take it out first, and dispose of the remaining afterwards? The reply is that some people say that it is lawful for him to take in so much as the amount of what is unlawful remains, and it is impermissible for him to take the whole, and if he is to take it, it will not be permissible for him. But others are of the opinion that he has no right to take

unless he takes out first the amount that is equal to the unlawful, by way of repentance and for the purpose of exchange. According to a third group, it is permissible for the taker to take from him, but it is not permissible for him to give, and were he to give, he would become disobedient, unlike the taker from him. Therefore, none of the learned makes it permissible the taking of the whole, for if the owner appears, he has the right to take only his right from it, arguing that what he takes might be his own right.

To be sure, the distinguishing and taking out the right of the other from the property empowers that probability, and the property becomes more inclined to be lawful depending upon that probability. It is well-known that what is close to the truth should have the precedence over anything else, just as the like has precedence over the value, and the same thing has precedence over the like, the probability of bringing back the like has precedence over the probability of bringing back the value, and the probability of bringing back the same thing has precedence over the probability of bringing back the like.

Had it been possible for one to say so (i.e. there is no need to take it out first and then dispose of the remaining), it then would have been possible for the owner of the other Dirham to take both Dirhams and dispose of them and say to the other: "Your right is due upon me, but from another sources." That's because mixing lies on both parties, and it is not in the possession of anyone in the sense that he might guess his missed one to be more preferable to the other but to consider the lesser as being his missed, or consider that which has been mixed, and regard himself having ruined the right of the other by such mixing. Both possibilities are more unlikely to happen. This is more obvious in the property of similar kinds (like grains, oils, etc), in which compensation for damage is available with no contract.

But in case a house is confused with other houses, or a slave with other slaves, there is no way to reconciliation or mutual consent. If he insists on taking but his own right, and the other fails to give it to him, and he thus intends to make idle the property for him: if they are of the same value, the right way for the judge is to sell all houses, and distribute on them the price in proportion to their definite shares; and if they are of different value, the judge then should take from the sale petitioner the value of the most expensive house, and give to the rejecter (to take but his own right) the value of the cheapest among them, and keep the amount of difference as charges for it is very abstruse and problematic. But if there is no judge to do so, one who likes salvation and he has the whole property then could do it by himself. This is the most fitting benefit, and the other probabilities are weak, which we should not choose.

In all that we've already introduced, the cause should be highlighted. This matter is clearly obvious in, say, wheat, followed by currency, whereas it is abstruse in case of goods which could not be substituted on the basis of a portion for a portion and thus selling here is needed. Let's raise some situations therewith to make perfect the exposition of that matter.

Situation: if one is involved in inheritance with a group of people, and the ruler had usurped a piece of land from their inheritor, and then he gave him back a particular piece of land: in this case, it should go to all the heirs. If he gave him half the piece of land, which is the right of the heirs from him, this half could not be distinguishable in order that it would be thought to be the one brought back, and the remaining half be the usurped. It would not become distinguishable even by the intention and purpose of the ruler to limit usurpation to the share of the others.

Situation: If one has property in his hand which he has taken from a wrongful governor and then he repents; and the property consists of a house, from which he has got benefit, he should then count the utilization fee due upon him during that period. The same is true of everything that is usurped, from which one has got benefit, or which has yielded in his hand. However, it is so much difficult to estimate the charge of slaves, dresses, vessels, and the like of that, unless by way of endeavour and guessing. Thus, all estimations is achieved by way of endeavour and guessing. The way of piety is to depend upon the maximum. Furthermore, what one profits from the usurped property, in relation to transactions and deals he made on credit, and then he fulfilled the price, becomes his own possession; but it is suspicious, since its price is unlawful, as we've already explained.

If it pertains to the property itself, the contracts made thereof are corrupt, although it might be effective by the consent of the one from whom it was usurped, for the sake of the interest; but the one from whom it was usurped is more fitting for it. But the right analogy is that those contracts should be repealed, and the price should be brought back, as one of both compensations (the price or the commodity). If he fails to give it back in view of being so much, it is unlawful property, and the one from whom it was usurped has as much as is equal to his capital, and the surplus is unlawful, and it should be taken out and given in charity; and it is unlawful for the usurper and the one from whom it was usurped, for it is subject to the same ruling pertinent to every kind of the unlawful that falls in his hand.

Situation: If one inherits property and he does not know from which sources has his inheritor gained it, and whether it is lawful or unlawful, and there is no sign (to indicate whether it is lawful or unlawful), it should be rendered lawful by consensus. If he knows that it has a portion that is unlawful, and he has doubt in its definite amount, he should take out as much as is equal to it which he should estimate by way of investigation. But if he does not know that, and rather knows that his inheritor was in charge of some jobs for the governors, and he has doubt whether or not he used to take charge for his work, and even in the event of taking, nothing remained with him by virtue of the very long time, this is a kind of suspicion, that it is better and not obligatory for one to abstain from.

If he knows that some of his property was gained wrongfully, it becomes binding upon him to give out that amount, which he should endeavour to estimate, although some scholars are of the opinion that it is not incumbent upon

him, and the sin thereof is due upon the inheritor. Their evidence is once a man who was in charge of a certain job belonging to the governor died, thereupon a Companion said: "Now, his property has become lawful for his heir." But this is a weak narration, since the companion referred to herein is not named; and perhaps, this word was given by an indulgent one, for among the companions, there were some who used to indulge in some matters, but we do not like to name those because of the sanctity of the holy companions. How should the death of a man make permissible the unlawful that is certain to be mixed (with the lawful)? On which grounds does it depend? It is true that in the absence of certainty, it might be argued that he is not blamed for what he knows not, and thus it might be made lawful for an heir who does not know for certain that it has unlawful.

The Second Duty: The Way of Spending It

Once he takes out the unlawful from the property, there are three cases:

The first is that it might have a particular owner, to whom it should be given, or to his heir, and if he is absent, one should wait until he comes back, or he should send it to him. In the event of the profit or surplus benefit, it should be counted and accumulated until he attends.

The second is that it belongs to an owner, but he is not identified, and there is despair to find him, and it is not known whether or not he died and left heirs. This is not possible to be given back to the owner (since it is unknown), and it should be made endowment until it becomes clear. It might be impossible to be brought back in view of the numerous owners, like in the case of the misappropriation of war spoils: after the fighters disperse, how could they be gathered together in order to be distributed among them; and even if it is possible, how could a single Dinar be distributed among one or two thousand fighters? For this reason, such should be given in charity.

The third belongs to the property of Fai' (what is gained with no fight), and the property assigned for the public interest of all the Muslims: this should be spent upon building bridges, mosques, public houses, the wells of water dug on the way to Mecca, and the like of those affairs, the benefit of which is shared by all of the Muslims who pass by.

There is no suspicion in the first division. as for building bridges and giving in charity, it is the judge who should undertake the process. In case a religious judge is available, money should be handed over to him. The judge whatever should be liable for what he is given, and his religiousness should be judged by townsmen. If there is no such judge, let him undertake take the process by himself, for what is intended is to spend it, and the spender is sought only to direct it to the public interests. So, spending should not be abandoned because of the failure to find the spender who is preferable once he is available.

If it is asked: "What is the evidence to support the permissibility of giving in charity what is unlawful? And, how should one give in charity what he possesses not? Some people are of the opinion that this is impermissible due to its being

unlawful. In this issue, it is reported that two Dirhams fell in the hand of Al-Fudail, and on knowing that they were not lawful, he threw them between the stones and said: "I do not give in charity but the lawful, and I do not accept for anyone else but the same as I accept for myself."

In reply to that, let's say that this is probable, and it might be valid. But we otherwise choose depending upon a Prophetic narration, tradition and analogy.

As for the Prophetic narration, it is reported that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the sheep of the praying woman brought to him be given in charity, and it had talked to him, and told him that it was unlawful. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Feed therewith the captives." (This narration is reported by Ahmad on the authority of a man from the Ansar)

When Allah Almighty revealed the following statement: "The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious." (Ar-Rum 2:3) on that the disbelievers and pagans (of Quraish) belied him and said to the companions: "Do you not turn your face to that which your companion (Muhammad) is saying? He alleges that the Romans would emerge victorious." Abu Bakr betted with them, by permission of the Messenger of Allah, "Allah's blessing and peace be upon him". When Allah Almighty fulfilled His truthfulness (by having the Romans emerge victorious) and Abu Bakr brought to the Messenger of Allah "Allah's blessing and peace be upon him" what he betted with them on, he said to him: "This is illegal thing. Give it in charity." The believers were very happy with the victory of Allah. Afterwards the Messenger of Allah "Allah's blessing and peace be upon him" prohibited betting. (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas, but void of the statement that such betting was by the permission of the Messenger of Allah "Allah's blessing and peace be upon him". The narration of At-Tirmidhi and Al-Hakim is void of the statement of the Prophet "This is illegal, so, give it in charity").

In regard to the tradition, it is reported that Ibn Mas'ud "Allah be pleased with him" bought a slave-girl, and he could not get her owner to give him the price, and he demanded him pressingly, but in vain. On that he gave the price in charity and said: "O Allah! This is on his behalf if he accepts, otherwise, let the reward be for me."

Once, Al-Hassan was asked about the repentance of the one who misappropriates war spoils, and the destiny of what is taken from him after the dispersal of the army, thereupon he said: "It should be given in charity."

It is further reported that it was made alluring to one to misappropriate one hundred Dinars from the war spoils, and when he came to give them back to the leader, he rejected, and said: "The people have dispersed." He went to Mu'awiyah who also rejected to receive them. He went to a devout worshipper who told him to give one-fifth to Mu'awiyah, and give the remaining in charity. When the news

of that reached Mu'awiyah, he grew sad in sigh of his failure to catch this idea. This opinion is adopted by Ahmad Ibn Hanbal, Al-Harith Al-Muhasibi and others from amongst the pious people.

The right analogy is to say that this money should be either wasted or spent in what is good, since there is despair to find its owner. Necessarily, it is well-known that spending it in what is good is preferable than throwing it in the sea; and if we throw it in the sea, we will waste it from ourselves as well as from the owner, with no benefit to be got from it. But if we give it to a poor, who invokes good upon its owner, the owner will get the blessing of his invocation, and the poor will satisfy his needs. Furthermore, the reward that the owner receives even without his choice (to give in charity) is undeniable. According to an authentic narration, the sower of seeds and farmer has reward in all that the people and birds get from the yields of his fruits and crops. (This narration is reported by Al-Bukhari on the authority of Anas).

Furthermore, the statement that "We do not give in charity but the lawful" is held valid if we demand the reward for ourselves. But now, we demand salvation from the injustice, and not the reward, and standing between wasting the money or giving it in charity, and of a surety, we give predominance to giving it in charity over wasting it.

The statement "We do not accept for anyone else but the same as we accept for ourselves" is true, but it is unlawful for us due to our dispensing with it, whereas it is lawful for the poor due to his need for it, once it is made lawful by a Sharia-based proof. If it is required by interest to be made lawful, it should be made lawful, and once it becomes lawful, we've accepted the lawful for him.

We go further by saying that he has the right to spend it on himself and his dependents in case they are poor. To be spent on his dependents is obvious, for in no way could poverty be removed from them only because they are his family and dependents: on the contrary, they are preferable to others for charity to be given to them. As for him, he might take from it as much as is in proportion to his need, due to his poverty; and if he gives it to another poor by way of charity it will be permissible; and why is it not so in case he himself represents that poor? Let's draw many situations in exposition of that principle.

Situation: If one has property belonging to a governor. Some people say that it should be brought back to the governor, since he knows, more than anyone else, from whom it was taken. This is better than to give it in charity. This is the preference of Al-Muhasibi, who says in his argument: "How should he give it in charity, given that it might have a particular owner? Had it been permissible, it would have been also permissible to steal anything from the governor, and then give it in charity." But according to other people, he might give it in charity if he knows that the governor will not give it back to its real owner. But to give it to

the governor is to help the wrongful and increase injustice. To give it to him then is to waste the right of the owner.

The preferred opinion here is that if the governor is known not to return it to its owner, then, it is better for the owner, in case there is any, to give it in charity on his behalf, than to give it back to the governor. That is because perhaps it may have no particular owner, and rather might be a right for the Muslims in general; and to give it to the governor is to waste it from the Muslims; and it might probably have a particular owner, in which case, to give it back to the governor is to waste it from such owner, help the wrongful governor (persist in injustice), and hold back the blessing of the invocation of the poor in favour of the owner.

If it falls in his hand from a legacy, and he does not take it by himself from the governor, it is similar to the Luqatah, whose owner is not available, and he fails to find him, and he has no right to dispose of it by giving it in charity on behalf of its owner, in so much as he has the right to own it. On the other hand, if he is not in need, and has gained it by a permissible way, which is the picking up, here, it has not been gained by such a permissible way, which prevents it from being owned but not from being given in charity.

Situation: If he has money which has no owner, and we make it permissible for him to take from it as much as in proportion to his need, in view of his poverty, what is equal to his need is questionable as we've already mentioned in the Book of the Mysteries of Zakat. According to some people, he might take as much as is equal to suffice him and his dependents for a year, and if he is able to buy an orchard or build a commercial enterprise to utilize in earnings for himself and his dependents, he could do.

Although this is the favorite of Al-Muhasibi, he is of the opinion that it is preferable for him to give in charity the whole if he finds himself having the power to put his trust on Allah, and keep patient in expectation for the lawful by virtue of Allah's kindness and mercy. If he is not able to do so, he could then buy an orchard or build a commercial project to earn his living thereof fairly. Everyday he finds other lawful sources, let him then refrain from that property for this day, until at the end of a whole year: if he finds particular lawful sources (for earnings), let him give in charity as much as is equal to what he has spent during that year, regarding it a loan with him. Let him be satisfied with eating bread and leaving meat if he has the power to do so, otherwise, he could eat meat but not liberally.

We could hardly add more to what he said: but to regard what he has spent (during the year) a loan with him is questionable. Undoubtedly, it is out of piety to regard it a loan, and once he finds lawful sources, he has to give the like of it in charity. But as this is not binding upon the poor to whom it is given in charity, it is not unlikely not to be binding upon him too in case he takes it because of his poverty, given that it falls in his hand from a legacy and he does not seek to usurp and gain it in order to become subject to hard terms concerning it.

Situation: If he has in his hand the lawful, unlawful, and suspicious property, and none of them is beyond his need. If he has dependents, he should not assign the lawful to himself apart from them, because the argument is more likely to be against himself than to be against his dependents, whom he should safeguard from the unlawful, provided that it should not result in giving them what is more grievous, in which case, let him feed them (from that unlawful) as much as is in proportion to their need. In brief, he should beware for others the same as he bewares for himself and more. That's, he takes from it with his knowledge (of being unlawful), whereas the dependents might be excused in the absence of knowledge of that.

So, he has to start with the lawful for himself and then for his dependents. If he is to spend on his own sustenance and dress on the one hand, and on providing for the various services like the butcher, baker, tailor, cupper, porter, painting and furnishing the house, looking after the riding mount, preparing the oven, paying for the fire wood, lighting up the lamp: in all of that, he should not assign the lawful only to his sustenance and dress, for what is related with his body, which is indispensable should more likely be good and lawful. If the matter is to revolve between his sustenance and dress, it might probably be aid that he has to assign the lawful to the sustenance for it is directly mixed with his flesh and blood, and of a surety, the fire (of Hell) is more likely to burn every (piece of) flesh that grows out of the unlawful. But the benefit of the dress is to cover his private parts, protect him from heat and cold, and avert sights from his complexion. This is more evident in my sight.

But Al-Harith Al-Muhasibi is of the opinion that he should give precedence to dress over food for the dress remains on his body longer than food which is digested soon. This is supported by a narration (in which the Prophet said): "Allah Almighty never accepts the prayer from anyone who has on him a dress that he has bought for ten Dirhams, one of which is unlawful." (This narration is reported by Ahmad on the authority of Ibn Umar). This is probable. But such statements were said in connection with such of people as had unlawful in his belly and his flesh grew up from the unlawful. It is preferable for one to endeavour to nurture his flesh and bone from the lawful. For this reason, Abu Bakr As-Siddiq "Allah be pleased with him" forced himself to vomit what he drank while it was ignorant of its sources, for fear an amount of flesh would grow out of it.

It might be argued: "If the whole is being spent on his affairs, what is the difference between his own affairs and the affairs of others? Additionally, what is the difference between each area on which he is to spend? And what is the way to perceive such differences?"

In reply to that, let's quote the narration in which it is reported that Rafi' Ibn Khadij "Allah be pleased with him" died and left a camel to be used for carrying water and a slave whose profession was cupping. When the Messenger of Allah

"Allah's blessing and peace be upon him" was asked about that, he forbade the earnings of a cupper; and he was asked many times, and he insisted on his forbiddance. When it was said to him that he had orphans, he said: "Then, utilize it (the cupper's earnings) in foddering the camel used for carrying water." (This narration is reported by Ahmad and At-Tabarani on the authority of Abayah Ibn Rifa'ah Ibn Rafi' Ibn Khadij). This refers to the difference between what one eats and what his riding animal eats. You could then compare the other differences on it.

Situation: In regard to the unlawful that is in his hand: if he gives it to the poor by way of charity: he could give them liberally, whereas if he spends it on himself, he should do stingily as much as is within his capacity. He has to be moderate in what he spends thereof on his dependents. Let him be in the middle between liberality and stinginess. Thus, he has three levels of spending:

If he is to spend on a guest who comes to visit him, and he is poor, let him spend on him liberally as much as he could; and if he is rich, he has to feed him only in case he is in the desert, or comes at night and finds nothing (to eat), for at that time, he becomes poor. If the poor guest who comes to visit him is pious and on his knowledge (of the unlawfulness of the property from which he feeds him), he surely would refrain from eating, he should serve food to him, and tell him about it, in combination of the right of hospitality and the right not to deceive him. It is not fitting for him to provide hospitality to his brother with what he dislikes, nor to rely on his ignorance, and thus it harms him not to eat. However, if the unlawful enters the stomach, it would increase the harshness of the heart, even if one knows it not. For this reason, both Abu Bakr and Umar "Allah be pleased with them" forced themselves to vomit, although they drank while they were ignorant (of the sources).

If we give a fatwa that it is lawful for the poor, we will have made it lawful because of the need to it, like (the flesh of) swine and wine if made lawful because of necessity; but they could never join the lawful.

Situation: If one's parents have in their hands the unlawful or suspicious, he should refrain from sharing food with them. If they are to grow angry because of that, he should not submit to them: on the contrary, he should not cease to advise them, since there is no obedience of any creature in what leads to the disobedience of Allah Almighty. If what they have is (not unlawful but) suspicious, and his refraining from it is out of piety, it should be known that it is out of piety, if not obligatory, to seek their pleasure. So, he should be kind in refraining, and if he fails, let him submit to them provided that he should belittle his food, by making small the morsel, prolonging chewing, and avoiding openhandedness, since this will be transgression. Both brother and sister are also included, since their rights are certain.

Similarly, if his mother dresses him in a dress whose sources are suspicious, and she will become angry in case he rejects it, let him accept it, and wear it in

front of her, and take it off in her absence, and endeavour not to pray in it unless she is present, and pray in it as if he is forced by necessity. One should investigate those subtleties when the causes of piety contradict each other. In this respect, it is reported that the mother of Bishr "may Allah bestow mercy upon him" gave him fresh dates which he disliked, and said to him: "By my right upon you, you should eat it." Then, he came up to his chamber, and his mother followed him and behold! She saw him having forced himself to vomit it. He did so because he liked to combine pleasing his mother and maintaining his stomach (from what is unlawful or suspicious).

It was said to Ahmad Ibn Hanbal: When Bishr was asked whether it is incumbent to obey one's parents in what is suspicious, and he answered in the negative, Ahmad said: "This belongs to the hard terms in religion." It was said to him that when Muhammad Ibn Muqatil was asked about it he said: "Be dutiful to your parents": "What is your opinion?" he said to the asker: "I like you excuse me and exempt me from answer. I've heard what you said." Then he added: "How excellent is that if you adulate them."

Situation: If one has unlawful property in his hand, no Hajj is binding upon him, and no financial expiation is required from him, and Zakat is not due upon him for he is regarded bankrupt. That's because the Zakat is the obligation to give out one-fortieth, whereas it is obligatory for him to take out the whole of his property, either by way of giving it back to the owner in case he knows him, or spending upon the poor in case the owner is not known.

But if this property is suspicious, and it might probably be lawful: if he does not take out of his hand, Hajj becomes binding upon him, due to the fact that its being lawful is possible, and Hajj does not lapse except because of poverty, which is absent here in this case. Allah Almighty says: "And Hajj (pilgrimage to Mecca) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)." (Al Imran 97)

﴿ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

If it becomes due upon him to give in charity that is beyond his need, as it becomes close to his certainty that it is unlawful, then, Zakat is more binding. If he is to make expiation (for anything) let him combine both fasting and emancipating, in order to get salvage with certainty.

According to some people, fasting and not feeding is binding upon him in case of expiation on the grounds that he has no definite richness. But Al-Muhasibi is of the opinion that feeding is sufficient for him. What we choose is that every kind of suspicious property that we judge to be avoided, and make binding upon him to take out as its being unlawful is probable, causes him to combine both fasting and feeding. Fasting is due to his being bankrupt in effect, whereas feeding is because it is due upon him to give the whole in charity, and as

he might probably have a share (in the property that is lawful), it becomes due upon him by way of expiation.

Situation: If one has unlawful property in his hand which he keeps because of his dire need, and he likes to perform voluntary Hajj: in case he is going on foot, there will be no sin on him for if he is to devour that property in anything other than the act of worship, then, it is preferable to devour it in the act of worship. But if he has no power to go on foot, and he needs extra to afford for the riding mount, it will be impermissible for him to take from the property to afford for hiring or even buying such a riding mount. If he expects to get lawful money if he waits for some time to dispense thereby with the unlawful that he has, then, it is more fitting to wait in expectation for the lawful than to go on foot for Hajj with the unlawful property.

Situation: If one has suspicious property and he sets out to perform the obligation of Hajj, let him endeavour to get his sustenance from the lawful. But if he fails during the period from assuming until putting off Ihram, let him do his best on the Day of Arafah not to stand before and supplicate Allah Almighty at a time his food and dress are from the unlawful. Let him endeavour to have nothing unlawful in his abdomen, or on his body. However, if we make Hajj permissible with that, it is because of necessity; and if he fails to do what we join with the lawful, let him at least adhere to fear and anxiety for his being forced to get what is not lawful, perchance he will be seen with the eye of mercy, and excused because of his fear, anxiety and aversion (towards what is unlawful).

Situation: Ahmad Ibn Hanbal was asked by a man who said to him: "My father died and left property, and he used to deal with those dealing with whom is undesirable." On that he said to him: "Leave out of his property as much as he profited." He said: "He has debt due to him, as well as owing debt." He said: "Repay what is due upon him, and take back what is due to him." He asked him: "Do you see that?" he said: "Then, should you leave him detained because of his debt?"

However, what he mentioned is right, and it signifies that he is of the opinion that one should investigate to take out as much as is equal to the lawful, as shown from his saying that he should leave out as much as is equal to what he profited. He also sees that the capital itself belongs to him, in return for what he gave as a corrupt compensation (i.e. the price), no matter how many dealings he had, and no matter how difficult it was to give them back. He also relied, in regard to fulfilling his debt, on its being certain, which should not be left because of suspicion.

CHAPTER FIVE: ANNUITIES AND GIFTS OF RULERS; AND WHAT IS LAWFUL AND UNLAWFUL OF THEM

It should be known that if one takes money from a ruler, he should consider three things: the resources of the income from which the governor gets it, the

qualities for which it is worthy of being taken, and the amount which he takes, and whether or not he deserves it in relation to his partners who share eligibility with him.

The First Consideration: The Resources Of Income Of The Governor

There are two resources of income that are lawful for the governor whether apart from or in common with his subjects: what is taken from the disbelievers, i.e. the war spoils taken through fighting, *Fai'* that is gained with no fighting, *Jizyah* and funds gained by way of reconciliation, i.e. the money that is taken through certain conditions and contracting. The second is that which is taken from the Muslims, and nothing thereof is lawful except two things: the legacies and all things which have no unidentified owners, and the endowments, which have no guardians. In regard to alms, there are no alms to talk about in this time. All things that are beyond that, like the taxes, imposed upon the Muslims, confiscated property and bribes are unlawful.

If a jurisprudent or anyone else is to be given by a written deed an annuity, a gift, or anything like it, it should be one of the following eight things:

It might be given to him by a written deed from *Jizyah*, from legacies, from endowments, from estate that is given life by the governor, from property which he has bought, from a collector of taxes imposed upon Muslims, from a seller who is one among the traders and merchants, or from treasury.

In regard to *Jizyah*, four-fifths should be spent on the public interests and the remaining fifth on particular areas. What is given by a written deed from that fifth, or even from the four-fifths to serve the public interests, with observation of caution in relation to the given amount, is lawful, provided that the *Jizyah* should be imposed in accordance with *Sharia* principles, which is no more than one to four Dinars. This is a matter of endeavour. The governor should do his best not to exceed.

Another condition is that the *Jizyah* taken from a non-Muslim should not be from unlawful earnings, i.e. he should not be an employee belonging to a wrongful governor, nor a wine seller, nor a boy, nor a woman, from whom no *Jizyah* is binding. So, one should observe the way the *Jizyah* is imposed, its amount, the way it is spent, the eligibility of those to whom it is spent, and the amount that is to be given to him.

The second pertains to legacies and lost property. They should be spent on the public interests. In this respect, one should consider the inheritor or the owner, whether the whole or the greatest or the least portion of his property is unlawful; and we've already judged it. If it is found to be not unlawful, one should next consider the eligibility of him on whom it is to be spent, with observation to the condition of benefit and interest to be achieved from spending on him. The spent amount also should be considered.

The third pertains to endowments, and the same rulings of legacies apply to

it, besides one thing, i.e. to consider the conditions stipulated by the grantor, in order that what is taken should go in accordance with those conditions.

The fourth pertains to the estate that is given life by the governor, and there is no particular condition to be considered herein, for he has the right to give from his own property whatever he likes to whomever he likes. But what should be considered here is that the governor most likely gives life to land by forcing the workers to work under compulsion, or give them their fees from the unlawful. To give life to an estate results, from digging canals and rivers, building walls, leveling the land, etc, a work that the governor does not do by himself. If they are forced to do, what they do then does not belong to the governor, and thus, it is unlawful for him; and if they are hired, and their charges are paid from the unlawful, this will summon suspicion to which we've already alerted.

The fifth pertains to what is bought by the governor on credit, like a piece of land, a garment, a horse, etc. all of that is his own property, and he has the right to dispose of it in the way he likes. But as he will fulfill the price from the unlawful, this will summon prohibition in some cases, and suspicion in other cases; and we've already explained that in more detail.

The sixth is what is given by a written deed from the collector of taxes of Muslims or the collector of his wealth through distributions and confiscated property: it is that which is illegal and unlawful, in which there is no suspicion. Most annuities in those days come from that division, except what comes from the land of Iraq, for it is endowment for the interests of Muslims according to Shafi'i "may Allah have mercy upon him".

The seventh pertains to what is taken by a written deed from a seller who has dealings with the governor. If he has no dealings with anyone other than him, his property then is like that of the treasury; and if he has dealings more with other people, what he gives is a loan due upon the governor, and he should take payment instead of it from the treasury. In this way, deficiency lies in the compensation, and we've already mentioned the ruling pertinent to the unlawful price.

The eighth pertains to what is taken by a written deed from the treasury or from an appointed deputy with whom both the lawful and unlawful gather together. If the governor has no income to be known other than the unlawful, it will be merely illegal; and if it is learnt with certainty that the treasury contains lawful as well as unlawful property, and what is given to him might probably be from the lawful, and this is his prevalent thought, or from the unlawful, and this is more likely for the property of governors are unlawful for the most part at those times, whereas the lawful in their hands represents the least, if there is any at all, what should be done then is debatable.

Some people say that we take all which we are not certain that it is unlawful; and others say that it should not be taken unless it is verified to be lawful, on the grounds of prohibiting the suspicious. Both opinions are extremely radical. The

moderate judgement is what we've mentioned earlier, i.e. if the unlawful represents the greatest portion, it should then be made unlawful, and if the lawful represents the greatest portion, and there is certainty of having unlawful, it is the situation at which we've stopped.

The argument driven by those who makes it permissible to take the funds from the governors even if both unlawful and lawful mix in it, and what is taken is not verified to be lawful or unlawful, is the narration from some companions that they caught the times of the wrongful rulers, and took from them, like Abu Hurairah, Abu Sa'id Al-Khudri, Zaid Ibn Thabit, Abu Ayyub Al-Ansari, Jarir Ibn Abdullah, Jabir, Anas Ibn Malik, and Al-Miswar Ibn Makhramah.

Both Abu Sa'id and Abu Hurairah from Marwan and Yazid Ibn Abdul-Malik; Ibn Umar and Ibn Abbas took from Al-Hajjaj. Many of the followers also took (from wrongful rulers) like Ash-Sha'bi, Ibrahim, Al-Hassan, and Ibn Abu Laila; and Ash-Shafi'i took one thousand Dinars from Harun Ar-Rashid; and Malik took much property from many caliphs. It is reported that Ali Ibn Abu Talib said: "Take what is given to you by the governor, for what he gives you is from the lawful, and what he takes from the lawful is more (than what he takes from the unlawful)."

Those who refrained from taking did so out of piety, and because of their fear for their religion, lest he would be forced to do the unlawful. Consider the statement of Abu Dharr to Al-Ahnaf Ibn Qais: "Take what is given to you as long as it is not for purpose, but if it leads to sin in religion, leave it." According to Abu Hurairah: "If we are given, we'll accept it, and if we are forbidden, we'll never ask for it." It is reported on the authority of Abu Sa'id that whenever Mu'awiyah gave Abu Hurairah, he would keep silent, and whenever he withheld from him, he would attack him.

It is narrated on the authority of Ash-Sha'bi from Masruq that he said: "The gift will keep tempting those who take it until it leads them to the fire." i.e. it leads them to commit the unlawful, and it is not that it is unlawful in itself.

It is narrated by Nafi from Ibn Umar that Al-Mukhtar used to send money to him, and he would accept it and say: "I do not beg anyone, nor do I reject what Allah Almighty has bestowed upon me." He gave him a she-camel as a gift, and he accepted it, and it was known as the she-camel of Al-Mukhtar. But there is a contradictory narration according to which Ibn Umar is reported to have rejected no gift except for the gift of Al-Mukhtar. The chain of transmission of this narration is stronger.

It is reported on the authority of Nafi' that Ibn Ma'mar sent to Ibn Umar sixty thousand, which he distributed among the people, and when someone came to beg him, he took a loan from a person of those whom he had given, and gave the beggar.

When Al-Hassan Ibn Ali came to Mu'awiyah, he said to him: "I will give you

a gift which I've never nor will I give to anyone of the Arabs other than you." He gave him four hundred thousand Dirhams, which he accepted. It is further reported on the authority of Thabit Ibn Habib that he said: "I saw the gift of Al-Mukhtar to both Ibn Umar and Ibn Abbas, and both accepted it." When he was asked about it he said: "It consisted of money and clothes."

It is narrated on the authority of Az-Zubair Ibn Adi that he said: Salman said: "If you have a friend who is a governor's deputy or trader, and he deals with others on usury basis, and he invites you to food or the like of it, or gives you anything, accept it, because the benefit will be for you, and the sin will be on him." If this is proven in regard to the usury devourer, then it should apply to the wrongful.

It is narrated on the authority of Ja'far from his father that both Al-Hassan and Al-Hussain used to accept the gifts of Mu'awiyah. Hakim Ibn Jubair said: "We came upon Sa'id Ibn Jubair and he was appointed in charge of the lower part of Euphrates, thereupon he sent to the tenths collectors 'that you should feed us from what you have', and they sent food, and he ate and we share food with him."

Al-Ala' Ibn Zuhair said: "Ibrahim visited my father, and he was the governor's viceroy of Hilwan, and he gave him a gift, which Ibrahim accepted and said: "There is no harm to accept the gifts of the viceroys, since they have provisions and sustenance and both the lawful and unlawful enter his treasury: but what he gives you is from the lawful of his own property."

All of those people accepted the gifts of wrongful governors, and all of them criticized him who obeyed them in what led to the disobedience of Allah Almighty. This group (of debaters) pretend that the reports that show how many of the predecessors rejected to accept such gifts do not refer to prohibition in so much as they indicate to piety; and a mention might be made here of the rightly-guided caliphs, Abu Dharr, and their likes from amongst the ascetics who refrained from the lawful out of abstention, as well as from such of lawful as it is feared to lead to the forbidden. However, their abstention was out of piety and Allah-fearingness.

In this way, the acceptance of those whom we have already mentioned affirms the permissibility, whereas the rejection of the others does not indicate to prohibition. The reports that show how Sa'id Ibn Al-Musayyab, for instance, refrained from getting his income from the treasury until it accumulated and amounted over thirty thousand, and the statement of Al-Hassan: "I never perform ablution from the water belonging to a money changer even if the prayer is due, for I do not know the original sources of his property, belong to undeniable piety, and to adopt it is much better than to adopt liberality, although the adoption of liberality is not unlawful.

This is the argument of those who make it permissible to take the funds from the wrongful rulers. But the reply to it is that the reports which show the

acceptance of some of them are limited and they represent the least in comparison with the reports which affirm the rejection and denial. But, putting in mind the probability that their refraining was out of piety, three probabilities of different levels and degrees according to their difference of piety might be elicited. There are four levels of piety in regard with the governors:

The first level is to take nothing from their funds in principle, like what the pious among them did, and so did the rightly-guided caliphs. Abu Bakr "Allah be pleased with him" counted all that he got from the treasury (during his caliphate) and it was six thousand Dirhams, which he made himself owe to the treasury. Umar "Allah be pleased with him" was distributing the money of the treasury one day when one of his daughters entered and took a single Dirham, thereupon Umar got up in pursuit of her until the covering fell down from one of his shoulders. The female child entered the house of her mother weeping, making the Dirham in her mouth. Umar got his finger and took it out of her mouth and placed it with the money of the taxes. Then he said: "O people! It is not for Umar, nor for the family of Umar more than what is for the Muslims, their near and far."

According to another narration, while Abu Musa Al-Ash'ari was sweeping the treasury he found a Dirham. At the same time, one of the children of Umar "Allah be pleased with him" passed by him, to whom he gave the Dirham. When Umar saw it in the hand of the child, he asked him about it, and he told him that Abu Musa had given it to him. He said to him: "O Abu Musa! Is there not amongst the inhabitants of Medina a house easier to you than the house of Umar? Do you like that there remains none from amongst the nation of Muhammad "Peace be upon him" but that he will have a claim of grievance against us?" he brought back the Dirham to the treasury.

Although the money here was lawful for him, he feared he might not deserve it. He used to keep his religion and honour blameless, and satisfy himself with the minimum requirements of living, in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to that which arouses not doubt in you" and: "Whoever leaves (what is suspicious) has indeed kept his religion and honour blameless." He heard many severe warnings from the Messenger of Allah "Allah's blessing and peace be upon him" of the funds of governors.

An example is the statement of the Messenger of Allah "Allah's blessing and peace be upon him" to Ubadah Ibn As-Samit when he sent him to collect almsgiving: "Fear Allah O Abu Al-Walid, lest you would come on the Day of Judgement with a camel that is grunting you are carrying on your shoulder, or a cow that is mooing, or a sheep that is bleating." He said: "O Messenger of Allah! Is it really going to happen?" he said: "Yes, by Him in Whose Hand is my soul, except for him, upon whom Allah has bestowed mercy." On that he said: "By Him Who has sent you with the truth, I will never become in charge of anything

like this.” (This narration is reported by Shafi’i in his Musnad on the authority of Tawus, and Abu Ya’li on the authority of Ibn Umar, and its chain of transmission is correct).

It is further narrated that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I do not fear for you that you will become pagans after me, but I fear for you that you come to compete one another.” (This narration is reported by Al-Bukhari and Muslim on the authority of Uqbah Ibn Amir). He feared for them that they would compete in the funds. For this reason, Umar “Allah be pleased with him” said in a long narration in which he was talking about the funds of treasury: “I find myself only like the guardian of an orphan’s property: “if I find myself not in need, I shall refrain from it, and if I find myself in need, I shall eat of it fairly and reasonably.”

It is narrated that one of Tawus’s sons wrote a message on the tongue of his father to Umar Ibn Abd Al-Aziz, thereupon Umar sent to him three hundred Dinars. On hearing that, Tawus sold an orchard belonging to him and sent to him from its price three hundred Dinars. We should put in mind that in no way could any ruler be like Umar Ibn Abd Al-Aziz. This is the highest level of piety.

The second level of piety is that one takes the funds of the ruler, provided that he knows that what he takes is from lawful sources. Thus, the ruler’s having other funds from unlawful sources harms him not. It is within this concept that all or most reports or at least those connected with the glorious companions, and the pious among them in particular like Ibn Umar should be understood. Ibn Umar was of those who attained an extreme degree of piety: how then should he take liberally from the ruler’s funds despite the fact that he was the most disapproving of their acts, and the most censorious of their funds?

It is reported that they gathered in the house of Ibn Amir during his fatal illness, and he feared for himself the evil consequences of his office as a governor, as he would be blamed in the Presence of Allah Almighty for it. They said to him: “We hope good for you: you’ve dug springs, provided pilgrims with water, and did such and such good things.” Ibn Umar kept silent. He asked him: “What do you say O Ibn Umar?” he said: “I say that this will be good if the earnings are lawful, and the expenses are purified; and of a surety, you will be brought back (to life after your death) and see (yourself).” He also said to him according to another version of that narration: “No doubt, in no way could malice plot out malice, and you was appointed the governor of Basra, and I do not think but that you’ve got evil from it.” Ibn Amir asked him: “Would you not supplicate for me to good effect?” Ibn Umar replied: “I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Allah never accepts prayer without purification (ablution), nor does He accept almsgiving from misappropriation.” (This narration is reported by Muslim). He resumed: “You were appointed the governor of Basra.”

It is narrated that Ibn Umar said about the days of Al-Hajjaj: "Since the house was robbed, I've never been satiated from food until this day of mine." It is narrated that Ali Ibn Abu Talib "Allah be pleased with him" used to get Sawiq in a sealed utensil from which he would drink. It was said to him: "Do you do so in Iraq in which food is abundant?" he said: "I do not seal it with a stick, but because I dislike that something strange might be put in it, and I dislike that anything other than the lawful should enter my abdomen. This was their custom. It is reported that Ibn Umar did not admire a thing but that he would abandon it (for fear of temptation). Once, Nafi' was demanded from him for thirty thousand, thereupon he said: "I fear the Dirhams of Ibn Amir (the petitioner) would be kept with me. Go and you are free." According to Abu Sa'id Al-Khudri: "There is none of us but that the world has inclined with him except for Ibn Umar." Thus, it should not be thought that neither he, nor anyone of the same status had taken funds which he knew not to be lawful.

The third level of piety is to take what he takes from the ruler just to give it by way of charity to the poor and needy, or spend it on those who deserve it. This is the ruling of Sharia pertinent to the funds which have no particular owner. If the ruler, in case it is not taken from him, will not distribute it among those who deserve it, and rather will make use of it in doing wrong, we might say here that it is more preferable to take it from him and distribute it among those who deserve it than to leave it in his hand. This is the opinion of many scholars, and the rationale for it will be explained later. It is in this connection that what most of them took should be understood.

Let's quote Ibn Al-Mubarak who said: "Those who accept the gifts (from the rulers) today, under pretext that they imitate Ibn Umar and A'ishah do not follow both, for Ibn Umar, for example, distributed all that he had taken until he was forced to take up a loan of sixty thousand after distributing all that he had (to give it to another beggar who came to ask him after the property was used up), and A'ishah did the same. When funds were brought to Jabir Ibn Zaid he distributed it entirely and said: "I saw it better to take it from them, and distribute it than to leave it in their hands." Ash-Shafi'i "may Allah have mercy upon him" did the same with what he had accepted from Harun Ar-Rashid, which he distributed entirely to the extent that he did not keep even a single grain for himself.

The fourth level is that one is not verified that it is lawful, and thus he does not accept and distribute it in so much as he leaves it. but he might take from a ruler the lawful represents the greatest portion of his property. As such was the caliphs during the lifetime of the companions "Allah be pleased with them", and the followers after the rightly-guided caliphs, in which case, the unlawful did not represent the greatest part of their property. This is attested from the justification given by Ali "Allah be pleased with him" who said: "What he (the ruler) takes from the lawful is more (than he takes from the unlawful)." This is made

permissible by a group of scholars, depending upon the fact that the lawful represents the greatest portion of the property.

We've stopped at that issue in regard to the ordinary people, what then about the property of the ruler which is likely beyond calculation? It is not unlikely that the assiduosity of a diligent person might lead him to make it permissible to take what is not known to be unlawful, depending upon the fact that the greatest portion is lawful. We've forbidden it in case the unlawful represents the most.

Having understood those levels, you should be certain that the annuities of the wrongdoers in our time are not similar to that. On the contrary, they differ from it in two things:

One thing is the property of the rulers in our time is unlawful in whole or for the most part, and why not since the lawful comes from the almsgiving, Fai and war spoils: things which are no longer present now? And if there is any, nothing of them is brought to the ruler. There remains nothing but Jizyah which is taken wrongfully which is unlawful in most cases. That is because they exceed the due limits of Sharia in what they take and the one from whom it is taken. If you add to that the taxes imposed upon Muslims, confiscated things and bribes, and the various kinds of injustices and grievances, the lawful would not amount even to one-hundredth the whole of it.

The other thing is that the wrongdoers during the first generation, as being still close to the time of rightly-guided caliphs, used to feel they were wrongdoers, and they always were eager to attract the hearts of the companions and followers, and keen on getting them accept their gifts and presents. They used to send that to them without forcing them to ask or put themselves to humiliation: on the contrary, they used to feel themselves under obligation and grow happy to them because they accepted their gifts. In turn, the companions and followers used to take from those rulers, and distribute what they took (among the needy), and did not comply with the political desires and purposes of rulers, nor did they attend their gatherings, nor did they frequent them, nor did they like them to remain in power: they used to invoke evil against them, attack them with their words, and disapprove of their evil acts and deeds. So, there was no fear to affect their religion in the same way as they would affect their world; and no harm was caused to them.

But now, the rulers do not agree to give a gift but to him whom they covet to use in fulfillment of their desires, increase their number, seek their aid to support their power, adorn themselves with their frequenting them in their gatherings, oblige them to regularly invoke good upon them and praise them so much, whether in their presence or absence. So, if the taker does not put himself to humiliation, first by begging the ruler, second by serving him so much repeatedly, third by praising and invoking good upon them, fourth by helping him fulfill his own desires when his aid is sought for, fifth by increasing the number of his sitters and processions, sixth by demonstrating love, loyalty and support against

his enemy, and seven by screening his injustices, evildoings, and vices, he will not be given even a single Dirham.

If it is impermissible to take from them in this time what is known to be lawful, for fear it might lead to these concepts, what about what is known to be unlawful or at least suspicious? For this reason, he, who takes the courage to accept their funds, in imitation of the companions and companions, will have compared the angels with the blacksmiths. To take funds from them means that one should mix with them, take care of them, serve their appointed employees, endure humiliation from them, praise them, frequent their doors; and all of that is sin as we shall explain later in the coming chapter.

Having become clear the sources of their property, and what is lawful and unlawful of it, if man imagines he could take from what is lawful of it, what he deserves, while he is sitting in his house, and it is brought to him without being in need to serve a governor, praise them, or even help them, it will be not unlawful, but it will be undesirable in view of many things we are going to explain in the next chapter.

The Second Consideration: The Amount of What Is Taken, And the Quality That Makes Taking Valid

Let's focus here on the funds to be spent on the public interests, i.e. four-fifths the Fai and legacies, for what is beyond that, such as endowments, almsgiving, one-fifth Fai or war spoils, the own property of the ruler, of such of things as he gives life or buys, is under the disposal of the ruler: he has the right to give of them whatever he likes to whomever he likes. But let's consider here the lost property and the property to be assigned to the public interests: it is impermissible for him to spend it but in what serves a public interest, or to him who is in need of it, and at the same time, he is unable to get his earnings. But it is impermissible to spend from the treasury to the rich, particularly if there is no general benefit to be achieved from that. This is the right opinion, although it is a debatable matter among the scholars.

The words of Umar "Allah be pleased with him" provides evidence that every Muslim has a right in the treasury, just because of his being a Muslim, who increases the number of Muslim community. But even, he never distributed the property among all the Muslims in equality, but he used to give such of them as had particular characteristics (which made them worthy of it). if this is proven, let's say that everyone does a job, which returns with interest for the Muslims, from which he might be hindered in case he is engaged in getting his earnings, should have a right in treasury that is to suffice him.

This includes all scholars, i.e. those engaged in the sciences related with the interests of religion, such as the sciences of jurisprudence, Hadith, exegesis, recitation; and it also includes teachers, Mu'adhdhins, and also the students of

those sciences, for if they are not sufficed, they will not be able to follow up their studies. It includes workers, with whose work the interests of this world depend, such as soldiers who safeguard the state with their weapons from the enemies and transgressors. It includes also scribes, accountants, deputies, and all of those who are needed to arrange the department of taxes, and I mean of course the workers who are in charge of the lawful and not unlawful funds.

Those funds are for the public interests. The interest might be related with the religion or with the world. It is with the scholars that religion is safeguarded, and it is with soldiers that world is safeguarded. Both religion and sovereignty are twins in the sense that each could not dispense with the other. If the knowledge of the physician does not imply any religious matter, its concern with the health of the body is important for the religion without which it would not be practiced. For this reason, it is permissible for him, as well as for any such like, to whose profession there is a need to serve the interest of the body or the country, to have rights in those funds, in order to be able to devote themselves to remedy the Muslims, and I mean of course those among them who remedy for no charge.

It is not prerequisite for those to be in need in order to deserve the annuities: if they are rich, they also might be given. However, the rightly-guided caliphs used to give both the Muhajirun and Ansar, without depending upon their need. It also has no fixed amount, since it is subject to the estimation of the imam, who has the right to give liberally to the point of richness, or to give only what is sufficient in so much as is fitting for the state of the taker, and the availability of funds. Al-Hassan "Allah be pleased with him" took from Mu'awiyah four hundred thousand Dirhams all at once. Umar "Allah be pleased with him" used to give many of people an annuity of twelve thousand Dirhams, and A'ishah "Allah be pleased with her" was enlisted among those. He used to give other group ten thousand each, others six thousand each, and so on.

Such money should be distributed among those until there remains nothing of it. If he favours anyone of them with much property, there will be no harm. The ruler has the right to give from that money gifts and presents to whose whom he sees to be qualified for them. This was done by the righteous predecessors. But the public interest also should be considered here. If he favours a scholar, or a brave man with a gift, this might encourage the people and prompt them to engage in labour, in imitation of him.

This is the benefit of gifts, presents and specifications given by the ruler. All of that is due to the diligence of the ruler. But two things should be considered in relation to the wrongful rulers:

One thing is that the wrongful ruler should desist (or is forced to desist) from his ruling: he is either ousted or should be ousted: then, how should it be made permissible to take from his hand, given that he is really not ruler? The other thing is that he does not comprehend with his money all of those who deserve it: how should it be permissible for the individuals to take from

it? is it permissible for them to take in proportion to their shares or is it impermissible for them to take at all? Is it permissible for anyone of them to take what he is given?

In regard to the first thing, we see that it should not stand against taking one's right. That's because if a wrongful tyrant is helped by his armed force to remain, and it is difficult to oust him, and replacing him with another might lead to raising intolerable affliction, it becomes obligatory to let him remain in his office, and it also becomes binding to obey him, in the same way as one obeys his rulers, depending upon the narration in which one is commanded to obey his rulers, (the narration referred to is reported by Al-Bukhari on the authority of Anas, and Muslim on the authority of Abu Hurairah and Abu Dharr) and another narration which forbids one to refrain from helping him (as shown in both Sahihs on the authority of Ibn Abbas and Abu Hurairah).

We see that the office of caliphate is held for him who undertakes it from amongst the offspring of Al-Abbas, and the ruling is enforced for the rulers in different parts of the state, who give the pledge of allegiance to the caliph. We should consider the conditions and qualities which a ruler should have, in achievement of the public interests, and had we decided that all rulings now are invalid, surely, all public interests would have become idle. Moreover, ruling now mainly depends upon the armed forces, and the caliph is the one given the pledge of allegiance by the leader of the army, and if one takes the lead of the army, and proves obedient to the caliph in terms of sermons and currency, his ruling is effective. On the other hand, the judgements of the judiciary in the different parts of the state are enforced.

As for the other thing, i.e. if the ruler does not comprehend with his gifts all of those who deserve, is it permissible for the individuals to take that? This is a matter of debate among the scholars, who divide into four opinions: some exceed to the extent of saying that if what he takes belongs to that in which all of the Muslims share, and he himself does not know exactly his share of it, he should leave it entirely. According to other people, he might take as much as is equal to his daily sustenance, for it is that amount which he deserves for satisfying his need is due upon the Muslims. A third group are of the opinion that he might take his yearly sustenance, for taking what suffices him on daily basis is difficult, and as he has right in that property, how should he leave it?

The fourth group of people say that he should take what he is given, and the wronged are the remaining (who are left without taking anything); and this is the right analogy, for the funds is not equally shared by all the Muslims, in the same way as the booty is by the winners, or the legacy by the heirs. That's because the booty and legacy becomes their own whereas if this funds is not distributed among them until their death, distributing it among their heirs is not incumbent under the rules of inheritance. This is not a right to be fixed for them, and it is fixed only by receiving it. It is more likely similar to

almsgiving. If the poor are given their share of almsgiving, it becomes their own property.

They are not forbidden their right if the ruler deals unjustly with the other groups, by refraining from giving them their rights in the almsgiving. This is in case he does not give him the whole funds. But he gives him only the same amount which will be permissible, if he gives it to him by way of favouring, along with comprehending the others with the funds. To be sure, favouring is permissible in gifts. When Abu Bakr "Allah be pleased with him" regarded them as equal in gifts, Umar "Allah be pleased with him" discussed him, he said to him: "Their superiority is in the Sight of Allah Almighty, and this life of world is but a means of conveyance (to the hereafter)." But Umar "Allah be pleased with him" gave some preference to others during his lifetime. He gave A'ishah "Allah be pleased with her" twelve thousand, and gave Zainab "Allah be pleased with her" ten thousand, Juwairiyah "Allah be pleased with her" six thousand, and Safiyyah "Allah be pleased with her" likewise. Umar allocated to Ali "Allah be pleased with him" in particular a landed property, and to Uthman "Allah be pleased with him" five gardens. When Uthman became the caliph, he favoured Ali "Allah be pleased with him" with them apart from others, and Ali accepted them from him.

All of that is permissible but in its appropriate place, and it is subject to the independent opinion of the giver. The independent opinion is applicable in the cases in which there is no text, nor is there in a similar case, which allows for analogy, like the case of the legal punishment of drinking wine. Abu Bakr gave forty lashes as legal punishment for drinking wine, and Umar rose it to eighty lashes, and both are out of the Sunnah. However, both Abu Bakr and Umar "Allah be pleased with them" were right by the consensus of the companions, in the same way as they were right in their different ways of giving. The one who was made inferior during the lifetime of Umar did not return anything to the superior from what he took during the lifetime of Abu Bakr, when both were equal, nor did the superior refrain from accepting the extra that was given to him during the lifetime of Umar. All the companions joined them in their opinions, thinking that each of them was right. So, let this be taken as a pattern to be followed in the disputable matters in which every diligent is regarded right in his independent opinion.

But we do not say so in every case, in which a diligent has skipped a particular text or an evident analogy, whether heedlessly or because of his bad opinion: i.e. we do not say in this case that every diligent is right, because here the right is him who gets the related text or the evident analogy.

From all of that, it might be elicited that if one is found to have a characteristic of those related with the public interests of the religion or world, and he takes from the ruler an annuity or a gift, from the funds of legacies or Jizyah, he will not become dissolute by such taking: but he will become dissolute by serving them, helping them, frequenting them, praising and flattering them,

and doing such thing from which the funds could more likely hardly be free from, as we shall explain later.

CHAPTER SIX

LAWFUL AND UNLAWFUL SOCIABILITY WITH WRONGFUL RULERS; AND RULING ON ATTENDING THEIR GATHERINGS, FREQUENTING AND HONOURING THEM

It should be known to you that there are three states to govern your relation with the wrongful rulers and chiefs: the first which is the worst is to visit them. The second, which is less in evil is that they themselves visit you. The third, which is the safest is to leave them, that is, not to see them, nor to let them see you.

The First State

In relation to the first state, i.e. that you visit them, it is extremely blameworthy under Sharia, and there are reports that relate severe warnings and grievous admonitions in that issue, and we are going to mention them, in order to know how Sharia criticizes it, and then, we shall mention what is unlawful, what is permissible, and what is undesirable thereof, according to the fatwa in the exoteric knowledge.

When the Messenger of Allah "Allah's blessing and peace be upon him" described the wrongful rulers and governors he said in comment on that: "He, who throws them away, will be saved (from their evil), and he who leaves them will be safe or at least about to be safe, and whoever shares them in their world belongs to them." (This narration is reported by Tabarani on the authority of Ibn Abbas, but with a weak chain of transmission). He further said: "He, who mixes with them will be ruined." That's because it is true that he, who leaves them, will be safe from their imam, but he will not be safe from being involved in the punishment that might comprehend them all, for he has not throw them away, nor has he disputed with them.

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, there will be rulers, who will be liars and wrongful: so, he who rust their lies, and helps them in their injustice does not belong to me, and I have nothing to do with him, and he will not come to drink from the Fountain-Lake." (This narration is reported by both An-Nasa'i and At-Tirmidhi and authenticated by Al-Hakim on the authority of Ka'b Ibn Ujah).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The reciters (of the Qur'an) who are the most hateful to Allah Almighty are those who frequent the rulers."

According to a particular narration : "The best of rulers are those who visit

the scholars, and the worst of scholars are those who visit the rulers." It is said in another narration: "The scholars are the trustworthy persons of the Messengers and Prophets on the slaves of Allah Almighty so long as they do not mix with rulers; and once they do so, they have betrayed the Messengers, and thus you should beware of them and leave them." (This narration is reported by Al-Uqaili on the authority of Anas).

From amongst the traditions (sayings of the companions and followers), a mention might be made of the statement of Hudhaifah "Allah be pleased with him": "Beware of the standing places of temptations." It was said to him: "What are the standing places of temptations?" he said: "The gates of the rulers: anyone of you visits a ruler, and trust his lies, and describes him with what he has not."

Abu Dharr "Allah be pleased with him" said to Salamah: "O Salamah! Keep yourself far from the gates of rulers, for you get nothing of their world but that they get something better of your religion." According to Sufyan: "In (the fire of) Hell, there is a valley, which none inhabits but the reciters who used to frequent kings." According to Al-Awza'i: "There is nothing more hateful to Allah Almighty than a scholar who visits an appointed governor."

According to Samnun: "How distasteful is the scholar whom you will not find when you go to his gathering, and on asking about him, you are told that he has gone to visit a governor." I heard that it was said: "If you see a scholar having love for this world, you should suspect him about you religion." And I've experienced that myself. I've never visited the ruler but that after coming out from him, I would go on reckoning myself, and see darkness on it, although I always face them severely and disagree with their desires and whims." According to Ubadah Ibn As-Samit: "The devout reciter's love for rulers is hypocrisy, and his love for the rich is out of showing off."

According to Abu Dharr: "If the darkness among a people is predominant, it is due to the predominance of the darkness of their wrongful persons."

It is reported that Ibn Mas'ud "Allah be pleased with him" said: "A person visits a ruler and he is religious, and when he comes out from him, he comes to have no religion." It was said to him: "What is the reason for that?" he said: "Because he always pleases him by displeasing Allah Almighty."

Once, Umar Ibn Abd Al-Aziz appointed a man in charge of some job, and when he was told that he was one of Al-Hajjaj's employees, he drove him. On that the man said to him: "I worked for him but a little." He said: "It suffices you for evil and distrust to accompany him only one or a part of a day."

According to Al-Fudail: "The close one comes to a ruler, the farther he becomes from Allah Almighty." Sa'id Ibn Al-Musayyab used to traffic in oil (to get his earnings) and say: "In this job, one could dispense with those rulers." According to Wuhaib: "Those who visit kings are more harmful to the nation than the gamblers." According to Muhammad Ibn Salamah: "A fly on the dung is better than a reciter standing at the gate of those (rulers)."

When Az-Zuhri mixed with the ruler, one of his brothers in religion wrote to

him the following: "May Allah save us and you, O Abu Bakr, from temptations: you've become in such a state as anyone who knows you well should invoke Allah for you. May Allah have mercy upon you. You've grown old, and the blessings of Allah upon you have made you weighty, when He Almighty endowed you with the understanding of His Book, and taught you the Sunnah of His Prophet Muhammad "Peace be upon him". But it is not so. Allah Almighty took the covenant from the scholars as stated in His saying: "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it." (Al Imran 187)

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُوهُ﴾

I know that the easiest thing you've done, and the lightest burden you've carried is that you've removed the loneliness the wrongful, and mad easy the way of transgression, by your coming close to him who fulfills no right, nor leaves falsehood. When those rulers draw you close to them, they take from you an axis, upon which the millstone of their wrongness turn, a bridge upon which they cross to their mischief, and a ladder on which they ascend to their error. It is with you that they put the other scholars to suspicion, and keep off the hearts of the ignorant. How easier is that which they're done in comparison with what they've ruined in you, and how much is that which they've taken from you in comparison with what they've taken from you, in such of your religion as they corrupt. What does make you feel secure to be of those in whom Allah Almighty says: "Then, there has succeeded them a posterity who have given up As-Salat (the prayers) (i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times) and have followed lusts. So they will be thrown in Hell." (Maryam 59)

﴿خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا﴾

Of a surety, you deal with Him Who is not ignorant, and the One Who records your deeds is not heedless. So, you should remedy your religion, for weakness has afflicted it, and prepare your argument, for the long journey (to the hereafter) has become close, and nothing is hidden from Allah in the earth and in the heavens, and peace be upon you."

All of those narrations and traditions provide evidence for the various temptations and mischief that lie in mixing with rulers. But let's explain that in more detail, in order to distinguish the forbidden, the undesirable and the permissible.

Let's say that the one who visits the ruler is exposed to disobey Allah Almighty, either by his act, silence, words, belief, and he could hardly be free from one of those things.

Concerning the act, visiting them most likely occurs in usurped houses, and it

is unlawful to step over them, and enter them without the leave of their owners. Let not you be deceived by the statement of those who say that this is of the matters in which the people indulge, like a date or a fragment of bread; for this is true but not in the case of what is usurped. But this is not true of the usurped, for if it is said that every simple sitting does not decrease the ownership of the thing, it belongs to the indulgence, and this is true of stepping over the usurped place. In this way, the all will come to share in the process of usurpation. It might be indulged in if it is done individually in such a way that if the owner knows it, he might not dislike it. But sharing of many causes the ruling of prohibition to comprehend all the people who join in it. In this way, it is impermissible to take the possession of a man under pretext that everyone of the passers-by takes only a step which decreases nothing from ownership. It is like a light strike in the course of teaching, which is permissible, provided that it is done by an individual. That's because if a group of people give several strikes which result in killing, retribution then should be exacted from all, although every strike in itself would have not led to the same result had it been made individually.

Suppose that the wrongful ruler is in a place that is not usurped, and he is underneath a tent or a bower like it made from his property, then, it is unlawful and it is impermissible to enter into him, for in this way, it is to utilize and make use of the unlawful. But suppose that all of that is lawful, one will not be sinful if he enters into him and salutes him with pace, but if he bows or prostrates in his salutation or service, he thus will have honoured a wrongful one because of his ruling, which is the tool of his injustice. To be sure, to humble one self before a wrongful is a sin. Moreover, if one humbles himself before a wealthy one, who is not wrongful, just because of his wealth and not because anything else, his religion will decrease by two thirds. What should it be then if one humbles himself before a wrongful person?

Only saluting with peace is permissible. But to kiss the hand or bow in service is a sin, unless one is forced by fear or it is done to a just ruler or a respectable scholar, or to him who deserves it because of religion. It is reported that Abu Ubaidah Ibn Al-Jarrah kissed the hand of Ali Ibn Abu Talib when he met him in Sham, and the latter did not disapprove of it. but one of the predecessors went as far as not to return their greetings, and turn away from them, out of scorning them, regarding this to be one of the best acts of worship. But to keep silent and abstain from returning the salutation is questionable, since it is obligatory, which should not lapse because of wrongness.

But even, if the visitor leaves all of that, and limits himself only to saluting them, he could not hardly be free from sitting on their carpets; and as the unlawful represents the greatest portion of their property, it is impermissible to sit on their furnishings.

In relation to silence, of course, he will see in their gatherings such undesirable things as the silk carpets and thrones, silver vessels and utensils, silk garments which they wear in addition to the unlawful that is visible on their

slaves. Of a surety, he who sees an evil from which he keeps silent is a partner in it. Moreover, he might hear of their speech the obscene and foul, abuse, insult, harm, and falsehood, and to keep silent from all of that is unlawful. He also might see them wearing unlawful garments, eating unlawful food, and all that is in their hand is unlawful; and it is impermissible to keep silent from all of that. It is incumbent upon him to enjoin what is right and forbid what is evil by his tongue if he is not able to do so by his act.

But you might argue that he fears for himself, which gives him excuse to keep silent, let me reply that it is true, but at the same time, he is not in need to commit what is impermissible except for a legal excuse. Were he not to enter into them and see what is disapproved, surely, it would not be binding upon them to address them by way of accounting, in order that it would lapse from him for excuse. At this point, let me say that he, who learns that there is mischief in a certain place, and he knows that he is not able to remove it, it is impermissible for him to attend, lest this would occur in front of him, and while he is seeing it he keeps silent from it. On the contrary, he should avoid seeing it (as much as possible).

In regard with saying, it is to invoke for the wrongful, praise him (with what he has not), trust his falsehood, whether explicitly by words or implicitly by nodding, or from the signs of pleasure on his face, or to demonstrate to him love, loyalty, and longing for meeting him, and hoping his survival and long life. However, one more often does not limit himself to salutation: on the contrary, he speaks, and he hardly talks in anything other than those things.

It is unlawful to invoke to him but with the following: "May Allah reform your state", "May Allah guide you to what is good", "May Allah make long your life in His obedience", and the like of those statements. But it is impermissible to invoke Allah to safeguard him, give him long survival, and attribute blessing and favour to him, by calling him the 'lord', or any similar word. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes long survival and life for a wrongful, has loved that Allah Almighty should be disobeyed in his land.

If he goes beyond supplication to praising, of a surety, he will describe him with what he has not, which makes him among the liars and hypocrites who honour the wrongful. Those are three grievous sins. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty grows angry when a dissolute is praised." He said according to another narration: "He, who honours a dissolute person has indeed helped in destroying Islam."

If he goes beyond that, to trust him in what he says, and appreciates all that he does, he will become sinful by his trusting and helping him. As well as praising and appreciating are to help in sin, and motivate the desire for it, belying, criticizing and defacing are to scold one to do such evil act, weaken its reasons. Of a surety, to help in a sin even with half a word is in itself a sin. When Sufyan was asked about a wrongful who is about to perish in the desert: "Should he be given a sip of water (to save his life)?" He said: "No, but you'd rather leave him

until he dies, for to give him water is to help him (in his wrongness)." But another one said: "No, he might be given water until he returns to his senses, and then, he should be left alone."

Furthermore, he might go further by demonstrating his love and yearning for meeting him, and hoping for his long life. If he is a liar in those feelings, he will have committed the sin of lying and hypocrisy; and if he is truthful, he will have committed the sin of loving the survival of the wrongful, although he has to dislike him and have hatred towards him for the Sake of Allah. To dislike for the Sake of Allah is obligatory, whereas the lover of sin who accepts it is himself a sinful. If one likes a wrongful for his injustice, he will be a sinful because of his loving for him, and if he likes him for another reason, he will also be a sinful, for he has not disliked him, although it was incumbent upon him to dislike him (for the Sake of Allah). If both good and evil combines in a person, he should like him for such of good as lies in him, and dislikes him for such of evil as lies in him. We shall explain in detail the point of combining both love and dislike in the book on the brothers who love each other for the Sake of Allah Almighty.

If he is safe from all of that, and how far it is, he could hardly be free from the corruption that might infiltrate into his heart. He considers the abundance of blessing that is bestowed upon him, which causes him to despise Allah's blessing upon himself. By so doing, he will have indulged in the forbiddance given by the Messenger of Allah "Allah's blessing and peace be upon him" who said: "O assembly of Muhajirs! Enter not upon those who love this world, for indeed, it (the world with its delights and pleasures) always makes one discontented with such of sustenance (as provided for him by Allah)." (This narration is reported by Al-Hakim on the authority of Abdullah Ibn Ash-Shakhir, and he regards its chain of transmission as authentic).

Putting in mind that others might follow him in entering upon such wrongdoers, and through visiting them, he would help increase their injustice, and they might use him as a means of decoration and adornment if he is of those utilized for adornment, all of that is either forbidden or undesirable. Once, Sa'id Ibn Al-Musayyab was invited to give the pledge of allegiance to both Al-Walid and Sulaiman, sons of Abd Al-Malik, thereupon he said: "I never give the pledge of allegiance to such two so long as both night and day differ from each other, since the Messenger of Allah "Allah's blessing and peace be upon him" forbade giving pledge of allegiance to two simultaneously." (This narration is reported by Abu Na'im on the authority of Yahya Ibn Sa'id). When he was asked to enter from a certain gate and come out of another gate, he said: "No by Allah, lest anyone of the people would imitate me." On that he was given one hundred lashes, and forced to put on coarse and rough rag.

Therefore, it is impermissible for anyone to enter upon them except for two legal excuses: the first is that he is forced by compulsion to enter, not by way of

honouring them, but by learning that if he refrains from visiting them, he shall receive harm, or that this shall have a negative impact upon the people's obedience to them, and result in disorder. In this case, he enters upon them, not out of obedience or submission to them, but out of observing the public interests of the people, lest the governorate will be put to trouble.

The second is that he enters upon them to avert injustice from a Muslim other than himself, or even from himself, whether by way of accounting, or by way of complaint. This is a concession given to him, provided that he should neither tell a lie, nor praise, nor leave an advice he expects to be accepted (but that he will give it). This is the ruling pertinent to entering (upon the wrongful rulers and governors).

The Second State

According to that state, the wrongful ruler or governor enters upon you. In this case, you should inevitably return his salutation. It is not lawful to stand to receive him, and honour him as a guest. By his honouring both knowledge and religion, he deserves to be honoured, as well as by his wrongdoing he deserves to be averted. So, to honour in return for honour, and respond with salutation in return for salutation.

But if he is with him in seclusion, it is preferable not to stand for him, in order to demonstrate to him the power and honour of religion in comparison with the worthlessness of wrongness, and his fury and passion for the sake of religion, and turning away from him who turns away from Allah Almighty, thereupon Allah Almighty turns away from him. But if he comes to visit him in a gathering, it is important to observe the retinue of those endued with authority among their subjects, and thus, there is no harm to stand for him just with that sole intention. If he learns that his not standing for him will not summon corruption among the subjects, nor cause him to become angry with him, it is preferable for him not to stand for honouring him.

Once the meeting occurs between them, it is incumbent upon him to advise him. If the ruler has committed what he does not know to be unlawful, and it is expected from him to leave it once he knows it, it is binding upon him to tell him about it. But it is of no benefit for him to remind him of what he knows to be unlawful, like his extravagance and wrongness. He has to frighten him from such of sins as he commits, if he thinks this will have a positive impact upon him. He has to guide him to the way of achieving the public interests, in a way that might serve the purposes of the wrongdoer in accordance with Sharia, without committing sin, in order to keep him off achieving his purposes through injustice. Thus, it is incumbent upon him to show to him what he is ignorant of, and frighten him from what he dares to do, and guide him to what he is heedless of, which makes him dispense with injustice.

Those three things are incumbent upon him if he expects his speech will

influence him. This also applies to him who happens to enter upon a ruler whether with or without legal excuse. In this respect, it is narrated on the authority of Muhammad Ibn Salih that he said: I was sitting with Hammad Ibn Salamah and in the house there was no more than a piece of straw mat on which he was sitting, a copy of the Qur'an in which he was reciting, a leather container having his books and papers, and a pot in which he was performing ablution. While I was with him, somebody knocked at the door and behold! He was Muhammad Ibn Sulaiman. He was admitted and he entered and sat in front of him. He asked him: "What is the matter with me that if I see you, I will be filled with terror of you?" he said: "That is because the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the scholars intends with his knowledge the Countenance of Allah Almighty, everything would come to fear of him, and if he intends therewith to heap up treasures, he will come to fear of everything." Then, he offered to him a sum of forty thousand Dirhams and asked him to take it to seek its help to satisfy his needs, thereupon he rejected it and said to him: "You'd rather give it back to him whom you've wronged by usurping it from him." He said: "By Allah, I've not given you but from what I've inherited. I'm not in need of it. Then, take it and distribute it (as it seems to you)." He said: "I'm afraid that if I even do justice in distributing it, anyone who is not given anything of it might say that I have not done justice in distributing it, and thus he will commit a sin. So, you'd rather keep it away from me."

The Third State

The third state is that he retires from them, and does not see them, nor do they see him. This is obligatory, since peace and safety lie only in it. let him believe that he should dislike them for their wrongness, should not like them to survive, nor praise them, nor ask about their affairs, nor draw himself close to their acquaintances, nor feel sorry in sigh for what he might miss because of his leaving them in case he remembers them. It is better for him to be heedless of them. If their living in luxury occurs to his mind, let him remember what Hatim Al-Asamm said: "There is only a day between me and those kings. As for the day before, they could hardly taste its sweetness. Both they and I are in awe of the day to come. It is the matter of only today, and what would it be on that day?" let him also remember the statement of Abu Ad-Darda' when he said: "Those of wealth and riches eat and we also eat, drink and we also drink, get dressed and we also get dressed, and they have surplus property which they consider, and also we consider it with them; but the difference is that they will be reckoned for it, whereas we are free from it."

It is incumbent upon everyone who is informed about the sin of a sinful one, or the wrongness of a wrongdoer, to decrease the status of that person he has in his heart in proportion to the degree of that sin and wrongness, for if one does what is disliked his status he has in the heart would decrease. Of a surety, the sin should be disliked. He should either be heedless of it, or accept it, or dislike it; and since there is none could be heedless with his knowledge of it, and there is

no point to accept it, he then should dislike it. so, you should regard the crime of anyone against Allah like his crime against you.

But, you might argue that “the dislike is not optional: how should it be made compulsory?” in reply to it, let’s say that it is not so. The lover dislikes, by the necessity of nature, what is disliked in the sight of his beloved; and whoever does not dislike the disobedience of Allah does not in fact like Allah Almighty. However, none does not like Allah but he who knows Him not. So, both knowledge of, and love for Allah Almighty are obligatory; and when one likes Him, he surely will come to like what He likes, and dislike what He dislikes. This matter will be explained with verification in the Book of Loving.

If you argue that the earlier scholars used to enter upon rulers and governors, I will authenticate it, but in this case, let me ask you to learn the etiquettes of entering as they used to do it, and then do as they did. It is reported that Hisham Ibn Abd Al-Malik came to Mecca to perform Hajj. When he arrived he said: “Bring me a man from amongst the companions.” It was said to him: “O Commander of Believers! They’ve perished.” He said: “Then, bring me a man from amongst the followers.” Tawus Al-Yamani was brought to him. When he reached, he took off his sandals and left them on his carpet. He did not call him the Commander of Believers when he saluted him, but he said: “Peace be upon you O Hisham.” He did not call him by his nickname. He sat by the side of him and said to him: “How are you O Hisham?” Hisham grew so much angry that he intended to kill him, but it was said to him: “You are in the Sanctuary of Allah and His Messenger, and killing is not fitting.” He said to him: “O Tawus! What has led you to do what you’ve done?” he said: “What have I done?” he grew more fuming and infuriated, and said: “You have taken off your sandals on my carpet, and you have not kissed my hand, nor have you saluted me by my title as the Commander of the Believers, nor have you called me by my nickname, and you have sat down by the side of me without my leave, and said: ‘How are you O Hisham’.”

On that he said: “That I have taken off my sandals on your carpet, I always take them off everyday five times while I am in front of the Lord of power and honour; and He does neither punish me, nor grow angry with me. That I have not kissed your hand, I heard Ali Ibn Abu Talib, the Commander of Believers having said: “It is not lawful for a man to kiss the hand of another except for a man who kisses the hand of his wife out of sexual desire for her, or a father who kisses the hand of his child out of pity and mercy for him.” In regard to your statement that I’ve not saluted you by your title as the Commander of the Believers, it is not that all the people accept your commandership, and I have disliked to be a liar. As for your claim that I’ve not call you by your nickname, no doubt, Allah Almighty calls His Prophets and devotees like “O Yahya, O Jesus”, whereas he calls His enemies by their nicknames like “Let the hand of Abu Lahab be cut off!” that I’ve sat by your side, I heard the Commander of Believers, Ali Ibn Abu Talib having said: “If one likes to see a man from the denizens of the

fire, you might look at a sitting man, surrounded by standing people." Hisham said to him: Then, admonish me." He said: "I heard the Commander of Believers, Ali Ibn Abu Talib having said: "In the fire (of Hell), there are fountains like buckets, and scorpions like mules, which bite such of rulers as does not observe justice in his subjects.'" Then he stood up and turned away quickly.

It is reported from Sufyan Ath-Thawri that he said: I was made to enter upon Abu Ja'far Al-Mansur while he was in Mina, and he said to me: "Raise your need to us." I said: "Safeguard yourselves from (the punishment of) Allah for you've filled the land with wrongness and injustice." He lowered his head and raised it and said to me once again: "Raise your need to us." I said to him: "You have been given that position by virtue of the swords of both Muhajirs and Ansar, and their offspring are dying because of hunger. So, fear Allah, and convey to them their rights." He lowered his head and raised and said to me once again: "Raise your need to us." I said: "Once, Umar Ibn Al-Khattab performed Hajj and (on his return) he asked his slave how much this journey had cost them, and he said to him: "A few over ten Dirhams." Nowadays, I see so much property that camels could hardly carry." Then, he came out.

In this way they used to enter upon rulers and governors when they were compelled to do it, and in those visits, they used to put their own souls at risk, by their retribution from their wrongness for the Sake of Allah. Once, Ibn Abu Shumailah entered upon Abd Al-Malik Ibn Marwan, who asked him to speak. He said: "On the Day of Resurrection, people will not be saved from its bitterness, sourness, and destruction preview, except for him, who pleases Allah Almighty by displeasing himself." On that Abd Al-Malik went on weeping and said: "I'm going to put those words in mind as long as I live." It is reported that when Uthman Ibn Affan "Allah be pleased with him" appointed Abdullah Ibn Amir, the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and Abu Dharr, who was a close friend to him, delayed to visit him. On blaming him for that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a man appoints a governor, Allah Almighty moves far from him."

It is reported that Malik Ibn Dinar entered upon the governor of Basra and said to him: "O chief! I read in one of the Scriptures that Allah Almighty Says: "How foolish is a ruler, how ignorant is he, who disobeys Me, and how powerful and honoured is he, who seeks power and honour with Me!" O evil shepherd! A fat perfect sheep was given to you, thereupon you have eaten its flesh, put on its wool, and left it as parts of bone rattling each other." He said: "Do you know what causes you to dare to deal with us as such, and refrains us from harming you?" he answered in the negative, thereupon he said to him: "It is your not being covetous of us, and not desirous to get what we have."

It is reported that once, Umar Ibn Abd Al-Aziz was standing with Sulaiman Ibn Abd Al-Malik when the latter heard the sound of thunder, thereupon Sulaiman

got scared and placed his chest on the front part of a saddle. Umar said to him: "This is the sound of Allah's mercy: what should it be if you hear the sound of His punishment?" then, Sulaiman had a look of the people, and asked: "How many those people are!" Umar said to him: "Those are your opponents O Commander of Believers." On that he said to him: "May Allah test you by them (in reference to his being the would-be ruler)."

It is reported that Sulaiman Ibn Abd Al-Malik passed by Medina on his way to Mecca, and he sent a message to Abu Hazim, and invited him. When he came and entered upon him he asked him: "O Abu Hazim! What is the matter with us that we come to dislike death?" he said to him: "That's because you've destroyed your hereafter, and constructed your world, and thus you dislike moving from construction to destruction." He asked him: "O Abu Hazim! How should one meet Allah Almighty?" he said: "O Commander of Believers! The doer of good will be like the absent one who comes back to meet his family; whereas the doer of evil will be like the fleeing slave who comes to meet his master." Sulaiman went on weeping and said: "How far! What shall I have with Allah?" he said: "Expose yourself to the Book of Allah, Who says: "Verily, the pious and righteous will be in Delight (Paradise); And verily, the wicked, disbelievers, sinners and evildoers will be in the blazing Fire (Hell)." (Al-Infitar 13:14)

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي عَذَابٍ ﴿١٤﴾﴾

He asked: "Then, where is the mercy of Allah Almighty?" he said: "It is close to the doers of good." Sulaiman asked him: "O Abu Hazim! Which of Allah's slaves is more honoured?" he said: "Those of righteousness and piety." He said: "Which deed is the best?" he said: "To perform the obligatory duties, and at the same time to avoid all that is prohibited." He said: "Which statement is more audible?" he said: "The word of truth in the presence of him whom you fear and desire for." He asked: "Which of the believers is the most prudent?" he said: "A man who acts according to the obedience of Allah Almighty, to which he invites the people." He asked: "Then, which of the believers does lose most?" he said: "A man follows in the steps of his brother wrongfully, thereupon he sells his hereafter for (the material benefits of) the world of another."

Sulaiman asked him: "What do you say about the state in which we are?" he said: "Exempt me!" he said: "No, it is necessary, since it is an advice you are giving me." He said: "O Commander of Believers! Your fathers have oppressed the people with the sword (power), and seized the ruling without consultation or consent of Muslims, until they killed a great number of them, and they left (by death). Would that you sense from what they said and what was said to them!" a man from amongst his sitters said to him: "How evil is that which you've said!" Abu Hazim said: "Allah Almighty took covenant from the scholars to show (the truth) to the people, and conceal it not."

He asked him: "How should we set right that corruption?" he said: "To take

it (property and ruling) from lawful sources, and place it in its right peace." Sulaiman asked him: "Who could do that?" he said: "He, who desires the Garden and fears the fire (of Hell)." Sulaiman asked him to invoke good for him, thereupon Abu Hazim said to him: "O Allah! If Sulaiman is one of Your devotees, make it easy for him to do what is good for this world and the hereafter; and if he is one of Your enemies, lead him to what You like and is pleased with." Sulaiman asked him to recommend him, thereupon he said: "I recommend you in brief: exalt your Lord, and refrain from making Him see you where He has forbidden you, and miss you where He has commanded you to be there."

It is reported that Umar Ibn Abd Al-Aziz said to Abu Hazim: "Advise me." he said to him: "Lie down, and make death by your head, and consider what you like to have in that particular hour, and take it, and leave what you dislike to have, for perhaps this hour (of death) might be very near."

It is further reported that a desert Arab entered upon Sulaiman Ibn Abd Al-Malik who asked him to speak, and he said: "O Commander of Believers! I'm going to speak to you with words: accept them if you endure them, and if you dislike them, what you like is beyond it if you accept it." he said to him: "O desert Arab! We endure generously the words of him from whom we do not expect to receive advice, and we do not feel safe from his cheating. Then, what about him from whom we expect to receive advice, and feel safe from his cheating?" the desert Arab said: "O Commander of Believers! The men who surround you have not made the good choice for themselves when they purchased their world for their religion, and your pleasure for the displeasure of their Lord. They fear (the onslaught of) you in their relation with Allah, and do not fear (the punishment of) Allah Almighty in their relation with you. To be sure, the war for the hereafter is the piece in this world. So, trust with them not what Allah Almighty has trusted with you. That's because they will spare no effort to waste the trust, and transgress and oppress the people; and you will be questioned about what they commit, whereas they will not be questioned about what you commit. So, do not reform your world with the corruption of your hereafter, for the one who loses most among the people is he, who sells hereafter for the world of the other." On that Sulaiman said to him: "O desert Arab! You have sheathed your tongue, which is the sharper of both your swords." He said: "Yes O Commander of Believers. But it is for your benefit, and not against you."

It is reported that once, Abu Bakrah entered upon Mu'awiyah and said to him: "Fear Allah O Mu'awiyah, and learn that on every day that comes upon you, and on every night that elapses on you, you but become farther from the world and closer to the hereafter. In pursuit of you, there is a petitioner whom you could not escape. He has appointed a goal which you could go beyond. And very soon you will reach that goal, and immediately your petitioner will join you. We, and that in which we are, are but visitors, and to that which we

shall go are proceeding: if it is good, it will be good, and if it is evil, it will be evil.”

This is the way the scholars used to visit the rulers and governors, and of course, I mean here the scholars and learned of the hereafter. But as for the learned of this world, their purpose of entering is to come close to their hearts, which motivates them to guide them to the various concessions, and elicit for them, through the subtle tricks the liberalities which agree with their desires. More even, if they speak with the same words as we’ve already mentioned, their purpose will not be to reform in so much as it will be to gain celebrity and acceptability in their sight. This implies two deceptions which deceive none but the foolish:

The first is that he demonstrates that his purpose of entering upon those rulers is to reform their state through admonishing them, and in that they themselves might be put to confusion. But the real motive is a hidden desire within themselves for fame and reputation, and gaining recognition for being the men of knowledge among the people. The sign of the true desire for reform is that if admonition is given by anyone of his likes in knowledge, and has achieved its goal, resulting in the appearance of the effect of reform, he should be happy and pleased with that, and give a lot of thanks to Allah Almighty Who has sufficed him the task, in the same way as it is incumbent upon one who remedies a hopeless case, and then it is treated by another, to be happy and pleased with it so much. If he feels his speech is preponderant over that of someone else, he then is haughty.

The second is that he thinks that, by averting an injustice from a Muslim, I intend to intercede for him, and this is the suspicion of the haughty one, and the standard thereof is what we’ve mentioned earlier. Once the way of entering upon rulers has become clear, let’s give some situations of mixing with rulers and governors, and taking from their property.

Situation: If a ruler sends to you some property to distribute among the poor. If there is an identified owner, it is unlawful to take it, and if there is any owner, and he likes to give it to the needy by way of charity, then, you have right to take it and distribute it by yourself. Although you will not be sinful by taking it, some scholars refrained from it. at that point, let’s consider the preferable. We say that it is preferable to take it if you feel secure from three evil things:

The first is that the ruler might think that his property is lawful because of your taking it, and had it not been for its being lawful, surely, you would not have stretched your hand to take it. being so, take not it, for it is forbidden, and the good that lies in your distributing it is not equal to your courage to earn the unlawful.

The second evil thing is that others from amongst the scholars and ignorant people might look at you, and, thinking it is lawful, imitate you in taking it, and

depend upon your taking as evidence for its being permissible, without making distinction (between what is permissible and what is impermissible). This sin is greater than the former. A group of people rely on the taking of Ash-Shafi'i as evidence for permissibility of taking, and are heedless of his discrimination (between what is lawful and what is unlawful), and the fact that he took it with the intention to distribute it. so, the one whom the others follow and imitate should avoid such risks, for his act might lead so many others to go astray.

In this connection, it is narrated by Wahb Ibn Munabbih that a man was brought to a king at the sight of people in order to compel him to eat the flesh of swine, and he rejected. He presented to him the flesh of sheep, and he was put under compulsion by the sword, but he also rejected to eat. When he was asked he said: "The people think I have been required to eat the flesh of swine, and if I come out safely after having eaten, and they do not know what I've eaten, they will go astray."

It is reported that both Wahb Ibn Munabbih and Tawus entered upon Muhammad Ibn Yusuf, the brother and deputy of Al-Hajjaj, and this was on a cold morning. He said to his slave: "Take that silk cover and throw it on the body of Abu Abd Ar-Rahman" in reference to Tawus. He was sitting on a chair. He threw it on him, and he kept moving his shoulders until it fell from him on the ground. On that Muhammad Ibn Yusuf grew angry, thereupon Wahb said to him: "You would not in need of provoking his anger if you took the silk cover and gave it in charity." He said: "Yes, had it not been for the fact that anyone to come after me will say, (by way of argument to justify his taking) that Tawus had taken it, but he will not do the same as I did."

The third evil thing is that your heart might be moved by his loving for you, and favouring you with that property. Being so, accept it not, for it is the deadly poison, and the buried diseases, i.e. what causes you to like the wrongdoers, for if you like anyone, you should been keen on keeping relation with him, and adulate him. According to A'ishah "Allah be pleased with her": "The soul is predisposed to like him who does good to it."

The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of invocation): "O Allah! Do not cause a dissolute person to have a favour upon me, which prompts my heart to love him." (This is narrated by Ibn Mardawaih on the authority of Kathir Ibn Atiyyah from an unidentified man; Abu Mansur Ad-Dailami on the authority of Mu'adh. In this narration, the Messenger of Allah "Allah's blessing and peace be upon him" showed that the heart could hardly refrain from that.

It is narrated that a governor sent to Malik Ibn Dinar ten thousand Dirhams, which he distributed wholly. Muhammad Ibn Wasi' came to him and asked: "What have you done with the sum of money this man had sent to you?" he said: "Ask my companions." They told him that he had distributed them wholly. He asked him: "I beseech Allah to tell me: do you love him more now or you did

before he had sent to you the money?" he said: "No, but now (I love him more)." On that he said: "This is what I fear." However, he has told the truth. When he loves him (the ruler), of a surety he will like him to survive, and dislike him to be ousted, or exposed to affliction or even death; and he will also like his governorship to extend and his property to be more abundant. This is to love the means of wrongness, and it is blameworthy.

According to both Salman and Ibn Mas'ud "Allah be pleased with them": "He, who accepts a thing even though he is absent from it is like him, who attends it." in confirmation of that, Allah Almighty says: "And incline not to those who do wrong, or the Fire will seize you; and you have no protectors other than Allah, nor shall you be helped." (Hud 113)

﴿وَلَا تَزْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصُرُونَ﴾

In interpretation of it, it is said that you should not accept their deeds.

But if you are powerful enough to have control over your heart in a way that you will not love them more because of taking from them, then, there is no harm to take from them. In this respect, it is narrated that one of the worshippers of Basra used to take money from the governors and distribute it wholly. He was asked: "Do you not fear that you will come to love them?" he said: "If a man takes hold of my hand and leads me to the Garden, and then he disobeys Allah Almighty, by no means will my heart love him. That's because He, who subjugated him to take hold of my hand and lead me to the Garden is the Same for Whose Sake I should dislike him, out of thankfulness to Him for His subjugating him to me." It now has become clear how to take property from them, and whether it is from lawful but forbidden and blameworthy sources, and it could hardly be free from any of those evils.

Situation: if it is said that in case it is permissible to take his (the ruler's or governor's) property and distribute it, is it permissible also to be stolen or is it permissible to hide and deny his deposit and distribute it among the people? In reply to that, let's affirm that it is impermissible, for this property might have a particular owner, and he (the ruler) has the intention to give it back to him; and it is not the same as in the case he sends it to you, for the rational does not think that he could give in charity anything he knows to have a particular owner, and his giving it to you signifies that he does not know its owner. If it seems difficult upon the taker to know that with certainty, then, let not him take it from him unless he knows that certainly.

On the other hand, how should he steal it, and it might probably be his own, which he has bought by his own money, given that the seizing hand is a clear sign of ownership? This is impossible. If a fallen thing is picked up, and it appears that its owner is a soldier who might probably have bought it by his own money, it should be then given back to him. For this reason, it is impermissible to steal their property, nor the deposits of others kept with them, nor is it permissible to

deny their deposits (with others). Moreover, the legal punishment of theft should be executed upon him who steals their property, unless he claims it is not their own, and at that point, the legal punishment should lapse by that claim.

Situation: it is unlawful to have dealings with them, for their property is unlawful for the most part, and thus, the compensations (prices) taken from them are unlawful. But if the price is paid from sources known to be lawful, then, what is delivered to them remains questionable. If they are known to disobey Allah therewith, like selling brocade to them, although the seller knows they wear it, it is then unlawful, like selling grapes to the makers of wine, with difference in the matter of validity. But if it is possible on the basis that the women of the house might wear it, it is (not unlawful but) undesirable suspicion. The same is true of selling horses to them at the time of their setting out to fight Muslims, or collecting their property (illegally), for in this case, the seller will help them do wrongness with his horse, and this is forbidden.

It is not lawful in so much as it is undesirable to exchange currency with them, for although they do not disobey Allah with it directly, they utilize it as access to disobedience. By selling currency to them, one helps them commit wrongness, for they utilize money, riding mounts and all that is available to them to do their injustice. This undesirability applies also to giving gifts to them, working for them for no charge, teaching them and their children the arts of writing and arithmetic. But of a surety, to teach them the Qur'an is not undesirable except in terms of taking charge, for it is unlawful unless it is from sources he knows to be lawful. If one is appointed as deputy to buy on their behalf from the markets for no charge, it is undesirable in terms of helping them do wrongness. If he buys for them such of things as he knows to use in committing sins, like a slave, brocade to be used for the throne and clothes, a horse or a riding mount to ride to do injustice, or commit murder, it is unlawful. If the purpose of sin appears to the seller, selling becomes evidently unlawful, and if it does not appear certainly, but probably from an indicative state, it is then undesirable.

It is unlawful to practice traffic or live in the markets they built with unlawful property. But if a trader live in anyone of them, and makes lawful earnings therein, his property will not be unlawful, but he himself will be sinful because of living therein. The people have right to buy from it, but in case they find another market, it is preferable to buy therefrom, in order not to help the wrongdoers, nor increase their funds, by renting their shops. Similarly, it is more desirable to practice deals in the markets in which they have no taxes due upon them than to do in markets in which they have taxes due upon them. Some people go as far as to avoid dealing with farmers and owners of pieces of land in which they have taxes due upon them, under pretext that they might spend the taxes they take and this is to help them do wrongness. But this is out of religious hyperbole, and putting the Muslims to difficulty, for the taxes now have come to comprehend the whole land, and in no way could it be withhold; and had it been possible, it

would have been made unlawful for the owner to cultivate the land in order not to give taxes. This is unattainable, and it pertains to the matter of living in general.

Situation: it is unlawful to deal with their appointed judges, workers and servants; and if it is unlawful to deal with those (rulers and governors), it is more unlawful to deal with their appointed workers.

As for judges, they take from their unlawful property, and increase their own wealth, and at the same time, they deceive the people with their uniform of judiciary. Although they put on the uniform of scholars and learned men, they mix with rulers and governors, take from their property. The people are predisposed, by nature, to follow and imitate those of authority and majesty among them; and it is through those judges that the people are encouraged to imitate the magistrates.

In regard with servants and retainers, most of their property is taken from the illegally usurped property of others, and they do not have in their hands the property of inheritance, public interests, Jizyah, or any lawful property so that suspicion of any lawful property to mix with their own is so much weak. According to Tawus : "I never give my witness to them even if I'm certain because I fear they might become aggressive towards him whom I witness against."

In brief, the subjects have become corrupt because of the corruption of their guardians, i.e. kings, and the kings have become corrupt because of the corruption of the scholars and learned. Had it not been for the evil judges and scholars, the kings would not have inclined to much corruption, for fear those judges and learned men might disapprove of it. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This nation will remain in the Hand of Allah, underneath His Shade (i.e. protected from Satan) so long as its reciters (learned and religious scholars) do not give in to its rulers and governors." (This narration is reported by Abu Amr Ad-Dani on the authority of Al-Hassan; and Ad-Dailami on the authority of both Ali and Ibn Umar). The reciters here are mentioned because they represented the scholars and learned at that time. Their knowledge was gained from the Qur'an and the Sunnah which explains its meanings, and the other sciences beyond it were innovated later.

According to Sufyan : "Mix not with the ruler, nor with anyone who mixes with him." He resumed: "The man of pen, the man of inkpot, and the man of paper are partners." He has told the truth. The Messenger of Allah "Allah's blessing and peace be upon him" cursed ten who are involved in wine, to the extent that he cursed even the presser and the one who gets it pressed. (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Anas). According to Ibn Mas'ud "Allah be pleased with him": "The usury devourer and giver, its witness and scribe are cursed on the tongue of Muhammad the

Messenger of Allah "Allah's blessing and peace be upon him". (This narration is reported by Muslim and those of Sunan). The same is narrated on the authority of Jabir and Umar "Allah be pleased with them". (The narration of Jabir is reported by Muslim, and the narration of Umar is reported by At-Tirmidhi, even though it was not heard directly from him).

According to Ibn Sirin : "Do not carry a letter of the ruler unless you know what it contains." Sufyan "may Allah have mercy upon him" rejected to give the caliph at his time an inkpot in front of him and said: "No, unless I know what you are to write with it." in total, all of their servants and retinue who are wrongful like them should be hated just for the Sake of Allah Almighty. It is narrated from Uthman Ibn Za'idah that a man from the soldiers asked him to guide him to the road, and he kept silent, and pretended to be deaf, for fear he might go to do injustice, and by guiding him to the road, he would have helped him do it.

But to be sure, no reports of such exaggeration are handed down from the righteous predecessors in their dealings with dissolute traders, tailors, cuppers, workers in public baths, smiths, tanners, and the like of them, who used to tell lies most frequently, nor even with the disbelievers from amongst the non-Muslims who live under the protection of Muslims. But this applies to wrongdoers in general, and in particular those who devour the property of the orphans and needy, and those who regularly harm Muslims, who go hand in hand on defacing the features of Sharia and its rites.

That's because the sin is divided into two kinds: transitive and intransitive. Dissoluteness and even disbelief are intransitive for their effects do not transcend to others, but they are to commit a crime against Allah Almighty, and reckoning thereof is incumbent upon Allah. But the sin of rulers and governors through injustice and wrongness is transitive, and this is why it is severely grievous. They become hateful in the Sight of Allah Almighty in proportion to the extent to which their wrongness and injustice are encompassing and transitive. For this reason, they should be disliked, and dealings with them should be avoided.

In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(On the Day of Judgement) it will be said to the policeman: 'Leave your whip and enter the fire (of Hell)'." (This narration is reported by Abu Na'im on the authority of Anas). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Among the portents of the Hour (of Judgement) is that a people will appear, having whips like the tails of cows." (This narration is reported by Ahmad and Al-Hakim on the authority of Abu Umamah).

This is the ruling pertinent to them. Whoever of them is recognized, that's good, otherwise, the sign which characterizes him is the fez and long mustaches, in addition to the remaining settings in uniform and features. One should avoid anyone of those seen in that setting, and this is not out of evil suspicion, for it is

he who has incurred crime upon himself, by getting dressed in their dress, and the evil of dress indicates the evil of the heart. None but a mad pretends to be mad, and none but a dissolute imitates the conduct of the dissolute persons. It is true that a dissolute might make himself of those of righteousness, but it is not fitting for a righteous to imitate the dissolute, since by so doing, he helps to increase their number.

When Allah Almighty revealed: "When angels take the souls of those who die in sin against their souls" (An-Nisa' 97)

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾

It was in connection with a group of Muslims who used to increase the number of the pagans, by mixing with them. It is reported that Allah Almighty revealed to Joshua, son of Nun that 'We are going to ruin of your people forty thousand of their good, and sixty thousand of their evil'. He asked him: 'But, what is wrong with the good among them?' he said: 'They did not become angry for My Anger, but they used to share food and drink with them'.

It is then obvious that becoming angry with the wrongdoers for the Sake of Allah is binding. It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that Allah Almighty cursed the learned and scholars of the children of Israel for their mixing with the wrongdoers in their living. (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah).

Situation: in relation to the places constructed by wrongdoers, like bridges, hostleries, mosques, and wills should be regarded with caution. As for the bridge, it is permissible to cross over it because of need, although it is out of piety to avoid it as possible as it could be. This piety is affirmed if there is another way to go through. But we make it permissible to cross over it even though there is another place available for (the property from which it has been built) might probably have no particular owner, and in this case, it should be set aside for public interests and good; and crossing over it is good. But if he knows that the bricks or stones are taken from the place owned by a particular person, or that the property spent in building belongs to a particular person, it becomes incumbent upon him to seek its lawfulness from the owner he knows.

In regard to the mosque, if it is constructed in an illegally usurped land, or with wood that is illegally usurped from another mosque or property, it is impermissible to enter it, even to offer Friday prayer. Moreover, if the imam prays in it, let him pray behind the imam, and stand outside its borders, since the prayer in the usurped land suffices for the obligatory duty, particularly on the part of the follower, and this is why we make it permissible for the follower to pray behind an imam in an illegally usurped land, even if he disobeys its owner by standing in it. but in case it is built from a property whose owner is unknown, it is out of piety to leave it for another mosque in the event of availability; and if it is

not available, then, he should not leave Friday prayer nor the congregational prayer on the basis of probability. If there is no particular owner, it is made to the public interests of Muslims.

If in the big mosque there is a building belonging to a wrongful ruler, the praying one has no legal excuse, as far as piety is concerned, to pray in it given the immensity of the mosque. It was said to Ahmad: "What is your argument for which you forbid setting out for congregational prayer among the soldiers?" he said: "My argument is that both Al-Hassan and Ibrahim At-Taimi feared that Al-Hajjaj might put them to affliction, and I also that I might be put to affliction." But Khaluq and gypsum do not hinder from entering because they have no effect in the prayer itself, and rather belong to adornment and it is preferable that one should not look at it. Concerning the straw mats, if they have a particular owner, it is unlawful to sit on them, unless they are set aside for public interests, although it is out of piety to leave them, for it is suspicious.

The same ruling applies to the constructed well, and it is not out of piety to perform ablution or drink from it, unless the prayer is due, and one fears he would miss it; and the same is true of the wells along the road of Mecca.

As for hostelries and schools, if the land is illegally usurped or the bricks used in construction are moved from a place belonging to another, in a way that it might be restored to its owner, there is no concession to enter into them; and if there is confusion in regard to the owner, it is then set aside for one of the sides of good, even though it is out of piety to avoid it, but it is not necessary that one becomes dissolute by entering it.

If those buildings are set aside by the retinue of rulers, prohibition is more grievous, since they have no power of authority to set aside the property which has no owner to the public interests. Moreover, the unlawful represents the greatest portion of their property, and they have no authority to take the property of public interests. This task is up only to rulers and governors, and those endued with authority.

Situation: if the illegally usurped land is made a street, it is impermissible to walk in it. Although in case it has no particular owner, it will be permissible to walk in it, but it is out of piety to avoid it. if the street is permissible, and above it there is a roof, crossing it is permissible and even sitting underneath the roof is also permissible, in such a way as makes it of no benefit. But if the roof is utilized in shading against the heat of sun or the water of rain, it becomes unlawful, for the roof is intended only to be used as such.

This is the ruling pertinent to entering a mosque above which there is a usurped roof, or is walled with usurped walls, for once a man steps and enters, he will not benefit from the walls or the roof, unless in terms of the benefit of protecting against the heat of sun and water of rain, in which case it is unlawful, for it is to get benefit from what is unlawful.

CHAPTER SEVEN: DIFFERENT PROBLEMS

It was asked about the Sufi servant who sets out to the market to buy food, or collect cash to buy food therewith: for whom it is lawful to eat thereof? Is it particular to Sufis only? In regard to Sufis, there is no suspicion of their right to eat thereof. It is lawful also for the others if they eat it by the accord of the servant. Its being lawful is due to the fact that what the Sufi servant gives is because of Sufis, and he has right to feed someone else's other than the dependents. That is because it is unlikely to say that it does not become the ownership of him to whom it is given, and the servant's being able to buy therewith does not mean that he has not the power of authority to dispose of it, on the grounds that giving alone is not sufficient.

This opinion is weak, if not meaningless in the event of the charitable objects and gifts. It is also unlikely to say that the ownership has expired from the standing Sufis who are currently present at the time of asking, for there is no difference that he could feed thereof such of them as comes after them; and even if one or all of them die, his portion should not be given to his heir. It is not unlikely to say that it has become the property of the area of Sufism itself, for this does not give individuals the power of authority to dispose of it. Those who are included in it are countless, for it implies everyone who is born to the Day of Judgement. It is under the disposal of the guardian, and the servant is not authorized to hold himself an agent of the area. There is no point but to say that it is his own property, and he feeds Sufis thereof under the condition of loyalty and allegiance to Sufism, in such a way that if he withholds it from them, they will prevent him from assuming the position of taking care of them, until his endowment terminates in the same way as the endowment of him whose dependents die expires.

Problem: it was asked about property that is bequeathed to be given to the Sufis: for whom it is permissible to be given? I say that Sufism is an internal matter which none could know, and there is no criterion of discrimination other than many apparent signs that are relied on by usage and practice to give the name Sufi. The general criterion is that the one who has a particular characteristic and comes to their hostelry should not be rejected or denied by them, since he is included in them. Five characteristics should be observed in him: righteousness, poverty, the uniform of Sufism, joblessness, mixing with them through co-living with them in the hostelry. The absence of some of those characteristics deprives one of the Name Sufi.

Dissoluteness in general deprives one of warrant for the Sufi is known to be one of those of righteousness, depending upon a particular characteristic. For this reason, such of them as appears in their uniform, but proves dissolute does not deserve to have what is bequeathed for them. The minor sins here are not considered.

Having a job, i.e. being engaged in earning also stands against that warrant.

The seller, worker, trader, craftsman in his shop or house, and the hireling do not deserve to take what is bequeathed for Sufis. This could not be repaired only by putting on their uniform, or mixing with them. But to engage in writing or tailing, and such of things as fitting for Sufis does not prevent warrant provided that he does it not in a shop, nor for the sake of earning therewith, in addition to its being repaired by his co-living with them, and having the other characteristics. But to have the power to work does not prevent it. Preaching and teaching do not contradict Sufism given that all characteristics of Sufism are available, like uniform, co-living and poverty. It is not contradictory to say a Sufi learned, a Sufi teacher, a Sufi reciter, in so much as it is contradictory to say a Sufi trader, or a Sufi worker.

In relation to poverty, if it is removed by excessive richness, because of which one is ascribed to apparent wealth, it will not be permissible for him to take the bequest of Sufis. But if he has property which does not satisfy his expenses, his right will not lapse; and the same is true when his property is less than the Nisab which makes alms due upon him, even though he has no expenses. The evidence for those things could not be elicited but from habits and customs.

Mixing and co-habitation with them are effective. But he who does not mix with them, and he lives in his independent house, or in the mosque, and puts on their uniform, and behaves according to their manners, shares the bequest with them. It seems here that the absence of mixing is repaired by adherence to uniform. But if he does not put on their uniform, and at the same time, has the other characteristics, he deserves nothing unless he co-habits with them in the same hostelry. Both mixing and uniform are alternates. This is the ruling pertinent to the jurisprudent who does not put on their uniform: if he lives outside their hostelry, he is not a Sufi, and if he co-habits with them, and has the other characteristics, he is not unlikely to be given the same ruling pertinent to them. Wearing the dress with patches is not a prerequisite to make one worthy, and its absence harms not particularly in the presence of the aforementioned conditions. He who lives independently who fluctuates between his house and their hostelry is included in them.

Problem: what is given as endowment to the hostelry of Sufis is more extensive than themselves, for being given as endowment means that it should be spent on their interests. Having been so, the non-Sufis then has the right to share food with them on their own accord, once or twice, for the matter of food is based on tolerance. It is permissible for anyone, with whom there is benefit for them, to share food with them by their consent. It is also permissible for him to whom they bring to attract his heart to them, like a jurisprudent, a judge, a learned, a trader, or a worker, provided that it should not be permanent, in the sense that a non-Sufi is not allowed to co-habit and share food with Sufis permanently even by their consent, for they have no right to change the conditions of endowment which do not allow for anyone outside them to share them.

But if a jurisprudent puts on their uniform and has their conduct, he is allowed to co-habit with them, provided that his being a jurisprudent does not contradict his being a Sufi. On the other hand, ignorance is not a prerequisite in Sufism in the sight of anyone well-acquainted with Sufism. Let none be deceived by the superstitious statement of the foolish that knowledge is a veil, since ignorance is a veil; and we've already mentioned the interpretation of that statement in the Book of Knowledge, and that the veil is the blameworthy and not the praiseworthy knowledge, and we've distinguished the praiseworthy from the blameworthy knowledge, and explained the differences between them. But if a jurisprudent does not put on their uniform nor does he abide by their manners, they have the right to prevent him from co-habiting with them. But if they accept him to co-habit with them, it is lawful for him to share food with them. The lack of uniform might be repaired by co-habitation, but by the consent of those of uniform.

Those matters are subject to the rules of usage and practice. They have opposing extremes, which are evident in terms of affirmation and negation. But at the same time, they have middle things which are suspicious; and if one avoids them, he will keep his religion and honour blameless as we've alerted in the chapters of what is suspicious.

Problem: it was asked about the difference between bribe and gift: although each is given by consent, and is not free from purpose, one of them is prohibited and the other is not. I say that giving property does not occur but for the sake of a certain purpose. But the purpose might be deferred like the reward, or on time, and the latter might be either in the form of money, or in the form of act and help to achieve a particular goal, or to come closer to the heart of him to whom it is given, by seeking his love, either for the sake of love in itself, or as an access to what is beyond it.

Five divisions then could be elicited:

The first pertains to the deferred reward in the hereafter, and it is because the one who is given might be in need, learned, of religious ancestry, righteous or religious. It is unlawful for a taker to take what he knows to be given for his need unless he is really in need; and it is unlawful for him to take what he knows to be given for the honour of his ancestry if he is liar in his claim; and it is unlawful for him to take what he knows to be given for his knowledge unless he is in the same status of knowledge as thought by the giver, in the sense that if the giver imagines him to be perfect in knowledge, and this is the cause that prompts him to give, and the taker is not perfect in knowledge, it is unlawful for him to take it; and similarly, it is not lawful for one who is given for his righteousness to take if he is inwardly dissolute, to such extent as if the giver knows, he will not give him. How rare are those righteous to whom the hearts remain attached by the exposure of their innermost mysteries, but it is the screening of Allah which endears the creatures to each other. The pious used to deputize in buying for them the one who does not know their reality, in order not to lead to leniency in selling, for fear this might belong to the devouring by

religion. This is, to be sure, of great risk, unlike knowledge, poverty and ancestry. For this reason, taking by religion should be avoided as possible as it could be.

The second division is that which aims at an immediate purpose, like the poor's gift to a rich, in covet of his good reward. This gift is conditional on reward, and the ruling pertinent to it is not hidden. It becomes lawful at the time of fulfilling the coveted reward.

The third pertains to the seeking help by a particular aid, like the one who is in need of the ruler, and he gives a gift to the ruler's deputy, retinue, or anyone who has authority with him. This gift is also conditional on reward which is known by presumption. Such deed, which is the reward then should be considered: if it is unlawful, like seeking to have an unlawful annuity, wronging a certain person, or the like of that, taking becomes unlawful. If it obligatory, like averting injustice from every wronged one on the part of him who has the power to do it, or giving witness from him upon whom it is due, taking also becomes unlawful, and this is the bribe in which there is no doubt that it is unlawful. If it is permissible, not obligatory nor unlawful, and it causes trouble in such a way that in the event of knowing it, paying charge for it is permissible, what is taken then is lawful, and it is like the present. It is like the demand which is executed with difficulty and effort: "Convey that story to the hand of the ruler and you shall have a Dinar for it" or: "Suggest to so and so to appoint me for such and such a job", and the like of that.

This is similar to what the deputy takes from the foes in front of the judge. This present is not unlawful, so long as he does not seek to do the unlawful. If the objective is to be achieved through a word in which there is no effort to be exerted, but it needs to be said by such of endowed with authority, like your saying to the porter: "Close not the door of the ruler at his face", or "Give that story to the ruler", it is then unlawful, for in this case, it is a compensation for authority, for which nothing in Sharia provides evidence: on the contrary, its being forbidden is proven as we shall explain later in the discussion of the gifts of kings. Similar to that is the physician's taking of compensation for only a single word therewith to highlight a medicine which none other than him knows. Different from that is the skilled craftsman, like a polisher, who removes the crookedness of sword or mirror only with a single strike, due to his good acquaintance with the place of defect: by a single strike, he could increase so much the value of the sword or the mirror. There is no harm to take charge for that, for such crafts are not learnt but after a great effort and suffering experienced by the craftsman, with the intention to lighten difficulty and effort from himself across time.

The fourth is to aim at loving, and attracting the heart of the person to whom a gift is given, with no purpose other than removing loneliness, affirming companionship, and be kind and affectionate to hearts. This is intended for the

rational, and encouraged under Sharia. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Exchange gifts perchance you will come to love each other." (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). But generally speaking, one could hardly aim at loving just for the sake of loving in so much as for a particular benefit to be gained through that loving. But as this benefit is not determined, and there is no particular motive to prompt him at the moment to give that thing, it is called a gift, and it is lawful to take it.

The fifth is to seek nearness to his heart, and gain his love, not only for the sake of loving nor for removing his loneliness through him, but also to achieve certain purposes through him, which are limited in kind, but countless in item, and had it not been for his authority and majesty, he would have given no gifts to him. If his authority is because of knowledge and good ancestry, the matter is easier, and taking the gift is undesirable, since it resembles bribe, although it is a gift in appearance. But if he has got his authority because of a job in which he was appointed, like the office of judge, custodianship, guardianship, collecting the objects of charity and almsgiving, or any of those jobs relating to ruling, or even his being in charge of an endowment, and had it not been for this job, no present or gift would have been given to him, then, it is a bribe that is offered in the form of a present.

That's because the immediate purpose is to seek nearness and gain loving, the matter is limited. If somebody else is appointed in his place, surely, the gift would be given to him. This thing is severely undesirable, by consensus, although they differ about its being lawful or unlawful. The indication thereof is not the same, since it is fluctuant between the bribe and the present, and if the analogous resemblance is contradictory, in the absence of any traditions or narrations, it becomes incumbent to incline to the more praiseworthy of them.

There are many narrations which warn of that matter. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon a people, when they will make lawful what is illegal in the form of the present, and killing in the form of admonition, i.e. the innocent is killed in order to admonish the laymen." When Ibn Mas'ud was asked about the illegal thing he said: "A man fulfills the need of another, who, in turn, gives him a gift in return for that." Perhaps he fulfilled that need with a single word, in which there is no effort, or by way of bestowal, for which he wants no charge. He then should not take anything afterwards in the form of compensation.

It is reported that once Masruq made his good offices for a man, who gave him a slave-girl as a gift, thereupon Masruq grew angry and said: "Had I known what is in your heart, surely, I would not have talked about your affair, and I would not talk about what remains of it." when Tawus was asked about the gifts of the ruler he said: "Those are illegal." Umar "Allah be pleased with him" took back the money of the loan taken by his two sons from the treasury and said to them: "Had it not been for your position from me, you would have not been

given it." he learnt that they were given it just because of the authority of ruling. Once, the wife of Abu Ubaidah gave perfume as a gift to the Roman queen who rewarded it by a lot of diamonds. Umar took the diamonds and sold them, and gave back the price of perfume to the wife of Abu Ubaidah, and deposited the remaining in the Muslim treasury.

According to Jabir and Abu Hurairah : "The gifts of rulers are things taken by way of misappropriation." When Umar Ibn Abd Al-Aziz rejected the gift it was said to him that the Messenger of Allah "Allah's blessing and peace be upon him" accepted the gift, thereupon he said: "It was a gift for him, but now it is a bribe for us." (This narration of the Prophet's accepting the gift is reported by Al-Bukhari on the authority of A'ishah). He means that "they used to come close to him because of His Prophethood, and not because of his guardianship, while we are given for the sake of our guardianship."

More obvious is the following narration on the authority of Abu Humaid As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" appointed a man from the Azd tribe called Ibn Al-Lutbiyyah, to collect the obligatory charity from Banu Sulaim. When he returned, The Messenger of Allah "Allah's blessing and peace be upon him" asked him to render his account. He said: "This wealth is for you (i.e. for the treasury of Muslims) and this is a gift (presented to me)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth."

Then he addressed us. He praised Allah and extolled Him. afterwards he said: "I appoint a man from you to a responsible position sharing with the authority that Allah has entrusted to me, and he comes to me saying: This wealth is for you (i.e. for the treasury of Muslims) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he spoke the truth? By Allah, there is no one of you who will take anything from (the public funds) illegally, but that he will meet his Lord carrying it on himself on the Day of judgment . I will recognize any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat bleating." Then he raised his hands so high that the whiteness of his armpits could be visible. Then he said: "O my Lord, I have conveyed (Your Commandments)."

Being proven, the judge of guardian then should suppose to be in the house of his father or mother: it is permissible for him to take in his guardianship what he would be given if he is ousted and remains in the house of his mother, and it is unlawful for him to take what he knows to be given to him only because of his guardianship. What seems problematic and difficult upon him to verify, concerning the presents of his friends, and whether they would have given him had he remained outside his job, he should render it suspicious, which he should avoid.

friendship and company with various kinds of people

It is the fifth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who has encompassed the best of His servants (i.e. mankind) with favours and graces, and made their hearts adhere in love to each other, thereby they have come, by the blessing of Allah, to be brothers (after they had been enemies), and removed hatred and grudges from their chests, thereby they remain in this world friends and in the hereafter they will be companions. Allah's blessing and peace be upon Muhammad, the best-chosen, and upon his family and companions who followed him and imitated his conduct in words and deeds, in justice and good conduct.

To go further: to love each other for the Sake of Allah Almighty, and become brothers in the religion of Allah Almighty are among the best acts of worship, and the nicest service to be benefited in the course of habits. There are many conditions with which the companions and lovers for the Sake of Allah Almighty join each other, as well as there are rights and observing them brotherhood becomes purely free from the dirt of evil and suggestions of Satan. By observing the rights thereof, one becomes close to Allah Almighty, and by safeguarding them, the high degrees are attained. We are going to clarify the purposes of this book in three chapters:

The first chapter pertains to the virtue, conditions, degrees and merits of brotherhood and affection in (the religion of) Allah Almighty.

The second chapter pertains to the rights, etiquettes, reality and requirements of companionship.

The third chapter pertains to the right of the Muslim, kinship ties, neighbourhood, and anyone in one's possession, and the way of companionship.

CHAPTER ONE:

VIRTUE, CONDITIONS, DEGREES AND MERITS OF BROTHERHOOD AND AFFECTION IN (THE RELIGION OF) ALLAH

Virtue Of Affection And Brotherhood

It should be known to you that affection is the fruit of the good manners, whereas division is the fruit of the bad manners, since the good manners summon mutual love, affection and agreement, and the bad manners lead to

mutual hatred, envy and desertion. When the plant is praiseworthy, of a surety, the fruit thereof should be praiseworthy. The virtue of the good manners is not hidden in religion. It is with it that Allah Almighty praised His Messenger when He said describing him: "And you (stand) on an exalted standard of character." (Al-Qalam 4)

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

From among the Prophetic narrations, a mention might be made of the following:

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will enter the Garden most because of Allah-fearingness and good manners." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abu Hurairah). It is further narrated on the authority of Usamah Ibn Sharik that he said: We said: "O Messenger of Allah! What is the best to be given to mankind?" he said: "Good manners." (This narration is reported by Ibn Majah, with authentic chain of transmission). It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been sent (as a Messenger by Allah Almighty) to perfect the good manners." (This narration is reported by Ahmad, Al-Baihaqi and Al-Hakim on the authority of Abu Hurairah).

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The heaviest thing to be placed in the scale of deeds is the good manners." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Abu Ad-Darda', and At-Tirmidhi describes it as good and authentic). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never makes good the character and figure of a man whom He causes to taste the fire (of Hell)." (This narration is reported by Ibn Adi, At-Tabarani and Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! I advise you to abide by good conduct." Abu Hurairah "Allah be pleased with him" said: "What does the good conduct mean O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to maintain kinship ties with him who severs kinship ties with you, excuse him who wrongs you, and give him who withholds from you." (This narration is reported by Al-Baihaqi on the authority of Al-Hassan from Abu Hurairah, although he did not hear from him directly).

It is obvious that the affection and disappearance of loneliness is the resulting fruit of the good conduct, and when the plant is good, of a surety, the resulting fruit will be good. Why not since there are so many sufficient and satisfactory Holy Verses, Prophetic narrations and traditions in praising affability given that the tie is the piety, faith and the love for Allah Almighty?

In demonstration of His Favour upon them, by making their hearts adhere in love to each other: "And (moreover) He has put affection between their hearts: not if you had spent all that is in the earth, could you have produced

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 that affection, but Allah has done it: for He is Exalted in might, Wise.” (Al-Anfal 63)

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

He also says: “and He joined your hearts in love, so that by His Grace, you became brethren.” (Al Imran 103)

﴿فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

In criticizing division, He Almighty says: “And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the Pit of Fire, and He saved you from it. Thus does Allah make His Signs clear to you: that you may be guided.” (Al Imran 103)

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The one who is the nearest to me in position is him, who has the best conduct among you, who are tractable (in their treatment with others), who have affection (towards the people), and put affection (in the hearts of people).” (This narration is reported by At-Tabarani on the authority of Jabir).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “The faithful believer is he, who has affection (towards the people), who is loved (by others); and there is no good in a believer who neither has affection (towards others), nor is loved (by others).” (This narration is reported by At-Tabarani and Ahmad on the authority of Sahl Ibn Sa’d; and narrated and authenticated by Al-Hakim on the authority of Abu Hurairah).

In praising brotherhood in religion, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whomever Allah intends good, He bestows upon him (the blessing of) a righteous friend: whenever he forgets, he will remind him, and whenever he remembers, he will aid him.” (This narration is strange in word).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “The example of the two brothers (in the religion of Allah) whenever they meet is like the example of two hands, each of which washes the other; and two faithful believers never meet but that Allah Almighty benefits each of them good from the other.” (This narration is reported by As-Sulami and Abu Mansur Ad-Dailami on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: in exhortation to the brotherhood for the Sake of Allah Almighty: "He, who takes somebody for brother for the Sake of Allah Almighty, Allah raises him up a degree in the Garden, which he could not attain by anything of his deeds." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Anas). It is reported that Abu Idris Al-Khawlani said to Mu'adh "Allah be pleased with him": "I love you for the Sake of Allah." He said to him: "Then, receive the glad tidings and receive the glad tidings once again, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A group of people will have chairs set up for them round the Throne (of Majesty) on the Day of Judgement, whose faces will be like the full moon; and when the people will be scared, they will not be scared, and when the people will fear, they will not fear: they are the devotees of Allah upon whom there shall be no fear, and they will not grieve." It was said: "Who are those O Messenger of Allah?" he said: "They are those who love each other for the Sake of Allah Almighty." (This narration is reported by Ahmad and Al-Hakim on the authority of Abu Idris Al-Khawlani from Mu'adh).

It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be round the Throne (of Majesty) pulpits of light, having over them people whose dress will be of light, and whose faces will be of light, and they will be neither Prophets nor martyrs, and the Prophets and martyrs will envy them." They said: "O Messenger of Allah! Describe them to us." He said: "They are these who love each other for the Sake of Allah Almighty, sit with each other for the Sake of Allah Almighty, and visit each other for the Sake of Allah Almighty." (This narration is reported by An-Nasa'i on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There is no two persons who love each other for the Sake of Allah but that the dearer of them to Allah Almighty is the one who loves his companion more." (This narration is reported by Al-Hakim and Ibn Hibban on the authority of Anas).

It is said that if one of two brothers in (the religion of) Allah is higher in station than the other, he will raise him to the same station, until he joins him in the same way as the offspring join their parents, and the members of the family join each other. That's because if brotherhood is gained in (the religion of) Allah, it will not be less than the brotherhood gained through blood relation. In confirmation of that, Allah Almighty says: "And those who believe and whose families follow them in Faith, to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds." (At-Tur 21)

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ

أَمْرٍ إِبْنًا كَسَبَ رَهِيْنٌ ﴿٢١﴾﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "My love is a fact to those who visit each others for My Sake; and My Love is a fact to those who love each other for My Sake; and My Love is a fact to those who give each other for My Sake; and My Love is a fact to those who help each other for My Sake." (This narration is reported by Ahmad on the authority of Amr Ibn Abasah and Ubadah Ibn As-Samit; and it is narrated and authenticated by Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty will say on the Day of Judgement: "Where are those who love each other by My Glory? I will shade them today in My Shade, on the day on which there is no shade but Mine." (This narration is reported by Muslim).

The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man visits another for the Sake of Allah, out of longing for him, and desire for meeting him, but that an angel calls him from behind him saying: "Blessed be you, and blessed be your walk, and blessed be the Garden for you." (This narration is reported by Ibn Adi on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man visited a brother of him in (the religion of) Allah, thereupon Allah made an angel lies in wait of him, and he asked him: "Where are you going?" he said: "I'm going to visit my brother so and so." He asked him: "Do you have any need from him?" he answered in the negative. He asked: "Is it because of tie kinship?" he answered in the negative. He asked: "Then, are you under obligation to him?" he answered in the negative. He further asked: "Then, what is the reason for your visit?" he said: "I love him in (the religion of) Allah." On that he said: "(Then, you should know that) Allah Almighty has sent me to inform you that He loves you because of your love for your brother, and that He has assured the Garden to you." (This narration is reported by Muslim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The most trustworthy handhold of faith is the love and hate in (the religion

of) Allah.” (This narration is reported by Ahmad on the authority of Al-Bara’ Ibn Azib).

For this reason, one should have enemies to dislike in (the religion of) Allah as well as he has friends and brothers to love in the religion of Allah. It is reported that Allah Almighty revealed to one of the Prophets: “In regard to your asceticism in this world, no doubt, you have hastened to receive comfort; and in regard to devoting yourself to worship Me, of a surety, you’ve attained power and honour with My Power and Honour. But, have you ever taken for enemy anyone of My enemies for My Sake? Have you ever taken for friend anyone of My friends just for My Sake?”

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Allah! Make not me under obligation to a dissolute person; therewith You shall endow him with my love.”

It is reported that Allah Almighty revealed to Jesus “Peace be upon him”: “Were you to worship me as much as is equal to the entire inhabitants of the heavens and earth, but without loving anyone for the Sake of Allah, nor disliking anyone for the Sake of Allah, your worship would not avail you in the least.” According to Jesus “Peace be upon him”: “Endear yourselves to Allah Almighty by disliking the sinful, and come close to Him by keeping yourselves away from them, and seek the Good Pleasure of Allah Almighty by having aversion and displeasure with them.” They asked him: “O Spirit of Allah! Then, with whom should we sit?” he said: “Sit with such of people as seeing whom reminds you of Allah, such of people as whose speech increases your deeds, and such of people as whose deed frightens you in the hereafter.”

It is reported from the narrations of the old generations that Allah Almighty revealed to Moses: “O son of Imran! Be wakeful, and take for yourself brothers and such of friends as does not helps you to make Me pleased should be one of your enemies.”

It is reported that Allah Almighty revealed to (the Prophet) David “Peace be upon him”: “O David! Why do I see you sole in seclusion?” he said: “O my God! I’ve forsaken the creatures for Your Sake.” on that he said to him: “O David! Be wakeful, and take for yourself companions, and forsake such of friends as does not helps you to make Me pleased for he is one of your enemies, who hardens your heart, and keeps you away from Me.”

It is reported in the narrations of David that he said: “O Lord! Why should I gain the love of all the people and at the same time, keep myself safe (from evil) in my relation with You?” he said: “Deal with the people according to their manners, and make good your conduct in your relation with Me.” He said to him according to another version: “Deal with the people of the world according to the conduct of the world, and deal with the people of the hereafter according to the conduct of the hereafter.”

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest among you to Allah Almighty are those who have affection (to the people) and put affection (in the hearts of people); and the most hateful among you to Allah Almighty are those who go about with calumnies among the people, who divide the brothers." (This narration is reported by At-Tabarani on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah Almighty has an angel, half of whom is from fire and the other half is from ice. He says: "O Allah! As You've made both fire and ice adhere to each other, make the hearts of the righteous among Your slaves adhere in love to each other." (This narration is reported by Ibn Hibban on the authority of Mu'adh Ibn Jabal and Al-Irbad Ibn Sariyah).

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "No servant (of Allah) takes a new brother for the Sake of Allah but that Allah Almighty creates a new degree in the Garden." (This is narrated by Ibn Abu Ad-Dunya on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "These who love each other for the Sake of Allah will be on a pillar of red pearl, on the top of which there will be seventy thousand chambers from which they look over the people of the Garden, and their beauty lights up for the inhabitants of the Garden as much as the sun lights up for the people of the world. The inhabitants of the Garden say: "Let's come to look at those who love each other for the Sake of Allah." their beauty lights up for the inhabitants of the Garden as much as the sun lights up for the people of the world. They will have dress of green silk, and on whose faces the following will be written: "They are those who love each other for the Sake of Allah." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud).

In regard to the traditions, let's mention the following:

Ali "Allah be pleased with him" said: "I advise you to adhere to your brothers, for they are the equipment in both world and hereafter. Do you not pay your attention to the statement of the denizens of the fire: "Now, then, we have none to intercede (for us) Nor a single friend to feel (for us)." (Ash-Shu'ara' 100:101)

﴿فَمَا لَنَا مِنْ شَافِعِينَ﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

Ibn Umar "Allah be pleased with them" said: "By Allah, if I fast during the day, and do not leave fasting, and stand (for supererogatory prayer) at night, and do not sleep, and spend all of my property in the Cause of Allah, and die on the day I shall die, having in my heart no love for the obedient of Allah Almighty and hatred for the sinful disobedient of Allah, nothing of my good deeds will avail me aught."

At his death, Ibn Simak said: "O Allah! If you know that I used to disobey you, I, at the same time, used to love him who obeys You. So, please, make it an act of worship of me to You."

In opposition to him, Al-Hassan said: "O mankind! Let not you be deceived by the fact that one shall be resurrected in the company of whomever he loves. Of a surety, you will not join the righteous and pious but by virtue of their deeds. The Jews and Christians love their Prophets, but they will not be resurrected in their company." This refers to the fact that the mere love, without imitating them in only some and not all of their deeds avails naught.

According to Al-Fudail: "Do you like to live in the Paradise, and be in the neighbourhood of Allah the Most Gracious in His abode in the company of the Prophets, truly believers and sincere lovers of truth, martyrs and righteous? With which deed have you done? With which desire or lust have you left? With which anger have you suppressed? With which kinship tie that is cut off have you kept? With which slip or error of your brother have you forgiven? With which relative have you kept yourself away from for the Sake of Allah? With which alien have you draw close to you for the Sake of Allah?"

It is reported that Allah Almighty revealed to Moses "Peace be upon him": "Have you ever done a deed to Me?" he said: "O my God! I've prayed for You, observed fasts, paid almsgiving, and practiced regular charity." On that he said: "The prayer will be a proof in your favour (on the Day of Judgement). Fasting is a shield (to protect you). Almsgiving is a shade (to safeguard you). And the obligatory charity is a light (to guide you to the truth). Which deed then have you done for My Sake?" Moses said: "O my God! Guide me to a deed which is to be for Your Sake." He said: "O Moses! Have you ever taken for friend anyone for My Sake? Have you ever taken for enemy anyone for My Sake?" Moses came to know that the best of deeds is the love and hate for the Sake of Allah Almighty.

According to Ibn Mas'ud: "If a man stands in between the Corner and the Station (of Abraham) worshipping Allah Almighty for seventy years, Allah Almighty will raise him on the Day of Judgement with whomever he loves."

According to Al-Hassan: "To cut off relation with the dissolute person is an act of worship to Allah Almighty."

A man said to Muhammad Ibn Wasi: "I verily love you for the Sake of Allah." On that he said to him: "Let him for Whom you love me love you!" then, he turned his face and said (by way of supplication): "O Allah! I seek refuge with You from loving (anyone) for Your Sake, and You dislike me."

A man entered upon Dawud At-Ta'i to visit him, thereupon he asked him: "What is your need (from me to fulfill it to you)?" he said: "I've come just to visit you." He said to him: "As for you, you've done well when you visited me. But consider what will befall me if it is said to me: 'Who are you in order to be visited? Are you from amongst the ascetics? No, by Allah. Are you from amongst the worshippers? No, by Allah. Are you from amongst the righteous? No by Allah.'" Then, he went on censuring himself saying: "When I was a youth, I was a dissolute, and when I've grown up, I became of those who like to be seen of men. By Allah, he who likes to be seen of men is worse than the dissolute."

Umar "Allah be pleased with him" said: "If anyone of you receives affection and kindness from his brother, let him hold fast to that, for it rarely occurs."

According to Mujahid: "When these who love each other for the Sake of Allah meet and smile to each other, their mistakes and sins fall out of them in the same way as the leaves fall out of the trees in winter when they become dry."

According to Al-Fudail : "A man's look at the face of his brother by way of affection and mercy is an act of worship."

Exposition Of The Meaning of Brotherhood For The Sake Of Allah, And The Way Of Discriminating It From The Brotherhood For The Sake Of This World

It should be known to you that the love and hate for the Sake of Allah are abstruse, and what we are going to mention shall uncover that. Let's begin by saying that company is divided into that which occurs by chance, like the company because of neighbourhood, because of gathering in an office, school, market, at the gate of the ruler, on journey; and that which occurs optionally and intentionally, and it is that which we intend to clarify, since the brotherhood in religion is included in that division, for there is no reward to be given but for the optional acts, to which one is exhorted to do. The company is to sit with or be a neighbour of someone else, whom one intends only if he loves him. That's because the unloved person is always avoided by others, who keep away from them, and refrain from mixing with him.

In regard to the loved one, he becomes the object of love either for his own self, and not for the sake of having through him an access to anyone, or anything else, or for having through him an access to anything or anyone else. That intended thing might be limited to this world with its delights and pleasures, or related with the hereafter, or related with Allah Almighty. This results in four divisions.

The first division, i.e. to love a person just for his own self, it is possible, that he is the object of your love, in a way that causes you to take pleasure in seeing him, recognizing him, considering and appreciating his good manners and conduct. That's because every beautiful is pleasant in itself in the sight of him who perceives its beauty, and every pleasant is loved, and pleasure always results from appreciation, and appreciation results from relevance, agreement and conformity of dispositions. On the other hand, what you appreciate might lie in the apparent image, i.e. the good features, or the internal image, i.e. the perfect mind and good manners. However, the good conduct necessarily results from the good acts, as well as the perfect mind results from the abundance of knowledge. All of that is appreciated by the sound disposition and straight mind, and every appreciated is an object of pleasure and love.

The matter of affinity among hearts is more difficult and abstruse. Two

persons might become strongly sociable to each other, even in the absence of the good picture and features, but it results from a relevance which imposes affability and agreement. As a matter of fact, the similar things always are attracted to each other by nature. The internal things are hidden, and they have subtle reasons which none of the human beings has the power to be well-acquainted with. How beautiful did The Messenger of Allah "Allah's blessing and peace be upon him" express this fact when he said (according to the narration of Muslim on the authority of Abu Hurairah "Allah be pleased with him"): "Souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be different (in the world)."

Dissimilarity then results from opposition, whereas affinity results from familiarity described as mutual recognition. It is narrated in another version: "Souls are mobilized soldiers, and they meet and sense each other in the air." (This narration is reported by At-Tabarani on the authority of Ali). In interpretation of that, some scholars say that Allah Almighty created souls, and split them into halves and made them go round the Throne (of Authority), and any two souls belonging to two different halves recognize each other, and meet in the world, become in touch, and so on.

In confirmation of that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The souls of two faithful believers meet each other while their bodies are a day-and-night journey far from each other, even without anyone of them having seen the other." (This narration is reported by Ahmad on the authority of Abdullah Ibn Amr). It is narrated that there was a woman in Mecca, who used to make the women laugh, and in Medina, there was another (similar to her). The Meccan woman came as a guest on the Medinian woman, and when she visited A'ishah "Allah be pleased with her", she made her laugh, and A'ishah asked him where she had stayed as a guest. She mentioned to her female-companion, thereupon A'ishah said: "Allah and His Messenger have told the truth." (This story is reported by Al-Hassan Ibn Sufyan).

The truth of matter is that vision and experience confirm such affinity, and affinity results from conformity of dispositions, and conformity of natures and characters inwardly and outwardly is understandable. But it is not within the power of a human being to know the reasons that impose such conformity, and it is of no significance to delve into things whose mysteries are not disclosed to mankind, for we are given of knowledge but a little. Experience and vision are sufficient for us to trust that, which is confirmed by many Prophetic narrations and traditions.

It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a believer enters into a gathering having one hundred

hypocrites and only one believer, he would not feel rest until he sits by the side of that (believer); and if a hypocrite enters into a gathering having one hundred believers and only one hypocrite, he would not feel rest until he sits by the side of that (hypocrite)." This provides evidence to the fact that the similar things are always attracted to each other by nature even though unconsciously. Malik Ibn Dinar used to say: "No two persons in every ten agree with one another but that they should share in some characteristics. That's because the people are of various kinds like the kinds of birds, and no two kinds of birds match in flight but that there should be relevance between them." One day, he saw a crow flying in the company of a pigeon, thereupon he was astonished and said: "They agree although they are of different kinds." But when they flew together, they were lame, thereupon he said: "It is that in which they agree with each other."

For this reason, a wise man says that each man becomes affable to his match, in the same way as each bird flies by the side of its match. If two persons become companions for a period of time, during which they have not agreed with one another, they should inevitably depart from one another. This hidden meaning has been made outbid poets as represented in the following poetic verses: "A man asked why you have left one another, thereupon I answer him with an impartial statement, i.e. our different kinds have not matched, and the people are of various kinds and it is not that all should match."

It seemed then that man might be loved for his own self and not for the sake of a benefit to be obtained from him, whether at present or in the future, but he is loved just because of the agreement and relevance of nature and character, inwardly and outwardly. The love of beauty just for the sake of beauty is included in that division, if the purpose is not to fulfill the sexual desire, for one takes pleasure of the beautiful image in itself, that one, for example, enjoy of looking at fruits, lights, flowers, running water, and greenery, just for the sake of themselves and no more.

But the love for the Sake of Allah is not included in it, for it occurs by nature and desire. This might be imagined to occur on the part of him, who has no faith in Allah. But if this love is caused by a blameworthy purpose, it becomes blameworthy in itself, like the love of a beautiful image just to fulfill the sexual desire, whereas it is not lawful to fulfill it; and if it is not caused by a blameworthy purpose, it becomes permissible, i.e. not blameworthy not praiseworthy, for love is either praiseworthy, or blameworthy, or permissible which is not one of both.

The second division is to be loved to attain something else other than himself, and in this way, he is only an access to another loved thing. But the access to the loved thing is also loved. Although the real loved thing is that which one seeks to reach, but the way to that loved thing is also loved. For this reason, the people love silver and gold, not in themselves as they are not food nor clothes in so much as they are kept as a means to other loved things. one might

love another in the same way as he loves gold and silver, as a means to attain a particular majesty, property, or knowledge, just as a man loves a ruler to get benefit of his property or majesty, which causes him to love his retinue to allure him to that ruler.

If the attainable benefit is limited to this world, the love then will not be for the Sake of Allah; and if it is not limited to this world, but only the world is intended therewith, it will not belong to the love for the Sake of Allah, and the pupil's love for his teacher is typical of that, for he loves him only to obtain knowledge from him, and thus it is knowledge that is the object of his love. If knowledge is intended not to come close therewith to Allah Almighty in so much as to attain majesty, authority and recognition of people, then, his real object of love will be majesty and people's recognition, and knowledge is only a means to it, and the teacher is only an access to reach that knowledge. Of a surety, nothing of that belongs to the love for the Sake of Allah Almighty, for this might be imagined to happen on the part of him who has no faith in Allah Almighty. This kind also is divided into blameworthy and permissible. If it is intended to attain therewith blameworthy purposes, like oppression or illegal usurpation of the property of the orphans, and wronging people through judges and governors, it will be blameworthy; and if it is intended to reach a permissible thing, the means then should take the same ruling to the attainable thing, since it is to follow it, and it is not independent.

The third division is to be loved, not for his own self, but for another thing, which pertains not to the world but to the hereafter. This concept is apparent, in which there is no ambiguity. The typical example is that a pupil loves his teacher, for through him he obtains knowledge and work, and both knowledge and work are intended to attain felicity in the hereafter. This belongs to those who love for the Sake of Allah Almighty. The same is he who loves his pupil, for he receives knowledge from him, with which he attains the rank of teaching, with which he rises up to the degree of exaltation in the dominion of the heaven, according to the statement of Jesus "Peace be upon him": "He, who learns, acts upon what he learns, and teaches what he learns will be called a great in the dominion of the heavens."

Since teaching could not be achieved but through a learner, he (the pupil) comes to be an instrument, with which this perfection is attained. Thus, if he loves him as being an instrument, by making his breast a farm for sowing the seeds of his knowledge, which is the cause of upgrading him to the degree of exaltation in the dominion of the heavens, he then is included in the group of lovers for the Sake of Allah. Moreover, he, who spends his wealth in charity for the Sake of Allah, and gathers the guests (from among the poor and indigent) and serve them with the various kinds of delicious and good food, in order to come close to Allah Almighty, he is included in the group of lovers for the Sake of Allah Almighty. Similarly, if one loves a person who conveys his almsgiving to those who deserve it, he will love him for the Sake of Allah.

Let's go further to say that if one loves the one who serves him, who washes his dress with his own hand, clean his house and cook his food, in order to devote himself to knowledge and work, and the intention of using him in service is to occupy himself to the worship of Allah Almighty, he is then a lover for the Sake of Allah Almighty. Moreover, if he has the one who spends on him from his own property, provides him with his clothes, food, house and all of his needs in this world with the intention to enable him devote himself to knowledge and work, which draw one close to Allah Almighty, he is then a lover for the Sake of Allah Almighty. A group of the wealthy maintained a group of the righteous predecessors with their sufficient sustenance, and both the giver and taker were among the lovers for the Sake of Allah Almighty.

Additionally, let's say that if one marries a righteous woman in order to safeguard himself therewith from the obsessive doubts roused by Satan, perchance he would protect his religion with her, or have a good child from her to invoke good for him, and he loves his wife because she acts as an instrument to achieve those religious purposes, he is then a lover for the Sake of Allah Almighty. For this reason, there are many narrations about the abundance of reward for spending upon one's dependents, and even for one's putting the morsel of food in the mouth of his wife.

Furthermore, if one does not care but to have love for Allah, meet Him, or even attain His good pleasure, and at the same time he loves anything else, he will be a lover for the Sake of Allah, for nothing is imagined to be loved in the absence of its relevance with that which is loved by him, i.e. the good pleasure of Allah Almighty. Therefore, if one combines in his heart two things in love, i.e. the love of Allah and the love of the world, and at the same time, he loves a thing that is fit for being a means to attain anyone of both through it, he will be of the lovers for the Sake of Allah if he loves that thing for such fit. Typical is the pupil who loves his teacher, who teaches him the religion, and suffices him the requirements of this world, by providing him with wealth, and he loves him in pursuit of comfort in the world, and the happiness in the hereafter, to which he is a means, he is then a lover for the Sake of Allah Almighty.

It is not a prerequisite for the love for the Sake of Allah not to love anything belonging to the material benefits of this world, since the invocations which the Prophets "Peace be upon them" were commanded to supplicate Allah therewith combine both the world and the hereafter. Take for example the invocation: "O our Lord! Give us a good deed in this world and a good deed in the hereafter, and save us from the punishment of the fire (of Hell)." In his invocation, Jesus "Peace be upon him" said: "O Allah! Make not my enemy gloat over my misfortunes, and harm not my friend because of me, and make not my greatest affliction in my religion, and make not the (material benefits of the) world my main concern." Thus, he adverted the gloating of the enemy over his misfortunes in the world, and did not ask Allah to remove the world from his concerns, but

just not to make it his main concern.

In his supplication, our Prophet the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bestow upon me mercy therewith I attain the honour of Your Bounty in the world and the hereafter." (This narration is reported by At-Tirmidhi on the authority of Ibn Abbas). He further said in another supplication: "O Allah! Provide me with power against the trial of this world and the hereafter." (This narration is reported by Ahmad on the authority of Bishr Ibn Arta'ah).

In brief, if the love for happiness in the hereafter does not contradict the love for the Sake of Allah Almighty, then, how should the love for safety, health, sufficiency and honour in this world contradict the love for the Sake of Allah Almighty? Both the world and the hereafter are two sates, one of which is nearer than the other: how is it thought of a man to love his fortunes in the future without loving them at present? The reason why he loves his fortunes in the future is that the future itself will come to be the present, and this is why the present is required. But the present fortunes are divided into those which contradict and hinder those of the hereafter, and it is those which the Prophets and devotees of Allah avoided, and ordered the people to avoid; and those which contradict not the hereafter, and it is those which they did not refrain themselves from, like marriage, eating the lawful, etc.

The rational then should dislike what contradicts the fortunes of the hereafter, and loves it not, i.e. he should dislike it by his mind, and not necessarily by his nature, like, for instance, his dislike to have a delicious kind of food of one of the kings he knows that if he gets it, his hand will be cut off, or his head will be chopped off. We do not mean the food which he desires for not by nature, nor takes pleasure in, but we mean that his mind forbids him forcefully to get it, which gives rise in him to the aversion of the harm he might receive.

The point is that if one loves his teacher because he condoles him (with money) and teaches him, or if the teacher loves his pupil because he learns from, and serve him, which means that one of those fortunes pertains to the present, and the other to the future, they will belong to the lovers for the Sake of Allah Almighty, but on the condition that if he withholds knowledge from him, or it is difficult upon him to obtain it, in view of shortage of his love because of missing it, such of love as decreases because of missing it is then for the Sake of Allah Almighty, for which he shall receive the reward of love for the Sake of Allah Almighty. It is not shameful to have strong love for a man because of certain purposes, in such a way that the decrease of some of them leads to the decrease of your love for him, and the increase leads to the increase of your love.

You love gold more than you love silver, even if both are equal in value, and that's because gold is an access to more objectives and goals than silver is. This

confirms the fact that the love increases by the increase of the achieved purpose. It is not impossible to combine the worldly purposes and the hereafter purposes, and being so, it is included in the love for the Sake of Allah Almighty. That's, such of love as is based on the faith in Allah Almighty and the Last Day is love for the Sake of Allah. Similarly, such of increase of love as is based on the faith in Allah belongs to the love for the Sake of Allah. But even, if it remains, it could hardly be obtained. According to Al-Jariri: "The people in the first generation dealt with each other on the basis of the religion until they fell short of religion; and in the second generation, they dealt with each other on the basis of loyalty until loyalty vanished; and in the third generation, they dealt with each other on the basis of gallantry, until gallantry disappeared; and there remains nothing but fear and hope.

The fourth division is that one loves for the Sake of, and in the religion of Allah, neither to obtain knowledge nor to get work from him, nor to utilize him to achieve a certain purpose. This is the highest degree, most subtle and most abstruse kind of love. This division is possible, for one of the effects of the prevalent love is to transcend the beloved to everything pertaining to him. If one has a strong love for a man, he will love the one who loves him, the one who is loved by him, the one who serves him, the one who praises and appreciates him, and the one who hastens to please him. It is not surprising to hear Baqiyyah Ibn Al-Walid saying that if a believer loves another believer, he will love even his dog. This is the same as he says.

That is confirmed by the experience of lovers and confirmed by the poetry of poets. For this reason, he keeps the garment of the beloved, and hides it as a reminder of him, loves his house and the region where he lives, and even the neighbours who see him. Listen for instance to the mad of Banu Amir who says: "When I come upon the dwelling places, i.e. the dwelling places where Laila lives, I kiss those walls and fences. However, the dwelling places themselves do not fascinate my heart, but it is the love for the one who lives in those dwelling places." The experience and vision then confirm that love which transcends the self of the beloved to his surroundings and relations, no matter how far they might be. But this is achieved only because of the excessive love. The level of transcendence varies according to the strength and excess of love.

Similarly, if the love for Allah becomes strong, and prevails over the heart and possesses it entirely, and reaches the point of having no care (but about Him), it will then transcend to anything else, for all things other than Him are but effects of His Power. Whoever loves a man, loves also his making, handwriting, and all of his acts. For this reason, it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever a bunch of fruits of the first pluck was brought to him, he would pass it over his eyes and honour it by saying: "It is still a newly created by our Lord Almighty." (This narration is reported by At-Tabarani on the authority of Ibn Abbas; Abu Dawud and Al-Baihaqi on the authority of Abu Hurairah).

One loves Allah Almighty sometimes because the sincere hope for His Promise and His Bliss that is expected in the hereafter, sometimes due to His previous favours and blessings upon the lover, and sometimes for His Own Self, and not anything else, and this is the most subtle and highest degree of love a lover might have. This matter will be explained with verification in the Book of Loving in the quarter of saviors, Allah Willing. If one loves Allah Almighty, and this love is strong, it will transcend to imply anything relating to Him, to the extent that it might imply also what is hateful and painful in itself. But the excess of love weakens the sense of aversion and pain, and the cheerfulness of the act of the beloved upon him, and intending him with that pain covers up the sense of it. It is like the cheerfulness of a beat or a pinch from the part of the beloved which carries blame for the lover: the power of love raises cheerfulness which covers up the sense of pain.

Some people loved Allah Almighty so much extremely that they said: "We do not differentiate between trial and blessing, since all come from Allah, and we do not cheer but with what pleases Him." Another one said: "I do not like to attain the forgiveness of Allah by disobedience of Allah." Samnun said: "I have no portion in anything else other than You, so, test me in whatever way You like." This will be explained with verification in the Book of Loving. What is meant here is that if the love for Allah becomes strong, it will result in loving him who serves and worships Allah Almighty in terms of knowledge and work, loving him who has a quality that pleases Allah Almighty, like the good manners, and abiding by the etiquette of Sharia.

If there is a lover for Allah and the hereafter, who is told about two men, one is a learned worshipper, and the other is ignorant wicked, he will incline to the former. But this inclination decreases and increases in accordance with the strength of his faith on the one hand, and of his love for Allah Almighty on the other hand. If this inclination is not affected by their being present or absent from him, i.e. he knows that he will receive no good nor evil from them in the world and the hereafter, such inclination then is a love for the Sake of Allah Almighty, and in the religion of Allah, without no fortune he expects from him. He loves him only because Allah Almighty loves him, and is pleased with him, and because he loves Allah Almighty and is occupied by the worship of Allah Almighty. But in the event of weakness, it will have no effect, and thus he shall receive no reward for it; and if it becomes strong, it will lead him to have allegiance to him, support and help him, protect him with his own soul, property and tongue. The people vary in that effect according to their disparity in love of Allah Almighty.

If love is limited to only getting a fortune from the loved, whether at present or in the future, of a surety, there will be no love for the dead from amongst the learned and worshippers, or from amongst the companions and followers, or even from amongst the Prophets who perished "Peace be upon all of them". But the love for all of them is lurking in the heart of every Muslim, as shown from his

anger when anyone of them is criticized by the enemies of Islam, and his cheerfulness when they are praised or appreciated. This love is for the Sake of Allah Almighty, for they are His private devotees and worshippers. There is no doubt that if one loves a good king, he would love his private devotees, servants, and relations, and in total, all that he loves.

But it is the habit that the love is put to test in comparison with the fortunes of oneself. It might prevail to the extent that one will have no fortune but what pertains to the beloved. How good is the expression of the poet who says in a form of a poetic verse: "I like to keep relation with him, although he likes to desert me, thereupon I will leave what I like for the sake of what he likes." Listen to the other expression: "No pain shall I receive from my wound in case it pleases you."

The love might lead to getting some fortunes, like the one who concedes to his beloved to share him in half, one-third or one-tenth his property, since it is with the amount of property that the love is scaled, for the degree of the love one has for the beloved is determined in proportion to the amount of another loved thing to be left for him. If the loved possesses the heart entirely, it will leave nothing to be loved other than it, and thus he will keep nothing for himself. The example of Abu Bakr As-Siddiq is typical of this case. He left for himself neither family nor property, after he had handed over his daughter who was the pleasure of his eye (i.e. A'ishah whom she gave in marriage to the Prophet), and spent the whole of his property in the Cause of Allah Almighty.

In this respect, it is narrated on the authority of Ibn Umar "Allah be pleased with both" that he said: while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting, and Abu Bakr was sitting with him, having a garment which he had patched with patches on the chest, Gabriel "Peace be upon him" came down, and saluted him with peace on behalf of Allah Almighty, and asked him: "O Messenger of Allah! Why am I seeing Abu Bakr having a garment which he had patched with patches on his chest?" he said: "He spent the whole of his property on me before the conquest (of Mecca)." He said: "Then, salute him with peace on behalf of Allah and tell him that Allah Almighty asks him: 'Are you pleased or displeased with Me because of this state of poverty you are suffering from?'" the Messenger of Allah "Allah's blessing and peace be upon him" turned his face to Abu Bakr and said: "O Abu Bakr! This is Gabriel, and he salutes you with peace on behalf of Allah Almighty and asks you on His behalf whether you are pleased or displeased with Him because of this state of poverty you are suffering from." On that Abu Bakr "Allah be pleased with him" wept and said: "Should I be displeased with my Lord? Of a surety, I'm well-pleased with my Lord." (This narration is reported by Ibn Hibban and Al-Aqili).

To conclude, whoever loves a learned, a worshipper, or anyone in desire for knowledge of good, loves him for the Sake of and in the religion of Allah Almighty, for which he shall receive reward according to the strength of that

love. This is the exposition of the love for the Sake of Allah and its degrees, and the hate for the Sake of Allah is similar, but let's explain it in more detail.

Exposition Of The Hate For The Sake Of Allah Almighty

It should be known to you that whoever loves for the Sake of Allah should also hate for the Sake of Allah Almighty. If you love a man because he obeys Allah and is loved by Him, you should hate him if he disobeys Allah and is disliked by Him. That's because if one loves for a certain reason, he should dislike for its opposite. Those are inseparably connected. Each of love and hate is a hidden disease in the heart, and anyone of them appears when it prevails over the other, and the cause of its appearance results from the appearance of the acts of the loved or the disliked persons in closeness and remoteness, opposition and agreement. Once each appears in act, it is called allegiance or enmity. For this reason, Allah Almighty says: "Have you ever taken for friend anyone for My Sake? have you ever taken for enemy anyone for My Sake?"

This is clear in connection with him who demonstrates his acts of worship, thereupon you could over him, or his wickedness, dissoluteness and bad manners, thereupon you could dislike him. But the problem is when the acts of worship mix with the sins, you then might ask: "How should I combine both love and hate as they are contradictory?" this means that they also have contradictory results in terms of agreement and opposition, allegiance and enmity. Let me say that this is not contradictory in relation to Allah Almighty, as well as the human fortunes.

If a particular man has many characteristics some of which you love and others you dislike, you then will love him in part and dislike him in part. How many a beautiful but wicked wives, and an intelligent helpful but dissolute son! Both are loved in part and disliked in part, and one will have two states with them: suppose that he has three children, one intelligent dutiful, and the other stupid disobedient, and the third stupid dutiful or intelligent disobedient. In this case, he will have three states with them, which differ in accordance with the difference of their characteristics. As such you should have three degrees of dealing with him over whom wickedness prevails, and him over whom good prevails, and him in whom both combine. This is by giving every quality its portion of love and hate, alienation and devotion, companionship and boycott, etc.

But, you might argue that every Muslim is an obedient by his Islam, then, how should I dislike him in spite of his Islam? Let me say that you should love him for his Islam, and dislike him for his disobedience, and treat him as being of a degree less than the disbeliever and wicked, and this differentiation between both states is for the Sake of Islam, and in fulfillment of its rights. The crime against and obedience to Allah Almighty is the same as the crime against and the obedience to you. Thus, if one agrees with you on a certain thing, and

disagrees with you on another, you should stand in a middle way between withdrawal and coming, devotion and refraining, showing love for him, and having desertion from him. Do not honour him in the same way as you honour him who agrees with you on all of your objectives, and you should not disgrace him in the same way as you disgrace him who disagrees with you on all of your goals. This middling sometimes inclines to the extreme of disgrace when the disagreement is prevalent, and sometimes to the extreme of adulation and honouring when the agreement is prevalent. This is the way of dealing with him who obeys and disobeys Allah Almighty, and pleases and displeases Him.

But you may ask: "How should I demonstrate such dislike?" let me say that in regard to words, it is to cease from talking to him one time, or to aggravate your speech to him at another time. In regard to act, it is to cease to help him one time, or seek to spoil his plots and evil schemes at another time. However, some of those are more grievous than others, and they differ by the difference of the degrees of wickedness and dissoluteness. If it is no more than a slip, which he is thought to show regrets for it, and do not insist on doing it, it is preferable here to screen and overlook it. But if he does it persistently, be it major or minor, then, if affection and companionship are confirmed between you, another ruling should be followed, and it will be explained later. But if the brotherhood and companionship are not confirmed between you, then, the effects of hate should be shown, by turning away from him, not caring about him, or by dealing with him slightly and aggravating the speech to him, and this is more grievous than turning away, and it varies according to the severity of sin.

The signs of hate also might be shown in act and this is of two degrees: the first is to cease to help and support him, and it is less than the other, and the other is to seek to spoil his evil plots and schemes, in the same way as one does with his hateful enemies. This is necessary in so much as it blocks the way to sin in his face. But if it is of no benefit, then, do it not. The example is about a man who disobeys Allah Almighty by drinking alcohol, and he proposes to marry a woman, and if it is made easy for him to marry her, he would be envied because of her in terms of wealth, beauty and noble ancestry, but this will not hinder him from drinking wine. In this case, if you have the power to help him achieve his goal, or spoil his endeavour, it is not fitting for you to seek to spoil his endeavour. In regard to helping him, if you do not help him, in order to show to him your displeasure with him because of his dissoluteness, there will be no harm in that. But at the same time, it is incumbent upon you not to leave it completely, for you might have the intention to be kind to him, and help him out of your compassion and pity for him, so that he would have faith in your kindness, and thus accept your advice, this is will be good from you.

But if he does not seem to accept your advice, but you see it better to help him achieve his purpose in fulfillment of the right of Islam he has upon you, it will be good from you, even if his sin is against you or anyone of your relations. It is in this connection that Allah Almighty revealed: "Let not those among you

who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

This was when Mistah Ibn Uthathah was involved in the true speech (fabricated about A'ishah) and Abu Bakr "Allah be pleased with him" took oath to withhold sustenance from him, and he used to aid him with property. On that occasion, the Holy Verse was revealed in spite of the grievous crime of Mistah, and which sin is more grievous than slandering the women of the Messenger of Allah "Allah's blessing and peace be upon him", and speaking bad about the like of A'ishah "Allah be pleased with her"? The crime seemed as though it was committed against As-Siddiq "Allah be pleased with him".

But to excuse him who wrongs you, and do good to him who does evil to you are characteristic of the good manners of the faithful believers and sincere lovers of truth. One might do good to the one who wrongs him, but it is not up to you to do good to him who wrongs others and disobeys Allah therewith, for your doing good to him is to do evil to the wronged one; and of a surety, it is more preferable to observe the right of the wronged, and to strengthen his spirits by turning away from his wrongdoer is much dearer to Allah Almighty than to strengthen the spirits of the wrongdoer. But if the wronged is you, it is more fitting for you to excuse and forgive your wrongdoer.

However, the predecessors had ways to show hatred and displeasure with the sinful, although they all agreed that displeasure and hatred should be demonstrated to wrongdoers, religious innovators and disobedient of Allah with a transitive sin. But the sinful whose sin is limited to himself had a different way of treatment. Some of the predecessors looked with the eye of mercy to all the sinful, and others severely disapproved of them, and preferred to desert them. It is said that Ahmad Ibn Hanbal used to desert these of the high status (in knowledge and social class) even for the least word of evil, to the extent that he deserted Yahya Ibn Ma'in for his statement: "I beg nothing from anyone, and if something is brought to me from the ruler, I would accept it." he also deserted Al-Harith Al-Muhasibi for his composition in reply to the Mu'tazilah, under the pretext that in order to establish such composition, he should first relate their arguments to be able to reply to them. Furthermore, he forsook Abu Thawr for his interpretation of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Verily, Allah created Adam on His Image." (This narration is reported by Muslim on the authority of Abu Hurairah).

This matter differs by the difference of intentions, and the intentions differ by the difference of states. If they are more inclined to consider the people's being

forced by necessity, and their failure to change what is doomed to them, they will indulge in showing hatred and enmity, and it might be acceptable. But at the same time this might be confused with flattery and adulation, for among the greatest motive to look over sins are flattery, considering hearts and fearing their abandonment and desertion. Satan might confuse it upon the foolish stupid, giving him the false impression that he looks with the eye of mercy. The trial here is to look with the eye of mercy to the one who commits a crime against him, saying that he has been forced (by Allah) to do it, and caution could not avail from fate, and how should he not do it since he was doomed to do it? That person might have a true intention to look over such of crimes as committed against Allah Almighty. But in case he is enraged when a crime is committed against him, and satisfied only with showing mercy when a crime is committed against Allah Almighty, he is a flatterer, that is deceived by one of Satan's plots. So, let him be careful of it.

But, you may argue that the least degree of hatred and dislike is to desert, forsake, and sever relation and withhold aid from the sinful: is it incumbent to do so in such a way that man becomes sinful in the event of leaving it? let's reply by saying that it is not obligatory. We know that those who drank alcohol and committed fornication during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions were not forsaken entirely. They had different way of treating them: many aggravated speech to some of them, many showed displeasure and dislike to some, many turned away and deserted others, and many looked with the eye of mercy to others,, favouring not desertion and abandonment.

Those are subtle ways of treatment adopted by the followers of the way to the hereafter; and the act of each of them is determined by his state and time, and the states in this matter are either undesirable or encouraged. The encouraged among them take the position of meritorious and not obligatory things, whereas the undesirable among them do not reach the degree of prohibition. However, as far as the legally competent is concerned, the origin of knowledge and love belongs to Allah Almighty, and this might not transcend the beloved to anyone or anything else. It is the excessive and possessing love that transcends. This is neither included under the Fatwas of jurisprudents, nor under the evident obligation of the laymen.

The Degrees Of Those Disliked For The Sake Of Allah Almighty, And The Way Of Dealing With Them

Indeed, you might argue that if showing displeasure and enmity for the Sake of Allah Almighty is not really obligatory in so much as it is encouraged, given that the sinful and dissolute persons are of different degrees: how should one attain surplus reward by dealing with them? Should he deal with all of them on equal footing?

It should be known to you that the opposition to Allah Almighty is either in faith or in act. The opposition in faith might result from religious innovation or

from disbelief. The religious innovator might invite others to his innovation, or keep silent; and the silent does so either (unwillingly) because of his failure (to invite to his religious innovation), or willingly.

Three divisions then could be elicited from the corruption of faith:

The first pertains to the disbelief: if he is in war (with Muslims), he deserves to be killed or enslaved, and this is the extreme humiliation he might receive. The Non-Muslim (who live under Muslims protection), it is impermissible to harm him by no more than turning away from him, regarding him with slightness, through forcing him to the narrowest of streets, and not taking the initiative to salute him with peace, and if he salutes you saying: "Peace be upon you", you should reply: "And the same be upon you". But it is preferable to desist from mixing with him, having dealings with him, and sharing food or drink with him. But it is severely undesirable to be delightfully extroversive with him, and let oneself go freely in treating him in the same way as one lets himself go freely in treating his friends.

The undesirability here is about to reach the point of prohibition, as stated by Allah Almighty: "You will not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (forever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity." (Al-Mujadilah 22)

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْفَالِحُونَ ﴿٢٢﴾﴾

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the (cooking) fires of a Muslim and a pagan be visible to each other." (i.e. they should not live adjacent to each other) (This narration is reported by Abu Dawud on the authority of Jarir). Allah Almighty says: "O you who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because you believe in Allah your Lord! If you have come out to strive in My Way and to Seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that you conceal and all that you reveal. And any of you that do this has strayed from the Straight Path." (Al-Mumtahanah 1)

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنْ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَاتَّبِعَاءَ مَرْضَاتِي تَسِرُونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿٥٥﴾﴾

The second pertains to the religious innovator who invites others to his innovation: if his religious innovation stems from and causes disbelief, his matter is more grievous than the non-Muslim who lives under Muslims protection, for he is not approved to live among Muslims due to the Jizyah, nor is he to be tolerated under the contract of protection of Muslims (given to the non-Muslims). But if such religious innovation causes no disbelief, his matter with Allah is less grievous than the disbeliever. But the disapproval of his act should be stronger than that of the disbeliever, for the evil of the disbeliever is intransitive, for the Muslims do not turn to him under the conviction of his disbelief: he does not claim or ascribe himself to Islam.

This is unlike the religious innovator who invites to his innovation, and claims that it is the right: it is the cause of tempting the creatures, and this is why his evil is transitive. For this reason, it is more desirable to show dislike and enmity to him, forsake him, despise and slander him because of his religious innovation, and cause the people to refrain from him. If he salutes you with peace in privacy, there is no harm to return salutation to him, and if you know that not to speak to him, and turn away from him, and abstain from returning salutation to him would deform his religious innovation within himself, then, it is preferable not to return salutation to him, for the return of salutation, regardless of its being obligatory, lapses because of the smallest purpose in which there lies public interest for Muslims, and if it is to lapse by one's being in the bathroom or answering the call of nature, then, the purpose of forceful forbidding (from evil) is more preferable. If he is in public, it is preferable not to return salutation to him, in order to cause the people to refrain from him, and deform his religious innovation in their eyes.

Moreover, it is favourable to refrain from showing kinds to him, and helping him, particularly in what seems to the people. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who scolds a religious innovator, Allah Almighty fill his heart with security and faith; and he, who puts a religious innovator to humiliation, Allah Almighty will secure him on the day of the great terror, or will receive him with good pleasure and delight, for he (the religious innovator) derides what was revealed upon Muhammad the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration is reported by Abu Na'im and Al-Harawi on the authority of Ibn Umar).

The third pertains to the religious innovator from amongst the laymen, who could not invite to his innovation, and there is no fear that the others might imitate him. His affair is less grievous, and it is preferable not to aggravate speech to him, or humiliate and despise him harshly: on the contrary, it is better to be kind to advise him, for the hearts of the laymen turn quickly from one state to another. If the advice is of no benefit, and refraining from him is thought to

deform his innovation within himself, then, it is desirable to refrain from him. If he is learnt not to be influenced by that, due to his rigid nature and having the corrupt faith deep-rooted in his heart, it is also desirable to turn away from him, for if the religious innovation is not deformed openly and explicitly, it might become widespread among the people, and its impact become public.

The sinful by his act and work, and not by his faith is one of three: one who harms others directly, like injustice, anger, false witness, backbiting, talebearing, going about with calumnies among the people, and the like of it, the one who has his sin not limited to himself, and at the same time, causes harm to others indirectly, like the owner of a tavern, who gathers women and men in one place, and prepares the means and causes of drinking and corruption and debauchery, or the one who does not invite others to his corrupt practices, like him, who drinks wine and commits adultery. The latter, who drinks and commits adultery, without inviting others to his act, might disobey Allah through a major or a minor sin, and he might or might not persist in doing sin.

Three divisions then might be obtained from those, and each is of different degrees and levels, some of which are more grievous and difficult than others. Let's review all of them equally.

The first division is the most grievous, and it is that which cause damage to the people, like injustice, usurpation, false witness, talebearing, backbiting, and going about with calumnies among the people. In regard to those, it is preferable to turn away from them, not mix with them, and abstain from dealing with them, for the sin because of which the people receive harm is so much grievous. On the other hand, those are divided into different kinds: the doers of wrongness in blood, the doers of wrongness in property, the doers of wrongness in honour, and so on; and some of those are graver than others. For this reason, it is firmly desirable to despise them, and turn away from them. However, if humiliating them is expected to forbid them even forcefully from their evil, then, it becomes strongly desirable.

The second pertains to the owner of the tavern, who prepares the means and causes of corruption, and makes it easy for the people to delve into it: although he causes no harm to the people in their world, he causes damage to their religion, in spite of doing so by their own will. Although he is closer to the former he is less in degree. That's because a servant's sin to be done against his Lord is more likely to be forgiven, but as it is transitive to others, it is so much grievous. In this case, it is required to despise him, put him to humiliation, cut off relation with him, and even refrain from returning salutation if it will lead to scolding him or anyone like him.

The third pertains to him whose dissoluteness is limited to himself, by drinking wine, forsaking an obligatory duty, or committing what is forbidden: in this case, the matter is less heinous so long as it is limited to himself. But if he is seen to commit it, he should be forbidden with anything means available which might prevent him, even if by beating or despising and deriding him, for it is obligatory to forbid evil. If he finishes from it, and he is learnt to persist in doing

it usually, and at the same time, he is thought with certainty to be forbidden by advising him, in this case, giving him advice becomes binding; and if it is not thought with certainty, but it is expected, it is then better to advise him, and scold him gently or harshly if it is more beneficial.

But in case he persists in doing the sin, and it is of no profit to him to advise him, then, to refrain from returning salutation to him, and desist from mixing with him are questionable, and the scholars have different ways in dealing with such case. The sound opinion is that matter differs according to the difference of the man's intention, in which case it should be relied on the statement: "The (rewards of) deeds depend upon the intentions (which the doer has at the time of doing them)." It is out of humbleness to be kind to the people, and look at them with the eye of mercy and compassion, whereas it is out of forceful forbiddance and scolding to deal with them harshly and violently and turn away from them.

In both cases, the advice of the heart should be sought, and what one sees to be more inclined and much closer to his nature and disposition, let him then adopt its opposite, for his scorn and violence might be out of haughtiness and arrogance, and pleasure of showing supremacy and misleading by what is thought to be righteousness, whereas his gentleness and kindness might result from his flattery and adulation, and be caused by the desire to attract his heart to do a certain thing, or by fear of the effect of his desertion and abandonment in view of his property or majesty.

All of that is motivated by the devil, and far from the acts of the seeker for the hereafter. Everyone having the desire for the acts of religion should endeavour to inspect about the subtleties of those things, and watch those states, and it is the heart which ultimately gives counsel, in which one sometimes hits the target in his endeavour, and sometimes misses the mark, and at other times, he hastens to follow his desires unknowingly, and in many cases, one might hasten to do a thing, thinking, out of his haughtiness, that he works for the Sake of Allah Almighty, and follows the way to the hereafter. The finest details of that will be exposed later in the Book of Haughtiness in the quarter of destructives.

In confirmation of the fact that the matter is less heinous in regard to the dissoluteness that is limited to one and his Lord only, it is narrated that a drunk was beaten in front of the Messenger of Allah "Allah's blessing and peace be upon him", but in spite of that, he persisted in drinking wine. One of the companions aid: "May Allah curse him! How often he drinks!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be not in the aid of Satan against your brother." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). This refers to the fact that to be kind and gentle (in advice) is more preferable than to aggravate speech and punishment.

Exposition of Conditions Required For Whomever One Chooses As Companion

It should be known that it is not all men are fitting for company. the Messenger of Allah "Allah's blessing and peace be upon him" said: "One imitates

the ways of his friend. So, let anyone of you consider whomever he takes for friend.” (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Abu Hurairah). Such one should have many characteristics and qualities, because of which you desire for his company. Those conditions differ by the difference of the benefits and purposes required from such company. The condition in this sense is that thing which is required for one to get what is intended. The conditions are held according to what is intended.

The benefits to be obtained from the company might be religious or worldly. Typical of the worldly benefits is to make use of wealth or majesty, or to remove loneliness by vision and neighbourhood, and this is not our topic now. The religious benefits has many and different purposes, such as to make use of knowledge and work, to take majesty as a shield to protect one from what disturbs the heart, and keep off worship, to utilize money to be satisfied therewith from wasting time in getting earnings, to seek the aid in the serious matters, which makes it an equipment at the time of adversity and a means of power at the time of ease, to get blessing of invocation, to expect intercession in the hereafter, depending upon the statement of one of the righteous predecessors: “Have much brothers (in the religion and for the Sake of Allah), for every faithful believer will be given permission to intercede in the hereafter, perchance you will be included in the intercession of anyone of your brothers.”

In interpretation of the following statement of Allah Almighty: “And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty” (Ash-Shura 26)

﴿وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ﴾

It is said that this implies they will be given the permission to intercede for their brothers, for which He will admit them to the Garden with them. It is said that if Allah Almighty forgives for anyone of His servants, He gives him permission to intercede for his brothers. This is why a group from amongst the righteous predecessors exhorted to establish company, intermixing and mutual affection and disliked isolation and solitude. Anyone of those different benefits summons particular conditions, without which it could not be obtained, and we are going to explain the matter in more details.

In total, the one whose company is favoured should have five general characteristics: he should be rational, of good manners, not dissolute or religious innovator, nor keen on the (material benefits of this) world.

The mind represents the capital, and it is the principle, for there is no good in accompanying the foolish one, for loneliness and cutting off relations are its expected consequence. According to Ali “Allah be pleased with him”: “Do not take or company the brother of ignorance, and keep yourself away from him. How many an ignorant who ruined a forbearing person, when he established a bond of brotherhood with him. A man should be compared with his companion

in terms of characteristics and qualities, for the similar things always gather together, and the hearts always recognize in case they are familiar to each other."

Why not since the foolish one might harm you unknowingly from where he wants to benefit and help you? For this reason, a poet says: "I feel secure from an enemy who is rational more than I do from a friend possessed by madness. That is because the mind always has one way while the ways of madness are different and unknown."

For this reason, it is said that to boycott a foolish person is an act of worship therewith one comes close to Allah Almighty. According to Sufyan Ath-Thawri : "Looking at the face of a foolish person is a written mistake." The intended rational is he, who understands the realities of things whether by himself or through anyone else.

The second is the good manners, and it is a necessary characteristic, for how many a rational who understands the realities of things, but when he is possessed by anger, desire, niggardliness, cowardice, or any of such feelings, he will respond to his inclination, and disagree with what is known by his mind to be right and this is for nothing other than his failure to suppress his evil characteristics and amend his bad qualities and thus there is no good in his company.

Furthermore, no benefit lies in the company of the dissolute who persists in dissoluteness, for the one who fears Allah Almighty does not persist in doing the major sins, and the one who does not fear Allah, one could not feel secure from his evil and his friendship is not reliable, for he always changes by the change of purposes and desires. In confirmation of that, Allah Almighty says: "nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿ وَلَا تَطِيعُ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوْنَهُ وَكَارِهَ أَمْرَهُ فُرْقَانًا ﴾

He further says: "Therefore let not such as believe not therein but follow their own lusts, divert you therefrom, lest you perish!" (Ta Ha 16)

﴿ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوْنَهُ فَكُرِّدْ ﴾

He says too: "Therefore shun those who turn away from Our Message and desire nothing but the life of this world." (An-Najm 29)

﴿ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴾

Allah Almighty also says: "and follow the way of those who turn to Me (in love)." (Luqman 15)

﴿ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴾

This implies, therefore, to forbid forcefully from the company of the dissolute.

In regard to the religious innovator, his company carries the risk of spreading the religious innovation among the people, and this is why he deserves abandonment and desertion. How should its company be favoured although Umar Ibn Al-Khattab "Allah be pleased with him" said in exhortation to seeking religiousness of the friend, according to the narration of Sa'id Ibn Al-Musayyab: "I advise you to abide by the brothers of truth, in whose shade you live, for they are adornment at the time of ease, and equipment at the time of adversity. Have the best faith and expectation from your brother until the opposite comes to you from him. You should also get isolated from your enemy and beware of your friend, barring the trustworthy among the people, and there is no trustworthy but him who fears Allah. So, accompany not the dissolute lest you would learn something from his dissoluteness, and inform him not about your secrets, and consult in your matters only him who fears Allah Almighty."

As far as the good manners are concerned, they are combined together in the recommendation of Alqamah Al-Utaridi to his son when death approached him: "O my son! If you are in need of having company of men, then, you should accompany such of men as if you serve him, he would shield you, and when you are in his company, he would adorn you, and when you fall short of sustenance, he would provide you. Accompany such of men as when you stretch your hand with good, he would stretch his hand (with the like of it), and when he sees good from you, he would appreciate it, and when he sees an evil from you, he would screen it. Accompany the one who, if you beg him, he would give you, and if you do not ask him, he would take the initiative to help you, and when you are afflicted with a calamity, he would console you. Accompany him who, when you say, he would make belief of you, and when you are engaged in a matter, he would hearken to you, and when you fall in dispute, he would give you preference over himself." In this way, he combined all rights of company, and put the condition that the companion should fulfill all its prerequisites. According to Ibn Aktham: "When that was offered to Al-Ma'mun he asked: "Do you know why he had recommended him to do so?" he answered in the negative, thereupon he said: "Because he wanted him not to accompany anyone (for there is none to combine all of those characteristics and conditions)."

According to a belletrist: "Take for companion not but the one who keeps your secret, screens your defect, helps you face your calamities, and gives you preference in your absence, publicizes your good deeds among the people, and conceals your evil deeds (from them): if such is not available, then, take none for companion."

According to Ali "Allah be pleased with him": "Your true brother is him who is always with you, and (favours to) harm himself for your benefit, and when you are broken by time, he would consume himself in order to bring you back

together.” One of the learned said: “Take for companion one of two men: a man from whom you learn anything in your religion, therewith he would benefit you, and a man whom you instruct in anything of his religion, which he would accept from you. But you should escape from the company of the third (kind of men who has none of both).”

According to another man: “The people are of four kinds: one is wholly sweet, from whom none would be satiated, the other wholly bitter from whom none could eat, the third acid in part, from whom you should take before he takes from you, and the fourth salty in part, from whom you should take only what fulfills your need.”

Ja’far As-Sadiq “Allah be pleased with him” said: “Take not five kinds of men for companion: the liar, with whom you might be deceived, for he likes the mirage which shows the far as near to you and the near as far from you; the foolish person, from whom you get no benefit, for when he likes to avail you, he would harm you (even unknowingly); the niggard, for he withholds from you what you need most; the coward, for he always surrenders you and flees away from you at the time of adversity; and the dissolute, for he is apt to sell you even with a meal our less.” He was asked: “What is less than it?” he said: “It is to covet of it, and fail to get it.”

According to Al-Junaid : “It is much dearer to me to have a dissolute person of good manners accompany me than to have a reciter of bad manners accompany me.” According to Ibn Abu Al-Hawari: “My teacher said to me: ‘O Ahmad! Take for companion but one of two men: a man whom you accompany in the matter of your world, and a man with whom you increase in good and benefit in the matter of your hereafter; and to engage in anything other than those two is great silliness.’” According to Sahl Ibn Abdullah: “Avoid the company of three kinds of people: the heedless tyrants, the adulating reciters, and the ignorant Sufis.”

It should be known that all of those statements do not encompass all purposes of the company to the same extent as we’ve already mentioned, in terms of observing the different goals and conditions of company. To be sure, the conditions of company intended for the worldly benefits are unlike those of the company intended for the hereafter, and so on. Brotherhood is of different purposes, as Bishr said: “The brothers are of three kinds: a brother for your hereafter, a brother for your world, and a brother thereby you remove your loneliness.” Those three purposes could hardly be combined in one person, but they disperse among different people , which implies that the conditions also disperse among them.

According to Al-Ma’mun: “The brothers are of three kinds: one is like nutrition, whom one could not dispense with, the second is like medicine, whom one needs from time to time, and the third is like the disease, whom none ever needs, although one might be afflicted with; and it is him, who could remove loneliness nor could he benefit (his companion).”

It is said that the society of people is like a cluster of trees and plants, one of which has shade with out fruits, and it is like him, with whom one benefits in the world but not in the hereafter, for the benefit of the world is like the shade which disappears quickly; and one has fruits but with no shade, and it is like him, with whom one benefits in the hereafter and not in this world; and one has both shade and fruits; and one has none of both, and its like from among the animals is the mouse or the scorpion. Allah says in connection with him: "(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (for help)!" (Al-Hajj 13)

﴿يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ﴾

According to a poet: "The people are different in taste and they are not equal like plants: one has sweet fruits which are pleasant in flavor, and another has no taste, since it has no fruits at all." If one could not find anyone to accompany him, with whom he could attain at least one of those goals, then, it is preferable for him to remain lonely. It is reported that Abu Dharr "Allah be pleased with him" said: "Loneliness is better than the evil sitter, and the righteous good sitter is better than loneliness." This narration is reported from the Prophet but it is Marfu'.

In regard to religiousness and not dissoluteness, Allah Almighty says: "and follow the way of those who turn to Me (in love)." (Luqman 15)

﴿وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾

To be sure, the vision of dissoluteness and depravity facilitates the sin upon the heart, and hinders the heart from refraining from it. According to Sa'id Ibn Al-Musayyab : "Look not at the wrongdoers, lest your good deeds would become fruitless." There is no safe in mixing with them, for safety lies in cutting off relation with them. Allah Almighty says in confirmation of that: "And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!" (Al-Furqan 63)

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

It means that you would be safe from our sin, as well as we would be safe from your evil.

This is what we like to mention about the meanings related to brotherhood, its conditions and benefits. Let's follow by making a mention of its rights and requirements, and the ways of establishing it. to be sure, the company of the one who is keen on the (material benefit of) this world is a deadly poison, for natures are predisposed to imitate and follow each other. Moreover, one might take stealthily from the nature of another: to sit with him who is keen on (the material benefits of) this world motivates such keenness, and to sit with an ascetic gives

rise to asceticism. For this reason, it is unfavorable to accompany the seekers for this world, as well as it is favourable to accompany the seekers for the hereafter. According to Ali Ibn Abu Talib "Allah be pleased with him": "Give life to the acts of worship by sitting in the company of him of whom one feels shy." According to Ahmad Ibn Hanbal "Allah's mercy be upon him": "Nothing makes me fall into adversity but the company of him of whom I feel no shy." According to Luqman : "O my son! Sit in the company of the learned, and race to be close to them as much as you could, for hearts are brought to life with wisdom in the same way as the dead land is brought to life with the rainfall."

CHAPTER TWO: ON RIGHTS OF BROTHERHOOD AND COMPANY

It should be known that the contract of brotherhood is a bond of connection between two persons, in the same way as the contract of marriage is a bond of connection between a couple . Furthermore, as well as the bond of marriage requires many rights to be fulfilled, in accomplishment of the conditions of marriage, as we've already explained in the Book of Etiquette of Marriage, the same does the contract of brotherhood. Your brother has a right on you in terms of property and soul, heart and tongue, through forgiveness and invocation, sincerity and loyalty, making things easy and keeping from ostentation and overburdening. All of those are included under eight rights:

The first right pertains to property. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the two brothers is like the example of two hands, each of which washes the other." He likens them to both hands, and not to a hand and a leg for they both co-operate to achieve the same purpose, and so do the brothers, whose brotherhood is only accomplished if they go hand in hand to achieve the same purpose. In this point, they are like the one person. This requires that both should share at both times of ease and adversity, at present and in the future, to rise above favoritism and partiality.

There are three degrees for the brothers to console each other with property: the lowest is to treat him like your slave or servant, and this requires you to cover his needs from your surplus property, in the sense that if he has a certain need, and you have what is beyond your need, you should hasten to give him, without forcing him to begging. But the extreme indulgence in the right of brotherhood upon you is to compel him to begging.

The second degree is to treat him like yourself, and accept to make him share you in your property and agree even to give him half of it. in this issue, Al-Hassan said: "One of those brothers used even to split his lower garment into two halves between him and his brother."

The third degree which is the highest is to give him preference over yourself, and give precedence to his needs over yours. This is the degree of the faithful believers and sincere lovers of truth, and the furthest point that those who love

each other for the Sake of Allah might reach. Among the fruits of this degree is to sacrifice oneself for the sake of his brother. In this respect, it is narrated that a group of Sufis were calumniated about with one of the rulers, and their heads were commanded to be chopped off. They included Abu Al-Hussain An-Nuri. When he asked the swordsman to be the first to be killed, and he was asked about that, he said: "I like to spare the lives of my brothers for that moment." This was the cause of saving the lives of all of them.

If none of those three degrees is missing in your relation with your friend, you should know that the contract of brotherhood has not yet been established inside yourselves, and what connects only is a formal intermixing which has no reality in the mind and religion. According to Maimun Ibn Muhran : "He, who accepts not to give his brothers preference over himself, let him then hold the bond of brotherhood with the dead."

As to the lowest degree, it is unacceptable in the sight of the men of religion. In this issue, it is narrated that Utbah Al-Ghulam came to the house of a person with whom he had established the bond of brotherhood, and said to him: "I need four thousand (Dirhams) from your property." He told him to take only two thousands, thereupon he turned away from him and said: "You've given preference to this world over Allah Almighty. Do you not feel shy when the brotherhood in (the religion of) Allah is called and you are referred to (as one of those brothers)?" if you have a brother (in the religion of Allah) in the lowest degree of brotherhood, deal with him not in the material benefits of this world. Abu Hazim said: "If you have a brother in (the religion of) Allah, deal with him not in the material benefits of this world." He refers here to the brotherhood of the lowest degree.

In relation to the highest degree of brotherhood, it is that which described by Allah Almighty in His saying: "Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance." (Ash-Shura 38)

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

I.e. they mix with each other concerning property, with none of them distinguishing his belongings from those of the others. Moreover, some of them used not to take for companion the one who said 'my sandal', because by so doing, he would ascribe it to himself.

It is reported that Fath Al-Mawsili visited his one of his brothers (in the religion of Allah) and he was absent. He told his wife to bring his box to him, which he opened and took his needs from. When the man came back and his slave-girl told him, he said to her: "If you are true to what you've said: you will be free (for the Sake of Allah)" out of cheerfulness of what he had done.

It is further reported that a man came to Abu Hurairah "Allah be pleased with him" and said: "I like to establish a bond of brotherhood with you for the

Sake of Allah.” He asked him: “Do you know what the right of brotherhood (in the religion of Allah) is?” he said: “Then, teach it to me.” He said: “It makes you see that you have no more right over your Dinar and Dirham (money) than me.” He said: “I’ve not yet attained such a station.” On that he told him to go away from him.

Ali Ibn Al-Hussain “Allah be pleased with him” said to a man: “Do anyone of you get his hand into the pocket and case of his brother and take what he likes even without his leave?” he answered in the negative, thereupon he commented: “Then, you are not real brothers (in religion of Allah).” Some people visited Al-Hassan “Allah be pleased with him” and asked him: “O Abu Sa’id! Have you prayed?” he answered in the affirmative, and they said: “The people of market have not yet prayed.” On that he said: “Who should take his religion from the people of market? I was reported that anyone of them might withhold even a single Dirham from his brother.” He said it with exclamation.

A man came to Ibrahim Ibn Adham “Allah’s mercy be upon him” while he was on his way to Jerusalem, and said to him: “I like to be your company (on that journey).” He said: “But on the condition that I should have more control over your own things than you have.” He answered in the negative, thereupon he said: “No doubt, your truthfulness has appealed me.” It was the habit of Ibrahim that whenever he accompanied a man, he would not disagree with him, for he used to accompany only him who would agree with him. Once, his companion was a maker of laces. On one station during the journey, a man gave Ibrahim as a gift a bowl of porridge with meat. Ibrahim opened the bag of his companion, and took a bunch of laces which he placed in the bowl, and gave it back to the man of the gift. When his companion came and asked about the bunch of laces, he said to him: “This is (the reward of) the porridge I’ve eaten.” He said: “Why have you not given him two or three (instead of one)?” on another occasion, he gave a donkey belonging to his companion to a man who was walking on foot, and when his companion came back he kept silent and did not dislike it.

It is reported on the authority of Ibn Umar that he said: A man from among the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” the head of a sheep, thereupon he said: “My brother so and so is more needy than me.” He sent it to him, and the latter sent it to a third one (under pretext that he was more needy than him). They kept sending it from one to another until it returned to the first one, after it had fallen in the hands of seven men.

It is further reported that Masruq fell in debt, and his brother Khaithamah was also in debt. Masruq went and fulfilled the debt of his brother without his knowledge, by the time his brother went to fulfill the debt of Masruq without his knowledge. It is narrated that when the Messenger of Allah “Allah’s blessing and peace be upon him” established the bond of brotherhood between Abd Ar-

Rahman Ibn Awf and Sa'd Ibn Ar-Rabie, the latter gave him preference over himself with property and soul, thereupon Abd Ar-Rahman said: "May Allah bless you in them." (This narration is reported by Al-Bukhari on the authority of Anas).

Of a surety, giving one's companion preference over himself is better than dealing with him as his equal. In this respect, it is reported that Abu Sulaiman Ad-Darimi: "Were the whole of this world to be in my possession, and I have the power to put it in the mouth of anyone of my brothers, surely, I would have regarded it very little for him." He further said: "When I give one of my brother a morsel of food, I experience its taste in my mouth." Spending on the brothers (in the religion of Allah) was better than giving the poor by way of charity. Ali Ibn Abu Talib "Allah be pleased with him" said: "To give twenty Dirhams to one of my brothers (in the religion of Allah) is dearer to me than to give one hundred Dirhams to the needy and indigent." He further said: "To make a Sa' of food and invite my brothers in the religion of Allah to share food is much dearer to me than to emancipate a slave (for the Sake of Allah)."

All the people, in giving preference to each other over themselves, imitated the conduct of the Messenger of Allah "Allah's blessing and peace be upon him." And got two teeth-cleansing sticks, one crooked and the other straight, which he gave to his companion. He said to him: "O Messenger of Allah! You have more right than me to take the straight one." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No man takes for companion one of men even for an hour of the day but that he will be questioned about his company, and whether he has established or wasted the right of Allah Almighty." He refers here to the fact that by giving preference to one's companion over himself, one establishes the right of Allah pertaining to the company.

Once, the Messenger of Allah "Allah's blessing and peace be upon him" went out to a well to take bath, thereupon Hudhaifah Ibn Al-Yaman "Allah be pleased with him" held the garment and stood to screen the Messenger of Allah "Allah's blessing and peace be upon him" while he was taking bath, and when he finished he sat down, and Hudhaifah stood to take bath, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" took the garment and stood to screen Hudhaifah from the eyes of the people, and Hudhaifah rejected and said: "Let my father and mother sacrifice their lives for you O Messenger of Allah! Do not do so." But the Messenger of Allah "Allah's blessing and peace be upon him" insisted on screening him with the garment until he finished from his bath. the Messenger of Allah "Allah's blessing and peace be upon him" said: No two men becomes companions but that the dearer among them to Allah Almighty is the one who assumes more gentle and kind attitude towards his companion."

It is reported that both Malik Ibn Dinar and Muhammad Ibn Wasi' entered the house of Al-Hassan and he was absent. Muhammad Ibn Wasi' brought out a

basket of food form underneath the bed of Al-Hassan and went on eating. Malik said to him: "Stop until the owner of the house comes." Muhammad paid no attention to his saying and went on eating. Malik was simpler and better of conduct. When Al-Hassan entered he said (addressing Malik): "As such we were not to feel shy of each other until you and your companions appeared." By this statement, he refers to the fact that behaving without reluctance in the houses of the brothers is a sign of pureness in the relation of friendship and brotherhood.

Why not given the statement of Allah Almighty: "or in houses of which the keys are in your possession, or in the house of a sincere friend of yours"? (An-Nur 61)

﴿أَوْ مَا مَلَكَتُمْ مَفَاحِيَهُ أَوْ صَدِيقَكُمْ﴾

It was the habit of one to give the keys of his house to his brother, and give him the power of authority to dispose of his possessions, and before that revelation, his brother used to feel shy of eating in his house (without his leave) by way of piety until Allah Almighty revealed that statement, thereby He gave one's brother permission to behave without reluctance in the food of their brothers and friends.

The second right is to help with one's own soul to fulfill the needs of his brother before begging, and give them precedence over one's own needs. It is of several degrees, like the consoling with property. The lowest degree is to fulfill the need of one's friend whenever he is requested and has the power to do so, but with delight and cheerfulness, and demonstrating happiness and accepting to be under obligation. According to a learned man : "If you request a need from your brother, and he does not fulfill it, remind him of it once again, for perhaps he might have forgotten. But if he does not fulfill it, magnify Allah before him, and recite to him: "Your Lord is Self-sufficient, Full of Mercy: if it were His Will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people." (Al-An'am 133)

﴿وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ

ذُرِّيَّةٍ قَوْمٍ آخَرِينَ﴾

Once, Ibn Shubrumah fulfilled a big need to one of his brothers, who brought a present to him, and when he asked him about it he said: "It is the reward for the favour you've done to me." On that he said to him: "Take back your property, might Allah provide you with health! If you ask anyone of your brothers to fulfill a need for you which he fulfills it not, then, perform ablution, and offer prayer of four Takbirs on him, and regard him among the dead."

According to Muhammad Ibn Ja'far : "I hasten to fulfill the needs even of my enemies, for fear that when I reject them, they would dispense with me." If this is the case with the enemies, what then about the friends?

From amongst the righteous predecessors, there was one who investigated the affairs of the dependents of his brother after his death and fulfilled their needs for forty years, frequented them daily, and sustained them from his own property. In this way, they lost only the vision of their father. Moreover, they would see from him what they saw not from their father during his lifetime. Anyone of those righteous predecessors used to go to the door of his brother's house, and ask about anything missing in the house, so that he would bring it without the knowledge of his brother. This is the fruit of pity and brotherhood.

But if the brotherhood does not result in sympathy which makes him feel pity for his brother in the same way as he feels pity for himself, there is no good in the bond of brotherhood. According to Maimun Ibn Muhran: "Such of people as you get no benefit from his friendship, his enmity then harms you not." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Allah Almighty has utensil on His earth, i.e. the hearts. The dearest utensils to Allah Almighty are the purest, the strongest and the smoothest, i.e. the purest among them from sins, and strongest among them in religion, and the smoothest among them in kindness and sympathy for the brothers." (This narration is reported by At-Tabarani on the authority of Abu Utbah Al-Khawlani).

In total, the need of your brother should be like, if not more important than, your need. You should also investigate the occasions of need, and be not heedless of his affairs and states, in the same way as you are not heedless of your own affairs. You should make him free of begging and demonstrating his need of aid: on the contrary, you should hasten to fulfill his need as though you do not know that he is in need. You should not see that you have superiority because of fulfilling his needs, for you in fact become under obligation to him for his accepting your favour to him. Nevertheless, you should not be satisfied only with fulfilling his need, but you should endeavour to present more, give him preference over yourself, and precedence over your kith and kin and children.

Al-Hassan used to say: "Our brothers (in the religion of Allah) are dearer to us than our families and children, for our families remind us of this world, whereas our brothers (in the religion of Allah) remind us of the hereafter." Al-Hassan said once again: "He, who sees off his brother (in the religion of Allah), on the Day of Judgement, Allah Almighty will send angels from underneath the Throne (of Majesty) to escort him to the Garden." According to a tradition: "No man visits one of his brothers in the religion of Allah, out of longing for meeting him, but that an angel calls him from behind him: "Blessed be you, and blessed be the Garden for you."

Ata' said: "Investigate your brothers (in the religion of Allah) after three days (of their absence from you): if they are sick, visit them to inquire about their health, or if they are engaged, help them, or if they are forgetful, remind them." It is narrated that Ibn Umar "Allah be pleased with both" used to turn right and left in front of the Messenger of Allah "Allah's blessing and peace be upon him", and when he asked him about that he said: "I love a man, and I search for him, but I could not see him." On that he said to him: "When you love a man, ask him about his name, the name of his father, and about his house and (about the name of his father and his clan, according to another version) and (when you miss him) if he is sick, visit him to inquire about his health, and if he is engaged, help him." (It is reported by Al-Khara'iti and Al-Baihaqi, and At-Tirmidhi on the authority of Yazid Ibn Na'amah).

Ash-Sha'bi said about a man who sits with another, and recognizes his face, but not his name: "This is the recognition of the insignificant." It was said to Ibn Abbas: "Who is the dearest of people to you?" he said: "My sitter." He further said: "No man comes to my gathering thrice, without having a need to be fulfilled but that I learn his reward in this world." According to Sa'id Ibn Al-As who said to his sitter: "I owe three things to my sitter: if he comes close to me, I pay welcome to him, when he talks, I turn my face to him, and when he sits, I make a space for him to sit."

In reference to pity and generosity of dealing, Allah Almighty says: "and those who are with him are strong against Unbelievers, (but) compassionate amongst each other." (Al-Fath 29)

﴿وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

It is out of perfect pity that he should not have a delicious kind of food, or attend any occasion of pleasure and delight without him: on the contrary, he should grieve for his departure, and feel lonely because of missing him.

The third right pertains to the tongue, i.e. sometimes by keeping silent and sometimes by speaking.

As far as keeping silent is concerned, it is that he should keep silent from mentioning his defects, in his absence or presence: on the contrary, he should overlook his faults, and keep silent from response to his speech (in case it is defective). He should also not argue or dispute with him. Let him keep silent from spying on his states and affairs, and whenever he sees him in a street or on his way to fulfill his need, he should not start with asking him about his resources and purposes, for it may be that it is difficult upon him to make a mention of that, which causes him to tell a lie. He should also not divulge his secrets which he tells him, and not spread them even among his most confidential friends. He should keep concealing them even after boycott and desertion, for this refers to the wicked nature and cunning inside. He should also keep silent from slandering and criticizing his dear persons, family and children, and refrain from reporting

the slanders of others concerning them, for none insults you but him who conveys the insult to you.

It is reported that Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" used not to face anyone with what he dislikes. (This narration is reported by Abu Dawud, At-Tirmidhi and An-Nasa'i). One receives harm first from the reporter, and then from the sayer. But the matter differs in regard to praising, for he should not hide such of praise and appreciation as he hears about him, for one receives pleasure first from the reporter and then from the sayer, and it hide it is out of envy. In total, one should keep silent and does not disclose anything his companion dislikes, unless it is incumbent upon him to speak, such as to enjoin what is right and forbid what is evil, and he is not allowable to keep silent, in which case, he should be careless about his dislike, for he will really do good to him from where his companion might think he apparently does evil.

On the other hand, it is unlawful to make a mention of his defects, and the defects of his family, for it belongs to backbiting. Two things should forbid you even forcefully to do so:

The first is that you should consider your own affairs: if you find even a single thing that is dispraised in yourself, in this case you should take with ease what you see in your companion, and suppose that he is unable to suppress that defect within himself in the same way as you are unable to suppress yours. Do not regard heavy only a single dispraised defect, for which of men is completely free (from defects)? Furthermore, do not expect from your brother what you expect not from yourself, since your right upon him is not greater than the right of Allah upon you.

The second is that you should put in mind that if you seek for one spotless from all defects, you will get isolated from all the people, and you find none to take for companion. Of a surety, there is none but that he has good as well as bad characteristics. If the good characteristics prevail over the evil ones, this is the sought goal. The generous faithful believer always attends in himself the good characteristics of his brother, in order to give rise to respect, love and appreciation for him, unlike the wicked hypocrite, whose eye is always on the bad characteristics and shortcomings. According to Ibn Al-Mubarak : "The faithful believer always seeks for the excuses for his brother, unlike the hypocrite, who always seeks for the slips." According to Al-Fudail : "It is out of power to overlook the slips of one's brothers." For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from the evil neighbour, that when he sees good, he screens it, and when he sees evil, he discloses it." (This narration is reported by Al-Bukhari in At-Tarikh on the authority of Abu Hurairah; and An-Nasa'i on the authority of Abu Hurairah and Abu Sa'id).

There is no man but that he is apt to be embellished or defaced depending

upon the good and bad characteristics he might have. In this issue, it is reported that a man praised another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and when it was the next day, he dispraised him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yesterday, you praised him, and today you are dispraising him (what is the matter?)" he said: "By Allah, I was true to my words of praise about him yesterday, and I do not tell a lie about him today (when I dispraise him). Yesterday, he pleased me, thereupon I said the best of his characteristics that I know about him, and today he displeased me, thereupon I said the worst of his characteristics I know about him." the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the eloquent speech, (some has the effect of) magic." (This narration is reported by At-Tabarani and Al-Hakim on the authority of Abu Bakrah).

He seemed to have disliked that, and this is why he likened it to magic. For this reason, he said in another story: "Both foul and eloquent speeches are two branches of hypocrisy." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abu Umamah). According to another narration: "Allah Almighty dislikes you (to utilize) eloquent speech (to persuade others with what is not right)."

According to Ash-Shafi'i "may Allah have mercy upon him": "There is none to obey Allah without disobeying him, nor is there anyone to disobey Allah without obeying Him. But if one's obedience is more prevalent than his disobedience, it will be the justice." If such is justice in relation to Allah Almighty, then, it will be more fitting for you to make it justice in regard to your relation with your brothers and companions.

As well as it is incumbent upon you to keep silent from his defects with your tongue, you also should do the same with your heart, in the sense that you should leave the evil expectation from him, since the evil expectation belongs to backbiting with the heart, and it is forbidden. It is not to interpret his act to have an evil meaning if it is possible to be interpreted to have a good meaning, unless it is disclosed with certainty and vision. But also in this case, you should understand what you see as being out of forgetfulness and heedlessness as possible as it could be. Such expectation is divided into what is called phrenology, and it depends upon a particular sign, which motivates the expectation in such a way that could not be averted. The other is caused by your evil expectation from him, and when he does an act of double meanings, your evil expectation leads you to interpret his act in conformity with the evil meaning, even with no particular sign indicative of it. By so doing, you commit a crime against him, and it is unlawful for every faithful believer.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has made unlawful for a Muslim from any Muslim his blood, property, honour, and to have evil expectation from him." (This narration is reported by Al-Hakim on the authority of Ibn Abbas; and Ibn Majah on the

authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Beware of the evil expectation, for the evil expectation is the gravest lie in talk." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

Verily, the evil expectation invites one to be inquisitive about and spy on his brother. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah). To be inquisitive is to seek the news of your companion, and to spy is to watch him with the eye. However, it is characteristic of the religious men to screen and overlook the defaults of others. Sufficient for you to know that to screen the shameful and disclose the good things are out of perfection is that it is the same description given by Allah Almighty to those who do so in the following supplication: "O man who screens the shameful and discloses the good things (of others)!"

The one with whom Allah Almighty is pleased is he, who behaves in accordance with His good manners: if He is the One Who screens the defaults, forgives the sins and excuses His slaves, how should you not excuse the one who is equal to, if not above you in degree, given that he is not your slave or creature? Jesus "Peace be upon him" said to the disciples: "What do you do if you find your brother sleeping and the wind lifting his garment from him?" they said: "We shall screen and cover him." He said: "No, but you shall uncover his privates." They said: "Glory be to Allah! Who shall do so?" he said: "Anyone of you hears anything about his brother, to which he adds and make it public among the people with what is more grievous than it."

It should be known to you that one's faith is not complete until he loves for his brother the same as he loves for himself. The lowest degree of brotherhood is to deal with his brother just in the same way as he likes to be dealt with. Undoubtedly, he expects from him to screen his shortcomings and refrain from disclosing his defaults; and if the opposite of his expectation seems from him, he will be severely enraged and infuriated with him: how far is he if he expects from him what he himself has not towards him, and woe to him in the Book of Allah Almighty Who says: "Woe to those that deal in fraud, Those who, when they have to receive by measure, from men, exact full measure, But when they have to give by measure or weight to men, give less than due." (Al-Mutaffifin 1:3)

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝﴾

However, he who seeks after justice and fairness more than what he himself has is included in this Holy Verse.

The cause of indulgence in screening the defaults and seeking to disclose

them is the lurking disease, i.e. envy and resentment. The envier resentful always fills his inside with wickedness, which he suppresses within himself, and hides so long as there is no occasion for him to demonstrate it. But once there is an opportunity, the tie of control loosens, and shyness is removed, and the inside then oozes with the hidden wickedness. It is preferable to abandon him whose inside is filled with envy and resentment. According to a wise man : “the one whose blame is evident is better than the one who hides his feelings of envy and hatred.”

To desert the resentful might alleviate his resentment, and if one has grudge in his heart towards a Muslim, his faith then is weak, and he is at risk, and his heart is wicked, and not fitting for meeting Allah Almighty. It is reported on the authority of Abd Ar-Rahman Ibn Jubair Ibn Nufair from his father that he said: “I was in Yemen, and I had a neighbour from amongst Jews and he used to tell me about the Torah. Once, the Jew came back from a journey and visited me, thereupon I said to him: “Allah has sent a Prophet to us, and he invited us to Islam, and we converted to Islam; and a Book (Qur’an) has been revealed to us, confirming the Torah.” On that the Jew said: “You’ve told the truth. But you have no power to act upon what he has brought to you. His characteristics and the characteristics of his nation are found in the Torah. It is unlawful for a faithful believer to leave the threshold of his house while his heart has grudge towards his Muslim brother.”

One also should keep silent from disclosing the secret of his brother (in the religion of Allah) which he trusted with him, and he has the claim to deny it (in case he is asked about it) and even if he is a liar, to tell the truth is not binding in all situations. As well as one has the right to hide the defaults and mysteries of his own self, he also has the claim to do the same with his brother, for his brother is like himself, and they are like one person, and there is no difference between them except in regard to their bodies. This is the reality of brotherhood (for the Sake of Allah).

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who screens the privates of his brother in this world, Allah Almighty will screen him in the hereafter.” (This narration is reported by Ibn Majah on the authority of Ibn Abbas). According to another version: “If he does so, he will be as though he has brought to life (or brought out of the grave) a girl who was buried alive.” (This narration is reported by Abu Dawud, An-Nasa’i and Al-Hakim on the authority of Uqbah Ibn Amir). the Messenger of Allah “Allah’s blessing and peace be upon him” further said: “If a man says something (in the presence of another) and then he turns (rightward or leftward in reference to his intention to make it secret), it should be considered as a trust (which should not be wasted by being disclosed).” (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sessions should rely upon the trust (of the sitters) barring (in case there is talk about anything of) the following three: bloodshed, illegal sexual relation, and usurping property with no just cause" (and in any of those things, what is raised relating to the would-be act should be disclosed in averting of mischief). (This narration is reported by Abu Dawud on the authority of Jabir). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "(The meeting of) two persons who sit with each other relies on their trust in the sense that it is unlawful for anyone of them to divulge what his companion dislikes." (This narration is reported by Abu Bakr Ibn Lala on the authority of Ibn Mas'ud; Ibn Al-Mubarak on the authority of Abu Bakr Ibn Hazm; and Al-Hakim on the authority of Ibn Abbas).

It was said to one of the learned: "How do you keep the secret?" he said: "I'm like its grave." It is said that "The breasts of the free men is like the graves of mysteries." It is further said that "The heart of the foolish is in his mouth, whereas the tongue of the wise man is in his heart." This means that the foolish could not hide what lies within himself, and thus he discloses it from where he knows not. This is why it is incumbent to desert the foolish persons, and safeguard oneself from their company, if not form their vision.

Another one was asked: "How do you keep the secret?" he said: "I deny the teller, and swear to the asker about it (that I know it not)." Another added: "And also screen the fact that I screen it." Ibn Al-Mu'tazz, the Abbasid poet expressed it well in his poetic statement: "If one deposits a secret with me, I would endeavour to conceal it, thereupon I place it in my breast, which turns to be like a grave for it." another poet said in this issue: "The secret in my breast is not like the dead who lies in the grave, for the dead in the grave expects to be resurrected. But in regard to the secret, I forget it to the extent that I seem as though nothing was told to me; and were it possible to hide the secret that is between me and him even from my inside, surely, it would never be known forever."

One of them divulged his secret to his brother and then asked him: "Have you kept it?" he said: "No, I've forgotten it." Abu Sa'id Ath-Thawri used to say: "If you like to make a bond of brotherhood with a man, cause him to angry with you, and then tell somebody to ask him about your news with him: if he says good about you, and conceals your secret, then, accompany him, (otherwise leave him)." Abu Yazid was asked: "Which of the people whom do you take for companion?" he said: "It is he, who knows from you what Allah knows, and screens you in the same way as Allah Almighty screens you." According to Dhun-Nun: "There is no good in the company of him, who likes to see you but only infallible."

To be sure, it is the wicked who divulges the secret of his companion at the time of anger, for to conceal it at the time of pleasure is required by sound nature in general. According to a wise man: "Accompany not him who changes with

you in four states: in the state of his pleasure and anger, in the state of his covet and desire.” That’s because the companion should be true to his brotherhood, and unchangeable in those different states. For this reason, it is said in a form of poetic verses: “Verily, you see that when the relation with the honourable man is severed, he conceals the shameful and demonstrates only the good things (of his companion); unlike the wicked who, on severing relation with him, conceals the good, and demonstrates only the untruths.”

Al-Abbas said to his son Abdullah “Allah be pleased with both”: “I see this man, Umar, giving you precedence over the old and venerable men of Quraish. Being so, keep five things from me: divulge no secret for him, backbite none in his presence, tell not a lie to him, disobey no command given by him, and betray not him.” In his comment on that, Ash-Sha’bi said: “Every one of those five is better than one thousand.”

Furthermore, you should refrain from disputing and arguing with your brother in every word he speaks in the gathering. In this respect, Ibn Abbas “Allah be pleased with both” said: “Dispute not with a weak-minded, lest he would harm you, nor with a forbearing lest he would desert you.” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who refrains from disputation (with his companion) while he is on the falsehood, a house will be built for him in the middle part of the Garden; and he, who refrains from disputation while he is on the right, a house will be built for him in the highest part of the Garden.” It is out of obligation that he should refrain from disputation if he is on falsehood. In this way, the reward of the supererogatory deed, i.e. to refrain from disputation even if one is on the right was made greater than that of the obligatory deed, for to keep silent from the right is more difficult upon the self than to keep silent from the falsehood; and the reward is given according to the amount of trouble and suffering.

However, disputation and contention are the greatest cause of rousing enmity and resentment between brothers, for they lead to mutual desertion and discarding. That’s because discarding is caused first by opposing opinions, then by differing words, then by bodies. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Don’t feel envy (of one another) and don’t outbid (one another in order to raise price) and don’t nurse aversion or enmity and don’t enter into a transaction when another one had entered into it, and be fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He should neither wrong him nor should he humiliate him nor should he look down upon him. The piety is here, (he pointed towards his chest thrice). It is a great evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.” (This narration is reported by Muslim on the authority of Abu Hurairah).

Disputation is the severest contempt, for if one refutes the words of another one, he will have ascribed him to ignorance and foolishness, or to heedlessness

and forgetfulness and failure of understanding. All of that belongs to showing contempt, and arouses grudge and rancor in the breast. It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us while we were disputing with one another, thereupon he grew angry and said: "Leave disputation, leave disputation for it is of little good! Leave disputation for it is of little benefit but it arouses enmity between brothers." (This narration is reported by At-Tabarani; and Abu Mansur Ad-Dailami).

According to one of the righteous predecessors : "He, who disputes with his brothers and contends with them, his gallantry vanishes, and his honour disappears." According to Abdullah Ibn Al-Hassan : "Beware of disputing with men, for you will not be safe from the cunning of a forbearing, or a sudden attack of a wicked." According to another one of the righteous predecessors: "The most failing of men is he who falls short of having brothers; but more failing than him is he who wastes such of them as he gets." To be sure, much disputation results in desertion and boycott, and develops enmity between people. In this issue, Al-Hassan said: "Buy not the enmity of one man with the affection of one thousand men."

In total, nothing arouses disputation other than the desire for demonstrating superiority and preeminence by virtue of greater mind and favour, and showing contempt to him with whom one disputes, through revealing his ignorance. This includes arrogance, showing contempt, abuse, offense, and ascribing to foolishness and ignorance. This is the main significance of enmity. In this respect, it is narrated on the authority of Ibn Abbas "Allah be pleased with both" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dispute not with your brother, nor make fun of him, nor break your promise to him." (This narration is reported by At-Tirmidhi). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is not with your property that you attract the people, but you attract them with your cheerfulness and good manners." (This narration is reported by At-Tabarani on the authority of Abu Hurairah).

Disputation is in opposition to the good manners. The righteous predecessors warned of disputation, and urged to help each other to the extent that they denied the question. For example, they say that if you told your brother to stand and go with you, and he asks you where, accompany him not, for he should stand with you without asking you. It is reported from Abu Sulaiman Ad-Darani that he said: "I had a brother in Iraq, whom I used to visit whenever I was stricken by a calamity, and ask him to give me something of his property, and he sued to give me his case of money, so that I would take from it what I wanted. One day I visited him and said to him: "I need some money." He asked me: "How much do you want?" I removed the sweetness of his brotherhood from my heart." Another one said: "If you demand some money from your brother, and he asks

you what you are going to do with it, he has abandoned the right of brotherhood.”

Furthermore, it should be known to you that the fundament of brotherhood lies in words, deeds and sympathy. According to Abu Uthman Al-Hiri : “To agree with brothers is much better than to feel sympathy for them.” It is the same as he said.

The fourth right pertains to speaking. As well as brotherhood requires one to keep silent from what is unfavourable, it also requires one to speak with what is desirable and favourable. This is closer to brotherhood, for he who is satisfied with keeping silent is more apt to accompany the dead in the graves. Brothers are required to get benefit from them more than to get rid of their harm; and to keep silent is to hold back harm from him. So, he should show affection to him by his good words, and investigating his states and affairs by asking about his adversities if there is any, and show his being occupied because of him, and his grief because of the delay of wellbeing. Moreover, he should demonstrate with his words and deeds his aversion towards what his companion dislikes, in the same way as he should show with words his sharing pleasure and happiness with him concerning the things with which his friend is pleased and happy.

The meaning of brotherhood is to share each other in both ease and adversity. In this respect, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you loves his brother, he should tell him about that.” (This narration is reported by Abu Dawud, At-Tirmidhi and Al-Hakim on the authority of Al-Miqdam Ibn Ma’di-Karib). Telling here leads to more love, for if one knows that you love him, surely, he will come to love you, and if you know that he loves you, surely you will come to love him more. This means that the love between both sides will multiply many times. The mutual love between the faithful believers is required by Sharia, and favored by religion.

For this reason, the way to it was learned by the Prophet “peace be upon him” who said: “Exchange gifts among you, perchance you will love each other.” (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). It includes also that one calls his friend by the dearest of his names to him, whether in his presence or absence. In this respect, Umar “Allah be pleased with him” said: “Three things make pure the affection of your brother towards you: to take the initiative to salute him first whenever you meet him, to leave a space for him to sit in the gathering, and to call him by the dearest of his names to him.” It also includes praising him with such of his good manners as you know about him, in case your praise is of benefit to him. This is the greatest cause of bringing about love. It includes also praising his children, family, craft and all of his deeds, mind, conduct, behaviours, appearance, clothes, and features, but without lying or exceeding the due limits in so much as through embellishing what is fitting for embellishment. More important is to convey to him the praise of the one who praises him, with pleasure, for to conceal it is out of envy.

It also includes that you should thank him for his favour to you, and for his intention to do good to you, even if he does not accomplish it. Ali Ibn Abu Talib "Allah be pleased with him" said: "He, who does not thank his brother even for his true intention only will not thank him for his good favour." More important to attract affection is to defend him in his absence, whenever harm or offense is intended to him, for the right of brotherhood is to protect one's brother, avert evil from him, help him, aggravate the speech to such as abuses or harms him; and to keep silent from anything which arouses rancor in the breast, turns the heart away from him, and leads to indulgence in the right of brotherhood.

However, the Messenger of Allah "Allah's blessing and peace be upon him" likened the two brothers to both hands (of a single person) washing each other, in order that they should avert from and act on behalf of each other. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim is the brother of a Muslim. He should neither wrong him nor should he humiliate him nor should he look down upon him." (This narration is reported by Muslim on the authority of Abu Hurairah). To keep silent from dishonouring him is to wrong him, for to neglect the offense of his honour is more severe than to neglect the cutting off the flesh. That's because to offend the honours is more difficult upon the souls than to cut off the flesh.

For this reason, Allah Almighty likens it to eating the flesh of the dead as shown from His statement: "nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear Allah: for Allah is Oft-Returning, Most-Merciful." (Al-Hujurat 12)

﴿ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَنُحِبَّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ ۚ ﴾

﴿ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴾

Thus, to protect the brotherhood, by averting the offense of the enemies is obligatory for the establishment of the contract of brotherhood. According to Mujahid: "Remember not your brother in his absence but in the same way as you love to be remembered in your absence."

Two criteria then should be observed here: the first is to suppose that if what was said about him in your presence to be said about you in his presence, what do you like your brother to say in defense of you? Once you know it, you should reply to his offender with the same as you like him to reply to your offender. The second is to suppose that he is present and hearing what you say from behind the wall, and he thinks you know nothing of his presence. You should help and support him in his absence in the same way as you are supposed to do in his presence. Listen to the following statement of a learned man: "My brother is not mentioned in his absence but that I imagine he is present, thereupon I say about him what he likes to hear if he is present." Another one said: "My brother is not mentioned in his absence but that I imagine myself like him, thereupon I say

about him what he likes to be said about me.” This is out of the true faith, i.e. not to see for his brother but the same as he likes to see for himself.

It is reported that Abu Ad-Darda’ “Allah be pleased with him” looked and saw two oxen's plowing the land, and when one of them stood to scratch his skin, the other stood (to console it). On that Abu Ad-Darda’ wept and said: “As such the brothers for the Sake of Allah should work for the Sake of Allah Almighty: if one of them stands, the other should correspond to him.” It is with correspondence that sincerity is accomplished, and if one is not sincere in his brotherhood, he is a hypocrite. Sincerity summons equal treatment in the state of presence and absence, tongue and heart, secrecy and openness, congregation and seclusion. But any difference or disparity in any of that belongs to adulation and flattery, (and not sincerity), since it turns to be abandonment and deception in religion. If one fails to do so, it is preferable for him to get isolated, and live in solitude, than to enter into bonds of brotherhood, for the right of company is difficult, which none but an investigator could fulfill, and its reward is abundant which none shall attain but him who is helped by Allah.

For this reason, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Abu Hurairah! Be a good neighbour to your neighbour, perchance you would be a true Muslim, and be a good companion to your companion, perchance you would be a faithful believer.” (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah). Consider how he made true faith in return for good companionship, and true Islam in return for good neighbourhood. The degrees of superiority of Islam here are determined by the degrees of difficulty to fulfill the rights of neighbourhood and the rights of company. Company requires so many rights in convergent states and occasions on a permanent basis, whereas neighbourhood requires less rights in divergent times, on an interrupted basis.

A mention may be made here of instruction and advice. The need of your brother for knowledge is no less than his need for property. If you have abundant knowledge, you have to give him out of your bounty, and guide him to what benefits him in his world and religion. If you teach and instruct him, and guide him to the right, and he does not act upon your instruction, then, it becomes incumbent upon you to advise him. You should remind him of the evil consequence of that act, and the benefits he might receive from leaving it, and frighten him with what he dislikes in this world and the hereafter, perchance he would be forcefully forbidden from it. You should also alert him to its defaults, and deface the shameful to him and make the good alluring to his eyes. But you should do all of that in secrecy, and none should know about it, for what is done publicly is slander and scandal, whereas what is done in secrecy is out of sympathy and advice.

In this respect, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The believer acts as a mirror to the believer.” (This narration is

reported by Abu Dawud on the authority of Abu Hurairah). It means that he sees from him what he sees not from himself. In this way, man gets benefit from his brother by knowing the defects and defaults of himself; and had he been alone, he would have gained no benefit. It is like the benefit one receives from the mirror, in knowing his apparent defaults. According to Ash-Shafi'i "may Allah have mercy upon him": "He, who admonishes his brother in secrecy has advised and adorned him, and he who admonishes him in public has scandalized and disgraced him." It was said to Mis'ar: "Do you like the one who tells you about your defaults?" he said: "If he advises me in secrecy, it is good; and if he strikes me (with that) in public, it is not."

However, he has told the truth. To give advice in public is a scandal, and on the Day of Judgement Allah Almighty will blame the believer under His shade, and screen, and inform him about his sins in secrecy. He might give the sealed record of his deeds and acts to the angels who will surround him until he goes to the Garden, and when he becomes close to the gate of the Garden, they give the sealed record to him to read. But it is not the same in the case of the sinful, who will be called in front of the people who witness, and their organs will be caused to talk about their mischief and sins, therewith they will become more ashamed and humiliated: we seek refuge with Allah from disgrace on the Greater Day of display.

The difference between advice and rebuke results from the difference between secrecy and openness. This is like the difference between permissible cajolery and impermissible flattery results from the difference of the motive to please the other party. If you adulate for the purpose of the safety of your religion and improvement of the affairs of your brother, your adulation will be legal, and if you do so just foot the purpose of your own portions, and fulfill your own desires and safety of your majesty, your flattery will be impermissible. According to Dhun-Nun: "Let your company with Allah Almighty depend upon your compliance (with all of His commands), and with the people upon mutual advice, with the soul on disagreement (with its own desires), and with Satan on enmity (to him)."

But you may argue that "as the advice might include the mention of defaults, which results in estrangement of the heart, how it is regarded one of the rights of brotherhood?"

In reply to that, let's say that the heart estrangement results from making a mention of a default which your brother knows about himself. But if you alert him to a default which he knows not in himself, it is out of sympathy, and it results in attracting his heart, i.e. in case he is rational. But no attention should be paid to the foolish in this respect. Of a surety, if one alerts you to a blameworthy default which you have, or a dispraised characteristic you have, perchance you might justify and purify yourself from it, he is like him who alerts you to a female-snake or a scorpion that is lying in wait for you in order to ruin you. If

you dislike that, how foolish is you! However, the dispraised characteristics are like female-snakes and scorpions which are destructives in the hereafter, since they bite the souls and hearts, and the pain they cause is more severe than what is caused to the apparent bodies. Moreover, they are created from the kindled fire of Allah Almighty.

For this reason, Umar "Allah be pleased with him" used to receive such (advices which would tell him about his defaults) as a gift from his brothers and say: "Allah's mercy be upon a man who presents to his brother his defaults as a gift." When Salman came to Umar "Allah be pleased with both" he asked him: "Tell me what has reached you about me of what you dislike." When Salman asked him to exempt him, he insisted, he said: "I was reported that you have two suites, on of which you put on by day, and the other at night. I also was reported that you combine two condiments in a meal." On that Umar said to him: "As for those two things, I was sufficed against them. Has anything else reached you?" he answered in the negative.

Hudhaifah Al-Mar'ashi sent a letter to Yusuf Ibn Asbat in which he said to him: "I was reported that you've sold your faith by two fragments: you stood in front of a milk seller, and asked him about something and he told you that it was for one-sixth, and you asked him to sell it to you for one-eighth. On that he said to you: "It is for you." Indeed, he seemed to have recognized you. So, you should remove from your head the veil of the heedless, and wake up from the sleeping of the dead, and put in your mind that whoever recites the Qur'an, and does not become independent, and rather gives preference to this world (over the hereafter) there is no guarantee that he might come to make fun of the signs of Allah Almighty." Allah Almighty describes the liars who keep themselves away from the givers of advice saying: "but you love not good counsellors!"

(Al-A'raf 79)

﴿ وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ النَّصِيحَ ﴾

This is the case of a defect of which one is heedless. But in the case of the defect which he knows although he is obliged to it by nature, then, you should not divulge it if he screens it, and if he discloses it, then, you should be kind in giving advice to him, once implicitly and once explicitly, without leading to estrangement. If you come to know that it is of no profit to him to advise him, as he is forced by his nature to persist in it, then, it is preferable to keep silent from him.

This pertains to the interests and benefits of your brother in his religion and world. But in the event of his indulgence in your right upon him, it is incumbent upon you to endure, overlook him, forgive and excuse him, fail to notice his harm against you. It is not out of advice to face him with it, unless his persistence in it will lead to boycott, in which case, to blame him in secrecy is better than boycott, and to do it implicitly and with indirect speech is better than to do it

explicitly and with direct speech, and to do it through letters and messages is better than to do it face to face, i.e. orally. But to endure and keep patient is the best of all that, for your purpose in relation to your brother should be always to reform your own self by observing his rights, and enduring his indulgence, and not by utilizing that to keep away from him.

According to Abu Bakr Al-Katani : "A man accompanied me, and he was boring to me. One day, I granted something to him in the hope that this feeling would vanish; but it did not vanish. One day, I took hold of his hand and went with him to my house, and asked him to put his foot on my face. He rejected, but I asked him pressingly. When he did so, the bad feeling vanished from my heart."

According to Abu Ali Ar-Ribati : "I accompanied Abdullah Ar-Razi and he was going to the desert. He said to me: "On the condition that either you or I should be the chief." I said: "Let it be you." He said: "Then, obedience is incumbent upon you." I answered in the affirmative. He took bag and put the provisions in it, and carried it on his back. Whenever I asked him to give it to me to carry on his behalf, he would say: "Have you not told me to be the chief, and thus obedience is incumbent upon you?" one night it rained profusely and he kept standing until morning to shade my head from rain and he was having a mantle. I said to myself: "Would that I died before saying to him that he should be the chief."

The fifth right is to excuse the slips and flaws. The friend's flaw might be in his religion, by committing a sin, or against you, by his indulgence in fulfilling anyone of the rights of brotherhood. If it pertains to the flaw in religion, by committing a sin persistently, then, you should be kind in advising him with what reforms his state, sustains him and restores him to righteousness and piety. If you fail to lead him to do so, then, the Prophet's companions and their followers had different ways whether to keep relation with him, or sever relation from him.

Abu Dharr "Allah be pleased with him" is of the opinion of severing relation with him, and he says in this issue: "If your brother turns from the very state in which he was when you loved him, then, you should dislike him from where you loved him." According to him, this is required by the love and dislike for the Sake of Allah.

But Abu Ad-Darda' and some companions stand in the opposite side. Abu Ad-Darda' "Allah be pleased with him" says in this matter: "If your brother changes and his state becomes different from that in which he was (when you recognized him), then, you should not leave him just because of that, for it is the habit of your brother to be crooked once, and straight once." According to Ibrahim An-Nakh'i: "Boycott not your brother, nor desert him when he commits a sin just because of his sin, for he commits it today and will leave it in the coming day." He said once again: "Tell not the people about the slip of the scholar, for the scholar commits a slip and he soon leaves it." According to the following Hadith : "Safeguard yourselves from the slip committed by a

scholar, and boycott him not for it, and expect for his retraction.” (This narration is reported by Al-Baghawi and Ibn Adi on the authority of Amr Ibn Awf Al-Muzani).

It is reported that Umar “Allah be pleased with him” had a brother with whom he established the bond of brother for the Sake of Allah, and later he set out to Sham. A man came back from Sham, whom he asked about his brother. He said to him: “This is the brother of Satan. He commits major sins and even drinks wine.” Umar said to him: “When it is time for you to go to Sham, inform me.” He sent to him a letter in which he said: “In the Name of Allah, Most Gracious, Most Merciful. “Ha-Mim. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge, Who forgives Sin, accepts Repentance, is Strict in Punishment, and has a Long Reach (in all things). There is no Allah but He: to Him is the Final Goal.” (Ghafir 1:3)

﴿ حَمْدُ اللَّهِ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿١﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ﴿٢﴾ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ﴿٣﴾ ﴾

Under this statement, he blamed and admonished him. When his friend read the letter, he wept and said: “Allah Almighty has told the truth, and Umar has proved sincere (in his advice) to me.” Thereupon he repented and retracted from evil.

It is reported that there were two brothers, one of whom was possessed by a sexual desire (towards a particular woman), and he divulged it to his brother. He said to him: “I’ve become ill: if you like you could cancel the contract of companionship between us for the Sake of Allah.” He said to him: “I’m not to cancel the contract of brotherhood between us just for the sake of your sin.” He made a pledge between him and Allah Almighty neither to eat nor to drink until his brother recovers from his illness. He remained for forty days, asking him everyday about his desire and in each time he said: “The heart is still standing unchanged.” He was afflicted with leanness and weakness gradually because of anxiety and hunger until his brother recovered. When he told him about it, he began to eat and drink after he was about to die out of weakness.

It is reported that here were two brothers from amongst the righteous predecessors, one of whom turned from straightness and uprightness. It was said to his brother: “Should you not boycott and desert him?” he said: “Now, he is in the direst need, when he has slipped, of me to take hold of his hand, show kindness to him while blaming him, and invoke Allah for him to return to his first state (of straightness and uprightness).”

It is reported in the Israelite stories that there were two worshipping brothers in a mountain, and one of them descended to buy meat for a Dirham, thereupon he saw a prostitute in the shop of the butcher, whom he had a desire for, and he was possessed by her love. He took her to a place to be in privacy where he had sexual relation with her. He stayed with her three days, and felt shy of returning

to his brother after having committed such a crime. On the other hand, his brother in the mountain missed him, and he was concerned about him. He descended from the mountain in search for him. He kept asking him until he was lead to his place. He entered into him while he was sitting with her. He started to embrace and kiss him, but the other disapproved his recognition because of his extreme shyness of him. He said to him: "Stand O my brother with me! I've come to know your story and you've never been dearer to me, and much closer to my heart than you are at that moment." When he saw that his crime did not make him despicable in his sight, he stood with him and left the prostitute.

This is the way of some people, and it is more kind and more appropriate than that of Abu Dharr "Allah be pleased with him", although his way is better and safer.

But, you may raise the following question: "Why have you said that this way is more kind and more appropriate, although it is impermissible to make a bond of brotherhood with him who commits sins from the beginning, and thus relations should be severed with him in the end, under pretext that if the ruling is proven by a certain reason, the syllogism requires it to lapse by the disappearance of the reason. The cause of the bond of brotherhood for the sake of Allah is to co-operate in religion, and this will not continue with committing sins?"

In reply to that, let me say that its kindness refers to being a gentle and smooth way to attract the friend, and show sympathy towards him, which leads him to retract and repent, for with the continuous company, the feeling of shyness continues. But if relation is severed with him, and he comes to have no hope for company, he will persist in his sin. Its appropriateness refers to the fact that the contract of brotherhood places one in the same position of the blood-relation, and once it is held, the right (of company and brotherhood) should be confirmed, and it becomes incumbent to be fulfilled according to the contract. It is out of fulfillment not to neglect him at the time he is in need and poverty; and of a surety, the poverty in religion is more severe than the destitution in wealth.

One becomes destitute in religion when he is afflicted by a calamity and stricken by a blight. For this reason, he should be watched and observed, and he should not be neglected: on the contrary, one should remain kind to him until he is helped to get rid of such calamity. Brotherhood is an equipment therewith one faces his calamities and adversities, and committing sins is one of the most severe adversities. If a wicked man accompanies a pious man, he will observe his fear (of Allah Almighty) and continuous worship, which might lead him to retract from his wickedness, and feel shy of persistence in sins. It is like a lazy one who accompanies another who is eager to labour and work, with the result that he will come to be eager to work, out of feeling shy of him. Consider what Ja'far Ibn Sulaiman who says: "Once I weaken in work, I shall look at Muhammad Ibn Wasi', with his devotion to the acts of worship, with the result that I would restore my activity in worship, laziness would leave me, and I would continue to

work uninterruptedly for a whole week.”

This is the verification of the truth. Friendship is a tie, like the tie of blood-relation; and it is impermissible to desert one’s relative just because of his sin. For this reason, Allah Almighty said to His Prophet in connection with his clan: “Then if they disobey you, say: “I am free (of responsibility) for what you do!”” (Ash-Shu’ara’ 216)

﴿ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴾

Thus, He did not command him to tell them that he is free (of responsibility) from them, in observation of the right and tie of blood-relation. To this Abu Ad-Darda’ “Allah be pleased with him” referred when he was asked: “Should you not dislike your brother (for the Sake of Allah) as he has committed such and such (sins)?” He said: “I only dislike his deeds, otherwise, he is my brother.”

Furthermore, the brotherhood of religion is more fixed than the brotherhood of blood-relation. For this reason, it was said to a wise man: “Which is dearer to you: your brother or your friend?” he said: “I only like my brother if he is a friend of me.” Al-Hassan “Allah be pleased with him” used to say: “How many a brother of you who is not of your blood-relations!” it is said that the blood-relation is in need of affection, whereas affection is not in need of blood-relation. According to Ja’far As-Sadiq “Allah be pleased with him” said: “An affection to remain for one day is a kind of keeping good relation, and an affection to remain for a month is like blood-relation, and an affection to remain for a year is like a kinship tie: whoever severs it, Allah Almighty severs relation with him. To fulfill then the contract of brotherhood once it is established is incumbent, and this is our reply to the bond of brotherhood with the dissolute, even though if he has no other right, like blood-relation.

But in case he has another right, i.e. the right of blood-relation, of a surety, the relation with him should not be severed: on the contrary, he should be adulated. The evidence for that it is neither dispraised nor undesirable to leave company or brotherhood from the beginning, but others are of the opinion that solitude is preferable. But to cut off the tie of brotherhood permanently is forbidden and dispraised in itself . The leaving of brotherhood from the beginning (in avoidance of leaving it in the end) is like the leaving of marriage from the beginning in avoidance of divorce, given that divorce is more hateful to Allah Almighty than leaving marriage. In this respect, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The worst of people are those who go about with calumnies among the people, and separate the lovers from one another.” (This narration is reported by Ahmad on the authority of Asma’ Bint Yazid).

According to one of the righteous predecessors in connection with screening the slips of the brothers : “Satan likes to throw on your brother the like of that, in order to cause you to desert him, and sever relation with him. How then have

you safeguarded yourselves from the love of your enemies?" Satan likes you to separate between lovers in the same way as he likes you to commit sins. For this reason, if one of both objectives of Satan is achieved (by committing sins on the part of the brother), the other should not be added to it (by deserting and severing relations with him). To this the Messenger of Allah "Allah's blessing and peace be upon him" referred in his reply to him who insulted a man when he committed fornication: "Keep silent from him!" he scolded him and said: "Be not in the aid of Satan against your brothers." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah).

This shows clearly the difference between continuous and initial leaving. Certainly, to mix with the dissolute and wicked is forbidden, and also to leave the companions and brothers is forbidden. The one who is safe from imitating the other is not like him who is not safe. Safety lies in the beginning, and thus desertion is preferable. The opposite lies in the continuity, and thus to fulfill the right of brotherhood and company is preferable. This pertains to one's slip in religion.

But if his slip is against the other, there is no difference that it is more preferable to forgive and endure him. Moreover, it is incumbent, in fulfilling the right of brotherhood, to incline to all that is endurable and excusable. It is said that 'you should seek for the slip of your brother seventy excuses, and if they are not accepted by you, you should blame none but yourself, and say to your heart: "How cruel are you! Your brother gives you seventy excuses, and you accept none of them: it is you and not your brother that to be blamed." But if he appears not to retract, you should not grow angry if it is possible for you, although it is not within one's capacity to do so, given the statement of Ash-Shafi'i "Allah be pleased with him": "He, whose anger is provoked and he does not grow angry, is like a donkey; and he, whose pleasure is sought and he is not pleased, is like a devil." So, you should be neither a donkey nor a devil, and rather please your heart by yourself on behalf of your brother, and avoid of being a devil if you do not accept.

According to Al-Ahnaf "Allah be pleased with him": "Among the right a friend has upon his friend is to endure three things from him: the injustice caused by anger, the injustice caused by intimacy, and the injustice caused by a slip." According to another: "I've never insulted anyone even if he insults me: if it is the honoured who insults me, I'm more fitting to forgive him, and if it is a wicked who insults, I'm not to make my honour a target for him." Then, he quoted the following poetic verse: "I forgive the slips of the honoured man, in pursuit of his company, and I turn away from the abuse of the wicked man out of honouring myself." It is said: "Take what is pure from your brother and leave what is impure, for the life is too short for one to blame his friend for that which is not pure."

When your brother apologizes to you, be he truthful or liar, you should

accept his excuse. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, to whom his brother apologizes and he does not accept his apology, a sin like that of him who illegally usurps one-tenth the property becomes due upon him." (This narration is reported by Ibn Majah and Abu Dawud on the authority of Judan; and At-Tabarani on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The anger of a believer is provoked quickly, and his pleasure is attained quickly." In this way, he did not deny his anger. Similarly, Allah Almighty said "who restrain anger" (Al Imran 134)

﴿وَالْكَاظِمِينَ الْغَيْظَ﴾

And did not describe them as having no anger at all.

It is not that when a man is injured he will not suffer from pain, but it is that when he is injured, he will suffer from pain, which he will endure and keep patient on. As well as the nature of the body is to suffer from the pain of the injury, the nature of the heart is to suffer from pain of the causes of anger. If it is impossible to take it off, it might probably be restrained and adjusted and one might act in opposition to its nature, for its nature requires retribution, reprisal and revenge. But it is possible also not to act in opposition to its nature. Abu Sulaiman Ad-Darani said to Ahmad Ibn Abu Al-Hawari: "If you take for brother anyone in this time, blame him not for what you dislike, for you do not feel safe from seeing in his answer what is worse." He said: "When I tried, I found it the same as he told me." According to another: "To keep patient on the harshness of your brother is much better than to blame him, and to blame him is much better than to boycott him, and to boycott him is much better than to fight with him."

Furthermore, one should not exceed the due bounds of dislike and hate when fight breaks up between him and his friend. Allah Almighty says in this respect: "It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies. For Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful." (Al-Mumtahanah 7)

﴿عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ۗ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Love your beloved person to some extent perchance he will be hateful to you one day; and dislike your hateful person to some extent, perchance he will be dear to you one day." (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah). According to Umar "Allah be pleased with him": "Let not your love be a strong enthusiasm, and let not your hate be a means of destruction."

The sixth right is to invoke good for your brother during his lifetime and after his death, with what he likes for himself and his family. You should invoke for him in the same way as you invoke for yourself, with no differentiation, for

indeed to invoke for him implies also to invoke for yourself. the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one invokes good for his brother in his absence, an angel says in reply: "And the same is for you." (This narration is reported by Muslim on the authority of Abu Ad-Darda'). According to another version, Allah Almighty says: "And the same is for you O My slave." According to another Hadith : "One's invocation for his brother might receive answer more than his invocation for himself might do." According to another narration : "One's invocation for his brother in his absence is never rejected." (This narration is reported by Ad-Daraqatni and Muslim on the authority of Abu Ad-Darda').

Abu Ad-Darda' "Allah be pleased with him" used to say: "I invoke good in my prostration for seventy of my brothers whom I name with their names." Muhammad Ibn Yusuf Al-Asbahani used to say: "Where is the like of the righteous good brother? Your family distribute your legacy (after your death) among themselves, and enjoy of what you leave, while he alone remain sad for your departure from him, concerned about the good you have sent forward and the state in which you are after your death, invoking good for you in the darkness of the night, while you are under the layers of the earth." The righteous good brother then seems to imitate the angels in his conduct.

According to a tradition: "When one dies, the people say: "What has he left?" but the angels say: "what good has he sent forward?" (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). They rejoice at the good deeds you have sent forward, ask about him, and feel sympathy for him. It is said that he, whom the news of the death of his brother reaches and he invokes for the mercy of Allah for him, and asks for the forgiveness of Allah for him, the reward that is written for him is equal to the reward of attending his funeral procession and offering funeral prayer for him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the dead in his grave is like the example of a drowned who sticks to everything available to him: he expects for an invocation from his child, parent, brother or relative." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Hurairah).

The invocations of the living persons send lights to the grave of the dead like mountains. According to a righteous predecessor: "The invocation for the dead is like the gift for the living. The angel enters the grave having a plate of light, and a handkerchief of light over it, and says: "This is a gift for you from so and so, your brother, your relative." He rejoices at it in the same way as a living person rejoices at a gift."

The seventh right pertains to loyalty and sincerity. Loyalty is to be constantly firm on his love, until death and even after death with his offspring and friends. The love is intended for the sake of the hereafter, and if it ceases before death, the deed will be fruitless, and the endeavour will fail. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said in his description of the seven who will be shaded by the Shade of Allah Almighty on the Day of Judgement: "two persons who love each other only for Allah's

sake and they meet and part in Allah's cause only." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah).

According to a wise man: "A little loyalty after death is better (in so many cases) than much loyalty during one's lifetime." the Messenger of Allah "Allah's blessing and peace be upon him" dealt generously with an old lady who came to visited him, and when he was asked about her he said: "She used to visit us during the lifetime of Khadijah, and of a surety, to continue to be on your covenant (with the one who dies) is out of faith." (This narration is reported by Al-Hakim on the authority of A'ishah). It is out of your loyalty to your brother to take care of all of his friends and blood-relations, and to take care of them has a greater influence on the heart of the friend than to take care of him. He rejoices more at his friend's care about his acquaintances for there is no indication of the strong sympathy and affection more evident than their transcendence beyond the beloved to all of his acquaintances. It even includes the dog what is standing at the gate of his house, which should be given superiority over the other dogs.

But if the loyalty to the continuous love ceases, Satan soon will gloat of him, for Satan's envy of two brothers and lovers for the Sake of Allah is more than his envy of two who co-operate in piety and righteousness. He strives his utmost to spoil the relation between them. In this issue, Allah Almighty says: "Say to My servants that they should (only) say those things that are best: for Satan does sow dissensions among them: for Satan is to man an avowed enemy." (Al-Isra' 53)

﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ

لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾ ﴾

He Almighty further says on the tongue of Yusuf: "(even) after Satan had sown enmity between me and my brothers. Verily my Lord understands best the mysteries of all that He plans to do. For verily He is full of knowledge and wisdom." (Yusuf 100)

﴿ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ نَفِي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾ ﴾

It is said that there is no two persons who hold a bond of brotherhood between them for the Sake of Allah and then they leave each other but that it is a result of a sin committed by one of them. According to Bishr : "If the slave indulges in his obedience to Allah Almighty, Allah Almighty deprives him of that which removes his loneliness." That's because brothers (in religion of Allah) are to console each other from their apprehensions, and help each other do the acts of religion. For this reason, Ibn Al-Mubarak said: "The most pleasant thing is to sit with the brothers, and return with sufficiency."

To be sure, the permanent affection is that intended for the Sake of Allah, and what is intended for a particular purpose vanishes by the disappearance of that purpose. One of the fruits of the affection for the Sake of Allah is to remove

any envy in religion and world; and how should one envy his brother, since all that belongs to him return with benefit to him? This is the way they are described by Allah Almighty in His statement: "and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿وَلَا يَحْدُونِ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَفَ نَفْسِهِ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

It is the need which provokes envy.

It is a part of loyalty not to change in one's humbleness towards his brother no matter high in position and authority he might have. That's because it is out of wickedness to show arrogance towards the brothers according to the vicissitudes of the state. According to a poet: "It is the habit of the honourable, when they become wealthy, to remember those whom they recognized during their rugged life." One of the righteous predecessors gave his son the following advice: "O my son! Accompany from the people only him, who comes close to you whenever you are in need of him, and does not covet of you whenever you become free of want, and does not behave arrogantly towards you whenever he becomes high in rank." A wise man said: "If your brother is appointed in office of a job, and his affection towards you is reduced even to the half, it is so much."

It is narrated on the authority of Ar-Rabie that Ash-Shafi'i "may Allah have mercy upon him" held a bond of brotherhood with somebody in Baghdad, and when the latter became the governor of Sabin, he changed with him. On that Ash-Shafi'i sent to him the following poetic verses: "Go: your affection is divorced from my heart, but not irrevocably. If you return to your mind, your affection will wake up in my heart, with two divorces remaining. But if you refrain, I shall give another divorce, with the result that they will be divorce twice in two monthly courses. If the third divorce reaches you from me, making the divorce irrevocable, the governorate of Sabin then will not avail you aught."

It should be known that it is not out of loyalty to agree with your brother on what opposes the truth in religion: on the contrary, it is out of loyalty to disagree with him in this case. It is narrated that Ash-Shafi'i "Allah be pleased with him" made a bond of brotherhood with Muhammad Ibn Abd Al-Hakam, whom he used to bring close to him, and devote himself to, and say: "Nothing causes me to stay in Egypt other than him." When Muhammad fell ill, Ash-Shafi'i "Allah's mercy be upon him" went to visit him and inquire about his health. He said: "When the beloved one fell ill and I visited me to inquire about his health, I became ill because of my fear for his sake; and when the beloved one came to visit me and inquire about my health, I recovered because of my seeing him."

In view of his sincere affection to him, the people thought that he would entrust to him the matter of his circle after his death, thereupon it was said to

Ash-Shafi'i "may Allah have mercy upon him" during his fatal illness: "O Abu Abdullah! To whom should we sit after you?" Muhammad Ibn Abd Al-Hakam stretched up his neck to him and he was sitting by his head, perchance he would beckon to him. But Ash-Shafi'i said: "Glory be to Allah! Is there any doubt in that matter? It is Abu Ya'qub Al-Buwaiti." Muhammad then broke down for that, and his companions inclined to Al-Buwaiti; and although Muhammad learnt from him all of his opinions, Al-Buwaiti was more excellent, much closer to piety and asceticism. Ash-Shafi'i then was sincere to Allah and the Muslims in his advice in which he abandoned flattery and adulation, and gave no preference to the pleasure of the creatures over the good pleasure of Allah Almighty.

When he died, Muhammad Ibn Abd Al-Hakam retracted from his school, and reverted to the school of his father, and studied the books of Malik "may Allah have mercy upon him", and he was one of the great companions of Malik. On the other hand, Al-Buwaiti favoured asceticism and sitting in his home, and it did not appeal to him to make circles and gatherings, and rather he was engaged in worship and composition. He composed the book of Al-Umm, which is attributed to Ar-Rabie Ibn Sulaiman, for which he is recognized, and this is because Al-Buwaiti did not mention his name in it.

The main point here is that what makes perfect the loyalty to love is to be sincere in advice to Allah Almighty. According to Al-Ahnaf: "The bond of brethren is a smooth jewel, and if you do not safeguard it, it will be exposed to damage. So, you should safeguard it with restraining your anger to the extent that you should apologize to him who wrongs you, and with pleasure so that you would not make much of your bounty, or make much of the indulgence of your brother."

One of the effects of the truthfulness, sincerity and perfect loyalty is to be scared by departure in the same way as a soul is scared by leaving its customs, as it is said by Ibn Uyainah in the form of a poetic verse: "No doubt, all the adversities of time are too easy to be compared by the departure of the beloved persons." He commented: "I recognized people whom I've left since thirty years, and I do not imagine that my grief for their departure has disappeared from my heart."

It is out of loyalty not to listen to the news that is reported to him from his friend, particularly from him, who shows himself in the beginning to love his friend, and then he tells about him things which raise rancor in the listener's heart: this belongs to the subtleties of wickedness and malice; and if one is not cautious of that, the affection then will not continue. In this respect, it is reported that a man said to a wise man: "I have come as a suitor of your affection." He replied: "Alright, on the condition that you should afford for its dower which comprises three things." He asked him about them, and he said: "Do not listen to any report about me, do not disagree with me, and do not trample me in my absence."

It is out of loyalty not to take for companion the enemy of his friend. According to Shafi'i "Allah's mercy be upon him": "If your friend agrees with

your enemy, both then have participated in your enmity."

The eighth right is to make it easy, leave ostentation and overburdening. It is that one should not lay upon his brother a task that is beyond his capacity: on the contrary, he should relieve him of his assignments and needs, and save him from overtaxing him with anything of his own burdens. He should not seek property or majesty from him, nor should he be ostentatious in showing humbleness towards him, inspecting his affairs and fulfilling his rights. He should not seek with loving him but the Countenance of Allah Almighty, by way of getting the blessing with his invocation, removing his loneliness with his meeting, and seeking his aid in his acts of worship, coming close to Allah Almighty through fulfilling his rights and carrying his burden.

According to a learned: "He, who demands from his brothers what they give him not has indeed wronged them, and he, who demands from them the like of what they demand has indeed troubled them, and he who does not demand from them has been bountiful to them." According to a wise man: "He, who places himself in a position higher than his due in his relation with his brothers becomes sinful, and so they do, and he who places himself in a position that is his due troubles himself, and causes them to trouble themselves, and he, who places himself in a position that is less than his due becomes safe, and so they do."

However, to take it easy is to fold the carpet of ostentation, in order to remove shyness from them as well as from himself. According to Al-Junaïd: "There is no two persons who hold a bond of brotherhood between them for the Sake of Allah Almighty, and one of them feels shy or estranged from his companion but that it is due to a defect in one of them." According to Ali "Allah be pleased with him": "The worst of companions is him who is ostentatious in his relation with you, and forces you to adulation, and compels you to apology." According to Al-Fudail: "It is ostentation which severs relations among the people: one of them visits his brother, who troubles himself (to entertain) him, thereupon the other ceases to visit him once again." According to A'ishah "Allah be pleased with her": "The believer is the brother of the believer, who neither exploits nor feels shy of him." It was said to one of them: "Whom should we take for companion?" he said: "The one who removes from you the burden of ostentation, and the yoke of preservation and shyness lapses between you and him." Ja'far Ibn Muhammad As-Sadiq "Allah be pleased with him" used to say: "The heaviest of my brothers upon me is he, who troubles himself to (entertain) me, and forces me to become reserved and feel shy of him; and the lightest of them on my heart is him, with whom I am in the same state as I am alone."

According to one of the Sufis: "From amongst the people, treat only him with whom you increase not your piety, and decrease not your sins, for you will be in the same position in both cases." This statement implies to get rid of ostentation and reservation, otherwise, one is predisposed by nature to be ostentatious and reserved from him in case he knows this might reduce his position with him. Another one of them said: "Stick to politeness with the people

of this world, and to knowledge with those of the hereafter, and to whatever you will with the Gnostics."

According to a third one: "Take none for companion but him, who repents on your behalf if you commit a sin, apologizes to you if you do evil, and carry the burden of both you and him." But the one who adopts that has indeed made narrow the way of brotherhood upon the people; and it is not so. Everyone of religion and mind should establish the bond of brotherhood, with the intention to fulfill by himself those conditions, without overtaxing the other with them, perchance his brothers will increase, for by so doing, his brotherhood will be for the Sake of Allah, otherwise, it will be for his own portions in this world.

For this reason, a man said to Al-Junaid: "The brothers have become rare at this time. Where is my brother for the Sake of Allah?" Al-Junaid refrained from answering him until he repeated the same question thrice, after which he said to him: "If you like a brother to carry your burdens and endure your harm, you could rarely find him; and if you like a brother for the Sake of Allah, provided that you should carry his burden and keep patient on his harm, there is a lot whom I recognize." On that the man kept silent.

It should be known that the men are of three kinds: a man with whose company you get benefit, and a man whom you are able to benefit, and you receive no harm from him, but you get no benefit from him, and a man whom you are able to benefit, but you receive harm from him, and this is the foolish or the man of bad manners. It is this third whom you should avoid. But you should not avoid the second, for in the hereafter, you will get benefit by his intercession and invocation, and by the reward you receive for carrying his burden. Allah Almighty revealed to Moses "Peace be upon him": "If you obey Me, how many your brothers are" i.e. to console them, endure their harm, and do not envy them. According to a pious man: "I've accompanied the people for fifty years, during which no dispute broke up between me and them, and this is due to the fact that I have always been with them against myself." if one has such attribute, his brothers (for the Sake of Allah) will be great in number.

To take it easy and leave ostentation implies no objection to the supererogatory deeds and acts of worship. A group of Sufis used to establish the bond of company among them on the condition that they should make equality between four things: if one of them kept eating the whole day, his companion would not ask him to fast; if he kept fasting perpetually, his companion would not ask him to leave fasting; if he kept sleeping the whole night, his companion would not ask him to (wake up to) pray; and if one of them kept praying the whole night, his companion would not ask him to sleep. Each of them remains the same in the sight of the other in all of his different states, with neither increase nor reduction. That's because the variation of treatment according to the different states might prompt one to show off and become reserved.

It is said in this issue: "He, with whom one leaves ostentation, his affection

towards him becomes permanent, and he, whose burden is light, the love for him becomes also permanent." According to one of the companions "Allah be pleased with him": "Allah Almighty cursed the ostentatious." the Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the pious among my nation are free (of responsibility) from the ostentatious." (This narration is reported by Ad-Daraqatni on the authority of Az-Zubair Ibn Al-Awwam).

According to another tradition: "If a man does four things in the house of his brother, his affability with him becomes perfect: if he eats in his house, enters the privy; offers prayer; and sleeps." When it is mentioned to one of the sheikhs, he said: "A fifth one remains, i.e. to attend in the company of his wife in the house of his brother, and have sexual relation with her." That's because the house is taken in order to do those five things in secret, otherwise, the mosques and places of worship are more spacious for the hearts of the worshippers. If one does those five things, the brotherhood becomes complete, and the veil of shyness is removed between the brothers, and the extroversion is confirmed. However, the Arabs statements of greeting and salutation are expressive of that matter. When one visits another, he says: "Welcome", in reference to the immensity of place, "you've come upon a family" in your service, and "your entertainment is easy upon us".

On the other hand, the facilitation and leaving ostentation are not perfect unless one places himself in a position inferior to his companions and brothers, and have good expectation from them, and evil faith in himself: if he sees them better than him, the reality is then that he is better than them. In this respect, Abu Mu'awiyah Al-Aswad said: "All of my brothers are better than me." When he was asked about the reason for that he said: "All of them ascribes superiority to me over himself, and the one who ascribes to me superiority over himself is indeed much better than me." the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man always imitate the way of his companion, and there is no good in the company of him, who does not see for you the same as you see for him." (This narration is reported by Ibn Adi on the authority of Anas).

This is the lowest degree, i.e. to regard yourself as equal to him. But it is out of perfection to see that your brother has superiority to you. For this reason, Sufyan said: "If anyone of you tells you that you are the worst of people, and you grow angry because of that, then, you should know that you are really the worst of people, for you should think so of yourself. This will be explained in detail in the Book of Haughtiness and Arrogance. But if one sees himself superior to his brother, this means that he scorns his brother- a thing that is dispraised among the Muslims. the Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a believer for evil to scorn his Muslim brother." (This narration is reported by Muslim on the authority of Abu Hurairah).

It is out of perfect extroversion and leaving ostentation to consult his brothers in all that he does and intends to do, and accept their advices. In

confirmation of that, Allah Almighty says: "and consult them in affairs (of moment)." (Al Imran 159)

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

He should not hide from them anything of his secrets. It is reported on the authority of Ya'qub, the nephew of Ma'ruf that he said: Al-Aswad Ibn Salim came to my paternal uncle Ma'ruf, and he had a bond of brotherhood with him, and said to him: "Bishr Ibn Al-Harith likes to establish a bond of brotherhood with you, and he feels shy of asking you face to face, and he sent me to ask you on his behalf, perchance you would hold a bond of brotherhood with him, for which he expects reward (from Allah). But he stipulates many conditions: he does not like to be famous for that brotherhood, and he does not like to exchange visits and meetings between you, for he dislikes meeting with others so much."

On that Ma'ruf said: "But as for me, if I establish a bond of brotherhood with anyone, I do not like to leave him night or day, and I also like to visit him most frequently, and I like to give him preference over myself in all the states." He made a mention of many traditions in the excellence of brotherhood and love for the Sake of Allah Almighty, and said: "the Messenger of Allah "Allah's blessing and peace be upon him" made a bond of brotherhood with Ali "Allah be pleased with him", and shared him in all things and even in knowledge." (This narration is reported by An-Nasa'i on the authority of Ali). He also divided the sacrificial camels between him and Ali (according to the narration of Muslim on the authority of Jabir). He gave Ali (the knife) and he slaughtered the remaining camels, and made him his partner in his sacrifices, and gave him in marriage the best of his daughters, and the dearest of them to his heart, and favoured him with that in view of the bond of brotherhood he established with him. Then Ma'ruf resumed: I make you witness that I've established a bond of brotherhood with him, just foot the Sake of Allah, through your intermediation, and asking me through you, on the condition that he should not visit me if he dislikes it, and I should visit him whenever I like it. ask him to meet me in places to be fixed for our gathering, and ask him not to hide anything of his affairs from me, and to brief me on all of his states." When Ibn Salim told Bishr about that, he accepted it with good pleasure.

Those are all rights of company, which we presented in brief and in detail. But they are not complete unless you become with your brothers against yourself and not the opposite, and to place yourself in the position of their servant, and restrict all of your organs with their rights upon you.

As for the sight, you should look at them with the eye of affection and love which they recognize from you, and see their good things, and overlook their defaults, and not to divert your sight away from them when they turn their faces to you, and talk with you. In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" used to give everyone of his sitters a portion of his face, and no one asked him to pay his

attention but that he thought he was the dearest of the people to him. This is the way his sitting, hearing, talk, gentle questioning and turning to his sitters were. His sitting was that of modesty, humbleness, honesty and trustworthiness. The Messenger of Allah "Allah's blessing and peace be upon him" used to laugh and smile most at the face of his companions, and he used to show attention to their speech to him. In imitation of his conduct and respect for his person "Peace be upon him", the laughter of his companions was in the form of smile.

As far as hearing is concerned, it is that you should hear his speech pleasantly and attentively, showing trust in him, and joy at what he is telling you, and not to interrupt his speech by way of argumentation or disputation or objection. And if an event troubles you, you should apologize to him. You should also safeguard your ears from listening to what he dislikes.

In regard with the tongue, we've already mentioned its rights; and to speak about them here will take us to a very lengthy discussion. Among its rights is that he should not raise his voice against them, and to talk them with only what they could understand. In relation to his hands, he should not withdraw them from helping them do anything that might be done with hands. Concerning foot, he should walk therewith behind them like their follower, and not like the one who is followed by others. He should come ahead of them only as much as they bring him forward, and come close to them only as much as they bring him close to them. He should stand for them whenever they come, and sit only after they sit down. Wherever he sits, he should appear in a posture of humbleness.

But once the union is complete, the burden of those rights will become light upon him, like standing, apology, praise, for although they are among the rights of company, they imply a kind of foreignness and ostentation. But when the union is complete, the carpet of ostentation will be folded up. However, those external etiquettes are indicative of the internal etiquettes and purity of heart, and when the hearts become pure, there will be no need of showing ostentatiously what they have. He, who looks forward to the company of the people, he sometimes is crooked, and sometimes becomes straight, unlike him, who looks forward to the company of the Creator, in which he sticks to straightness outwardly and inwardly, adorning his inward with the love for Allah Almighty and His creatures, and his outward with worship of Allah Almighty and service of His creatures, which is the highest level of service to Allah Almighty, Whom one could not attain but through the good manners; and the servant might attain, by virtue of his good manners, the degree of him who stands (for prayer) and fasts.

Conclusion

Let's conclude this chapter with some etiquettes of companionship and sitting with different kinds of people, adapted from the speech of some wise men. If you seek the good companionship, meet both your friend and enemy with good pleasure, with neither humiliation nor awe from them, showing respect without

arrogance, humbleness without ignominy. In all of your matters, you should stick to moderateness, for both extremes are blameworthy. You should not look sideways so much, nor should you turn here and there most frequently, nor should you stand by the side of the gatherings; and if you sit down, do not be uneasy, and refrain from intertwining your fingers, playing with your beard and ring, or entering your nails in between your teeth, or getting your finger into your nostrils, or spitting so much, or pushing flies away from your face, or protracting your body or yawning in the face of the present people, or in the prayer.

Moreover, make quiet your sitting with the people and arrange your talk, and pay attention to the good words, without showing excessive exclamation, or asking him to repeat it once again. Furthermore, you should keep silent from what arouses laughter, and do not tell about your admiration for your child or slave-girl, nor for your poetry or any of your compositions (if you are a composer). You should not also be ostentatious in making up yourself in the same way as a woman does with herself, nor should you neglect yourself in the same way as a slave does. You should not apply much kohl to your eyes, or much oil to your hair.

Do not be persistent in asking for things, nor encourage anyone to commit wrongness. Do not tell your family and children about the superiority they might have over the others in so much as is equal to your property, for indeed, if they know it is little, surely, you would be inferior in their sight, and if they know it is much, of a surety, you would never attain their good pleasure. Frighten them without violence, and be lenient to them without weakness. Do not joke with your slave-girls or slave in front of them, lest you would lose the respect of others. If you quarrel you should maintain your respect, and have control over your ignorance, and avoid your swiftness, and consider your argument. Do not beckon so much with your hand, nor turn to what is behind you so much, nor kneel down on your knees.

Do not talk until your anger is over, and if the ruler draws you close to him, be with him like the spear's edge: if he goes on unrestrictedly with you, do not feel secure of his possible turning against you, and be kind to him in the same way as you are to a child, and talk to him with what he desires in so much as it leads to no sin, and let not his kindness and gentleness towards you lead you to intervene between him and his family, children and retinue, even if you are fit to do so, for indeed, the lapse of the one who intervenes between the ruler and his family is irretrievable, and his slip is unpardonable. Do not make your property more respectable in your sight than your honour.

If you enter a gathering, it is a part of its etiquette to begin with saluting the attendants, and not to step over those who have already taken their sitting places. Sit wherever it is spacious and roomy, and is more convenient to humbleness. Salute with peace anyone close to you when you sit down. Do not sit on the main way (of people), and if it is necessary for you to sit there, then, it is a part of its

etiquette to lower your sight, help the wronged, relieve the needy, aid the weak, guide the straying one, return salutation, give the beggar, enjoin good and forbid evil. You should not spit in the direction of the Qiblah, nor on your right side, but it is possible for you to spit on your left side and under your left foot.

Sit not with kings, and if it is necessary for you to do, it is a part of its etiquette to avoid backbiting, lying, to maintain the secret, make little your needs, refine your words, make expressive your speech, study the behaviours and morals of the kings, keep from joking, and beware so much of those (kings), no matter their kindness and affection might seem to you. Do not puff out in their presence, nor clean your teeth by getting something in between them after eating in their houses. The king himself has to endure all things, except divulging the secret, or slandering the way of ruling, and speaking about what is inviolable in his house.

Sit not with the laymen, and if it is necessary for you to do, its etiquette not to delve into their vain talks, not to pay attention to their false speeches, to fail to notice their foul words and statements. You should also make little your meetings with them, although you are in need of them. Beware of joking with an intelligent or unintelligent, for the intelligent shall have rancor against you, whereas the unintelligent shall dare to talk to you baldly, for joking breaks awe, removes respect, summons resentment, wastes the sweetness of love, puts the venerable jurisprudent to shame, makes bald the foolish, lower the position of the wise man, and sends the heart to death, and keeps one far away from the Lord Almighty, increase heedlessness and develops humiliation, and with it the defects become much and sins more evident.

If one in a gathering is exposed to joking or nonsense, let him celebrate Allah Almighty on his standing and leaving it. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one sits in a gathering in which he has much nonsense, and he says before his standing and leaving it: "Glory be to You O Allah, and with Your Praises (I exalt You): I bear testimony to the fact that there is no Allah (to be worshipped) but You, I ask for Your forgiveness and turn to You in repentance", but that He forgives for him such of evil as he done in his sitting." (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah).

CHAPTER THREE:

ON RIGHTS OF MUSLIM, KINSHIP TIES, NEIGHBOURHOOD, AND WHAT RIGHT HAND POSSESSES; AND THE WAY OF COMPANY

It should be known that man has to live either alone or with others; and as it is difficult upon him but to live with others, then, it is incumbent upon him to learn the etiquette of mixing with the people. The etiquette of mixing is determined by one's relation and position from him with whom he mixes. Such relation might be kinship, and it is the most private, or the bond of brotherhood of Islam, and it is the most common, and it includes friendship and

companionship. The relation of mixing also might be the neighbourhood or the company in journey, the work, the school. For each of those, there are certain degrees.

For instance, although the tie of kinship has a right, the right of the kinship of prohibited consanguinity is more confirmed, as well as the right of the parents is more established than the latter. The right of the neighbour differs with the difference of his nearness or remoteness. Similarly, the right of the Muslim is confirmed with the establishment of the extent of recognition; and there are different degrees of recognition: the right of him who is recognized by vision is not like, if not more confirmed than that of him who is recognized only by hearing; and of a surety, recognition is confirmed by mixing. The same is true of the degrees of company: the right of the company in work and school is more confirmed than the right of company in journey. Friendship also is of different degrees, and when it becomes strong, it turns into brotherhood, and if it increases more, it becomes loving, and if it increases much more, it becomes intimacy; and to be sure, the intimate friend is closer than the beloved, because love attracts the feeling of the heart, whereas intimacy penetrates into the inside of the heart. In this way, every intimate friend is a beloved, with no reverse. The difference of the degrees of friendship is not hidden, on the basis of experience and vision.

The intimacy is higher than brotherhood means that the state of the intimate is more complete than that of brotherhood. This is clearly shown from the narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Were I to take a bosom friend, surely, I would have taken Abu Bakr as my bosom friend, but your companion (the Prophet) is the bosom friend of Allah." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Sa'id Al-Khudri).

The intimate of bosom friend then is him, whom the love penetrates all parts of his heart inwardly and outwardly. The heart of the Messenger of Allah "Allah's blessing and peace be upon him" did not have room but for the love of Allah Almighty, and the intimacy prevented him from having anyone amongst the humankind share in it, despite the fact that he took Ali "Allah be pleased with him" as a brother (in the religion of Allah). He "Allah's blessing and peace be upon him" stated: "Ali has from me the same position as Harun had from Moses, except that there is no Prophethood." (This narration is reported by both Al-Bukhari and Muslim on the authority of Sa'd Ibn Abu Waqqas). As well as he rejected the Prophethood in regard to Ali, he also rejected intimacy in regard to Abu Bakr "Allah be pleased with them". Although both shared in their brotherhood (to the Messenger of Allah), Abu Bakr surpassed him with his approaching intimacy if the Prophet were to take a bosom friend from amongst the humankind.

However, the Messenger of Allah "Allah's blessing and peace be upon him" was the bosom friend and the beloved of Allah Almighty. In this respect, it is narrated that one day, he ascended the pulpit in the state of joy and happiness

and said: "No doubt, Allah Almighty has taken me for bosom friend, as He had taken Abraham for bosom friend. In this way, I'm the beloved of Allah, as well as I'm the bosom friend of Allah Almighty." (This narration is reported by At-Tabarani on the authority of Abu Umamah). Thus, there is no bond to be established before recognition, as well as there is no degree higher than the intimacy, and there are degrees between both extremes.

We have already mentioned the right of company and brotherhood, and intimacy and loving are included in both. The degrees of rights differ with the difference of the levels of love and brotherhood, and the end of it result in giving preference to one's brother and beloved over himself with his soul and property, the same as did Abu Bakr "Allah be pleased with him", when he favoured the Messenger of Allah "Allah's blessing and peace be upon him" with his property and soul, and Talhah with his body when he made it a defensive shield to protect him.

Now, we are going to make a mention of the right of the brotherhood in Islam, the right of kinship ties, and right of one's parents, the right of neighbourhood, and the right of anyone in one's possession, i.e. those whom the right hand possesses (of male and female slaves). We've already mentioned the rights of those under one's guardianship by way of marriage in the book of the etiquette of marriage.

Rights Of A Muslim

They are to greet him with peace whenever you meet him, accept his invitation whenever he invites you, say to him "May Allah have mercy upon you" whenever he sneezes and says: "Praise be to Allah", to visit him and inquire about his health whenever he falls ill, to attend his funeral procession whenever he dies, to fulfill his oath whenever he takes an oath that you should do something, to give him advice whenever he asks for your advice, to guard him in his absence whenever he is absent from you, to love for him the same as you love for yourself, and to dislike for him the same as you dislike for yourself. (This is adapted from a narration reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

All of those items are reported in many Prophetic traditions and sayings. It is narrated on the authority of Anas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Four rights are due upon you to the Muslims: to help the doer of good among them, to ask for the forgiveness of Allah for the sinful among them, to invoke (Allah to guide) the one who turns his back (to the truth) among them, and to love him who turns to Allah in repentance among them."

According to Ibn Abbas "Allah be pleased with both" in his comment on the statement of Allah: "(but) compassionate amongst each other" (Al-Fath 29)

"It is that the good among them should invoke (Allah to guide) the evil among them and the evil among them should invoke good upon the good among them. If the evil sees the good one among the nation of Muhammad the Messenger of Allah "Allah's blessing and peace be upon him" he says: "O Allah! Bless him in the good that You have assigned to him, and make him firm on it, and cause it to be of benefit to us", and if the good sees the evil, he says: "O Allah! Guide him, and turn in repentance to him, and forgive his slip for him."

One of those rights is to love for the faithful believers the same as he loves for himself, and dislikes for them the same as he dislikes for himself. In this context, it is narrated on the authority of An-Nu'man Ibn Bashir "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The similitude of the faithful believers in their mutual affection and mercy is like the one body: when a part of it falls ill, the remaining parts invite each other to share fever and insomnia with him." (This narration is reported by both Al-Bukhari and Muslim). It is further narrated on the authority of Abu Musa "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer in his relation to the other believer is like the building, whose parts strength each other." (This narration is reported by both Al-Bukhari and Muslim).

One of them is to cause no harm to any Muslim, whether by word or deed. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim is him, from (the evil of) whose tongue and hand the Muslims become safe." (This narration is reported by Al-Bukhari and Muslim on the authority of Abdullah Ibn Amr). In a long narration in which he ordered people to adhere to good deeds, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you could not do, then, at least, let the people be safe from your evil, for it will be an object of charity you've given to yourself." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Dharr).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of Muslims is him, from (the evil of) his tongue and hand the Muslims are safe." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). In another narration, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know who the Muslim is?" they said: "Allah and His Messenger know best." On that he said: "The Muslim is him, from whose tongue and hand the Muslims are safe." They asked him: "Then, who is the believer?" he said: "It is him, with whom the believers feel safe concerning their own souls and property." They further asked: "Who is the Emigrant?" he said: "It is he, who emigrates and forsakes evil." (This narration is reported by At-Tabarani and Al-Hakim on the authority of Fadalah Ibn Ubaidah; and Ahmad on the authority of Amr Ibn Abasah).

A man asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! What is Islam?" he said: "It is to submit your heart to Allah Almighty, and cause the Muslims to feel safe from (the evil of) your tongue and hand." According to Mujahid: "Mange will afflict the denizens of the fire (of Hell), and each of them will start itching his skin until his bone appear, thereupon he will be asked: "O so and so! Does that harm you?" he will answer in the affirmative, thereupon it will be said: "This is (the requital of) the harm you used to cause to the believers (in the world)."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw a man turning (out of pain) in the Garden because of a tree he cut off (in the world) which caused harm to the Muslims." (This narration is reported by Muslim on the authority of Abu Hurairah). It is further narrated on the authority of Abu Hurairah "may Allah be pleased with him" that he said: I said: "O Messenger of Allah! Teach me a thing to get benefit from." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remove the harmful things from the way of Muslims." (This narration is reported by Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who removes from the way of Muslims anything that might cause harm to them, Allah Almighty writes a good deed to him for it, and Allah assures the Garden to him to whom he writes a good deed." (This narration is reported by Ahmad on the authority of Abu Ad-Darda'). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is not lawful for a Muslim to look at his Muslim brother in such a way as causes harm to him, and it is not lawful for a Muslim to frighten another Muslim." (This narration is reported by Ibn Al-Mubarak on the authority of Hamzah Ibn Ubaid).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty dislikes that a harm should be caused to the faithful believers." (This narration is reported by Ibn Al-Mubarak on the authority of Ikrimah Ibn Khalid). According to Ar-Rabie Ibn Khaithamah: "The people are of two kinds: a faithful believer whom you should cause no harm, and an ignorant whom you should not deal with ignorantly."

Among those rights is that he has to humble himself to every Muslim, and not to behave arrogantly towards him, for Allah Almighty never likes those who are haughty and arrogant. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty revealed to me that you should humble yourselves to each other and not behave arrogantly towards each other." (This narration is reported by Abu Dawud and Ibn Majah on the authority of Iyad Ibn Jumaz). If one behaves arrogantly against him, he should patiently endure it. Allah Almighty addresses His Prophet the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al-A'raf 199)

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

It is narrated on the authority of Ibn Abu Awfa "may Allah be pleased with him" that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to humble himself to every Muslim, and he never disdained to walk in the company of a widow or an indigent needy person, and fulfill his need." (This narration is reported by An-Nasa'i and Al-Hakim).

One of those rights also is that he should not give his ear to the reports of the people against each other, nor should he report what he hears against the others. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "No talebearer should be admitted to the Garden." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Ayyub). According to Al-Khalil Ibn Ahmad: "He, who tells you evil about anyone should inevitably tell the others evil about you; and he, who tells you about anyone should inevitably tell others about you."

One of them also is that he should not exceed the three-day limit of desertion to whomever he recognizes, no matter how angry he is with him. It is reported on the authority of Abu Ayyub Al-Ansari "may Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a Muslim to desert his Muslim brother over three days: both meet, and each of them turns away from the other, although the better is he who takes the initiative to salute his brother with peace." (This narration is reported by both Al-Bukhari and Muslim). It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who relieves a Muslim of (the burden of) a transaction (by accepting to cancel it at his request), Allah will relieve him of his difficulty on the Day of Judgement." (This narration is reported by Abu Dawud).

According to Ikrimah: Allah Almighty said to Yusuf (the Prophet) son of Ya'qub: "By forgiving your brothers, you have raised your mention in both the world and the hereafter." It is narrated that A'ishah "Allah be pleased with her" that he said: "Never did the Messenger of Allah "Allah's blessing and peace be upon him" revenge (on anyone) for his own sake, unless the sacred ordinances of Allah were violated, thereupon he would revenge for the Sake of Allah Almighty." (This narration is reported by Al-Bukhari and Muslim). According to Ibn Abbas : "No man excuses a grievance but that therewith Allah increases him in power and honour." Abu Hurairah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Giving in) charity, in no way, decreases the wealth. No servant forgives (others), but that Allah adds to his respect, and no one shows modesty for the sake of Allah, but that Allah elevates him (in the sight of the people)." (This narration is reported by Muslim).

Those rights include also that one should do good to whomever among them

he could do good to, as much as is within his capacity, making no distinction between his family and those who do not belong to his family. It is narrated on the authority of Ali Ibn Al-Hussain from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do the favour to those who are as well as those who are not fitting for it: if you do it to those who are fitting for it, they then are fitting for it, and if you fail to give it to those who are fitting for it, then, then, you are one of those who are fitting for it." (This narration is reported by Ad-Daraqatni and Al-Quda'i).

It is further narrated on the same authority that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best and highest thing of mind after religion is to have affection for the people and do favour to everyone, be he pious or wicked." (This narration is reported by At-Tabarani, Al-Khatibi and Abu Na'im). It is narrated by Abu Hurairah that he said: Never did anyone take hold of the hand of the Messenger of Allah "Allah's blessing and peace be upon him" but that he (the Prophet) would not withdraw it until the man (who took hold of it) would release it first, and you never could see his knee more prominent than that of his sitter, and none spoke to him but that he would turn his face to him, and he would not turn away from him until he finished from his speech. (This narration is reported by At-Tabarani; and Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Anas).

One of those rights is that he should not enter upon anyone of them without seeking his permission. He should seek permission thrice, and if he is not admitted, he should leave. It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Permission should be sought thrice: the first is to keep silent, the second is to get ready, and the third is either to admit or to return him." (This narration is reported by Ad-Daraqatni). According to the narration of both Sahihs on the authority of Abu Musa: "Permission should be sought thrice: if you are given permission (you might enter), otherwise, you should return."

One of them also is that he should deal with all kindly and respectfully according to his own good manners. If he likes to face the ignorant with knowledge, the unlettered with jurisprudence, the aphasia-afflicted with eloquence, he will cause harm to, and receive harm from them.

One of those is to show respect for the old man and have mercy upon the young, in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the authority of Jabir "Allah be pleased with him": "Let him not belong to us, who does neither show respect for the old among us, nor have mercy upon the young among us." (This narration is reported by At-Tabarani; and Abu Dawud and Al-Bukhari in his Adab on the authority of Abdullah Ibn Amr). The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of exalting Allah Almighty to respect the hoary-headed Muslim (i.e. the old man)." (This narration is reported by Abu Dawud on the authority of Abu Musa).

It is out of showing reverence to the old men not to speak in front of them without their permission. In this respect, it is narrated on the authority of Jabir that he said: The delegate of Juhainah came to the Messenger of Allah "Allah's blessing and peace be upon him" and when a young man stood to speak the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep quiet! Where is the old one among you?" (This narration is reported by Al-Hakim). According to a certain tradition: "No young man shows respect for an old person but that Allah Almighty assigns somebody to show respect for him when he becomes old like him (whom he shows respect for)." (This narration is reported by At-Tirmidhi on the authority of Anas). This is a glad tidings of a long life to which one should pay his attention, i.e. none is helped to show respect for the old men but him, to whom Allah Almighty has doomed a long life.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of the Day of Judgement) will not be established until the child will be raging, rain will fall short, the wicked people will increase in abundance, the generous and honoured will decrease in number, and the young will dare to talk impolitely to the old, and the wicked to the honoured." (This narration is reported by Al-Khara'iti on the authority of A'ishah; and At-Tabarani on the authority of Ibn Mas'ud).

It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to be kind to the children. (This narration is reported by Al-Bazzar on the authority of Anas). It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever he came back from a journey, the children would receive him, and he would stop and order that they should be raised up to him, and they would be raised in front of him, on his back, and he used to order his companions to carry some of them. (This narration is reported by Muslim on the authority of Abdullah Ibn Ja'far).

According to both Sahihs, Abdullah Ibn Ja'far said to Abdullah Ibn Az-Zubair: "Do you remember one day when I, you and Ibn Abbas received the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, and he carried me and Ibn Abbas, and left you." (This narration is reported by Muslim). According to the narration of Al-Bukhari, Abdullah Ibn Az-Zubair said to him: "Allah knows best." Afterwards the young men vied in pride over one another, saying to each other: "the Messenger of Allah "Allah's blessing and peace be upon him" made me ride in front of him, whereupon he carried you on his behind." Or: "He commanded his companions to make you ride on their behind."

Young babies were brought to him in order to invoke blessing upon them, and give them names, and chew dates and put the juice into their mouths. Sometimes, he took a babe and placed him in his lap, and then the babe urinated on him, and when those who were present at that time cried at the babe, he quietened them,

and asked them not to cause the babe to detain his urine. But rather he left him until he finished from urination, and then he invoked good upon him and named him. He smiled in the face of the babe's family in order to show that he did not receive harm from that urine, and after they went away, he called for water and washed his garment. (This narration is reported by Muslim on the authority of A'ishah).

Among those rights is that he should be joyful, cheerful and gentle in the face of all the creatures. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know whom the fire (of Hell) will be prohibited from?" they said: "Allah and His Messenger know best." He said: "From the lenient, easy, tractable and easy (with the people)." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty loves the lenient cheerful person." (This narration is reported by Al-Baihaqi). It is narrated that one said to the: "O Messenger of Allah! Guide me to a deed to admit me to the Garden." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What makes forgiveness incumbent (upon Allah) is to salute with peace (whomever you meet), and speak good with others." (This narration is reported by Ibn Abu Shaibah, Al-Khara'iti, At-Tabarani, and Al-Baihaqi on the authority of Hani' Ibn Yazid).

According to Ibn Umar "Allah be pleased with both": "How easy is to be dutiful: to have a cheerful countenance, and pleasant words." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves from the fire (of Hell) even with half a date, and if you could not find it, then, with a good pleasant word." (This narration is reported by Al-Bukhari and Muslim on the authority of Adi Ibn Hatim). The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there are mansions, (so much transparent and pure that) their backs are visible through their insides, and insides through their backs." A Bedouin said: "Whose will those mansions be O Messenger of Allah?" he said: "They will be to him who makes good and pleasant his words, serves (people) with food, and performs (supererogatory) prayer at night while the people are asleep." (This narration is reported by At-Tirmidhi on the authority of Ali).

Mu'adh Ibn Jabal "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I advise you to safeguard yourself (from the punishment of) Allah, to be true in your speech, to fulfill your pledge, to give back the trust that is with you, to leave treachery, to take care of your neighbour, to have mercy upon the orphan, to talk with good and pleasant words, to salute with peace (whomever you meet), and to lower your wing (be humble in your dealing with others)." (This narration is reported by Al-Khara'iti, Abu Na'im and Al-Baihaqi). According to Anas "Allah be pleased with him": A woman appeared to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have some need with you." He was with his companions. He

said to her: "Sit in any side of the street as you like so that I would sit with you (to fulfill to you your need)." She did accordingly, and he sat with her until she fulfilled her need. (This narration is reported by Muslim).

It is reported on the authority of Wahb Ibn Munabbih that he said: A man from the early nations kept fasting for seventy years, and he broke his fasting for seven day each. He asked Allah Almighty to show to him how Satan tempts the people. When a long time passed with no answer to his question, he said (to himself): "Were I to learn my sin between me and my Lord, it would be better for me than that which I asked for." Allah Almighty sent an angel to him, and the angel said to him: "Allah Almighty says to you that those words you have uttered are dearer to Me than your previous worship entirely, and Allah Almighty has opened your sight for you to see." He cast a glance and behold! The soldiers of Satan are surrounding the earth, and there is none from amongst humankind but that Satans are round him like wolves. He asked: "O Lord! Who could be saved from those?" he said: "The pious lenient."

One of those rights is to fulfill your promise: one should not give a promise to a Muslim but that he should fulfill it. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The promise is like a gift." (This narration is reported by Tabarani on the authority of Thabath Ibn Ashyab). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The promise is like a debt (which should be fulfilled)." (This narration is reported by At-Tabarani on the authority of both Ali and Ibn Mas'ud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three are the characteristics of the hypocrite: when he speaks, he tells lies, when he promises, he breaks his promise, and when he is entrusted, he proves treacherous." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "There are three (signs), and they are characteristic of a hypocrite, even if he performs prayers and observes fasts." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

One of those rights is to take the right of the people from himself, and give them only what he likes to be given by them. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant shall not complete his faith until he has three characteristics: to spend without tightfistedness, to take the right of others even from himself, and to salute with peace (whomever he meets)." (This narration is reported by Al-Khara'iti on the authority of Ammar Ibn Yasir). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is pleased to be moved away from the fire (of Hell), and admitted to the Garden, let his death approach him while he

bears testimony to the fact that there is none worthy of worship except Allah, and that Muhammad is the Messenger of Allah, and give the people just the same as he likes to be given by them." (This narration is reported by Muslim and Al-Khara'iti on the authority of Abdullah Ibn Amr Ibn Al-Ass).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Ad-Darda'! be a good neighbour to your neighbour perchance you would be a good believer, and love for the people the same as you love for yourself perchance you would be a good Muslim." (This narration is reported by Al-Khara'iti). According to Al-Hassan: "Allah Almighty revealed to Adam to stick to four characteristics, and told him that they combine the whole matter (of good manners and morality) for you and your offspring: one for Me, one for you, one to be between you and Me, and one to be between you and the people. The one that is for me is that you should worship Me Alone, and associate none with Me in worship. That which is for you is your deed, for which I reward you, and your need for it is the direst. That which is between you and Me is that you invoke Me Alone, and I answer your invocation. That which is between you and the people is to accompany them in the same way as you like them to accompany you." Moses "Peace be upon him" asked Allah Almighty saying: "O Lord! Which of Your servants is the justest?" He Almighty said: "He, who takes from himself the rights of the people."

Those rights include also that he should show more respect to him whose appearance and clothes indicate his high position and rank. In this way, he deals with the people according to their positions. It is narrated that A'ishah "Allah be pleased with her" was on journey when she ascended at a resting place, and she started having her meal when a beggar came upon her, thereupon she said: "Give him a loaf of bread." Then, a rider came upon her, and she asked (those who were with her) to invite him to food. It was said to her: "Do you give that indigent (only a loaf), and invite that rich to your meal?" on that she said: "Allah Almighty has placed the people in particular position, according to which we should deal with them. This indigent accepts that loaf, and it is improper for us to give the same to that rich of such an appearance."

It is narrated that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered one of his houses, and his companions entered upon him until the gathering was crowded with people. At the same time, Jarir Ibn Abdullah Al-Muzani "Allah be pleased with him" came and found no place for him to sit, thereupon he sat at the threshold of the door. The Messenger of Allah "Allah's blessing and peace be upon him" folded his garment and threw it to him and said to him: "Sit on that garment." Jarir took it and placed it on his face, and went on kissing it and weeping. Then, he folded it and threw it back to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "It is not befitting for me to sit on your garment. Might Allah honour you in the same way as you have honoured me." The Messenger of Allah "Allah's blessing and peace be upon him" looked right and left and then said: "If a person honoured by his

people comes to you, you should honour him (as he is honoured by his people).” (This narration is reported by Al-Hakim on the authority of Jabir).

One should also honour him who has early right upon him. In this respect, it is narrated that the foster-mother of the Messenger of Allah “Allah’s blessing and peace be upon him” who suckled him came to him, and he spread his garment to her and said to her: “Welcome to you O my mother!” he made her sit on the garment and said to her: “Intercede, so that your intercession will be accepted, and ask for anything, so that you will be given.” She said: “I (intercede for) my people.” On that he said: “As for my right and the right of the offspring of Hashim, it is for you.” The people stood from every side and said: “And also our rights (are for you) O Messenger of Allah.” Afterwards, he kept kinship ties with her, and gave her a servant, and his shares from the booty of Hunain. (This narration is reported by Abu Dawud and Al-Hakim on the authority of Abu At-Tufail).

It happened that somebody came to him while he was sitting on a cushion, which had no place for the comer to sit beside him, thereupon he took it off and placed it underneath his sitter to sit on it, and whenever he rejected, he would insist decisively until he would do. (This narration is reported by Ahmad on the authority of Abdullah Ibn Amr; and At-Tabarani on the authority of Salman).

Those rights include that one should make peace between the disputing Muslims as possible as it could be. It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Should I not tell you of a deed, higher in degree than that of fasting, offering (supererogatory) prayer and giving in charity?” they said: “Yes (tell us) O Messenger of Allah.” He said: “It is to mend the affairs of the people (or to make peace between the foes), since it is the mischief of the people’s affairs that obliterates the religion.” (This narration is reported by Abu Dawud and At-Tirmidhi).

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best object of charity is to make peace between the people.” (This narration is reported by At-Tabarani and Al-Khara’iti on the authority of Abdullah Ibn Amr). It is further narrated on the authority of Anas “Allah be pleased with him” that he said: While the Messenger of Allah “Allah’s blessing and peace be upon him” was sitting when he laughed until his teeth became visible. Umar “Allah be pleased with him” said: “O Messenger of Allah! Let my father and mother be sacrificed for you! What has caused you to laugh?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Two men of my nation are kneeling in front of (Allah) the Lord of Power and Honour, and one of them said: “O my Lord! Take back to me (my right) from that man in which he wronged me.” Allah Almighty said: “Give back to your brother (his right) in which you wronged him.” He said: “O Lord! Nothing of my good deeds remains (with me to give him).” Allah Almighty said to the petitioner: “What are you

going to do with your brother, given that nothing of his deeds remains with him?" he said: "O Lord! Let him bear some of my sins." Then, the eyes of the Messenger of Allah "Allah's blessing and peace be upon him" overflowed with tears and said: "This is a terrible day, on which the people will be in need of the others bearing from their sins." Allah Almighty will say to the petitioner: "Raise up your sight and look in the gardens!" he will say: "O Lord! I see towns and cities of silver and palaces of gold adorned with pearl: whose are those? For which Prophet, sincere lover of truth or martyr are those?" Allah Almighty will say: "This is for him who affords it." He will ask: "O Lord! Who could have it?" Allah Almighty will say: "You have it." He will say: "By which thing O Lord?" he will say: "By forgiving your brother." He will say: "O Lord! I've forgiven him." Allah Almighty will say: "Then, take hold of the hand of your brother and admit him to the Garden." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fear Allah, and make peace between yourselves, for Allah the Almighty will make peace between the (disputing) believers on the Day of Judgement." (This narration is reported by Al-Khara'iti and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Not a liar is he, who, while making peace between two (disputing) people, says good (even if it is not so)." (This narration is reported by both Al-Bukhari and Muslim on the authority of Umm Kulthum Bint Uqbah Ibn Abu Mu'ait). This shows how obligatory is to make peace between people, for to leave telling lies is obligatory, and an obligatory deed should not lapse except for another obligatory deed that is more confirmed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "All kinds of telling lies are written (as sins and mistakes), except in case man lies in war." (This narration is reported by Al-Khara'iti on the authority of An-Nawwas Ibn Sam'an). Of a surety, war is a guile. Man also might tell a lie in order to make peace between two foes, or tell his wife a lie in order to please her.

One of those rights also is to screen the defects of all the Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who screens (the defect of) a Muslim, Allah Almighty screens (his sins) in both the world and the hereafter." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No servant screens (the defects of) a servant but that Allah Almighty screens (his sins) on the Day of Judgement." (This narration is reported by Muslim on the authority of Abu Hurairah). It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one sees the defect of his believing brother which he screens but that he will enter the Garden." (This narration is reported by At-Tabarani and Al-Khara'iti).

The Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz when he told him: "Had you screened it with your garment, it would have been better for you." (This narration is reported by Abu Dawud and An-Nasa'i

on the authority of Na'im Ibn Huzal; and Al-Hakim on the authority of Huzal himself). It is then incumbent upon a Muslim to screen his own defect, for it is incumbent upon him to observe the right of his faith in Islam in the same way as he observes the rights of others in terms of their faith in Islam. According to Abu Bakr "Allah be pleased with him": "If I find a drunk, I like that Allah Almighty screens him; and if I find a thief, I like that Allah Almighty screens him."

It is reported that one night, Umar "Allah be pleased with him" was making a tour in Medina when he saw a man and a woman committing adultery, and in the morning he said to the people: "Tell me: if an imam sees a man and a woman committing adultery and then he executes the legal punishment upon them for it: what are you going to do with him?" they said: "You are the imam (i.e. the ruler and it is up to you to do so)." Ali "Allah be pleased with him" said: "It is not up to you, lest the legal punishment (of launching charge against Muslims) would be executed upon you. Allah Almighty has entrusted this matter to no more than four witnesses." He left them as long as Allah willed him to leave them, and then he asked them the same question, and they gave the same answer, and Ali also insisted on his opinion.

This shows to what extent Umar "Allah be pleased with him" was hesitant as to whether it is up to the guardian to decide the legal punishments prescribed for violating the limits of Allah only depending upon his own knowledge. For this reason, he discussed the matter with them, for fear it was not up to him to do so, and thus he would be a launcher of false charge. Ali was of the opinion that it was not up to him to do so. This is a great evidence for the fact that the Sharia enjoins upon the people to screen the evil-doing, the most shameful of which is adultery, which is entrusted to four just witnesses to confirm that the male organ has entered into the female organ in the same way as the feather enters into the kohl pot; and this is impossible. Furthermore, even if the judge himself knows it with verification and certainty, it is not up to him to disclose it.

Consider here the wisdom that lies behind averting adultery by prescribing the legal punishment of stoning to death, and it is the most grievous punishment. Consider, at the same time, how Allah Almighty intensely screens the sins of the disobedient among His servants, by making narrow the way of disclosing it. Would that be we should not be forbidden that bountiful generosity on the day when secrets will be put on trial. According to the following Hadith: "Verily, if Allah screens the defect of a slave in this world, He will be too generous to disclose it in the hereafter; and if He discloses it in this world, He will be too generous to disclose it once again in the hereafter." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Ali).

It is narrated on the authority of Abd Ar-Rahman Ibn Awf "Allah be pleased with him" that he said: While I was walking in the company of Umar "Allah be pleased with him" in Medina, behold! A lamp appeared to us, and we rushed towards it, and when we approached it behold! It was (a house with its) door

closed on a people producing sounds and clamor. Umar took hold of my hand and said to me: "Do you know whose this house is?" I answered in the negative, thereupon he said: "This is the house of Rabie'ah Ibn Umayyah Ibn Khalaf, and they now are drinking wine: what do you see?" I said: "I see that we've done what Allah Almighty forbade us to do. Indeed, Allah Almighty says: "And spy not on each other." (Al-Hujurat 12)

﴿وَلَا تَجَسَّسُوا﴾

Umar "Allah be pleased with him" then returned and left them. This shows that it is obligatory to screen and not pursue (the defects and defaults of others).

The Messenger of Allah "Allah's blessing and peace be upon him" said to Mu'awiyah: "If you pursue the defects of the people, you would corrupt or at least you would be about to corrupt them." (This narration is reported by Abu Dawud on the authority of Mu'awiyah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O assembly of those who believe only with their tongues, although true faith has not yet entered their hearts! Backbite not the Muslims, nor pursue their defects, for indeed, whoever pursues the defects of his Muslim brother, Allah pursues his defects, and whomever Allah pursues his defects, He Almighty divulges him even if he is inside his home." (This narration is reported by Abu Dawud on the authority of Abu Barzah).

According to Abu Bakr As-Siddiq "Allah be pleased with him": "If I see anyone having violated one of the limits ordained by Allah Almighty, I would not take him, nor invite anyone to take him unless there is somebody else with me." It is narrated that someone said: I was sitting in the company of Abdullah Ibn Mas'ud "Allah be pleased with him" when a man brought another and said to him: "This is a drunk." He said: "Detect him." They detected him and found him drunk." He detained him until the influence of intoxication was over. He asked for a whip and broke its end and said to the executor: "Lash him, and raise your hand, and give every organ of his body its due right." He lashed him while there was a sheet over his body. When he finished he said to the one who brought him: "What is your relation to him?" he said: "I'm his paternal uncle." On that he said: "You have not disciplined him well, nor have you screened the unlawful. It is incumbent upon the imam to execute the legal punishment once its news reaches him. Verily, Allah forgives again and again, and He likes the one who forgives." Then, he recited: "let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

He resumed: I remember the first one who was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and he had committed theft, thereupon he cut off his hand, and then he seemed as if ash covered his face (out of grief). It was said to him: "O Messenger of Allah! You seem to have disliked

cutting off his hand.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Why not? Be not in the aid of Satans against your brothers.” They asked: “Why have you not excused him?” he said: “It is incumbent upon the ruler to execute the legal punishment once the news of violating one of the limits ordained by Allah. Verily, Allah forgives again and again, and He likes the one who forgives.” Then, he recited: “let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.” (An-Nur 22)

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(This narration is reported by Al-Hakim and Al-Khara’iti).

It is reported that Umar “Allah be pleased with him” was in a night tour across Medina, when he heard the voice of singing inside the house of a man, and he intruded the house through the fence and found a woman sitting with him, and there was wine. He said to him: “O enemy of Allah! Do you think that Allah will screen you while you are disobeying Him?” he said: “Do not be hasty O Commander of Believers! If I have disobeyed Allah once, you have disobeyed Allah thrice. Allah Almighty says: “And spy not on each other” (Al-Hujurat 12)

﴿وَلَا تَجَسَّسُوا﴾

And you have spied on me; and Allah Almighty says: “It is no virtue if you enter your houses from the back” (Al-Baqarah 189), and you have entered through the fence; and Allah Almighty says: “O you who believe! enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly)” (An-Nur 27)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ

لَعَلَّكُمْ تَذَكَّرُونَ﴾

And you have entered my house with no permission nor salutation.” Umar said to him: “Do you have any good if I excuse you?” he said: “Yes by Allah, O Commander of Believers: if you excuse me, I will never return to the like of that.” He excused him, and came out and left him.

Safwan Ibn Muhriz reported that a person said to Ibn Umar "Allah be pleased with both": How did you hear The Messenger of Allah “Allah’s blessing and peace be upon him” as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord “Exalted and Glorified be He” on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognize (your faults)? He

would say: My Lord, I do recognize (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i.e. non-believers and hypocrites) told a lie about Allah. (This narration is reported by both Al-Bukhari and Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of my nation will be excused except those who do sins openly and publicly." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah). It is out of doing sins publicly to commit a sin in secret, and then tell about it. Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody listens to the talk of some people who do not desire him to listen or they run away from him, then molten lead will be poured into his ears on the Day of Judgement." (This narration is reported by Al-Bukhari).

One of those rights also is that he should safeguard himself from the places that cause the people to fasten an accusation on him, in order to keep the hearts of the people from evil suspicion and doubt, and their tongues from evil talk. If they disobey Allah Almighty by mentioning him with evil, and it is he who has caused them to do so, he will become a partner in it. Allah Almighty says in this respect: "Reville not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and we shall then tell them the truth of all that they did." (Al-An'am 108)

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنَا لِكُلِّ أُمَّةٍ عَمَلُهَا ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٥٨﴾﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you think about him who insults his parents?" they said: "Is there anyone who insults his parents?" he said: "When one insults the parents of another, who, in turn, insults his parents." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abdullah Ibn Amr). Anas "Allah be pleased with him" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" was in the company of one of his wives, when a man passed by them. He called him, and when he came, he said to him: "O so and so! She is my wife, so and so." He said: "O The Messenger of Allah! If I were to have a doubt (about anyone), I would never have had any doubt about you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan circulates in the human being just as blood circulates in the body." (This narration is reported by Muslim).

Ali Ibn Al-Hussain narrated from Safiyyah Bint Huyai: while the Prophet

"Allah's blessing and peace be upon him" was in (the mosque for) I'tikaf, I (Safiyyah Bint Huyai) came to visit him at night. When I intended to return home, he stood up in order to accompany me. Her dwelling place was in the house of Usamah Ibn Zaid. Meanwhile, two Ansari men happened to pass by, and when they saw The Prophet "Allah's blessing and peace be upon him" (in the company of his wife), they went quickly. The Prophet "Allah's blessing and peace be upon him" said to them: "Come here. She is (my wife) Safiyyah Bint Huyai." They replied: "Glory be to Allah! (How dare we think of evil) O Allah's Apostle! "The Prophet "Allah's blessing and peace be upon him" replied: "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might put an evil thought (or thing) in your minds." (This narration is reported by Al-Bukhari and Muslim).

According to Umar "Allah be pleased with him": "He, who puts himself in the place of accusation, he should not blame him, who has evil suspicion about him." Once, he passed by a man who was talking to a woman in the main street, thereupon he beat him with the stick. The man said to him: "O Commander of Believers! She is my wife." On that he said to him: "Why are you not talking to her where none could see you (i.e. in your house)?"

Those rights also include that one should use his good offices for such of Muslims as has a need with anyone in whose sight he has a good position. He should endeavour to fulfill his need as much as is within his capacity. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people come to me and ask me and demand their needs from me while you are present with me. So, intercede (for your brothers) perchance you will be rewarded for that, and Allah Almighty decrees what He likes as the hands of His Prophet." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Intercede with me, so that you would be rewarded. I sometimes like to do a matter, and delay it to give you opportunity to use your good offices, perchance you would be rewarded for it."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no object of charity better than the charity of the tongue." It was said: "How is that?" he said: "It is the intercession, therewith bloodshed is retained, the benefit is drawn upon some, and harm is averted from some." (This narration is reported by Al-Khara'iti on the authority of Samurah Ibn Jundub). It is narrated on the authority of Ikrimah from Ibn Abbas "Allah be pleased with him" that he said: Barirah's husband was a slave called Mughith, as if I am seeing him now, going behind Barirah and weeping with his tears flowing down his beard. The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas! Are you not astonished at the love of Mughith for Barirah and the hatred of Barirah for Mughith?" The Prophet "Allah's blessing and peace be upon him" then said to Barirah: "Why don't you return to him? He is the father of your child." She said: "O Allah's Apostle! Do you order me to do so?" He said: "No, I only

intercede for him." She said: "I am not in need of him." (This narration is reported by Al-Bukhari).

One of those rights is that he should start with greeting every Muslim with peace before he talks to him, and shake hand with him when he salutes him with peace. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Answer not him who starts with talking before greeting with peace, until he starts with greeting with peace." (This narration is reported by At-Tabarani and Abu Na'im on the authority of Ibn Umar). It is narrated on the authority of Kildah Ibn Al-Hanbal that he said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" but I did neither pay salutation, nor seek permission, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Return and say: "Peace be upon you: could you admit me?" (This narration is reported by Abu Dawud and At-Tirmidhi).

It is further narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you enter your houses, you should salute the inhabitants with peace, for if anyone of you salutes with peace, Satan dares not to enter that house." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Anas "Allah be pleased with him" that he said: I served the Messenger of Allah "Allah's blessing and peace be upon him" eight years, and he said to me: "O Anas! Perform ablution perfectly, perchance your life will be longer, and salute with peace whomever you meet of my nation, perchance your good deeds will multiply, and if you enter your house, salute with peace the your household, perchance the good of your house will increase." (This narration is reported by Al-Khara'iti and Al-Baihaqi).

It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When two faithful believers meet and shake hands with each other, seventy parts of forgiveness are distributed between them, sixty-nine of which are for the more joyful of them." Allah Almighty says in this respect: "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things." (An-Nisa 86)

﴿وَإِذَا خِيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

Abu Hurairah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life! You would not enter into Paradise until you believe; and your belief would not be regarded as complete and valid until you love one another. Would I not guide you to something, which if you did, you would love one another?" they said: "Yes O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to greet with peace one another, whomever one might or might not know." (This narration is reported by Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a Muslim salutes with peace another Muslim, and he returns the salutation to him, angels invoke for Allah's prayer and blessing upon him seventy times." (This narration is reported on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels wonder at the Muslim when he comes upon another Muslim without paying salutation to him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the rider salute with peace the walker, and if one of the people pays salutation, he will suffice them." (This narration is reported by Malik, in his *Muwatta'*, on the authority of Zaid Ibn Aslam).

According to Abu Qatadah : "The salutation of those before you was the prostration, and Allah Almighty gave this nation the salutation with peace, and it is the salutation of the inhabitants of the Garden. It is reported that Abu Muslim Al-Khawlani used to come upon a people whom he did not salute with peace, and in this respect he said: "Nothing prevented me from saluting them except that I fear they would not return the salutation, thereupon they would be cursed by angels."

Shaking hands with salutation is out of Sunnah. It is narrated on the authority of Imran Ibn Hussain that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Peace be upon you." He returned the greeting to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ten (good deeds have been recorded in your account)." Then, another man came and said: "Peace and Allah's Mercy be upon you." He returned the salutation to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Twenty (good deeds have been written in your record of deeds)." A third man came and said: "Peace, Allah's Mercy and Blessing be upon you." He returned the salutation and the man sat down, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Thirty (good deeds have been recorded in your account)." (This narration is reported by Abu Dawud and At-Tirmidhi).

It is reported that Anas "Allah be pleased with him" used to pass by boys and salute them with peace. (This narration is reported by Al-Bukhari and Muslim). It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" did so. It is reported on the authority of Abdul-Hamid Ibn Buhram that once, the Messenger of Allah "Allah's blessing and peace be upon him" passed by a pact of sitting people in the mosque, thereupon he beckoned with his hand to salute them with peace, and Abdul-Hamid beckoned with his hand in imitation of him. (This narration is reported by At-Tirmidhi, Abu Dawud and Ibn Majah on the authority of Shahr Ibn Hawshab from Asma' Bint Yazid).

the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Do not be the first to salute the Jews and Christians with peace, and when you meet anyone of them in the street, force him to walk in the narrowest part of it."

(This narration is reported by Muslim on the authority of Abu Hurairah). It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not shake hands with the non-Muslims living under the protection of Muslims, nor be the first to salute them with peace, and when you meet them in the street, force them to walk in the narrowest part of it."

A'ishah "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said: I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'ishah! (Be quiet!) Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "and the same be upon you"?" (This narration is reported by both Al-Bukhari and Muslim).

the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the rider salute the walker with peace, and the walker salute the sitting with peace, the small group salute the large group with peace, and the young salute the old with peace." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Imitate not the Jews and the Christians (in regard with salutation), for the Jews salute each other by beckoning with their fingers, while the Christians by beckoning with their palms." (This narration is reported by At-Tirmidhi on the authority of Amr Ibn Shu'aib from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you reaches a gathering of people, let him salute them with peace, and if it seems to him to sit, let him sit. Then, if he stands up (to leave), let him salute them with peace, for the first salutation is not worthier than the other." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Abu Hurairah).

It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When two faithful believers meet and shake hands with each other, seventy parts of forgiveness are distributed between them, sixty-nine of which are for the more joyful of them." (This narration is reported by Al-Khara'iti on the authority of Anas). It is narrated on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If two Muslims meet and salute each other with peace, and shake hands with each other, one hundred parts of mercy will be distributed between them, ninety of which to the one who is the first to salute with peace, and ten to the one who shakes hands." (This narration is reported by Al-Bazzar, Al-Khara'iti and Al-Baihaqi).

According to Al-Hassan : "Shaking hands increases love." It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the

Messenger of Allah "Allah's blessing and peace be upon him" said: "Shaking hands perfects your salutation." (This narration is reported by Al-Khara'iti, and At-Tirmidhi on the authority of Abu Umamah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The kiss given by a Muslim to his Muslim brother is to shake hands with him." (This narration is reported by Al-Khara'iti and Ibn Adi on the authority of Anas).

There is no harm to kiss the hand of the one who is exalted in religion, out of getting blessing from, and in reverence for him. In this respect, it is narrated on the authority of Ibn Umar "Allah be pleased with both" that he said: "We kissed the hand of the Messenger of Allah "Allah's blessing and peace be upon him". (This narration is reported by Abu Dawud). It is further narrated on the authority of Ka'b Ibn Malik "Allah be pleased with him" that he said: "When (the Holy Verse containing) my repentance was revealed, I came to the Messenger of Allah "Allah's blessing and peace be upon him" and kissed his hand." (This narration is reported by Abu Bakr Al-Maqri). It is narrated that a Bedouin said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Allow me to kiss your head and hand." He permitted him, and he did accordingly. (This narration is reported by Al-Hakim on the authority of Buraidah).

It is further narrated that when Umar Ibn Al-Khattab met Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him", he shook hands with him and kissed his hand, and they moved aside and went on weeping. It is narrated that Al-Bara' "Allah be pleased with him" saluted with peace the Messenger of Allah "Allah's blessing and peace be upon him" while he was performing ablution, thereupon he gave no reply until he finished from his ablution. Then, he returned the greeting to him, and stretched his hand towards him, and shook hands with him, and he said: "O Messenger of Allah! I knew but that this was the conduct of the Non-Arabs. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims meet and shake hands with each other, their sins fall out (from them)." (This narration is reported by Al-Khara'iti; and Abu Dawud, At-Tirmidhi and Ibn Majah).

the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man comes upon a people and salutes them with peace, and they return the salutation to him, he will have a degree above them, for he has reminded them of peace, and if they do not reply to him, an assembly better than them will reply to him." (This narration is reported by Al-Khara'iti and Al-Baihaqi on the authority of Ibn Mas'ud).

Furthermore, it is forbidden to bow while paying salutation. It is reported that Anas "Allah be pleased with him" said: We said: "O Messenger of Allah! Should we bow while paying salutation to each other?" he said: "No." we said: "Then, should we kiss each other?" he said: "No." we said: "Then, should we shake hands with each other?" he said: "Yes." (This narration is reported by At-Tirmidhi, Ibn Majah, Al-Baihaqi and Ahmad). To embrace and kiss one another is reported from the Prophet (according to the narration of At-Tirmidhi on the

authority of A'ishah). Abu Dharr "Allah be pleased with him" said: "I never met the Messenger of Allah "Allah's blessing and peace be upon him" but that he shook hands with me. One day, he demanded me (to come to him) and I was not in the house. When I was told about that, I went to him, and he was on a bed, thereupon he embraced me, and how better and better it was!" (This narration is reported by Abu Dawud). To hold the stirrup for the learned out of showing respect for them is reported. Ibn Abbas did so with Zaid Ibn Thabit "Allah be pleased with them", and Umar "Allah be pleased with him" kept holding the stirrup for Zaid until he rose (up to the mount), and he said: "It is like this that you should do with Zaid and his companions."

On the other hand, it is undesirable to stand up in exaltation, and not out of showing honour to anyone. Anas "Allah be pleased with him" said: "No man was dearer to us than the Messenger of Allah "Allah's blessing and peace be upon him", and whenever they saw him, they would not stand for him, because of their knowledge of his disliking it." (This narration is reported by At-Tirmidhi). It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you see me, do not stand for me in the same way as do the non-Arabs." (This narration is reported by Abu Dawud and Ibn Majah on the authority of Abu Umamah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever is pleased to have the people stand for him, let him occupy his seat in the fire (of Hell)." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Mu'awiyah). Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one should make another stand from his place (in a gathering) and then he would sit in it, but you should make room and accommodate (one another)." (This narration is reported by Al-Bukhari and Muslim). They used to avoid doing so because of that forbiddance.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If the people (in a gathering) take their seats, and then a man invites his brother (who has no place), and make room for him to sit, let him come to him, for this is an honour given to him by his brother; and if he does not make room for him to sit, let him seek the most spacious place to sit in." (This narration is reported by Al-Baghawi on the authority of Ibn Shaibah). It is narrated that a man saluted with peace the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, thereupon he gave no answer. (This narration is reported by Muslim on the authority of Ibn Umar). For this reason, it is undesirable to greet with peace the one who is urinating or defecating.

It is also undesirable to say: "Upon you be peace". Once, a man said so to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "The phrase 'upon you be peace' is the salutation of the dead." He said it thrice and then he said: "If anyone of you meets his brother he should salute him with peace saying: 'Peace, Allah's mercy and blessing be upon you'." (This narration is

reported by Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Ibn Jurai Al-Hujaimi).

It is desirable that if one enters a gathering and pays salutation, and finds no seat in the gathering, he should not leave, but rather should sit behind he row. Abu Waqid Al-Laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while. One of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah (took him into His grace and mercy and) accommodated him. The second felt shy, so Allah felt shy from him (and did not punish him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise." (This narration is reported by both Al-Bukhari and Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslims meet and shake hands with each other but that their sins will be forgiven for them before they leave each other." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Al-Bara' Ibn Azib). Once, Umm Hani' "Allah be pleased with her" saluted with peace the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he asked: "Who is she?" it was said: "Umm Hani'." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Welcome Umm Hani'." (This narration is reported by Muslim on the authority of Umm Hani').

One of those rights is to safeguard the honour, property and soul of his Muslim brother from the injustice of others as much as is within his capacity, and avert the evil from him, help and support as possible as he could. That is incumbent upon him due to the brotherhood in Islam. It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that a man backbited another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon another man replied to him on his behalf. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who avert (the evil) from the honour of his brother, it will be a veil to protect him from the fire (of Hell)." (This narration is reported by At-Tirmidhi). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "No man averts (evil) from the honour of his brother but that Allah Almighty will avert the fire of Hell form him on the Day of Judgement." (This narration is reported by Ahmad on the authority of Asma' Bint Yazid; and At-Tabarani on the authority of Abu Ad-Darda').

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

in whose presence his Muslim brother is mentioned (with evil), and he has the power to help him (by averting evil from him) but he does not help him (even with a single word), Allah Almighty will humiliate for it in the world and the hereafter; and he, in whose presence his Muslim brother is mentioned (with evil) and he helps him (by averting evil from him), Allah Almighty will help him in the world and the hereafter." (This narration is reported on the authority of Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who protects the honour of his brother in this world, Allah Almighty will send an angel to protect him on the Day of Judgement from the fire (of Hell)." (This narration is reported by Abu Dawud on the authority of Anas). It is narrated on the authority of Jabir and Abu Talhah "Allah be pleased with them" that they said: We heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No man helps a Muslim in a place where his honour is violated, and sanctity is contravened but that Allah Almighty helps him in a place he loves to be helped therein; and no Muslim disappoints a Muslim in a place where his honour is violated and his sanctity is contravened but that Allah Almighty disappoints him in a place he likes to be helped therein." (This narration is reported by Abu Dawud).

One of those rights is to say to the sneezer (who says 'praise be to Allah': 'Allah's mercy be upon you'. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sneezer should say: "Praise be to Allah in every state", and one should reply to him saying: "Allah's mercy be upon you", thereupon the sneezer should reply to him: "May Allah guide you and amend your condition." (This narration is reported by both Al-Bukhari and Abu Dawud on the authority of Abu Hurairah). It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to teach us saying: "If anyone of you sneezes, he should say: "Praise be to Allah, the Lord of the worlds", and once he says so, the person that is present with him should say to him: "May Allah have mercy upon you." If he says so, he should say: "Might Allah forgive you and me." (This narration is reported by An-Nasa'i).

The Messenger of Allah "Allah's blessing and peace be upon him" said to a sneezer: "Allah's mercy be upon you", and he did not do the same with another sneezer. When he asked him, he said: "That is because he praised Allah, whereas you kept silent." (This narration is reported by Al-Bukhari and Muslim on the authority of Anas). It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say to your brother (who sneezes): "Might Allah bestow His Mercy upon you" up to three times, and if he sneezes more than that, it is then out of cold." (This narration is reported by Abu Dawud). Iyas Ibn Salamah Ibn Al-Akwa reported that his father reported to him that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to a

person who had sneezed in his presence: "May Allah have mercy upon you." He did so thrice, and in the fourth time he said to him: "You are suffering from cold (and no response is necessary)." (This narration is reported by Muslim).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sneezed, he would lower his voice, and screened his mouth with his garment or hand. (This narration is reported by Abu Dawud and At-Tirmidhi). It is further narrated on the authority of Abu Musa Al-Ash'ari "Allah be pleased wit him" that he said: The Jews used to pretend to sneeze in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" in he hope that he would say to them: "Allah's mercy be upon you", but the Messenger of Allah "Allah's blessing and peace be upon him" used to say to him: "May Allah guide you." (This narration is reported by Abu Dawud and At-Tirmidhi).

It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that he said: Once, a man sneezed in the prayer thereupon he said: "Praise be to Allah, so much, good and blessed, as to please our Lord: and praise be to Allah in whichever state one might be". When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the man said: "It is I O Messenger of Allah! I intended therewith nothing but good." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)." (This narration is reported by Abu Dawud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sneezes and then hastens to praise Allah, no pain in his flank will harm him." (This narration is reported by At-Tabarani on the authority of Ali). The Prophet "Allah's blessing and peace be upon him" said: "Sneezing is from Allah, and yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

According to Ibrahim An-Nakh'i, if one sneezes while answering the call of nature there is no harm to mention Allah, or praise Allah in himself according to Al-Hassan. According to Ka'b: Moses "Peace be upon him" said: "O Lord! Are You close so that I would talk to You in private, or far so that I would call You?" He said: "I'm the sitter of him who remembers Me." He said: "But sometimes, we might be in a state, like ceremonial impurity or defecation, that we exalt You from remembering You." He said: "Remember me in whichever state you are."

One of those rights is that if he is tested by an evil man, he should safeguard himself from his evil, and endure it. One of them said: "Be sincere to the faithful believer, and pretend not to disagree with the dissolute, for the dissolute is

pleased with the apparently good manners." According to Abu Ad-Darda': "We rejoice in the face of some people, although our hearts curse them." This is the meaning of cajolery, which should be practiced with such of people as whose evil is feared. Allah Almighty says: "Repel (Evil) with what is better: then will he between whom and you was hatred become as it was your friend and intimate!" (Fussilat 34)

﴿أَدْفَعْ بِأَلْتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

In his comment on the statement of Allah: "and turn off Evil with good" (Ar-Ra'd 22)

﴿وَيَذَرُوكَ بِالْحَسَنَةِ﴾

Ibn Abbas "Allah be pleased with both" said: "They avert obscenity and harm with peace and cajolery." In another comment on the statement of Allah: "Did not Allah check one set of people by means of another" (Al-Hajj 40)

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ﴾

He said: "By desire and fright, modesty and cajolery." A'ishah "Allah be pleased with her" reported: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Grant him permission, what a bad son of his tribe or what a bad person of his tribe he is!" When he came in he (The Prophet) spoke to him kindly. A'ishah reported that she said: "O Messenger of Allah! You said about him what you had said: and then you treated him kindly." He said: "O A'ishah! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners." (This narration is reported by Al-Bukhari and Muslim).

According to a certain narration : "That with which a man protects his honour is an object of charity for him." (This narration is reported by Ibn Abu Ya'li and Ibn Adi on the authority of Jabir). According to another tradition: "Mix with the (evil) people in accordance with your deeds, and leave them with your hearts." According to Muhammad Ibn Al-Hanafiyyah "Allah be pleased with him": "Not wise is he, who does not fairly and reasonably intimate oneself with him whose companionship is necessary, until Allah Almighty relieves him of that."

One of those is to avoid mixing with the rich, and rather mix with the indigent and needy, and be kind to the orphans. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Make me live as an indigent, die as an indigent, and muster me in the company of the indigent." (This narration is reported by Ibn Majah and Al-Hakim on the

authority of Abu Sa'id; and At-Tirmidhi on the authority of A'ishah). According to Ka'b Al-Ahbar, whenever Solomon "Peace be upon him", in spite of his dominion, entered the mosque, and found an indigent, he would sit beside him and say: "An indigent sat with an indigent." No ward was dearer to Jesus "Peace be upon him" than to say to him: "O indigent!"

According to Ka'b Al-Ahbar: "The phrase "O you who believe" in the Quran is equivalent to "O indigent" in the Torah." According to Ubadah Ibn As-Samit : "The fire has seven gates, three for the rich, three for women, and only one for the poor and indigent." According to Al-Fudail: I was reported that one of the Prophets said: "O Lord! How should I learn that you are well-pleased with me?" he said: "Look how the indigent are well-pleased with you." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Avoid sitting with the dead." They asked: "Who are the dead O Messenger of Allah?" he said: "The rich." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of A'ishah). Moses "Peace be upon him" said: "O my Lord! Where should I seek You?" He said: "In the presence of the heart-broken people." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Envy not a dissolute because of favour he might have, for you do not know where his destination will be after death as from behind him, there is a unremitting petitioner." (This narration is reported by Al-Baihaqi and At-Tabarani on the authority of Abu Hurairah).

In regard to the orphan, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fosters an orphans from two Muslim parents until he becomes independent, the Garden is assured to him." (This narration is reported by Ahmad and At-Tabarani on the authority of Malik Ibn Umar). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "I and the one who looks after an orphan will be (as close to each other) as those (fingers) in the Garden" beckoning with his index and middle fingers. (This narration is reported by Al-Bukhari on the authority of Sahl Ibn Sa'd; and Muslim on the authority of Abu Hurairah). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who puts his hand over the head of an orphan out of showing mercy towards him, he will have good deeds as much as is the number of the hair his hand comes upon." (This narration is reported by Ahmad and At-Tabarani on the authority of Abu Umamah; and Ibn Hibban on the authority of Ibn Abu Awfa). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of houses among the Muslims is that in which there is an orphan, who is dealt with kindly; and the worst of houses among the Muslims is that, in which there is an orphan, who is dealt with harshly." (This narration is reported by Ibn Majah on the authority of Abu Hurairah).

Those rights include also to be sincere in advice to every Muslim, and endeavour to please his heart. the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is him, who loves for the believer the

same as he loves for himself." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "None of you will have his faith (complete) until he loves for his brother the same as he loves for himself." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you should be the mirror of his brother: so, if he sees anything evil from him, he should avert him from it." (This narration is reported by Abu Dawud and At-Tirmidhi). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fulfills a need for his brother seems as if he served Allah along the whole of his lifetime." (This narration is reported by Al-Khara'iti and At-Tabarani on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cools the eye of a faithful believer, Allah Almighty will cool his eye on the Day of Judgement." the Messenger of Allah "Allah's blessing and peace be upon him" said: "To walk in fulfillment of a need of one's brother for an hour during night or day, whether or not it has been fulfilled, is better for him than to practice a two-month I'tikaf in the mosque." (This narration is reported by Al-Hakim on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who relieves a distressed person, or helps a wronged one, Allah Almighty forgives for him seventy-three evildoings." (This narration is reported by Al-Khara'iti, Ibn Hibban and Ibn Adi on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Help your brother, oppressor or oppressed he might be." They said: "How should he help him while he is wrongdoer?" he said: "He should prevent him from doing it, for that is his help." (This narration is reported by both Al-Bukhari and Muslim on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The dearest deed to Allah Almighty is to please the heart of a faithful believer, to relieve him of a distress, to fulfill a debt on his behalf, or to feed him out of hunger." (This narration is reported by At-Tabarani on the authority of Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who protects a faithful believer from a hypocrite who puts him to difficulty, Allah Almighty will send an angel on the Day of Judgement, to protect his flesh from the fire of Hell." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are two characteristics, worse than which there is none: to ascribe partners to Allah in worship, and to cause harm to the servants of Allah; and there is other two characteristics, better than which there is none: to have faith in Allah, and benefit the servants of Allah." (This narration is reported on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cares not about the affairs of the Muslims does not belong to them." (This narration is reported by Al-Hakim on the authority of Hudhaifah; and At-Tabarani on the authority of Abu Dharr).

According to Ma'ruf Al-Karkhi: "He, who says everyday: 'O Allah! Have

mercy upon the nation of Muhammad', Allah Almighty enlists him among the Abdal (Substitutes)." According to another version: "He, who says: 'O Allah! Amend the affairs of the nation of Muhammad, O Allah! Relieve the nation of Muhammad", thrice everyday, Allah will enlist him among the Abdal." Once, Ali Ibn Al-Fudail wept and it was said to him: "What causes you to weep?" he said: "I weep for him who wrongs me, when he will stand in front of Allah Almighty on the Day of Judgement, and will be asked about his injustice, without an argument to have to defend himself."

One of those rights also is to visit the sick among them, and inquire about his health. Both recognition and Islam are alone enough to affirm that right, and attain its extra reward. It is out of the etiquette of visiting the sick to make short the time of sitting, make little the questions, show sympathy and kindness, and invoke wellbeing upon the sick, and lower the gaze from seeing the private things in the place. When he seeks permission to be admitted, he should not face the door, nor knock the door heavily, nor say "I" when it is said to him: "Who are you", nor say "O slave", but let him praise and glorify Allah. the Messenger of Allah "Allah's blessing and peace be upon him" said: "To place one's hand on the forehead of the sick, and ask him about his state makes perfect the visiting for a sick; and to shake hands with each other makes perfect your greeting."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who visits a sick to inquire about his health, sits in the gardens of the Paradise; and when he stands to leave, seventy thousand angels are entrusted to him to invoke for Allah's blessing and prayer upon him until night." (This narration is reported by those of Sunan and Al-Hakim on the authority of Ali).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who visits a sick in order to inquire about his health, plunges into mercy, and if he sits with him, it covers him." (This narration is reported by Al-Hakim and Al-Baihaqi on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a Muslim visits his brother in order to inquire about his health, or pay a normal visit to him, Allah Almighty will say to him: "Blessed be you, and blessed be your walk, and let you occupy a place in the Garden." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a servant falls ill, Allah Almighty sends two angels to him and they say: "Consider what he will say to his visitors. If they come to him and he praises Allah and lauds him for that, this will be raised to Allah Almighty, and He knows best, Who will say: "It is incumbent upon me that if I cause my servant to die, I will admit him to the Garden, and if I cure him, I will recompense him with flesh and blood better than his, and plot out his sins form him." (This narration is reported by Malik in his Muwatta' on the

authority of Ata' Ibn Yasar; and Ibn Abd Al-Barr on the authority of Abu Sa'id Al-Khudri).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah intends good for a man, He smites him with harm (to plot out of his sins)." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). It is reported on the authority of Uthman "Allah be pleased with him" that he said: "I fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" visited me in order to inquire about my health, and he said: "In the Name of Allah, the One and Only, the Absolute, Eternal, Who begets not, nor is He begotten, and there is none like unto Him, from the evil of what you are suffering." He said it several times." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Uthman). The Messenger of Allah "Allah's blessing and peace be upon him" entered upon Ali "Allah be pleased with him" while he was sick, and he said to him: Say: "O Allah! I ask You to hasten on Your healing, help me keep patient on Your trial, or cause me to get out of that world (by death) to Your mercy", and you will be given one of them." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Anas).

It is desirable that a patient should say: "I seek with the Honour and Power of Allah from the evil of what I'm suffering and feeling." According to Ali "Allah be pleased with him": "If anyone of you has a stomach trouble, let him ask his wife something of her dower therewith to buy honey, and mix it with the water of rain, and drink it, and in this way, he will combine what is healthy, wholesome, curative and blessed." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! Should I not tell you about something which is true, that if one says it in the early beginnings of his sleeping out of illness, Allah Almighty will save him from the fire (of Hell)?" I said: "Yes, O Messenger of Allah." He said: Say: "There is no Allah (to be worshipped) except Allah: He brings to life, and He sends to death, and He is Ever-Living, Who never dies. Glory be to Allah, Lord of servants and states, and praise be to Allah as much, good and blessed for whichever state one is; Allah is really so much Greater; the Magnificence, Glory and Power of our Lord is all-encompassing: O Allah! If You cause me to fall ill with the intention to take my soul (by death) in this illness of mine, then, make my soul among those upon for whom You have sent forward (their record of) good, and keep me away from the fire (of Hell) in the same way as You have kept away from the fire those for whom You have sent forward (their record of) good." (This narration is reported by Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "One should visit the patient to inquire about his health three days after his illness, and he should make his visit very short." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Anas). According to Tawus: "The best visit of a patient is the lightest (and shortest)." According to Ibn Abbas "Allah be pleased with both": "It is out of the Sunnah to visit the patient to inquire about

his health once, and what is beyond it is supererogatory." According to a learned : "Visiting the patient should be three days after (his illness)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Visit the patient on alternate days, or every four days, unless one is overpowered (and hindered from doing so)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Jabir).

The etiquette of illness is to keep patient, make not much complaints or revulsion, hasten to invoke and supplicate Allah Almighty, to put one's trust, after taking medicine, in (Allah) the Creator of medicine.

One of those rights is to send of the funeral processions of the people. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows a funeral procession, shall have reward as much as a Qirat; and if he stands until the dead is buried, he will have reward as much as two Qirats." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah). According to a narration: "The Qirat (of reward) is as (huge as is the mountain of) Uhud." (This narration is reported by Muslim on the authority of Thawban and Abu Hurairah). When Abu Hurairah narrated that Hadith, Ibn Umar "Allah be pleased with both" said: "Then, we've indulged in so many Qirats."

The intention of sending of a funeral procession is to fulfill the rights of Muslims, and receive admonition (by remembering death). Whenever Makhul Ad-Dimashqi saw a funeral procession, he would say: "Go, for we are coming after you. How eloquent admonition and quick heedlessness (death is)! The foremost goes, and the last has no mind." Once, Malik Ibn Dinar went out to follow the funeral procession of his brother, and he went on weeping and saying: "By Allah, my eye will not be cooled until I know your destination, and as long as I'm living, I will never know." According to Al-A'mash: "We used to witness the funeral processions, and do not know whomever we should condole due to the severe grief that would encompass all the present people."

Once, Ibrahim Az-Zayyat looked at a people who were asking for the mercy of Allah upon a dead thereupon he said to them: "If you have mercy upon yourselves, it will be more fitting for you. This dead has been saved from three terrors: the face of the death angel whom he has seen, the bitterness of death that he has tasted, and the fear of the evil conclusion which he has become safe from." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three follow the funeral procession of a dead, of which two return and only one remains with him. His family, property and deed follow him, and his family and property return, while his deed remains with him." (This narration is reported by Muslim on the authority of Anas).

One of those rights also is to visit their graves, with the intention to invoke good upon them, receive admonition, and make smooth the heart. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've never

seen a horrible scene but that the grave is more horrible." (This narration is reported by At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Uthman). Umar "Allah be pleased with him" said: "We came out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" until we went to the graveyards, and he sat near a grave, and I was the closest of the people to him. He wept and we wept accordingly. He asked: "What causes you to weep?" we said: "We have wept for your weeping." On that he said: "This is the grave of Aminah Bint Wahb (his mother): I asked the permission of my Lord to visit her, and He gave me permission, and I sought His permission to ask for forgiveness for her, and He rejected, thereupon I felt what a son might feel of sympathy towards his mother." (This narration is reported by Muslim on the authority of Abu Hurairah; and Ahmad on the authority of Buraidah).

It was the habit of Umar "Allah be pleased with him" that whenever he stood on a grave, he would weep so much until his beard would be wetted. On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The grave is the first one of the stations of the hereafter, and if one is saved from it, what is beyond it will be much easier, and if he is not saved from it, what is beyond it will be much harder." (This narration is reported by At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Uthman and not Umar). According to Mujahid: "One's dig is the first thing to talk to him, saying: 'I'm the house of larva, the house of loneliness, the house of alienation, and the house of darkness. This is what I've prepared for you: what have you prepared for me?'"

According to Abu Dharr "Allah be pleased with him": "Should I not tell you about the day I will become poor? It is the day I will be placed in my grave." It was the habit of Abu Ad-Darda' to sit on the graves, and when he was asked about that he said: "I sit with a people who remind me of my place of return, and whenever I stand and leave them, they would not backbite me." According to Hatim Al-Asamm: "He, who passes by graves and does not consider within himself, nor invoke good upon (the inhabitants of the graves), has indeed betrayed himself and proved treacherous to them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no night but that that a caller calls: "O inhabitants of the graves! Whom do you envy?" they say: "We envy the visitors of mosques, for they fast, and we fast not, perform prayers and we pray not, and remember Allah and we remember Him not."

According to Sufyan : "He, who mentions much the grave, will find him one of the gardens of Paradise, and he, who is heedless of it, will find it one of the holes of the fire (of Hell)." Ar-Rabie Ibn Khaithamah dug a grave in his house, and whenever he felt his heart hard, he would enter and lie in it for an hour and recite: "(In Falsehood will they be) until, when death comes to one of them, he says: "O my Lord! send me back (to life), In order that I may work righteousness in the things I neglected". (Al-Mu'minin 99-100)

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾ ﴾

Then, he would say: "O Rabie! You were sent back (to life), so, work righteousness now before you would become unable to return."

Maimun Ibn Muhran said: "I set out in the company of Umar Ibn Abd Al-Aziz to the graveyard, and when he looked at the graves he wept and said: "O Maimun! Those are the graves of my forefathers from the Umayyads, as if they did not take part with the inhabitants of this world in their pleasures. Do you not see them lying, while the exemplary punishments have come to pass before them, and the larva devoured their bodies?" then, he wept and said: "By Allah! I do not know anyone more blessed than the inhabitants of the graves, who have become safe from the punishment of Allah."

The etiquette of condolence is to lower the wing, show grief, not to talk or smile. The etiquette of sending of (a funeral procession) is to stick to submissiveness, leave talking, observe the dead, meditate on death, get ready for it, to walk in front of the bier, close to it. It is out of the Sunnah to hasten on with the bier (according to the narration of both Al-Bukhari and Muslim on the authority of Abu Hurairah).

Those are many proprieties to observe the etiquette of companionship with all the people. What combines all of that is not to make little of anyone of them, be he living or dead, lest you would be ruined, for you do not know, may be he is better than you. If one is a dissolute, your deeds might be concluded with the same, whereas his with righteousness. You also should not make much of them in their world, for the world is but a little thing in the Sight of Allah, and all that it contains is insignificant. If you make much of the inhabitants of this world in yourself, the world will seem significant in your sight, with the result that you would lapse from the Sight of Allah Almighty. Do not sacrifice your religion for their sake in order to get of their world, thereupon you would become insignificant in their sight, and be deprived of their world; and even if you are not deprived, you will have exchanged the worse for the better.

Do not show enmity towards them, lest your religion and world would go in vain for their sake, and their religion for your sake, unless you see them doing something religiously disapproved, in which case, you should reject their shameful deeds. You should look at them with the eye of mercy, for the wrath of Allah Almighty upon them, and His punishment they will receive for their sins: the fire of Hell then is sufficient for them to taste. Why do you then resent them, and not counteract their apparent love for you, joyfulness in your face, and admiration for you? Indeed, if you seek the truth of that, you will find no more than one percent, if not less. Furthermore, complain not of your affairs to them lest Allah Almighty would entrust you to them.

Covet not of their having towards you in secret the same feeling they have in

public, for this will be a false covet, and how far it is from being realized. Covet not of what is in their hands, lest you would hasten on humiliation and fail to achieve your desire. Deem not yourself superior to them out of arrogance, because of your independence of them, for Allah Almighty forces you to be in need of them by way of punishment for your arrogance. If you ask anyone of them to fulfill a need for you, and he fulfills it, this is good, and if he does not, blame him not, lest he would turn into an enemy towards you. Do not engage in preaching such of persons as his no ready to accept your advice, lest he would not pay attention to you, but also he would become enemy to you. Let your preaching be general and comprehensive, without referring to a particular person or name. If you see good in them, thank Allah Almighty Who has made them subject to you, and seek refuge with Allah Almighty from entrusting you to them.

If the news of backbiting (against you) has reached you, or if you see something evil or if you receive harm from them, entrust them to Allah Almighty, and seek refuge with Allah from their evil. Engage not yourself with the reward, lest you would receive harm, and waste your lifetime by such engagement. Do not ask them to recognize your position in their heart, but rather have the belief that if you really deserve that position, it will be instilled in their hearts by Allah Almighty (without interference from you), for it is Allah Who cause hearts to love or hate. Pay attention to their right, and ignore their falsehood, speak with their right, and keep silent from their falsehood.

Beware of the company of most of laymen, for they do not remove a difficulty, nor forgive a slip, nor screen a private, and rather account for the least thing, and envy one because of what he has, be it more or little; and they always ask others to deal with them justly right, but they hardly deal with others justly; and they blame for mistake and forgetfulness, and do not excuse; and they always instigate brothers against their brothers through talebearing and false speech. For this reason, the company of the greatest portion of them caused loss, and boycotting them causes benefit. If they are pleased, their outward conduct will be flattery and adulation, and if they are displeased, their inward conduct will be resentment and hatred. One could not feel safe from their resentment, and there is no benefit to be expected from their flattery. Their appearance is good dressed in dresses, while their inside is like wolves. They take their decisions only depending upon suspicions, and wink at one another about you in your absence, and watch death to smite their friend. They calculate your slips in order to face you with during their anger with you.

Rely not on the affection of him, whom you do not experience so much satisfactorily: you should not depend upon you company of a person for some time in one location and situation, but you'd rather experience your companions in all of his affairs, of richness and poverty, being in office and out of office, etc. you should also travel with him, have dealing with him, be in need of him out of difficulty, and so on. If you are pleased with him in all of those affairs, then, take

him as your father if he is an old man, or a son if he is young, or a brother if he is of equal age.

Those are the proprieties of dealing with the different kinds of people.

Rights Of Neighbourhood

It should be known to you that neighbourhood requires more rights beyond those of the brotherhood in Islam. A Muslim neighbour deserves all that every Muslim deserves and more. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Neighbours are of three kinds: one who has a single right, one who has two rights and one who has three rights. The neighbour who has three rights is the Muslim neighbour, who has a degree of kinship: he has the right of neighbourhood, the right of Islam, and the right of kinship. The neighbour who has two rights is the Muslim neighbour: he has the right of neighbourhood and the right of Islam. The neighbour who has a single right is the non-Muslim neighbour." (This narration is reported by Al-Bazzar and Abu Na'im on the authority of Jabir; Ibn Adi on the authority of Abdullah Ibn Umar).

Consider how he has affirmed a right to the non-Muslim only because of neighbourhood. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be good to your neighbour, perchance you would be a good Muslim." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Gabriel kept urging me to be good to the neighbour until I thought he would make him one of the heirs." (This narration is reported by Al-Bukhari and Muslim on the authority of A'ishah and Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last day, should honour his neighbour." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Shuraih). The Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant (of Allah) shall have his faith (complete) until his neighbour feels safe of his remnants." (This narration is reported by Al-Bukhari on the authority of Abu Shuraih). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (disputing) neighbours will be the first whose matter will be decided on the Day of Judgement." (This narration is reported by Ahmad and At-Tabarani on the authority of Uqbah Ibn Amir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you shoot the dog of your neighbour, you will have caused harm to him." It is reported that a man came to Ibn Mas'ud "Allah be pleased with him" and said: "I have a neighbour who causes harm to me, insults me, and makes it narrow upon me." On that he said: "Go: if he disobeys Allah in you, you'd rather obey Allah in him." It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "Such and such a woman observes fasts during the day, and stands (for supererogatory prayers) at night, but she causes harm to her neighbours." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "She will be in the fire (of Hell)." (This narration is reported by

Ahmad and Al-Hakim on the authority of Abu Hurairah). It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" with a complaint against his neighbour, thereupon he said: "Return and keep patient." He came to him twice or thrice with the same complaint, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and throw your luggage on the road." He went and threw his luggage on the road, and whenever the people asked him about the reason for that, he told them the story, thereupon they went on sending their curses upon his neighbour, saying: "Might Allah do such and such (evil) to him!" then, his neighbour came to him and said: "Return to your home, and you will never see from me anything which you dislike."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both good and evil omen lie in the woman, house and horse. The good omen of a woman lies in her little dower and easy (sexual) relation with her, and her good manners, and the evil omen lies in her expensive dower, difficult (sexual) relation with her, and her bad manners. The good omen of a house lies in its immensity, and the good neighbourhood, and the evil omen lies in its narrowness and the bad neighbourhood. The good omen of a horse lies in its submissiveness and good conduct, and the evil omen lies in its difficulty and bad conduct." (This narration is reported by Muslim on the authority of Ibn Umar and Sahl Ibn Sa'd; and Ibn Majah on the authority of Muhammad Ibn Mu'awiyah; and At-Tabarani on the authority of Asma' Bint Umais).

It should be known that the right of the neighbour is not only to hold back harm from him, but also to endure harm. Only to hold back the neighbour's harm is not sufficient to fulfill the right of the neighbour. Furthermore, it is also not sufficient to endure the harm: but also one should be lenient and ready to do favour and good to his neighbour. It is said that the poor neighbour will hang to his rich neighbour on the Day of Judgement and say: "O Lord! Ask that man why he had prevented his favour from me, and closed his door in my face." Ibn Al-Muqaffa' was reported that one of his neighbours was selling his house in order to fulfill his debt, and he was sitting in the shade of his house, thereupon he said: "I've not protected the sanctity of the shade of his house if he sells it because of bankruptcy." He paid the price of the house to him and asked him not to sell it. One of the people made a complaint of the number of rats in his house, and it was said to him: "Would that you keep a cat in the house!" on that he said: "I fear the rat might hear the voice of the cat and escape to the houses of my neighbours, and thus I will have loved for them what I've loved not for myself."

The rights of the neighbour is that one should take the initiative to greet him with peace, not to prolong the speech with him, nor to ask him much about his affairs and states. He should visit him and inquire about his health if he falls ill. He should console him whenever a calamity befalls him. He should stand beside him to receive condolence. He should congratulate him about the occasions of his joy, and share pleasure with him. He should overlook his slips, and not look forward to see his privates. He should not disturb him by placing, for instance, a

wooden stem on the wall of his house, or by pouring the water into his spout, or by throwing dust in the courtyard of his house.

He also should not make narrow his passage to the house, nor look at what he is carrying to his house. He should screen what is disclosed to him of his privates, and relieve him of his distresses. He should not be heedless to take care of the house of his neighbour in his absence. He should not allow for himself to hear something evil about him. He should protect his sight from looking at his sanctities. He should not have long gazes towards his maid. He should be kind in speech to his child, and guide him to what he ignores of the affairs of his religion and world. Those should be observed besides the proprieties we've already mentioned in relation of the Muslims in general.

It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know what the right of a neighbour is? If he seeks your aid, you should aid him; and if he seeks your help, you should help him; and if he asks you for a loan, you should lend him; if he becomes poor, you should give him; and if he falls ill, you should visit him to inquire about his health; and if he dies, you should follow his funeral procession; and if he receives good, you should congratulate him; and if a calamity befalls him, you should condole him. Do not raise up your building in such a way as to withhold air from him unless you take his permission. If you buy fruits, give a gift to him thereof, otherwise, get it into your house in secret, and let not your child come out with it in order to tease his child. Do not harm him by the smell of your cooking vessel unless you give him a handful of it.." then, he resumed: "Do you know what the right of a neighbour is? By Him in Whose Hand is my soul, none could fulfill those rights of the neighbour but he, upon whom Allah has bestowed mercy." (This narration is reported by Al-Khara'iti and Ibn Adi).

Mujahid said: "I was sitting in the house of Abdullah Ibn Umar "Allah be pleased with him" and his servant was removing the skin of a sheep for him, when he said to him: "O servant! When you have finished from removing the skin, begin with our Jewish neighbour." He said it many times, after which he said to him: "How do you say so?" he said: "the Messenger of Allah "Allah's blessing and peace be upon him" kept urging us to be kind to our neighbour that we feared he would make him one of the heirs." (This narration is reported by Abu Dawud and At-Tirmidhi). According to Hisham, Al-Hassan saw no harm to feed your Jewish and Christian neighbours from the meat of your sacrifice. Abu Dharr "Allah be pleased with him" reported: My companion, The Messenger of Allah "Allah's blessing and peace be upon him" ordered me: "When you cook broth, add water to it, and remember your neighbour's household, and give them from it as a gift." (This narration is reported by Muslim).

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "I said: "O Allah's Apostle! I have two neighbors, one of whom has the gate of his house next to me, and the other has the gate of his house far from me, and

I would like to know to which of them I should give presents." He replied: "To the one whose door is next to you." (This narration is reported by Al-Bukhari). Abu Bakr As-Siddiq "Allah be pleased with him" saw his son Abd Ar-Rahman quarrelling and pulling his neighbour by his forelock, thereupon he said to him: "Dispute not with your neighbour, for it is him who remains with you, while the people go away from you."

Al-Hassan Ibn Isa An-Naisaburi said: I asked Abdullah Ibn Al-Mubarak: "Sometimes, my neighbour comes to me, and complains to me that my servant causes harm to him, which the servant denies, and I dislike to beat him for he might be innocent, and I also dislike to leave him, lest my neighbour would become angry with me: what should I do?" he said: "Perhaps your servant does a thing for which he deserves to be punished, but you rather keep it for him. If your neighbour complains of him, punish him for that thing (which he has already done), and in this way, you will have pleased your neighbour and punished your servant for the evil he has done." This is a kind way of combining both rights.

A'ishah "Allah be pleased with her" said: "Ten characteristics distinguish the good or noble manners, that are found in the man but not in his father, the servant but not his master, and Allah Almighty assigns them to whomever He likes: the good speech, truthfulness with the people, giving reward for favour, keeping kinship ties, preserving trusts, safeguarding the sanctity of the neighbour, safeguarding the sanctity of the companion, and dealing generously with the guest. But the top of them all is modesty." Abu Hurairah "Allah be pleased with him" said: The Prophet "Allah's blessing and peace be upon him" said: "O Muslim women! None of you should look down upon the gift sent by her she-neighbor even if it were the trotters of the sheep (fleshless part of legs)." (This narration is reported by Al-Bukhari). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The happiness of a Muslim lies in the immense house, good neighbour and graceful riding mount." (This narration is reported by Ahmad on the authority of Nafi' Ibn Abdul-Harith; and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas).

Abdullah "Allah be pleased with him" said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should I come to know that I have done well or bad?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear your neighbours say that you have done well, you then have done well, and if you hear them say that you have done bad, you have done bad." (This narration is reported by Ahmad and At-Tabarani on the authority of Abdullah Ibn Mas'ud). Jabir "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a neighbour or a partner in a garden or a house, he should not sell it until he offers it to him first." (This narration is reported by Ibn Majah and Al-Hakim).

Abu Hurairah "Allah be pleased with him" said: "the Messenger of Allah

"Allah's blessing and peace be upon him" passed the judgement that a neighbour had the right to fix his wooden trunk in the wall of his neighbour, willingly or unwillingly." (This narration is reported by Al-Khara'iti). Ibn Abbas "Allah be pleased with them" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No one should prevent his neighbour from fixing a wooden peg in his wall." Abu Hurairah said (to his companions): "Why do I find you disinclined to it? By Allah, I certainly will narrate it to you (no matter harmful it might be)." (This narration is reported by both Al-Bukhari and Muslim). This is why some learned are of the opinion that it is obligatory.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever Allah intends good for, endears him." They asked: "How does He endear him?" He said: "To make him lovable to his neighbours." (This narration is reported by Ahmad on the authority of Abu Utbah Al-Khawlani; and Al-Khara'iti and Al-Baihaqi on the authority of Amr Ibn Al-Humq).

Rights Of Kinship

The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I'm Rahman, and I derived the name of this Rahim from My Name. so, I shall maintain ties with him who maintain ties with it, and sever ties with him who severs ties with it." (This narration is reported by Al-Bukhari and Muslim on the authority of A'ishah). Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who likes that his means of sustenance be extended and his lifetime be lengthened, should maintain kinship ties." (This narration is reported by Al-Bukhari and Muslim). It was said to the Messenger of Allah "Allah's blessing and peace be upon him" : "Which among the people is the best?" he said: "The one who fears Allah most, maintains kinship ties most, enjoins good and forbids evil most." (This narration is reported by Ahmad and At-Tabarani on the authority of Durrah Bint Abu Lahab).

Abu Dharr "Allah be pleased with him" said: "My bosom friend, the Messenger of Allah "Allah's blessing and peace be upon him" advised me to maintain kinship ties even with him who turns his back to me, and to tell the truth, no matter bitter it might be." (This narration is reported by Ahmad and Ibn Hibban). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Rahim is hung in the Throne (of Majesty); and the real maintainer of kinship ties is not the one who maintains kinship ties with others in reward (for their maintaining kinship ties with him), but it is he, who maintains kinship ties even with him who severs kinship ties with him." (This narration is reported by both At-Tabarani and Al-Baihaqi on the authority of Abdullah Ibn Amr).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The swiftest act of worship to be rewarded is to maintain kinship ties, to the extent that the household might be wicked, but at the same time, their property

grows, and their number increases, for nothing other than the fact that they maintain kinship ties." (This narration is reported by Ibn Hibban on the authority of Abu Bakrah; and Al-Khara'iti and Al-Baihaqi on the authority of Abd Ar-Rahman Ibn Awf). According to Zaid Ibn Aslam: When the Messenger of Allah "Allah's blessing and peace be upon him" set out to Mecca, a man appeared to him and said: "If you like the white women and good she-camels, you should go to Banu Mudlij." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has prevented me from Banu Mudlij for their maintaining kinship ties among themselves." (This narration is reported by Al-Khara'iti).

Asma' Bint Abu Bakr "Allah be pleased with both" said: My mother came to visit me (and she was a disbeliever), thereupon I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My mother came to visit me, and she is desirous, even though a polytheist: should I maintain kinship ties with her?" he answered in the affirmative. (This narration is reported by both Al-Bukhari and Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The (object of) charity to be given to the indigent has a single reward of charity, and the (object of) charity to be given to the kith and kin has a double reward of charity and maintaining kinship ties." (At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Salman Ibn Amir Ad-Dabbi).

Anas Ibn Malik "Allah be pleased with him" narrated: When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which you love; and whatever you give, of a truth Allah knows it well" (Al Imran 92)

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝﴾

Abu Talhah said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless you give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said (O Abu Talhah), and I think it would be proper if you gave it to your Kith and kin." Abu Talhah said: "I will do so, O Allah's Apostle." Then Abu Talhah distributed that garden amongst his relatives and his cousins." (This narration is reported by Al-Bukhari).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best object of charity is that to be given to one's kith and kin who is indigent." (This narration is reported by Ahmad and At-Tabarani on the authority of Abu Ayyub; and Al-Baihaqi on the authority of Umm Kulthum Bint Uqbah). It is similar to the Hadith in which the Messenger of Allah "Allah's blessing and peace

be upon him” said: “The best of good deeds is to keep relation with him who severs relation with you, to give him who withholds from you, and forgive him who wrongs you.” (This narration is reported by Ahmad on the authority of Mu’adh Ibn Anas; and At-Tabarani on the authority of Abu Umamah). Umar Ibn Al-Khattab “Allah be pleased with him” sent a message to his appointed governors in which he said: “Order the relatives to exchange visits but not to live in neighbourhood.” He said so for neighbourhood develops congestion round rights, which leads to desertion and severing of relations.

Rights Of Parents and children

Once the relation of kinship is affirmed, the most fitting should be the relation of parenthood which multiplies the rights. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No child could reward his father unless he finds him a slave, thereupon he should buy and emancipate him.” (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah “Allah’s blessing and peace be upon him” said: “One’s dutifulness to his parents is better than prayer, charity, fasting, Hajj, Umrah and even Jihad in the Cause of Allah.”

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “He, upon whom morning comes while he is pleasing his parents, he will have two gates open to the Garden, and if evening comes upon him while he is so, he will have the same, and if he pleases only one, he will have only a single gate, even if he commits justice; and he, upon whom morning comes while he is displeasing his parents, he will have two gates open to the fire (of Hell), and if evening comes upon him while being so, he will have the same, and if he pleases only one of them, he will have only a single gate, even if he is wronged.” (narrated by Al-Baihaqi on the authority of Ibn Abbas).

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The Garden’s smell is detected from a five-hundred-year journey, and no disobedient (of his parents) nor severer of relation with his kith and kin will detect its smell.” (This narration is reported by At-Tabarani on the authority of Abu Hurairah and Jabir). The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Be dutiful to your mother and father, sister and brother, then the next to you of kin.” (This narration is reported by An-Nasa’i on the authority of Tariq Al-Muharibi; and Ahmad and Al-Hakim on the authority of Abu Rimthah). It is reported that Allah Almighty said to Moses “Peace be upon him”: “O Moses! He, who is dutiful to his parents and disobedient to me, I will write him as a dutiful; and he, who is undutiful to his parents and obedient to Me, I will write him as a disobedient.”

It is further narrated that when Jacob entered upon Joseph “Peace be upon both”, Joseph did not stand up in respect for him, thereupon Allah Almighty revealed to him: “Do you behave arrogantly towards your father? By My Power and Glory, I shall not produce Prophets from your loin.” The

Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm upon anyone who likes to give in charity, to give it to his parents in case they are Muslims, thereupon they will have its reward, and he will have its reward, without reducing anything from theirs." (This narration is reported by At-Tabarani on the authority of Amr Ibn Shu'aib from his father from his grandfather).

It is narrated on the authority of Abu Usaid: Malik Ibn Rabie'ah As-Sa'idi that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him", a man belonging to (the tribe of) Banu Salamah came to him and asked: "O Messenger of Allah! Does there remain anything of my dutifulness towards my parents therewith to show kindness to them after their death?" he said: "Yes. It is to invoke (for Allah's) prayer upon them, ask for (Allah's) forgiveness for them, carry out their covenant after their death, and keep the good relations (with your kith and kin) which are not kept except for their good pleasure, and deal generously with their friends (for their sake)." (This narration is reported by Abu Dawud, Ibn Hibban and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of the greatest acts of dutifulness is that a man keeps good relations with those whom his father used to love after his father's death." (This narration is reported by Muslim on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's dutifulness to his mother should be twice (his dutifulness to his father)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother's invocation is swifter to receive answer." It was said: "O Messenger of Allah! What is the reason for that?" he said: "For she is more merciful than the father, and the invocation that stems from mercy never lapses."

A man asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whom should I be dutiful to?" He said: "Be dutiful to your parents." He said: "But I have no parents." He said: "Then be dutiful to your child: as well as your parents have a right upon you, your child has a right upon you." (This narration is reported by Abu Umar An-Nuqati on the authority of Uthman Ibn Affan; and At-Tabarani on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah bestow mercy upon a parent who helps his child be dutiful to him." (This narration is reported by Ibn Hibban on the authority of Ali Ibn Abu Talib and Ibn Umar). He means that he does not lead him to be undutiful to him by his bad deeds.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be equal in your gifts to your children." It is said that your child is like your basil which smells good for seven (years), and then he become your servant for other seven (years), and then he turns to be either your enemy or your partner. It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon

him” said: “On the seventh day of the child’s birth, an Aqiqah should be slaughtered on his behalf, and he should be given a name, and the harm should be removed from him. When he becomes six years old, he should be educated. When he becomes nine years old, he should have a separate bed. When he becomes thirteen years old, he should be beaten for leaving the prayer. When he becomes sixteen years old, his father should marry him. Then, the father should take hold of his hand and say : “I have educated, instructed and married you: I seek refuge with Allah from your temptation in the world and your punishment in the hereafter.”” (This narration is reported by Ibn Hibban).

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A child’s right upon his father is to educate him well and choose for him a good name.” (This narration is reported by Al-Baihaqi on the authority of both Ibn Abbas and A’ishah). The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Every child is retained for his Aqiqah which should be slaughtered on his behalf on the seventh day of his birth, and his head should be shaved.” (This narration is reported by those of Sunan on the authority of Samurah). According to Qatadah : “When the Aqiqah is slaughtered, take a piece of wool and rub it against the skull of the babe until it bleeds like a thin string . Then, his head should be washed and shaved.” A man came to Abdullah Ibn Al-Mubarak and complained to him one of his children, thereupon he asked him: “Have you involved evil against him:?” he answered in the affirmative, thereupon he said: “Then, you have spoilt him.”

It is desirable to be lenient to one’s child. Once, Al-Aqra’ Ibn Habis saw the Messenger of Allah “Allah’s blessing and peace be upon him” kissing Al-Hassan, thereupon he said: “I have ten children, and I’ve never kissed anyone of them.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who is not merciful to others, receives no mercy (from Allah).” (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). A’ishah “Allah be pleased with her” said: One day, the Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Wash the face of Usamah.” I started washing his face disgustingly , thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” beat my hand, and took him, and washed his face and kissed him. “Allah has done well to us as he (Usamah) is not a girl.” Once, Al-Hassan stumbled while the Messenger of Allah “Allah’s blessing and peace be upon him” was on the pulpit, thereupon he descended and carried him, and recited Allah’s saying: “And know you that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward.” (Al-Anfal 28)

﴿وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

(This narration is reported by those of Sunan).

It is narrated on the authority of Abdullah Ibn Shaddad from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us in order to lead one of both prayers of the evening (i.e. Maghrib and Isha), and he was carrying Hassan or Hussain. the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on and placed him, and said Takbir to assume the prayer, and went on offering prayer, during which he offered a prostration which he prolonged, thereupon I raised my head and behold! the child was on the back of the Messenger of Allah "Allah's blessing and peace be upon him" while he was prostrating. I returned to my prostration. When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer the people said: "O Messenger of Allah! you've offered during the prayer a prostration which you've prolonged so much that we thought something serious had happened, or that you had being Divinely revealed." He said: "Nothing of that has happened. But my grandson took me as a riding mount, and I disliked to make haste before he was satisfied." (This narration is reported by An-Nasa'i and Al-Hakim). Many benefits might be obtained from that Hadith: one is that one becomes close to Allah Almighty in the prostration posture. One also learns how to be kind and lenient to his child, and how the nation should learn that from the Prophet. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The smell of the child is out of the smell of the Garden." (This narration is reported by At-Tabarani and Ibn Hibban on the authority of Ibn Abbas).

Yazid Ibn Mu'awiyah said: My father sent to Al-Ahnaf Ibn Qais and asked him: "O Abu Bahr! What do you say about the son?" he said: "O Commander of Believers! (Our sons are) the fruits of our hearts, the supports of our backs, and we are, in relation to them, plain land and shading sky, and with them we attain all glorious deeds. So, if they demand, give them, and if they grow angry, please them, perchance they would love you and strive their utmost in your cause. Be not a heavy burden on them lest they would disgust your life, hope for your death, and dislike to be close to you." Mu'awiyah said to him: "How good you are O Ahnaf! When you entered upon me, I was fully angry with Yazid." When Al-Ahnaf came out, he became pleased with Yazid and sent to him two hundred thousand Dirhams and two hundred garments. Yazid sent to Al-Ahnaf one hundred thousand Dirhams and one hundred garments.

These are the narrations that ensure the rights of the parents, and the way they should be fulfilled is known from the rights of brotherhood we've already mentioned. This bond (of parenthood) is more confirmed than that of brotherhood, and it has more two things: the first is that most learned are of the opinion that the obedience of one's parents is obligatory even in what is suspicious, but not in what is unlawful. Moreover, if they are disturbed by your eating alone, you should then share food with them, for to leave suspicion is out of piety, whereas to please one's parents is out of obligation. You are not allowed to set out on journey without their leave, even if it is for Hajj or seeking after

knowledge, unless one seeks after the knowledge of obligatory duties like prayer, fasting, Zakat, etc, and there is none to undertake that in your country. This is the case of him who embraces Islam, and likes to learn the obligatory duties and laws of Islam, and his country is lacking of those who do so: thus, it becomes incumbent upon him to set out in pursuit of knowledge, regardless of the right of his parents in this respect.

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: A man migrated from Yemen to the Messenger of Allah "Allah's blessing and peace be upon him", and sought to take part in Jihad, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you have your parents in Yemen?" he answered in the affirmative. He said: "Have they given you permission?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Return to your parents and take their permission: if they give you permission, that's good, otherwise, strive yourself to be dutiful to them, for this is the best deed after monotheism therewith to meet Allah." (This narration is reported by Ahmad and Ibn Hibban).

According to another narration, another man came to the Messenger of Allah "Allah's blessing and peace be upon him" in order to consult him concerning fight (in the Cause of Allah), thereupon he asked him: "Are your mother living?" he answered in the affirmative. He said: "Then, stick to her, for indeed, (your entering) the Garden is in (your sitting in her service beside) her feet." (This narration is reported by An-Nasa'i, Al-Hakim and Ibn Majah on the authority of Mu'awiyah Ibn Jahimah, and he was the man who came to the Prophet). A man came to the Messenger of Allah "Allah's blessing and peace be upon him" in order to give him the pledge of allegiance to emigrate (in the Cause of Allah) and said: "I have come to you although I caused my parents to weep (for leaving them)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, return and cause them to laugh as you have caused them to weep." (This narration is reported by Abu Dawud, An-Nasa'i, Ibn Majah and Al-Hakim on the authority of Abdullah Ibn Amr).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right of the eldest brother upon his young brothers is like the right of the parent upon his children." (This narration is reported by Ibn Hibban on the authority of Abu Hurairah; and Abu Dawud on the authority of Sa'id Ibn Amr Ibn Al-As). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the riding mount of anyone of you is difficult upon him, or the manners of his wife or anyone of his family become bad, let him recite Adhan in his/her/its ear." (This narration is reported by Ad-Dailami on the authority of Al-Hussain Ibn Ali Ibn Abu Talib).

Rights Of Slave

It should be known that what the right hand possesses should have many

rights to be observed. The last advice given by the Messenger of Allah "Allah's blessing and peace be upon him" was: "Fear Allah concerning what your right hands possess: feed them from where you eat, clothe them from where you clothe yourselves, and overburden them not with what is beyond their capacity, and keep of them what you like, and sell of them what you dislike, and do not punish the creatures of Allah for it is Allah Who has made them your slaves, and if He wills, He could make you their slaves." (This narration is reported by Abu Dawud on the authority of Ali and Abu Dharr; Al-Bukhari and Muslim on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The slave should have his food and clothes fairly and reasonably, and he should not be overburdened with what is beyond his capacity." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Neither a cheater, nor an arrogant, nor a betrayer, nor a person who treats his slaves with harshness should enter the Garden." (This narration is reported by Ahmad, At-Tirmidhi and Ibn Majah on the authority of Abu Bakr). It is reported on the authority of Ibn Umar "Allah be pleased with both" that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How many times should we excuse the servant?" the Messenger of Allah "Allah's blessing and peace be upon him" kept silent for a moment after which he said: "Seventy times everyday." (This narration is reported by Abu Dawud and At-Tirmidhi).

It is narrated that Umar "Allah be pleased with him" used to go to the Heights of Medina every Saturday, and whenever he found on the way a slave doing a task that is beyond his capacity, he would relieve him of some of it. It is narrated from Abu Hurairah "Allah be pleased with him" that he saw a man riding a mount and his slave walking behind him thereupon he said to him: "O slave of Allah! Let him ride behind you, for he is your brother, and his soul is like yours." He made him ride behind him, and then Abu Hurairah said: "The more one let others walk behind him, the farther he becomes from Allah Almighty." A slave-girl said to Abu Ad-Darda' "Allah be pleased with him": "I poisoned you a year ago, but it did not affect you." He asked her: "Why did you do so?" she said: "In order to relieve myself of you." On that he said to her: "Then, go, you are free for the sake of the Countenance of Allah Almighty."

According to Az-Zuhri: "If you say to your slave: "May Allah disappoint you", he should be set free." It was said to Al-Ahnaf Ibn Qais: "From whom have you learnt forbearance?" he said: "From Qais Ibn Asim." It was said: "To what extent was he forbearing?" he said: "While he was sitting in his house, his servant-girl brought an iron rod having roasted meat, and it fell from her hand over one of his children, and fatally injured him which caused him to die. The servant-girl was scared so much that he said: "Nothing could calm that servant-

girl but to be emancipated.” He said to her: “You are free. No harm befalls you.” It was the habit of Abdullah Ibn Awn that whenever his slave disobeyed him, he would say to him: “How similar you are to your master: your master disobeys (Allah) his master, and you disobey your master.” One day, he provoked his anger, thereupon he said to him: “Do you like me to beat you? Nay! Go, you are free.”

It is reported that Maimun Ibn Muhran had a guest, and he urged his slave-girl to prepare supper quickly, thereupon she came fast with a bowl of food, and (out of her swiftness) she stumbled and the bowl fell over the head of her master. He said: “O slave-girl! You have burnt me!” she said: “O teacher of good and educator of people! Return to what Allah has said.” He asked her: “What has Allah Almighty said?” she said: “He said: “who restrain anger” (Al Imran 134)

﴿وَالْكَاظِمِينَ الْغَيْظَ﴾

Thereupon he said: “I have restrained my anger.” She said: “and pardon (all) men.” (Al Imran 134)

﴿وَالْعَافِينَ عَنِ النَّاسِ﴾

He said: “I have pardoned you.” Then she said: “Do more, for Allah Almighty says: “for Allah loves those who do good.” (Al Imran 134)

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

On that he said: (You are free for the sake of the Countenance of Allah Almighty.”

It is narrated on the authority of Ibn Al-Munkadir that one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” beat a slave belonging to him, and the slave kept saying to him: “I beseech you by Allah, I beseech you by the Countenance of Allah (to pardon me!)” but he did not pardon him. Heard the cry of the slave, the Messenger of Allah “Allah’s blessing and peace be upon him” went to him, and when the man saw the Messenger of Allah “Allah’s blessing and peace be upon him” he stopped from beating him. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Do you not forgive him although he has beseech you by the Countenance of Allah, and you stop your hand form beating him only when you have just seen me?” the man said: “Then, he is free for the sake of the Countenance of Allah O Messenger of Allah.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Had you not do so, the fire would have burnt your face.” (This narration is reported by Ibn Al-Mubarak).

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “If a slave is sincere to his master, and worships Allah perfectly, he will have

his reward twice." (This narration is reported by Al-Bukhari and Muslim on the authority of Ibn Umar). When Abu Rafi' was emancipated, he wept and said: "I had a double reward (when I was a slave), and now, one of them vanished (when I was emancipated)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was shown the first three to enter the Garden, and the first three to enter the fire (of Hell). The first three to enter the Garden are the martyr, a slave who worships his Lord perfectly and is sincere to his master, and a chaste one who refrains (from begging others) although he has many dependents. The first three to enter the fire (of Hell) are a wrongful ruler, a rich who does not give the right of Allah, and an arrogant poor." (This narration is reported by At-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah).

Abu Mas'ud Al-Ansari narrated: While I was lashing a slave of mine, I heard a voice from behind me saying: "Learn O Abu Mas'ud that Allah has more power over you than you have over this (slave)." I turned and behold! He was The Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! He is free for the sake of Allah." He said: "Had you not done so, the fire (of Hell) would have burnt (or touched) you." (This narration is reported by Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If anyone of you buys a servant, let the sweet be the first food to feed him therewith, for this pleases himself more." (It is reported by At-Tabarani and Al-Khara'iti on the authority of Mu'adh).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the servant of anyone of you brings food to him, he should make him sit and share food with him, and if he does not do, at least, he should give him a morsel thereof." (This narration is reported by Al-Bukhari and Muslim, and also Al-Khara'iti). Once, a man entered upon Salman "Allah be pleased with him" and he was making his dough, thereupon the man exclaimed: "O Abdullah! What is that?" he said: "We have sent the servant to do a job, and we disliked to join two tasks upon him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a slave-girl whom he safeguards and deals with kindly, and then he emancipates and marries her, he will have a double reward." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Each one of you is a guardian and responsible for those under his guardianship." (This narration is reported by Al-Bukhari and Muslim on the authority of Ibn Umar).

The rights of a slave upon his master is to have him share food and clothes with him, not to overburden with what is beyond his capacity, not to look down upon him, to forgive for him his slips, to consider, when he becomes angry with him, his own crimes and sins in which he violates the right of Allah Almighty upon him, and his indulgence in obeying and worshipping Allah, although Allah has more Power over him than he has over his slave.

It is narrated on the authority of Fadalāh Ibn Ubaid “Allah be pleased with him” that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Three will not be questioned about: a man who departs from the group (of Muslims), and a man who disobeys his imam and dies while he is disobedient: they should not be questioned about, and a woman from whom her husband has become absent after having sufficed her the burden of the world provisions, and she put off her veil and displayed her beauty: she should not be questioned about. Other three should not be questioned about: a man who disputes Allah over His Lower Garment, and His Lower Garment is Majesty, and His Upper Garment is Power and Honour, a man who has doubt about Allah Almighty, and a man who despairs of the mercy of Allah Almighty.” (This narration is reported by At-Tabarani).

Book six: etiquettes of living in seclusion

It is the sixth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has bestowed his great favour upon the well-chosen among His creatures, by diverting their attentions to entertain their loneliness by being in His Presence, and make them enjoy the pleasure of seeing His Signs and Greatness, and comforted their hearts by causing them to have private talks with Him, and belittled in their sights the vision of the chattels and delights of this world, to the extent that anyone who is veiled from seeing Him has become pleased with living in seclusion (of the people as long as he is in the Presence of Allah), for by so doing, he has entertained himself with seeing the Glories of His Countenance in his seclusion, therewith he has become free of need to get sociable with the people, although sociability is among the most important of human characteristics. Allah's blessing and peace be upon our chief Muhammad, the chief of all the Prophets and Messengers, and the best of His creatures, as well as upon his family and his companions, the leaders of the truth.

To go further: the people are different about the matters of seclusion and sociability, and giving preference to each of them over the other. Although each has many demerits which make one refrain from it, as well as merits which summons one to stick to it, most of worshippers and ascetics inclined to choose seclusion, which they gave preference over sociability. But what we have already mentioned in the Book of the Etiquette of Companionship in terms of the virtue of brotherhood and good company almost contradict the inclination of the majority (of worshippers and ascetics). For this reason, it is important to disclose the truth in this matter, which might be done in two chapters:

The first chapter pertains to relating the different opinions and arguments.

The second chapter pertains to disclosing the truth through presenting the merits and demerits.

CHAPTER ONE: RELATING DIFFERENT OPINIONS AND STATEMENTS; AND ARGUMENTS OF EACH PARTY

The opinions about giving preference to each over the other are different, and this difference seemed obvious among the Tabi'is. Of those who favoured seclusion, and gave it preference over sociability, a mention may be made of Sufyan Ath-Thawri, Ibrahim Ibn Adham, Dawud At-Ta'i, Fudail Ibn Iyad, Sulaiman Ibn Al-Khawas, Yusuf Ibn Asbat, Hudhaifah Al-Mar'ashi, and Bishr Al-Hafi. But the majority of followers inclined to favour sociability, and taking

many friends, acquaintances and brothers, and it was desirable to them to be affable to and have affection for the faithful believers, and seek their help in religion, by way of co-operation in righteousness and piety. This is the inclination of Sa'id Ibn Al-Musayyab, Ash-Sha'bi, Ibn Abu Laila, Hisham Ibn Urwah, Ibn Shubrumah, Shuraih, Sharik Ibn Abdullah, Ibn Uyainah, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad Ibn Hanbal, and others.

Statements Of Those Who Incline To Seclusion

The statements that are handed down from the learned are divided into absolute words that express full inclination to any of both opinions, and words carrying the rationale for such inclination and preference. Let's first relate the absolute words, in order to clarify the different opinions. But let's defer the words that carry the rationale for choice to the (second chapter, which is the) exposition of merits and demerits.

It is reported that Umar "Allah be pleased with him" said: "Take your fortunes of seclusion." According to Ibn Sirin "may Allah have mercy upon him": "Seclusion is an act of worship". According to Al-Fudail: "Allah Almighty is sufficient for lover, the Quran for entertainer, and death for preacher." It was said: "Take Allah for Companion, and avoid the (company of the) people." Abu Ar-Rabie Az-Zahid said to Dawud At-Ta'i: "Preach me." He said to him: "Fast from the world, and make the hereafter your breakfast, and run away from the people in the same way as you run away from a lion." Al-Hassan "Allah's mercy be upon him" said: "I memorize the following words from the Torah: when mankind was satisfied, he got free of need, and when he got isolated from the people, he became safe, and when he left desires, he became free, and when he avoided envy, he proved gallant, and when he kept patient a bit, he came to enjoy for a long time."

According to Wuhaib Ibn Al-Wurd: "We were reported that wisdom consists of ten parts, nine of which lie in silence, and the remaining one in seclusion from the people." Yusuf Ibn Muslim asked Ali Ibn Bakkar: "What has caused you to keep patient on loneliness?" he had already stuck to his house. On that he said: "When I was young, I kept patient on more than that. I used to sit with the people, but without communicating with them." According to Sufyan Ath-Thawri: "Now, it is time for silence, and sticking to houses." Ibrahim An-Nakh'i said to a man: "Understanding (and learn) religion, and then live in seclusion (from all the people)." This is also the saying of Ar-Rabie Ibn Khaithamah.

It was said that Malik Ibn Anas used to attend the funeral processions, visit the patient to inquire about their health, and give the brothers their rights. But he left that one by one until he left them all. He used to say: "It is not fitting for a man to adorn any excuse he presents." It was said to Umar Ibn Abdul-Aziz: "Would that you devote yourself to us!" on that he said: "No doubt, the time of devotion has gone away, and one could not devote himself but to Allah Almighty." According to Al-Fudail: "I find myself under obligation to a man

who does not greet me whenever he meets me, nor visits me to inquire about my health whenever I fall ill.”

Abu Sulaiman Ad-Darani said: “While Ar-Rabie Ibn Khaithamah was sitting at the gate of his house, a stone fell on him, and struck his forehead and wounded it. He went on wiping the blood off his face and saying: “No doubt, you have been admonished O Rabie!” he then stood and entered his door, and after that he never sat at the door of his house until his dead body was brought out to be buried.” Both Sa’d Ibn Abu Waqqas and Sa’id Ibn Zaid “Allah be pleased with them” stuck to their houses in Aqiq, and they never went to Medina to attend Friday (prayer) or any other occasion until they died in Aqiq. Yusuf Ibn Asbat said: I heard Sufyan Ath-Thawri saying: “By Allah, other than Whom there is no Allah! It is time for living in seclusion.”

According to Bishr Ibn Abdullah : “Make little your acquaintances for you do not know what is going to be on the Day of Judgement. If you are put to shame, then, it is a few who shall recognize you.” A governor entered to visit Hatim Al-Asamm and asked him: “Do you have any need?” he said: “Yes.” He said: “What is it?” he said: “It is not to see me, nor to make me see you, nor to recognize me.” A man asked Sahl: “I like to be in your company.” He said: “When anyone of us dies, then, whom should the other accompany?” he said: “Allah.” He said: “Then, let him be in the company of Allah from now.

It was said to Al-Fudail: “Ali, your son, says: ‘Would that I be in a place where I see the people and they see me not!’” on that Al-Fudail wept and said: “Woe to Ali! Why has he not completed the phrase by saying: ‘in a place where I see them not, and they see me not?’” according to Al-Fudail: “It is out of silliness to have more acquaintances.

According to Ibn Abbas “Allah be pleased with both”: “The best sitting is that in the bottom of your house, where you see none, and none is able to see you.” Those are the statements of those who incline to seclusion.

Arguments Of Those Who Incline To Sociability

They base their argument upon the statement of Allah Almighty: “Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: for them is a dreadful Penalty.” (Al Imran 105)

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴾

And: “and He joined your hearts in love, so that by His Grace, you became brethren.” (Al Imran 103)

﴿ فَآلَفَ بَيْنَ قُلُوبِهِمْ فَأَصْبَحَ بَيْنَهُمْ رِجْزًا وَخَوًّا ﴾

But this argument is weak, for what is intended here is the division and difference in opinion about the understanding of the Book of Allah and the fundamentals of religion. Similarly, to join hearts in love is to remove grudges and

resentment from the breasts, for they are the motives of afflictions and disputes. Of a surety, seclusion does not contradict that.

They also establish their argument upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The faithful believer is to adhere to the people and the people adhere to him in love, and there is no good in him who does not adhere to the people, nor do the people adhere to him in love." This argument also is weak, for the Hadith blames the bad manners because of which one does not adhere to the people in love. Of course, it does not imply the person of good manners, who, when mixing with the people, adheres to them and they adhere to him in love. But it implies to leave mixing in occupation by oneself, and seeking safety from the others.

They also depend upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who left the group of Muslims even as little as a span, has, indeed, removed the tie of Islam from his neck." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who left the group (of Muslims) and died as such, his death would be like the death of those of the pre-Islamic period of ignorance." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who defies the Muslims who are in unity, has indeed removed the tie of Islam from his neck." (This narration is reported by At-Tabarani on the authority of Ibn Abbas). But this also is weak, for what is intended here is the group of Muslims who agree upon a particular imam by giving the pledge of allegiance to him: to defy them then is out of transgression, and it belongs to the opposition in opinion. However, this is forbidden, for the people are forced to gather under a particular imam to unite them, and this could be achieved only by giving him the pledge of allegiance through the majority of people, and to contend with them in that matter stimulates affliction. This does not imply seclusion.

They also quote the forbiddance given by the Messenger of Allah "Allah's blessing and peace be upon him" of desertion over three days. He said in this issue: "He, who deserts his Muslim brother over three days during which he dies, will enter the fire (of Hell)." (This narration is reported by Abu Dawud on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is unlawful for a Muslim person to desert his Muslim brother over three days, and anyone among them who proceeds to make reconciliation will enter the Garden." (This narration is reported by Al-Bukhari and Muslim, and At-Tabarani on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who deserts his brother for a year seems as if he has shed his blood." (This narration is reported by Abu Dawud on the authority of Abu Khirash As-Sulami). They say that seclusion is to desert all the people.

But even, this is also a weak argument, for what is intended in those

narrations is to grow angry with the people, and contentiously refrain from talking to them, greeting them, or mixing with them. In this way, it does not imply to leave mixing without anger, given that desertion over three days is permissible on two occasions: the first is to see benefit in reforming the state of the abandoned, in case he deserts him more; and the other is to see he will be safe by so doing. If the forbiddance is general, it should be restricted to what is beyond those two situations. This is attested by the narration on the authority of A'ishah "Allah be pleased with her", that the Messenger of Allah "Allah's blessing and peace be upon him" forsook her (or Zainab) for the months of Dhul-Hijjah, Muharram, and a portion of Safar. (This narration is reported by Abu Dawud). It is further reported on the authority of Umar "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" kept aloof from his wives, and took oath to refrain from them for a month, during which he ascended to an attic room which was his store, and spent there twenty-nine days, after which he descended, and when it was said to him: "You spent only twenty-nine days (and not a full month as you took oath)" he said: "The month might consist of twenty-nine days." (This narration is reported by both Al-Bukhari and Muslim).

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a Muslim to desert his brother over three days unless he (the abandoned) is of those from whose evil one could not feel safe." (This narration is reported by Ibn Adi). This is an evident particularization, and it is within that framework that the statement of Al-Hassan "may Allah have mercy upon him" should be understood: "To desert the foolish is an act of worship therewith one becomes nearer to Allah Almighty." That's because such desertion lasts until death, for foolishness is not expected to disappear.

A mention was made, in the presence of Muhammad Ibn Umar Al-Waqidi, of a man who deserted another until he died, thereupon he commented: "This was done of old by people who preceded to it: Sa'd Ibn Abu Waqqas kept deserting Ammar Ibn Yasir "Allah be pleased with both" until he died; Uthman Ibn Affan deserted Abd Ar-Rahman Ibn Awf "Allah be pleased with both"; A'ishah deserted Hafsa "Allah be pleased with both"; and Tawus deserted Wahb Ibn Munabbih "may Allah have mercy upon both" until he died. The rationale is that they thought their safety lie in desertion. They quote the narration according to which a man came to the mountain in order to worship Allah, and when he was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who said to him: "Neither you nor anyone should do so. If anyone of you keeps steadfast in a particular scene (battle) of Islam, it will be much better for him than to live in seclusion to worship Allah for forty years." (This narration is reported by Al-Baihaqi on the authority of As'as Ibn Salamah).

But it seemed that he said so for the man left Jihad in the Cause of Allah

which was extremely obligatory in the early beginnings of Islam. This is attested by the narration on the authority of Abu Hurairah "Allah be pleased with him" that he said: We set out in a holy battle with the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a narrow pass in which there was a spring of pleasant water, thereupon a man of the people said: "Would that I live in seclusion from the people in that narrow pass! I would not do so until I make a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him". On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do, for indeed, the standing of anyone of you in the Cause of Allah is much better than his prayer (in the house) among his family for sixty years. Do you not like that Allah forgives for you your sins and that you enter the Garden? Fight in the Cause of Allah for whoever fights in the Cause of Allah (even as little as is) the interval between two milkings, Allah Almighty admit him to the Garden." (This narration is reported by At-Tirmidhi and Al-Hakim).

They also quote the narration on the authority of Mu'adh "Allah be pleased with him" in which the Messenger of Allah "Allah's blessing and peace be upon him", said: "Satan is the wolf of man. Like the wolf of sheep, it takes every goat that is far-off, left aside, and fleeing away. So, beware of the stay in the mountain passes, and I advise you to adhere to the group and community of people, and the mosques." (This narration is reported by Ahmad and At-Tabarani). But what is intended here is the one who lives in seclusion before attaining the full maturity; and this is forbidden as we shall explain later.

Arguments Of Those Who Incline To Favour Seclusion

They quote the statement of Allah Almighty about Abraham "Peace be upon him": "And I will turn away from you (all) and from those whom you invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest." (Maryam 48)

﴿وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا﴾ (١٨)

Then He Almighty said after that: "When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet." (Maryam 49)

﴿فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا﴾ (١٩)

In reference to the fact, that this was granted to him, by the blessing of his seclusion. But this argument is weak, for there is no benefit from mixing with the disbelievers other than to invite them to the religion, and when one has no hope for their response, there is no way but to turn away from them.

But we talk about the mixing with Muslims and the blessing one gets from it. This is attested from the narration in which it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which is dearer to you: to perform ablution from a covered jar or from those tubes from

which the people perform ablution?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is dearer to me) to perform ablution from those tubes, seeking the blessing of the hands of the Muslims." (This narration is reported by At-Tabarani on the authority of Ibn Umar). It is further narrated that when the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House, he betook himself to Zamzam to drink, and behold! He saw the soaked dates in the leather tubes having contaminated by the hands of the people in their taking and drinking from it. He sought to drink therefrom saying: "Give me drink from that." Al-Abbas "Allah be pleased with him" said: "That soakage was contaminated by the dipping hands. Should I not bring you a drink cleaner than that from a covered jar in the house?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, give me drink from that from which the people drink, so that I would seek the blessing of the hands of Muslims." He drank from it. (This narration is reported by Al-Azraqi on the authority of Ibn Abbas). How segregation from the disbelievers and idolaters be taken as evidence for segregation from the Muslims, given the great deal of blessing one gets from mixing with them?

They also quote the statement of Moses "Peace be upon him" in the Quran: "If you believe me not, at least keep yourselves away from me." (Ad-Dukhan 21)

﴿وَإِنْ لَّمْ تُوْمِنُوا إِلَيَّ فَأَعْتَزِلُونِ﴾

He rushed to live in seclusion from his people when he despaired of them. Allah Almighty said about the companions of the cave: "When you turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease." (Al-Kahf 16)

﴿وَإِذْ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدَأَ إِلَى الْكَهْفِ بِنَشْرٍ لَّكُمْ مِنْ رَبِّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ

مِنْ أَمْرِكُمْ مِرْفَقًا﴾

In this way, He Almighty ordered them to turn away from the people. Furthermore, our Prophet "Peace be upon him" secluded himself from his people of Quraish when they disbelieved in him, gave lie to his call, and caused harm to him: he entered the narrow pass (of Abu Talib), and ordered his companions to turn away from them, and to emigrate to Abyssinia (according to the narration of Musa Ibn Uqbah and Al-Baihaqi and Ibn Sa'd on the authority of Ibn Shihab). Then, they followed him to Medina after Allah Almighty had made superior his word. But even, this also belongs to seclusion from the disbelievers after getting despaired of them. The Messenger of Allah "Allah's blessing and peace be upon him" did not seclude himself from the Muslims, nor from those who were expected to embrace Islam. Similarly, the companions of the cave did not turn away from each other, and they were believers: but they secluded

themselves only from the disbelievers. The point here is the seclusion from the Muslims.

They also quote the narration in which Abdullah Ibn Amir Al-Juhani said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What is the salvation?" he said: "It is to adhere to you rouse, keep your tongue and weep on your sin." It is narrated that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "Which of the people is the best?" he said: "A faithful believer who strives himself and his property in the Cause of Allah." It was said: "Who is next?" he said: "A man who lives in seclusion in a mountain pass, to worship Allah and safeguard the people from his evil." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, Allah loves the pious pure man, who hides himself (from the assemblies of people)." (This narration is reported by Muslim on the authority of Sa'd Ibn Abu Waqqas).

But to quote those narrations in support of the argument is questionable. What the Messenger of Allah "Allah's blessing and peace be upon him" said to Abdullah Ibn Amir refers to the light of Prophethood the Messenger had, therewith he knew what his state would be in the future, and to adhere to the house was more fitting for his state than to mix with the people. He did not order all the companions to do the same. It might be much safer for a particular man to get isolated or sit at home and not to set out for Jihad, and of a surety, this does not indicate that to leave Jihad is better. Furthermore, sociability summons self-mortification and patience. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who mixes with the people and keep patient on their harm is better than him who does not mix with the people nor keep patient on their harm." (This is reported by At-Tirmidhi and Ibn Majah on the authority of Ibn Umar).

This is the significance of the statement : "A man who lives in seclusion to worship his Lord and relieve the people from his evil." It refers to an evil person from mixing with whom the people receive harm. His statement "Allah loves the pious pure person who hides himself from the people" refers to giving preference to inactivity and avoiding prominence. This differs from living in seclusion. How many a monk who lives in seclusion, and is known to all the people, and how many a person who mixes with the people, and at the same time, he is inactive and unknown.

They also quote the narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Should I not tell you about the best of the people?" they said "Yes O Messenger of Allah." He beckoned with his hand towards the West and said: "He is a man who catches hold of the rein of his horse in the Cause of Allah, in expectation to attack or be attacked by the enemies. Should I not tell you about the best of people after him?" he beckoned with his hand towards Hijaz and said: "He is a man who lives

with his sheep, establishes prayer, gives obligatory charity, and knows the right of Allah due upon his property, and gets isolated from the evil of the people." (This is reported by At-Tabarani on the authority of Umm Mubashshir; At-Tirmidhi and An-Nasa'i on the authority of Ibn Abbas).

But as those quotations could not be taken as decisive proofs, the truth then should be disclosed by showing the merits and demerits of seclusion, and making comparison between them, in order to know whether it is beneficial or harmful.

CHAPTER TWO: MERITS AND DEMERITS OF SECLUSION

It should be known that the people differ about that matter in the same way as they differ about the superiority of marriage and celibacy. This differs by the difference of states and persons, in accordance with the merits and demerits of marriage as we have already explained in detail. The same is true of seclusion. Let's first make a mention of the merits of seclusion.

Merits Of Seclusion

They are divided into religious and worldly, and the religious are divided into those merits which enable one to obtain the acts of worship and maintain regularity in that worship through the seclusion, meditation, self-discipline on worship; and merits by which one gets rid of committing what is forbidden, that appears to one when he mixes with people, such as showing off, backbiting, stopping from enjoining what is right and forbidding what is evil, and staining his disposition with the bad manners and wicked deeds to be acquired from the evil sitters.

The worldly are divided into merits that enable one to obtain what might be obtained through the seclusion, like the craftsman's ability during his seclusion to keep himself from seeing, hearing and doing what is forbidden, which might appear to him when he mixes with the people, such as his watching the splendor of the world, and how people dedicate themselves to it, how he covets of the people and how the people covet of him, and how the curtain of his gallantry is removed when he mixes with the people, and how he would receive harm from the bad manners of his sitters, through argumentation, evil suspicion, talebearing, envy, and how he would receive harm from his boring character and ugly features. Those are the total merits of seclusion.

Let's then enumerate them in six:

The first merit pertains to getting devoted to worship and meditation, and sociable with talking privately to Allah Almighty from the involvement in conversing the people. One also engages in exploring the mysteries of Allah Almighty in the creation of this world and the hereafter, and the dominion of both the heavens and the earth. All of that summons wholehearted devotion, which could not be achieved through mixing with the people. The seclusion then is a means to it. A wise man said: "None is able to live in seclusion unless he

holds fast by the Book of Allah Almighty.” Those who hold fast to the Book of Allah Almighty are the people who comfort themselves from this world by celebrating Allah Almighty, i.e. the people who remember Allah with Allah, who live with the celebration of Allah, and die with the celebration of Allah, and meet Allah with the celebration of Allah.

Undoubtedly, mixing with the people hinders those from celebration and meditation; and seclusion is more fitting for them. For this reason, during the commencements of Prophethood, the Messenger of Allah “Allah’s blessing and peace be upon him” used to worship Allah in seclusion in the cave of Hira’ until the light of Prophethood became strong within him. (This narration is reported by Al-Bukhari and Muslim on the authority of A’ishah). In this way, the creatures did not hinder him from Allah. He lived with his person with the people, and devoted himself wholeheartedly to Allah Almighty. When the people thought of Abu Bakr “Allah be pleased with him” as his (the Prophet’s) bosom friend, the Messenger of Allah “Allah’s blessing and peace be upon him” said: telling about his entire involvement in the worship of Allah: “Were I to take a bosom friend (I would have taken Abu Bakr), but your companion (meaning himself) is the bosom friend of Allah.” (This narration is reported by Muslim on the authority of Ibn Mas’ud).

It is beyond the capacity of the ordinary people other than the Prophets to mix with the people outwardly, and devote themselves wholeheartedly to Allah inwardly. Thus, it is not befitting for every weak man to be deceived by himself, and covet of doing so. But some devotees of Allah could not unlikely attain such a degree. It is reported from Al-Junaid that he said: “I’ve been involved in private conversation with Allah for thirty years, during which the people thought I have been speaking with them.” This is easy for him who is involved in the love of Allah so much entirely that there remains no place for anything in his heart; and this is not impossible. From among those who are famous for their love for the people there is the one who get sociable with his person, although he knows not what he says to them, or what is said to him, in view of his excessive love for his beloved. Take, for example, the own who is given to distress, which distracts his mind and heart to the extent that he mixes with the people and feels not about them, and hears not their voices, in view of his excessive involvement.

In the sight of the wise men, the matter of the hereafter is more significant. So, it is not impossible to occur. But it is more fitting for the majority to seek the aid of seclusion. For this reason, a wise man was asked about the aim people sought to achieve through seclusion, thereupon they said: “They sustain contemplation and confirm knowledge in their minds and hearts, and enjoy a good life and taste the sweetness of knowledge.” It was said to a monk: “What led you to endure solitude?” he said: “I will never be alone. I sit with Allah Almighty: if I like Him to converse with me, I would recite His Book, and if I like to converse with Him, I would perform prayer.” A wise man was asked: “To which seclusion and asceticism led you?” he said: “To be sociable with

Allah Almighty."

Sufyan Ibn Uyainah said: I met Ibrahim Ibn Adham "may Allah have mercy upon him" in Sham and I said to him: "O Ibrahim! Why have you left Khurasan?" he said: "I have not enjoyed life but here. I flee with my religion from a building to another, and whoever sees me ascribes me to doubtfulness or carrying or navigating." It was said to Ghazwan Ar-Raqashi: "Why do you not laugh? What prevents you from sitting with your brothers?" he said: "I get comforted by sitting with those with whom my need is."

It was said to Al-Hassan: "O Abu Sa'id! There is a man whom you have never seen for he always sits alone behind a pillar." Al-Hassan said: "If you see him, inform me about him." One day, they looked and saw that man and said to Al-Hassan: "This is the man whom we have told about." They pointed him out. Al-Hassan went to him and said: "O servant of Allah! I see that seclusion was endeared to you. What prevents you from sitting with the people?" he said: "Something that has occupied me from the people." He asked him: "What prevents you from coming to that man known as Al-Hassan and sit with him?" he said: "Something has occupied me from the people and also from Al-Hassan." Al-Hassan asked him: "What is that occupation, may Allah have mercy upon you?" the man said: "I find myself in blessing and sin every morning and evening. So, I see it better to occupy myself by thanking Allah Almighty for the blessing, and asking for forgiveness from the sin." Al-Hassan said to him: "You, O servant of Allah, have better understanding of religion than Al-Hassan in my sight. So, adhere to that which you are doing."

It is reported that while Uwais Al-Qarni was sitting, Haram Ibn Hayyan came to him, thereupon Uwais asked him: "What has led you to come?" he said: "I've come to sociable with you." On that Uwais said: "I do not think that a man knows his Lord could be sociable with anyone else." Al-Fudail said: "When I see night coming, I rejoice at it and say to myself: 'Let me be alone with my Lord'; and when I see the morning coming, I (grieve and) say: 'We all to Allah to whom we shall return', for dislike to meet the people who might come to occupy my from my Lord."

Abdullah Ibn Zaid said: "Blessed be he, who lives in the world as well as in the hereafter." It was said to him: "Who should one do so?" he said: "To converse with Allah in the world, and be in His Neighbourhood in the hereafter." According to Dhun-Nun Al-Misri: "The joy and pleasure which a faithful believers receives lie in his solitary conversation with his Lord." According to Malik Ibn Dinar: "He, who does not become sociable with the talk to Allah by which he dispenses with the talk to the people, his knowledge is superficial, his heart is blind, and he shall have lost his lifetime in vain."

According to Ibn Al-Mubarak : "How lovable is the state of him who dedicates himself to Allah Almighty." He related from one of the righteous that he said: While I was walking in a town within the region of Sham, behold! A worshipper came out of a mountain pass, and when he saw me, he moved aside to the root of a tree and screened himself with it. I said: "Glory be to Allah! Do

you withhold me even to cast a glance of you?" on that he said: "I've spent a long period in that mountain pass in an attempt to try my heart to keep patient on the things and people of this world, during which I have long been troubled and my lifetime has been exhausted. I asked Allah not to make my fortune to spend my days only to mortify my heart, and He answered my invocation and calmed down my heart, and accustomed it to solitude and privacy; and when I saw you, I felt afraid I would fall into the first state. So, please, leave me, for I seek refuge with Allah from join partners to the Lord of the Gnostics, and the beloved of the devout." Then, he cried: "How distressful I am for having a long stay in this world!" then, he turned his face from me, shook off his hands and said: "Leave me. O world! Get adorned for anyone else other than me, and deceive none but your lovers." Then he said: "Glory be to Him Who caused the hearts of the Gnostics to taste the pleasure of service and the sweetness of devotion to Him, and diverted their hearts from the remembrance of Gardens and the beautiful women of lustrous eyes, and drew their attentions to celebrate Him Alone: there is nothing more pleasant than to converse with Him." Then he went away while saying: "Hallowed be He! Hallowed be He!"

In seclusion, one then becomes sociable with the celebration of Allah Almighty, and has better knowledge about Allah Almighty. For this reason, a wise man said: "One estranges himself for lacking of virtue, thereupon he mixes with the people most frequently in order to drive away such estrangement from himself by being with them. But if his soul is virtuous, he seeks solitude therewith to help him meditate and extract knowledge and wisdom." It is further said that to become sociable (with the people) is a sign of bankruptcy (of goodness).

Seclusion then has a great benefit, but for some private and for him who finds it easy to be sociable with Allah through the permanent celebration, or with the knowledge of Allah through the continuous meditation. To devote oneself to that is much better than all kinds of worldly sociability. The ultimate objective of all acts of worship, and the greatest fruit of treatment is that one dies while having love for Allah Almighty, and knowledge about Him, and the love is not achieved but through the sociability with the continuous celebration of Allah, and the knowledge is not achieved but through the sociability with the permanent meditation. In each of both, one should be wholeheartedly devoted, and devotion is not achieved in the presence of material sociability.

The second merit is to get rid by virtue of seclusion of the sins that one always faces through sociability, and by seclusion, he could be safe from them. They are four: backbiting, talebearing and showing off, withdrawal from enjoining the right and forbidding evil, and having disposition stealthily take wicked manners and evil characteristics imposed by the keenness on that world.

In regard with backbiting, if you know from the Book of the Diseases of Tongue, its different ways, you shall know that it is extremely difficult to get rid of it in sociability, and one could not be saved from that but the true and sincere lovers of the truth. It is the habit of the people to rinse their mouths

with the honours of people, take them for ridicule and make fun of them, and use them as sweet talk. To them they amuse themselves to remove their loneliness. If you mix and agree with them, surely, you would be sinful, and exposed to the wrath and displeasure of Allah Almighty, and if you keep silent, you will be a partner in sin, and of a surety, the listener is one of the backbiters (even if he does not share talk with them). Furthermore, if you deny and reject their behaviour, they would disapprove you, and leave the one whom they are backbiting, and turn to backbite you. They might go beyond backbiting to derision and abuse.

To enjoin the right and forbid the evil is one of the fundamentals of faith, and it is an obligatory duty as we shall explain later towards the end of that quarter. Whoever mixes with the people could not be free from seeing the evil-doing: if he keeps silent, he will disobey Allah Almighty, and if he disapprove that, he will expose himself to harm. Seeking salvation from it might drag him to more grievous sins. Seclusion then is the salvation from all of that. That is because to indulge in enjoining the right is sinful, and to undertake it is difficult.

When Abu Bakr As-Siddiq "Allah be pleased with him" addressed the people in his may Allah have mercy upon him he said: "O people! You recite the following Verse that you understand improperly: "O you who believe! guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that you do." (Al-Ma'idah 105)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَمِنْكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾

(This narration is reported by those of Sunan). It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "On the Day of Judgement, Allah will ask the servant, until He will say to him: "What prevented you to reject what is evil?" if Allah dictates the argument to a servant, he will come to say: "O Lord! I've expected for Your (Mercy and Generosity) and (at the same time) I was afraid of the people." (Reported by Ibn Majah).

This is true if one fears he would be beaten or exposed to an intolerable matter. To know the limits of that is difficult and dangerous, and it is safer to assume seclusion, for there is salvation in it. On the other hand, to enjoin the right and forbid the evil is to raise disputes and stimulate resentment of the people (whom one should command to do so). Those who experience to enjoin the right and forbid evil have often regretted. It is like a slanting wall which man likes to straighten, and it is about to fall on him. He then says: "Would that I left it slanting." But if he finds helpers to hold the wall until he supports it, it will become straight. But as you find no helpers today, it is most suitable to leave them, and save yourselves (in the seclusion).

Showing off is the chronic disease, which is difficult upon even the strongest among men to avoid it. Whoever mixes with the people should flatter them, and whoever flatters the people has indeed showed off, and whoever shows off has fallen in the same in which they fall and has been ruined in the same way as they are. Hypocrisy is the least to do in that matter. If you meet two adversaries, and do not face each with what befits him, you will become hateful to both, and if you flatter them both, you will become among the evil people.” The Messenger of Allah “Allah’s blessing and peace be upon him” said in this respect: “Among the people, you find the double-faced who meet those with a face and these with another face (i.e. faces each with what befits him).” (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah). The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The evil of people is the double-faced who comes to those people with a face, and these people with another face (i.e. treats each with what befits them).” (This narration is reported by Muslim on the authority of Abu Hurairah).

Mixing with the people forces one to ostentatiously show longing and in this he is a liar, either originally or in his exaggeration. You might show attention to him by asking him about his state and the state of his family, whilst you have no care about him in your heart. This is, to be sure, mere hypocrisy. Sari said: “If a brother of mine enters upon me and I straighten my beard for the sake of his visit, I am afraid I might be enlisted in the document of the hypocrites.” Al-Fudail was sitting alone in the Sacred Mosque when a brother of his came to him, thereupon he asked him: “What has led you to come?” he said: “To be sociable with you O Abu Ali.” He said: “It is, by Allah, more similar to seeking loneliness. Do you like to get adorned for me and I get adorned for you, to lie for me and I lie for you? You should rather leave me or I should leave you.”

According to a learned man : “Allah never loves a servant but that He likes him not to have anyone sense about him.” Once Tawus entered upon Hisham and asked him: “How are you O Hisham?” Hisham grew angry and said: “Why you do not call me by the Commander of Believers?” he said: “That’s because it is not that all the people have unanimously agreed on your caliphate, and if I call you the Commander of Believers, I fear I might be a liar.” Whoever is able to avoid that exactly, let him then mix with the people, otherwise, let him be enrolled in the document of the hypocrites. The righteous predecessors used to meet and avoid such things in their sayings to each other: “How have you come to be in the morning? How have you come to be in the evening? How are you?” they also sought to avoid that in their replies. They used to question about the states of religion and not the states of the world. Hatim Al-Asamm asked Hamid Al-Lafaf: “How are you in yourself?” he said: “I’m fine and well.” Hatim disliked his reply and said to him: “O Hamid! Safety should not be but from the bridge (over the Hell on the Day of Judgement), and wellbeing will be only in the Garden.”

It was the habit of Jesus “Peace be upon him” that whenever it was asked about his state, he would say: “Morning has come upon me while having no

power to hasten on what I hope, nor to avert what I fear, and I am in pledge of my deed, and all good is in the hand of One other than me, and there is no one poorer than me." Whenever Ar-Rabie Ibn Khaithman was asked about his state, he would say: "I have become among the sinful weak who seek their sustenance and expect for our death." Whenever Abu Ad-Darda' "Allah be pleased with him" was asked about his state, he would say: "I've become fine if I am to be saved from the fire (of Hell)." Whenever Sufyan Ath-Thawri was asked about his state, he would say: "I've come to thank that to this, and dispraise that in front of this, and flee away from that to this."

When it was said to Uwais Al-Qarni: "How do you do", he said: "How does a man do given that when evening comes upon him he does not know whether the next morning will come upon him, and when the morning comes upon him, he does not know whether the evening will come upon him." It was said to Malik Ibn Dinar: "How do you do?" he said: "I've been between decreasing lifetime and increasing sins." A wise man was asked: "How do you do?" he said: "I've become in a state in which I do not accept my life to receive death, nor myself to meet my Lord." Another wise man was asked: "How do you do?" he said: "I've come in a state in which I eat out of the sustenance of my Lord, and obey Iblis, His enemy." Muhammad Ibn Wasi' was asked: "How do you do?" he said: "How do you think of a man who proceeds on a step everyday towards the hereafter?"

It was said to Hamid Al-Lafaf: "How do you do?" he said: "I've come in a state in which I have longing for the wellbeing of a single day to last up to the night." He was asked: "Are you not in wellbeing during all the days?" he said: "I am in wellbeing only on that day on which I do not disobey Allah Almighty." It was said to a man who was at his last moments: "How are you?" he said: "How do you think of a man who travels for a long journey with no provisions, enters a lonely grave with none to amuse him, and goes to a just King with no argument?" it was said to Hassan Ibn Abu Sinan: "How are you?" he said: "How should you think of a man who dies in order to be resurrected for reckoning?"

Ibn Sirin said to a man: "How are you?" he said: "How you think of a man who owes five hundred Dirhams and is responsible for dependents?" Ibn Sirin entered his home and brought one thousand Dirhams which he gave to him and said: "Fulfill your debt with five hundred, and return with benefit on yourself and your dependents with the other five hundred." He had no money other than those (one thousand). He said: "By Allah, I shall never anyone about his state afterwards." He said so for fear he would ask anyone without paying enough care to his affair, thereupon he would be a hypocrite. They used to question about the states of religion and the states of the heart in dealing with Allah Almighty. If they asked about the affairs of the world, they should do so with interest and determination to fulfill to such of needs as seemed to them.

One of the righteous said: "I know people (in the past) who did not meet each other, and if anyone of them judged that the property of another be given to him, he should do accordingly; and now, I know people who meet each other, and question each other even about the trivial things in the house, even though if

anyone of them needs a slight thing from the property of his companion, he would withhold from him." Is it something other than showing off and hypocrisy? The sign is that you see a man saying to his companion: "How are you", and the other saying to him: "How are you": the asker does not wait for the other to reply to him, whereas the questioned engages in questioning other than in giving answer. This refers to their knowledge that their questions are out of ostentation and showing off.

Perhaps they ask each other about their states, although their hearts are filled with resentment and rancor. According to Al-Hassan : "Those (of the past) used to salute each other with peace whenever their hearts were too pure and clear to salute each other. But now, "How are you, may Allah provide you with wellbeing" and "How are you may Allah reform your affair" prevail: if we adopt their saying, it will be out of innovation and not honour, and then they will be angry with us if they so like." However, he said so for taking the initiative to say: "How are you" is a religious innovation. A man asked Abu Bakr Ibn Ayyash: "How are you?" he gave no reply to him, and rather said: "Let's keep away from that religious innovation." He told that this innovation occurred during the time of the plague that was in Sham, and caused wholesale death among the people to the extent that a man would meet his brother in the morning and ask him: "How has morning come upon you in the plague?" he would meet him in the evening and ask him: "How has evening come upon you in the plague?" what is intended is that meeting could hardly be free from ostentation, showing off and hypocrisy, and all of that is dispraised between forbiddance and undesirability. Seclusion achieves salvation from that. If one meets the people and does not deal with them according to their conduct, they would dislike and disgust him, and have suspicion in him, and perhaps they would harm him. In this way, they would lose their religion for his sake, and he will lose his religion and world for exacting retribution from them.

To have one's disposition stealthily take the bad manners and wicked behaviours he sees is an unceasing ailment, and even the wisest among the people could hardly pay attention to it: what then about the heedless? If a man sits with a wicked and he disapproves his wickedness within himself: he will find a change within himself between his state before sitting and his state after sitting with him, in regard to the degree of his rejection of wickedness and evil. Wickedness becomes easier upon the disposition through watching it much, and thus it would not be bothered with the same degree as it was before. The driving force that makes one refrain from it is its severe effect on the heart, and if it becomes slight through watching it for a long time, that driving force would weaken, and the disposition would become more ready to incline to it.

If one watches the major sins from another for a long time, of a surety, he would despise the minor sins that he himself commits. For this reason, the one who beholds the rich often sees with contempt the grace of Allah Almighty upon him, for his sitting with them causes him to make little of what he has, whereas his sitting with the poor causes him to make much of the graces Allah Almighty

has bestowed upon him. The same is true of the obedient and disobedient among the people. Whoever restrains his vision to the observation of the states of the companions and followers in terms of worship and abstaining from this world, shall, surely, make little of his acts of worship. If one sees himself indulgent, he would strive his utmost to complete what is lacking in him, in imitation of them.

But if one beholds the states of most people at that time, and how they turn away from (the worship of) Allah, and devote themselves to the pleasures and delights of this world, and how they are accustomed to sins, he shall make much of his deed, even with the weakest desire for good in his heart; and this is the way of destruction. Sufficient to change a man's disposition is only to hear and see good and evil. With that subtlety one could understand the mystery of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Mercy descends when the righteous men are remembered." (This is the statement of Sufyan Ibn Uyainah). The mercy is to enter the Garden and meet Allah Almighty. It does not descend on remembering (the righteous), but such remembrance is the cause of it, for the heart is moved to become eager to imitate those righteous, and disdain negligence and indulgence. The motive of mercy is to do good, and the motive of doing good is to wish (to do good), and the motive of wish is to remember the states of the righteous. This is the significance of the descent of mercy.

The opposite applies to affliction, i.e. the remembrance of the wicked summons curse, for remembering them makes sins easy upon the disposition. The curse is to be far removed from Allah Almighty, and to be far removed from Allah leads to committing sins and devoting to the worldly desires and benefits. The commencement of sins is to have no evil or wicked effect on the heart, and gradually, one becomes sociable with sins. If this is the state at the remembrance of the righteous and wicked: how do you think about watching them? The Messenger of Allah "Allah's blessing and peace be upon him" himself stated it by saying: "The example of the evil sitter is like the smith's bellows: if it does not burn you with its fire, it should touch you with its bad smell." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). As well as the bad smell unfeelingly gets attached to the garment, the evil becomes easy upon the heart without feeling. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The example of a good sitter is like a seller of musk: if he does not give you, you will detect his pleasant smell."

For this, let me say that whoever knows a slip to be committed by a learned, it is unlawful for him to relate it; and this is due to two reasons: the first is that to relate it is to backbite him. The other, which is more grievous, is that to relate it makes it easier upon the listeners who will not make much of its danger. This will be a good reason for making easy that sin. When he falls into it and he disapproves it, he will refute that saying: "How should it be considered unlikely from us although we have been forced to do the like of it, which was done even by the learned and worshippers?" but on the contrary, if he regards that the like

of this is unlikely to be committed by a learned or a good worshipper, it will become difficult upon him to do it.

How many a person who compete with others over the world, is eager to heap up property and wealth, and strives himself to attain authority which he makes allures to himself, and belittles its evil upon himself, making the allegation that the companions “Allah be pleased with them” did not deem themselves far beyond the love of authority, supporting his argument with the fight between Ali and Mu’awiyah, thinking that this was not for the sake of seeking the truth in so much as it was for the sake of seeking authority. This is a false belief, which makes easy upon himself the matter of authority and its related sins.

To be sure, the wicked disposition is inclined to follow the slips and mistakes, and turn away from good deeds, and regard as a slip what is not in order to justify the fulfillment of his desires and lusts: this is one of the subtle plots of Satan. For this reason, Allah Almighty described those who challenge Satan saying: “Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding.” (Az-Zumar 18)

﴿الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾

It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The example of him who heard wisdom (from a man), and did not relate from his companion but the worst of what he heard is like the example of him who went to a shepherd and said: “O shepherd! Give me one of your goats to slaughter.” He said: “Go and catch hold of the ear of the best of them.” But he went and caught hold of the ear of the dog of the sheep.” (This narration is reported by Ibn Majah).

This is also the example of him who relates the slips and mistakes of the imams and learned people. The evidence that the grievous effect of a sin on the heart gradually diminishes until it lapses because of seeing it repeatedly is that if the majority of Muslims see a man breaking his fast during the month of Ramadan, they would regard it unlikely so much that they would ascribe him to disbelief. But if they see somebody offering the obligatory prayers after their due times, they might not disgust that, in the same way as they might do in regard to breaking fast, given that leaving a single prayer might lead to disbelief in the sight of some people, and chopping off the head in the sight of others, whereas leaving the whole fasts of Ramadan does not lead to any of that. But the reason is that the prayer occurs repeatedly, and indulgence in it reoccurs almost everyday, to the extent that from seeing it so much repeatedly, the grievous effect of its delay on the heart dwindles until it gradually vanishes.

Similarly, if a jurisprudent or a learned puts on a silk garment, or a gold ring, or drinks in a gold or silver utensil, the people would regard it unlikely, and they would severely disapprove it. But at the same time, although he might been

seen in a gathering which lasts long hours, during which he speaks with talebearing and backbiting, this would not be regarded unlikely, given that backbiting is more grievous and shameful than fornication and adultery. How should it not be regarded more grievous in its effect than putting on silk or gold? However, hearing the talks of backbiting and seeing the backbiters so frequently remove its grievous effect from the heart, and make it much easier upon the soul.

So, you should make sense to those subtleties and flee from the people in the same way as you flee from a lion, for you see from them only what causes you to be more eager to get the pleasures and delights of this world, more heedless of the hereafter, makes sin easy upon you, and make you less desirous for doing the acts of worship. But if you find a sitter seeing and hearing whom reminds you of Allah Almighty, you should stick to him, and do not leave him, and regard him with high esteem, and do not despise him. Such a person is the game of the mindful and the sought object of the faithful believer. You should be aware of the fact that the good sitter is better than seclusion, and that seclusion is better than the evil sitter. Having understood those concepts, and observed your own disposition and customs, and turn to the states of him with whom you should sit, there will be no fear for you, whether to choose to keep yourself far by seclusion, or close by sociability. Give no absolute decision concerning seclusion or sociability, that anyone of them is more preferable. Each has its own details and conditions, and the absolute judgement always has a negative effect, for it ignores the details that should be elucidated before giving any decision.

The third merit is the salvation from affliction and disputes, and safeguard the religion and soul from plunging into them, and being exposed to their dangers and evil consequences. Any country or town could hardly be free from fanaticism, dispute and affliction, and one is safe when he keeps himself far from all of that. In this respect, It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: While we were sitting around the Messenger of Allah "Allah's blessing and peace be upon him", he made a mention of the affliction and said: "When you see that the people break their pledges, and disrespect their trusts, and come to be (in confusion) like this (and he intertwined his fingers)." I stood towards him and said: "What should I do at that time might Allah make my life be sacrificed for you?" he said: "Stick to your house, and have control over your tongue, and further act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you." (This narration is reported by Abu Dawud and An-Nasa'i). it is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee (out of fear) for his religion from afflictions." (This narration is reported by Al-Bukhari).

It is narrated on the authority of Abdullah Ibn Mas'ud "Allah be pleased

with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A time will come upon the people during which the faith of the religious man will not be safe unless he flees (out of fear) for his religion from a village to a village, and from a high building to a high building, and from a hole to a hole, just as a fox which elapses from one place to another.” It was said to him: “When will it be O Messenger of Allah?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the living is not attainable except through committing sins in which one disobeys Allah Almighty. When it is that time, celibacy will become lawful.” They said: “How will it be O Messenger of Allah given that you have ordered us to get married?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When it is that time, a man will be given to destruction at the hands of his parents; and if he has no parents, it will be at the hands of his wife and children, and if he has not, it will be at the hands of his kith and kin.” They asked: “How it will be O Messenger of Allah?” he said: “They taunt him of his poverty thereupon he overtakes himself with what is beyond his capacity, until he is led to destruction.”

Although this narration is construed to justify celibacy, seclusion might be elicited from it. A married person could hardly be free from living and socializing with people, and getting his living through committing sins in which he disobeys Allah Almighty. I do not say that this applies to that time in so much as to a time earlier, for which Sufyan said: “By Allah, seclusion has become lawful.” It is narrated on the authority of Abdullah Ibn Mas’ud “Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” made a mention of the days of affliction and tumult, and I asked: “What is the tumult?” he said: “This is when a man will not feel safe of his sinner.” I asked: “What do you command me to do if that time comes upon me?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Withhold yourself and hand, and enter your house.” I said: “O Messenger of Allah! Tell me: (what should I do) if my house is intruded upon me?” he said: “Then, enter your chamber.” I said: “Tell me: (what should I do) if my chamber is intruded upon me?” he said: “Then, enter your praying place and do as such” and he grasped his elbow “and say: ‘My Lord is Allah’ until you die.” (This narration is reported by Abu Dawud and Al-Khatibi).

It is reported that when Sa’d Ibn Abu Waqqas was invited to set out for fighting during the time of Mu’awiyah, he said: “No, unless you give me a sword of two sighted eyes and talking tongue in order to point out to me the disbelievers so that I would kill him, and the believer so that I would leave him.” He further said: “The example of you and me is like the example of a people who set out and they were on a clear way until the wind blew upon them, which made them lose the way. They were put to confusion. Some of them said: ‘The right way is towards the right.’ But when they proceeded on they were lost and went astray. Others said: ‘The right way is towards the left.’ But when they proceeded on, they were lost and went astray. a third

group knelt down and halted until the wind vanished, and the way was made clear to them, thereupon they completed their journey with safety." Sa'd and a group with them kept themselves in seclusion, and did not become sociable until the affliction was over.

It is narrated that when Ibn Umar "Allah be pleased with both" was reported that Al-Hussain "Allah be pleased with him" set out towards Iraq, he joined him a three-day distance from Iraq and asked him: "Where are you going?" he had many of their letters which he showed to him saying: "Those are their letters in which they give the pledge of allegiance." He said: "Consider not their letters, and come not to them." He rejected. He said: "Then, let me relate to you a narration. Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and gave him the freedom to choose the world or the hereafter, and he chose the hereafter. You are a portion of the Messenger of Allah "Allah's blessing and peace be upon him" (i.e. his grandson). By Allah, none of you shall ever be appointed the ruler, and He has never turned it away from you but for your benefit." But he rejected to return. Ibn Umar "Allah be pleased with both" embraced him and went on weeping. He said to him: "I trust with you (the religion of) Allah for you are to be killed or captured." (This narration is reported by At-Tabarani and Al-Bazzar).

From among ten thousand, the number of the companions at that time, it was no more than forty who went forth during the days of affliction. Tawus stuck to his house, and when he was asked about that he said: "It is the evil of time and the injustice of rulers (that caused me to do so)." When Urwah built his palace in Aqiq and stuck to it, it was said to him: "You have adhered to your palace and left the mosque of the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I saw that your mosques entertain (from the hereafter), and your markets are overwhelmed by falsehood, and your streets are filled with lewdness, and there (in my palace) there is safety from that in which you live." To conclude, to avoid the disputes and motives of affliction are among the benefits of seclusion.

The fourth merit: salvation from the evil of people. They harm you once through backbiting, once through having evil suspicion, once through false allegations and covets, which are difficult to be fulfilled, and once through talebearing and lying. Perhaps, they might see from your statements and deeds what is beyond their minds, thereupon they store them as ammunition to use when they find a suitable opportunity of evil. If you keep yourself away from them, you will not be in need of such evil. For this reason, a wise man said to another: "Let me teach you two poetic verses, which are much better than ten thousand Dirhams." He asked him: "What are those?" he said: "Lower your voice when you talk to anyone at night, and turn to whom you talk with when you speak during the day: indeed, one could not detract what he has said: no matter ugly or beautiful it might seem."

There is no doubt that when one mixes with the people, and share deeds with them, he could hardly be free from an envier or an enemy who has evil suspicion

of him, and puts the false allegation that he is getting ready to show enmity towards him, and making plots against him. If the people compete over a thing, on which they are keen, regarding every cry to be made against them from their enemies, you should then beware of them, for they are much keener on this world to the extent that they think that all the people have the same eagerness and keenness. It is said that the company of the evil summons the evil suspicion of the pious. There are several kinds of evil which a man receives from his kinship and acquaintances. We will not make to long by mentioning all of them in detail. But it is enough to say that seclusion is the salvation from all of them. This is the opinion of the greatest portion of people who give preference to seclusion.

According to Umar "Allah be pleased with him": "Seclusion relieves one from the evil companion." It was said to Abdullah Ibn Az-Zubair "Allah be pleased with both": "Would you not come to Medina?" he said: "None remains in it but an envier of a favour, or a joyful of a calamity." According to Ibn As-Simak: One of our companions wrote the following message: "To go further: "the people in the past were as curative medicine and now they have come to be ailments which have no medicine. So, flee from them in the same way as you flee from a lion." One of the Bedouins stuck to a tree and said about it: "It is a good sitter of three good characteristics: if it hears something from me, it would not inform against me; if I spit in it, it would endure me; and if I revel against it, it would not grow angry with me." When Ar-Rashid heard that he said: "He has made me abstain from all sitters."

One of the learned stuck to books and graves and when he was asked about that he said: "I have never found safer than lonesomeness, more admonishing than a grave, and no sitter better than a book." Al-Hassan said: I intended to perform Hajj. Thabit Al-Bunani, one of Allah's devotees, heard about that, thereupon he said: "I was reported that you intend to perform Hajj, so, I like to accompany you." On that he said: "Woe to you! Let's be companions by Allah's screen over us. I fear we might accompany each other, lest each would see from his companion what makes him hateful in his sight." this is another benefit of seclusion, i.e. to have the screen of Allah remain on one's religion, faith, manners, conduct, poverty, and the other defects.

Allah Almighty praises those who screen themselves by saying: "the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not importunately from all and sundry, and whatever of good you give, be assured Allah knows it well." (Al-Baqarah 273)

﴿يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا

تَنْفِقُوا مِنْ خَيْرٍ فَلِلَّهِ بِهِ عِلْمٌ ﴿٢٧٣﴾﴾

Man could hardly be free from some defects in his religion, world, manners and conduct, and it is more preferable to be screened, for if they are to be

disclosed, he would not live with safety. According to Abu Ad-Darda' "Allah be pleased with him": "In the past, the people were like leaves which had no thorns. But today, they have become like thorns void of leaves." If this is the state of his time, and he lived until a few years before the end of the first century, there should be no doubt that the later time is worse.

Sufyan Ibn Uyainah said: Sufyan Ath-Thawri said to me, during my wakefulness when he was alive, and in a dream while I was sleeping after he died: "Do not recognize much of people, and it is difficult to save oneself from their evil; and I do not think I have received what I dislike much but from those whom I have recognized." A learned one said: I came to Malik Ibn Dinar and he was sitting alone, and behold! A dog was placing its mouth on his knee. When I intended to drive it away he said to me: "Leave it O man! This causes neither harm nor damage; and it is better than an evil sitter." One of the learned was asked: "What has led you to isolate yourself from the people?" he said: "I fear I would be unfeelingly deprived of my religion." This is a reference to the way the disposition stealthily have the stain of the bad manners from the evil companion.

According to Abu Ad-Darda' "Allah be pleased with him": "Fear Allah and beware of the people, for they have never ridden the back of a camel but that they caused it to turn away, nor the back of a horse but that they hamstrung it, nor the heart of a faithful believer but that they ruined it." According to another: "Make little your acquaintance acquaintances for it is safer for your religion and heart, and more convenient to cancel the rights upon you, for the more the acquaintances are, the greater the rights upon one become, and the more difficult it is upon one to fulfill all of them." According to a third one: "Reject (to have companionship) of those whom you recognize, and do not recognize those whom you recognize not."

The fifth merit is that the people would cease to covet of you, and you of them. There are many benefits when the people cease to covet of you. To please all the people is unattainable. So, it is more preferable for a man to engage in reforming his own affairs. One of the easiest and lightest rights is to visit the patient to inquire about his health, attend the funeral processions, respond to the banquet invitations; and all of those things are to waste the time and expose one to the diseases of tongues.

Furthermore, one might be hindered to attend some of them because of many obstructions and excuses, and it is not all excuses that should be disclosed. On that they would say to him: "You have fulfilled the right of so and so upon you, and indulged in our right upon you." It goes without saying that this might cause enmity between them. It was said that 'whoever has not visited a patient at the time of his illness, would hope for his death lest after his recovery, he would blame him for his failure to visit him'. But if on the contrary one treats all the people with equal prevention (from visiting or attending their occasions), they all would be pleased with him; and if he gives special treatment to some of them on the exclusion of others, they would estrange him. But to encompass all of them with all the rights they have upon him is difficult upon him, who wholeheartedly

devotes himself during day and night to do so: what then about him, who is engaged in the matters of his religion and world? According to Amr Ibn Al-Ass : “The multitude of friends increases creditors.” According to Ibn Ar-Rumi : “The more your companions are numerous, the more your enemy gets benefit from them. So, make not numerous the companions, for the majority of diseases are caused by food and drink.” According to Ash-Shafi’i “Allah’s mercy be upon him”: “Every kind of enmity originates from doing favor to the wicked.”

On the other hand, a great deal of benefit lies in your ceasing to covet of the people. If one looks at the pleasure and delights of this world, he will become keener on it, and more covetous (of what he has not). He will not see but his failure in most cases. Of a surety, this harms him so much. But if he lives in seclusion, he will see nothing; and if he sees not, he will have no desire or covet. For this reason, Allah Almighty said: “Strain not your eyes, (wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower your wing (in gentleness) to the Believers.” (Al-Hijr 88)

﴿ لَا تَمُدَّنْ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Look not at those who are higher than you, but rather look at those who are inferior to you, for this is more convenient not to disdain the favor and grace of Allah Almighty upon you.” (This narration is reported by Muslim on the authority of Abu Hurairah).

Awn Ibn Abdullah “Allah be pleased with him” said: “When I sat with the rich, I was distressed by seeing a garment better than mine, a riding mount more graceful than mine; and when I sat with the poor, I got comforted.” It is reported that once, Al-Mazni “Allah’s mercy be upon him” came out of the gate of Fustat mosque and saw the procession of Ibn Abd Al-Hakam, thereupon he was astonished by his good state and appearance. On that he recited the following statement of Allah: “We have made some of you as a trial for others: will you have patience? For Allah is One Who sees (all things).” (Al-Furqan 20)

﴿ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴾

On that he said: “Yes, I have patience, and I’m well pleased.” He was poor.

To be sure, the one who sits at home is not put to such trials. If one sees the pleasures and delights of this world, he would either strengthen his religion and certainty of faith and have patience until he sips the bitterness of patience, or would become more desirous and endeavour and strive his utmost in pursuit of the world until he is given to destruction in this world through his failing covet, for it is not all who seek after the world that it is made easy for them, or in the hereafter, by giving preference to the chattels of this world over the celebration of Allah and coming close to Him in worship. For this reason, Ibn Al-A’rabi said: “If richness is to lead to humiliation, I then should rise up to loftiness through

poverty.” He refers to the fact that the covet leads to immediate humiliation.

The sixth merit is the salvation from seeing the boring and foolish people, and suffering from the bitterness of their silliness bad manners and conduct. To be sure, to see a boring person belongs to the minor blindness. It was said to Al-A'mash: “From which have your eyes got blind?” he said: “From seeing the boring.” It is reported that once Abu Hanifah visited him and he narrated (a Prophetic tradition in which he said): “If Allah deprives one of his eyes, He will recompense him with what is better than them.” (This narration is reported by At-Tabarani on the authority of Jarir). He asked him: “With which thing has Allah recompensed you?” he said: “Allah’s recompense is that He sufficed me from seeing the boring, and you are one of them.” Ibn Sirin said: I heard a man saying: “Once, I looked at a boring man, thereupon I fell unconscious.” According to Jalinus : “Everything has a protected zone; and the spirit’s protected zone is to look at a boring man.” According to Ash-Shafi’i : “I have never sat with a boring man but that I found the side of my body that was next to him heavier upon me than the other side.”

The last four benefits pertain not only to the worldly affairs, but also to the religious matters. If one sees a boring man, he could not feel safe from backbiting him, and disapprove of the creation of Allah Almighty. If he is harmed by another, through backbiting, evil suspicion, envy, talebearing, etc, he could help exact retribution on him; and all of that leads to the ruin of religion. Seclusion then achieves salvation from all of that.

Demerits Of Seclusion

It should be known that there are many religious and worldly purposes that could be achieved only with the help of others, and that help could be obtained only through sociability. For this reason, anything that could be obtained only through sociability is lost by seclusion, and it is out of the seclusion’s demerits to skip it. Consider the merits of mixing and the causes and reasons for it, such as teaching, learning, benefitting others, and getting benefit from others, exerting strenuous effort and obtaining etiquettes and good manners, removing the loneliness of others as having one’s loneliness removed, getting reward and causing others to get it through undertaking the rights of people and looking after their affairs and interests, getting accustomed to humbleness, making use of seeing the experience of others, witnessing the different states and cases and learning lessons therefrom. Let’s explain all of that in detail. However, the merits of sociability are seven and they go as follows:

The first merit pertains to teaching and learning. We have already mentioned their excellence in the Book of Knowledge. They are among the greatest acts of worship in this world. They are not imagined to occur but through sociability. But sciences are numerous, and some are unnecessary , and some necessary in this world. If one is in need of learning what is obligatory upon him, he should be sinful by his seclusion. If he learns what is

binding upon him to learn, and it is better for him not to delve into more knowledge, and rather he engages in worship, seclusion would be beneficial to him. If he is able to be well-versed in the sciences of Sharia and theology, he should know that hastening to seclusion before learning would be the greatest loss. For this reason An-Nakh'i and others said: "Study religion and then go to live in seclusion."

When one goes to seclusion before learning, he most frequent wastes the greatest portion of his time in sleeping or hallucination. All that he does is to occupy his time by some devotional recitals which he memorizes. But he always persists in doing many deceiving works with his heart and body that cause his deed to fail, and his endeavor to become of no fruits without knowing. Moreover, his belief in Allah and His Attributes is based on illusions and false impressions which he thinks true, and therewith he removes his loneliness. In most of his states, he becomes an object of Satan's laughter, although he sees himself among the worshippers. To be sure, knowledge is the fundament of religion. There is no good in the seclusion of the ignorant and laymen. I mean those who do not do worship well in their seclusion, nor know all of its rights. The example of the soul is like a patient who is in need of a skilled physician to treat him. The ignorant patient who keeps himself from the physician before he learns medicine, his ailment would be aggravated many times. For this reason, seclusion is not fitting but for the knowledgeable.

In regard to teaching, there is a great reward for it as long as the intention of the teacher and the learner is true. But if the intention is to obtain celebrity and increase the number of one's companions and followers, it will lead to the destruction of religion. We have already made a mention of the reason for that. The ruling on the learned at that time is to get isolated, if he wants the safety of his religion. There is none to seek knowledge for the benefit of his religion. But for the most part, the students seek knowledge in search for flowery discourse therewith to convince the laymen in teachings and admonitions, and a means in argumentation therewith to silence the opponents, and come closer to the ruler. In this way, the knowledge of juristic schools is desired most, in order to utilize to attain supremacy over the opponents, and take offices and gather property. It is required by religion that a learned should get himself isolated from all of those. But if there is a student of knowledge for the sake of coming close to Allah Almighty, it will be one of the greatest major sins to get isolated and conceal knowledge from him. Such student is rare, and one could find no more than one or two by chance in a big town.

On the other hand, one should not be deceived by the statement of Sufyan: "We have learned knowledge for the sake of things other than Allah Almighty, but knowledge insisted on being for the sake of Allah Almighty", for indeed, jurisprudents learn for the sake of things other than Allah, and then return to Allah. Consider how the lifetime of the majority of them ended, and how they died as being given to destruction during their seeking after and competing each other over the vanities of this world, or as abstaining and refraining from it. It is well-known that the effect of the news is not the same as that of seeing with

one's eyes. It should be known that the kind of science referred to by Sufyan in his statement is the science of Hadith and interpretation of the Quran, and the knowledge of the biographies of the Prophets and companions. Warning and frightening lie in those sciences, and this reason is enough to raise fear from Allah Almighty. If its effect does not appear immediately, it will appear in the future. But concerning the jurisprudence that pertains to Fatwas and daily treatments, and deciding the disputes among the people, and belongs to the different juristic schools, the seeker after it who desires for the vanities of this world does not return to Allah: on the contrary, he continues to be persistent in this world until the end of his lifetime.

The amount of knowledge we've related in this book is permissible for a student to learn for the sake of this world, for therewith he is expected to be deterred from evil towards the end of his lifetime. It contains much about frightening by Allah and encouraging to do good for the sake of the hereafter, and also warning of (the evil of) that world. This is included in the Hadith and interpretation of the Qur'an, and not in any statements or tenets belonging to a particular juristic school. So, one should not deceive himself. The indulgent who knows that he is indulgent is much happier than the ignorant who deceives himself. The learned, for the most part, who are extremely keen on teaching are about to do so for the purpose of attaining celebrity, and taking the pleasure of having superiority over the ignorant.

To be sure, "the feeling of haughtiness and arrogance is the demerit of knowledge" according to the statement of the Messenger of Allah "Allah's blessing and peace be upon him". For this reason, it is reported that Bishr buried as much as seventeen Quintars of books of Hadith which he heard. He used not to relate Hadith saying: "As I have the desire to relate Hadith, it is not befitting for me to do; and if I have the desire not to relate Hadith, surely, I would relate Hadith." It is said that the saying 'it is narrated to us' is one of the worldly affairs. If a man says to another: 'It is related to us', he seems as if he were to say: 'Give room for me.' Rabi'ah Al-Adawiyyah said to Sufyan Ath-Thawri: "How good man you are, had it been for the fact that you have desire for this world." He said: "For which thing I have desire?" he said: "You have a desire for relating narrations." According to Abu Sulaiman Ad-Darani "He, who gets married, seeks Hadith or engages in journey has relied on the world."

We've already brought to the attention that demerit of knowledge, and it is out of decisive faith to avoid it by seclusion, and not to increase one's companions as much as it could be. Moreover, whoever seeks the vanities of this world by his teaching, it is more right for him to leave it, if he is heedless at that time. Abu Sulaiman Al-Khatibi has told the truth when he said: "Leave those who have desire for your company and getting knowledge from you, for you have nothing good to obtain from them (for your benefit in the hereafter). They are your brothers in public, and your enemies in secret. If they meet you, they will flatter you; and if you are absent from them, they will slander you. Whoever of them comes to you is a watcher over you, and if he comes out he will backbite

you. They are a people of hypocrisy, talebearing, humiliation and deception. So, do not deceive yourself by their gathering upon you. Their purpose is not knowledge in so much as it is property and celebrity, and to take you as a ladder to climb up to their ambitions and purposes, and a donkey to fulfill their needs, and if you indulge in any of their needs, they will turn to be your most severe enemies. Furthermore, they regard their frequenting you a favor from them upon you, and see it a necessary right upon you, and impose upon you to dedicate your honour, celebrity and religion for their sake in such a way as to become enemy to their enemy, and support their relative, servant and helper, and thus come to be foolish after you have been a jurisprudent, and a despicable follower after you have been followed with authority. For this reason, it is said that keeping away from the laymen is a perfect gallantry.”

Of a surety, he has told the truth. You always see the teacher live in slavery, under favour and obligation to those who frequent him, and think he endows them ,with gifts and rewards and regards himself to have a right upon them. In many cases, such a student would not come unless a teacher ensures to provide for his sustenance. If a poor teacher fails to do so from his own property, he will frequent the gates of rulers, and undergo humility and submission until he is given wealth, even from unlawful sources, to distribute it upon his companions who frequent him. If he gives them equally, the distinguished among them would hate him, and ascribe to him foolishness and stupidity and failure to estimate the superior among them with true estimation, and if he differentiates between them, the weak-minded would slander him. Surprisingly, he persists in hoping for the false things, and stretching for himself the rope of deception, saying to it: “Do not decline to do what you do, for you seek with doing it only the Countenance of Allah Almighty, and publicize the law of the Messenger of Allah “Allah’s blessing and peace be upon him” , spread the knowledge of the religion of Allah, and suffice the students of knowledge, the worshippers of Allah, from the property of rulers, that has no owner, and is assigned to serve the interests of Muslims; and which interest is much greater than to increase the number of the learned, with whom the religion prevails, and its men gain strength?”

But even, had he not been an object of Satan’s laughter, he would have known that there is no reason for the mischief of that time other than the increasing number of such jurisprudents, who devour what they find, without distinction between the lawful and the unlawful, thereupon they are noticed by the ignorant, who dare to commit sins in imitation of them, and following in their footsteps. For this reason, it is said that the people have not become corrupt but by the corruption of kings, and the kings have not become corrupt but by the corruption of the learned. So, we seek refuge with Allah Almighty from conceit and blindness, for it is the ailment that has no medicine.

The second merit pertains to benefitting and getting benefit from the people. Getting benefit from the people is attained through earning and business dealings, which could be obtained only through sociability. The one who is in

need of earning is forced to become sociable and leave seclusion. In this way, he undergoes the conditions of mixing, in which he should comply with the principles and laws of Sharia as we've mentioned in the Book of Earnings. If he has property therewith he is satisfied, then, seclusion becomes better for him, given that most ways to earning are surrounded by sins. But if his purpose is to gain money in order to give in charity, then, leaving seclusion becomes better for him, in case he engages himself in seclusion by the supererogatory deeds, but not better in case he engages himself by verification and knowledge of Allah Almighty and the sciences of Sharia, and devotion to the celebration of Allah Almighty, I mean him, who becomes sociable with the private talk to Allah Almighty out of insight and understanding and not out of illusion and false impressions.

Benefitting is to be of advantage to the people, either with his body or his property. It is to fulfill their needs by way of expecting the reward for it from Allah, for there is a great reward for achieving the needs of the Muslims. This could be accomplished only through sociability. If one is able to undertake it with observation of the limits of Sharia, it is better for him than seclusion, particularly if he engages himself in his seclusion by only the supererogatory deeds. But if he is of those to whom the way of work with the heart, through the permanent celebration of Allah Almighty, or meditation of His signs, nothing will be equal to it in reward and value.

The third merit is to exert strenuous effort and obtain the etiquette and good manners. It is to discipline oneself to undergo the evil of people and endure their harm, by way of humiliating the soul and overpowering desires. This is among the merits that is obtained only through sociability. It is much better than seclusion for him, whose manners are not good enough, and desires are not subject to the limits of Sharia. For this reason, these who serve Sufis were delegated to work in hostels to mix with the people through serving them, and with these of market to beg them, in order to overpower self-arrogance, and seek the blessing of the invocation of the Sufis who devote themselves to Allah Almighty.

This was the habit during the early times. But now, it has been confused with false purposes and swerved from the right purpose, like the other religious rites. By showing humbleness in service, they sought to increase the number of devotees, and gather property. If this is the intention, then, it should be known that seclusion even in the grave is much better. But if the intention of sociability is to discipline the soul, then, it is better than seclusion, particularly for him who is in need of self-discipline. But this is necessary in the beginning, and then, it will be needless, like the riding mount, which is to be trained in the beginning, and then, its benefit should be in being used as a vehicle. Souls act as mounts for the heart that one ride in order to cut the way to the hereafter, and if their desires are not broken, they would deviate from the right way.

For this reason, if one engages in self-discipline for the whole of his lifetime is like him who engages in training his mount for the whole of its life, without

having the advantage of riding it. The only benefit he gets is the immediate salvation through its biting, kicking and running, and although it might be intentional, but it could be obtained from any animal other than the riding mount. The real benefit of a riding mount is to be ridden. Similarly, the immediate salvation from the pain of desires might be obtained through sleeping and death, but it is not satisfactory. It is like a monk who is called: "O monk!" he said: "I'm not a monk, but I'm no more than a rabid dog and I detained myself in order not to bite the people." This is good in comparison with him who bites the people. But one should not limit himself to it, since whoever kills himself also will not bite the people. One should look forward to the intended goal. If one understands it well, and is guided to the right way, and is able to follow it, he will come to know that seclusion might be more helpful to him than mixing. For such a person, mixing is better in the beginning, and then seclusion in the end.

We mean by disciplining is to train others (to the good manners), like the case of the Sufi who trains his disciples. He could discipline them only through his mixing with them. His case is like the case of a teacher, who is exposed to the same demerits of hypocrisy and showing off. But we think that those who discipline themselves are far removed from seeking after the world than those who seek after knowledge. This explains their being few in number in comparison with the seekers after knowledge. Thus, he should compare his available seclusion with his available sociability and disciplining the people, and give preference to the better of them in his sight. This could be attained only with strenuous effort, and it differs with the difference of states, conditions and persons. For this reason, there is no absolute judgement in the affirmative or in the negative of it.

The fourth merit pertains to affability and sociability. This is the purpose of him who is in the habit of attending banquets and responding to invitations, and the occasions in which he mixes with others and removes his loneliness with sociability. This might be due to the immediate fortune of the soul. But it might be either unlawful, through mixing with the one who is unlawful for him to mix with, or permissible through mixing with the one lawful for him to mix with. Sociability might be religiously desirable, when one mixes with and witnesses the religious statements and deeds of a righteous person.

But it might also be due to the deferred fortunes of the soul, and it is desirable if the purpose is to comfort the heart with the intention to refresh it to do the acts of worship. If hearts are compelled, (to do only the same thing), they will become blind. If seclusion summons loneliness, and sociability removes that loneliness, and comforts the heart, it should be better, since observing balance in worship is essential to it. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never gets bored (of giving reward) until you get bored (of doing deeds)." Sociability in this respect is dispensable, for the soul could not persist in the same thing everlastingly, unless it is comforted from time to time. To be obligated to stick to the same thing leads it to intermit.

This is confirmed by the statement of the Messenger of Allah "Allah's

blessing and peace be upon him" in which he said: "This religion is strong. So, enter into it kindly and gently." This is the habit of the insightful. For this reason, Ibn Abbas "Allah be pleased with both" said: "But for fear of compelling doubts, I would not sit with the people (or according to another version, "I would live in a town in which there is none to become sociable with")." Are the people corrupted but by the people? Thus, a secluded could not dispense with a companion to remove his loneliness with seeing and talking to him, even for an hour in a night and a day. He should endeavour to find him who does not corrupt during that single hour his remaining hours of worship.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Man always follows the way of his companion. So, everyone should consider him whom he takes for companion." He also should be eager to have their talk whenever he meets him about religion in which one enjoys relief and gets comforted, for the matters of religion contain large fields for everyone who is engaged in improving his affairs, and the complaints are ceaseless. This kind of sociability might be better than seclusion at particular hours during the day. For this reason, the states of the heart on the one hand, and the states of the sitter on the other hand should be considered here, and then he could sit with him if he so likes.

The fifth merit pertains to getting reward and causing it to be given to others. One gets reward when he attends the funeral processions, visits the patient to inquire about his health, takes part in the celebrations of both Ids. But attending the Friday prayer is obligatory; and there is no concession not to attend the five obligatory prayers in congregation, unless there is an apparent harm to counterbalance, if not excel the superiority of congregational prayer. This occurs very rarely. There is also reward in attending banquets and invitations since it pleases the hearts of the Muslims.

To cause reward to be given to others is attained when one opens his door for the people to come to visit him and inquire about his health when he is sick, to console him about his calamities, or congratulate him for the favors and blessings he has. By so doing, they get reward. Similarly, if he is one of the learned and he gives them permission to visit him, they will get the reward of visit. By enabling them to do so, he will have caused the reward to be given to them. But he should compare the rewards that come from mixing with its demerits we have already mentioned. At that point, either seclusion or mixing could overweigh. It is reported that a group of righteous predecessors like Malik and others that they refrained from responding to invitations, visiting the patient to inquire about his health, and even attending the funeral processions. They stuck to their houses, and never came out but to attend the Friday prayer or visit graves. Some of them absconded cities and towns and turned to the mountain tops in order to be able to devote themselves to the worship and flee from the trivial occupants.

The sixth merit pertains to showing humbleness towards those with whom

one mixes. It is among the best stations, and it could not be attained through solitude. Arrogance might be a cause of choosing seclusion. It is narrated in the Israeli tales that a wise man composed over three hundred and sixty works about wisdom until he thought himself to have attained a high rank in the Sight of Allah. Allah Almighty revealed to His Prophet to tell that man that 'You have filled the earth with hypocrisy, and I accept nothing of your hypocrisy'. On that the man got isolated and lived in solitude in a tunnel under the ground and said to himself: "Now, I think I have pleased my Lord." But Allah Almighty revealed to His Prophet to tell him that 'You would not please Me unless you mix with the people and keep patient on their harm'. He came out, entered the markets and mixed with the people. He sat with them, shared food with them, ate food among them, walked in the markets with them, etc. on that Allah Almighty revealed to His Prophet to tell him that 'Only now you have pleased Me'.

How many a person who lives in seclusion in his house because of arrogance, and nothing prevents him from attending the congregational celebrations and occasions but his fear he might not be highly estimated as he thinks he should be, or because he sees that to refrain from mixing with them is more convenient to his status and more ready to ward off his bad mention among the people. Some live in seclusion for fear his shameful characteristics might appear when he mixes with the people in a way that they would not believe in his asceticism and worship; and this is why he takes his seclusion in the house to screen his shameful characteristics, and sustain the belief of the people in his asceticism and worship.

But those live in seclusion without occupying their time by celebration of Allah or even meditation of His signs. The portent characteristic of such persons is that they like to be visited by others and do not like to visit anyone, and rejoice at the rulers and laymen approaching them, and gathering near the doors of their houses, and kissing their hands by way of seeking blessing. But had it been his occupation by himself that makes sociability and people's visits hateful to him, surely, he would have disliked the people's visits to him, as we have already reported about Al-Fudail who said to his visitor: "Have you not come to me but in order that I would get adorned to you and you get adorned to me?" Hatim Al-Asamm also said to the governor who came to visit him: "My need is that I should not see you and you should not see me." So, whoever is not occupied with himself by the celebration of Allah Almighty, his seclusion then is caused by his concern with the people, for his heart is attached to cause them to turn to him with the eye of respect, reverence and admiration. But in this way, seclusion is out of ignorance.

To show humbleness through sociability never decreases the rank of him who is highly respected for his religion and knowledge. Ali Ibn Abu Talib "Allah be pleased with him" used to carry dates and salt in his garment and hand, and say in this respect: "The completion of a perfect one is not affected by his carrying

sustenance to his dependents." It was the habit of Abu Hurairah, Hudhaifah, Ubai and Ibn Mas'ud "Allah be pleased with them" to carry on their shoulders the bundles of fire wood and cases of powder. Abu Hurairah used to say while he was carrying the bundles of fire wood and he was the governor of Medina: "Give way to your governor." The chief of all the Messengers "Peace be upon him" used to buy a thing and carry it to the house by himself, and when his companion said to him: "Let me carry it on your behalf", he would say: "The owner of a thing is more fitting for carrying it." (This narration is reported by Abu Ya'li on the authority of Abu Hurairah). It was the habit of Al-Hassan Ibn Ali "Allah be pleased with both" that whenever he passed by beggars having fragments of bread to eat and they invited him saying: 'Come to share food with us o son of the Messenger of Allah "Allah's blessing and peace be upon him"', he would dismount and sit on the way and share food with them and then ride once again. He used to say: "Verily, Allah never loves the haughty."

Another thing is that whoever occupies himself by seeking the pleasure of people with him, and improving their impression about him is conceited. That's because if he really knows Allah as He should be known, he will come to learn that in no way could the people avail him against Allah, and it is Allah Almighty Who benefits and harms him if He so likes, and that whoever seeks the pleasure of the people through displeasing Allah Almighty, Allah becomes displeased with him, and causes the people to become displeased with him. Moreover, to please all the people is unattainable. For this reason, it is more preferable to seek to attain the pleasure of Allah Almighty. For this reason, Ash-Shafi'i said to Yunus Ibn Abd Al-A'la: "By Allah, I only advise you. There is no way to become safe from the people. So, consider what reforms your affairs and do it."

It is reported that Sahl looked at a man from among his companions and told him to do a certain thing, thereupon he said to him: "O mister! I could not do it because of the people." He turned to his companions and said: "No servant attains the reality of that matter unless he has one of two characteristics: one who removes the people from his sight and sees none in the world but his Creator, and believes that in no way could anyone be able to benefit or harm him. The other is a servant who removes his own self from his heart in a way that makes him careless about the state in which he is seen by the people." According to Ash-Shafi'i "Allah's mercy be upon him": "There is no one but that he has lovers and haters. If it is so, let him be in the company of those who obey Allah." It was said to Al-Hassan: "O Abu Sa'id! Some people attend your gathering just to pursue your tongue slips and put you to difficulty by their questions." He smiled and said: "Take it easy! I have been satisfied with the tranquillity of my soul and neighbourhood of Allah, Most Gracious, and I have never been satisfied with the safety from the people for I learn that their Creator, Sustainer, Who brings them to life and sends them to death, is not safe from them."

It is reported that Moses "Peace be upon him" said to Allah: "O Lord! Keep the tongues of people away from me." On that He said: "O Moses! Since I've not

favoured Myself with that, how should I do it with you?" Allah Almighty revealed to Uzair that "If you are not pleased that I make people mention you with evil, I would not enlist you among the humble." Thus, if one detains himself in his house in order to make good the belief of people about him, he will remain great suffering in this world, and the punishment of the hereafter will be more severe and more grievous if they know. For this reason, seclusion is desirable only for him who devotes the whole of his time to Allah Almighty through celebration, meditation, worship and knowledge in a way that if people mix with him, his time will be wasted in vain, his demerits will grow much, and his worship will be distracted. Those are some subtle demerits of choosing seclusion that should be avoided. They are destructive although they take the form of saviors.

The seventh merit pertains to trials. Trials are obtained from mixing with the people and witnessing their states. To be sure, the innate mind alone is not sufficient to understand the interests and benefits of religion and world. But those are acquired from trials and practice. There is no good in the seclusion of him whom trials have not cut his teeth. If a child lives in seclusion, he will remain innocent and ignorant. He first should engage in learning, and during the period of learning, he obtains satisfactory trials which suffice him, since he might complete his experience from hearing about the states and conditions of others with no need of mixing. He should try his own self, his manners, the attributes of his inward, and this could not be achieved through solitude. The trial in seclusion is very easy.

If an envier, a hater, or a resentful lives in seclusion, his wicked characteristics would not seem apparent from him. Those wicked characteristics are destructive and they should be removed and overpowered. It is not sufficient to pacify them through keeping away from their motives. The example of the heart that is laden with those wicked characteristics is like an ulcer filled with purulence, and one might not feel its pain as long as it is not moved or touched. If he has no hand to touch it therewith, or an eye to see it therewith, he would think himself sound, and does not feel the pain and form such ulcer. But if it is moved by something, or lanced by a cupper's scalpel, purulence would burst out of it. The same is true of the heart that is laden with envy, anger, resentment, hatred, niggardliness, and all wicked and bad manners which would burst out of it once it is motivated by others. It is in this way that the early followers of the way to hereafter who sought to purify their hearts tried their own selves. If anyone of them felt arrogant, he would break that attribute within himself, to the extent that anyone of them would carry a water-skin on his back in front of the people, or a bundle of fire wood on his head at the sight of people, and frequent the markets in an attempt to try himself. However, the intrigues of the soul and evil plots of Satan are hidden, and only few among the people could make sense to them.

For this reason, it is reported that one of the righteous said: "I repeated my thirty-year prayers although I used to pray them (in congregation) in the first row. But one day, I delayed for a legal excuse and when I came I found no place in the first row. I stood in the second row. I felt shy of the people's eyes on me, and

others preceded me to the first row (since they used to see me in the first row). On that, I came to know that all of my prayers were confused with the suspicion of showing off, and mixed with the pleasure of the people's view of me and seeing me among the group who hasten to do good." Sociability then has a great benefit of bringing demonstrating all wicked characteristics (so that one could get rid of them). For this reason, it is said that journey always uncovers the manners. That's because it is a kind of continuous mixing. However, the concepts of those intrigues will be explained in detail later in the Quarter of Destructives, since ignorance of it frustrates the much deed, and knowledge of it purifies the little deed. But for this fact, knowledge would have been given superiority to work. It is impossible to imagine that one acquires knowledge of prayer and intends therewith something but to perform it better than it. Sharia decides that scholar has superiority to the worshipper. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of a scholar to a worshipper is like the superiority of me to the best of my companions." (At-Tirmidhi)

To conclude, if you know the merits and demerits of seclusion, it will be mistaken to make an absolute judgement in the affirmative or in the negative of giving preference to it. The person and his different states should be considered, and the same is true of the one with whom he mixes, and the motive of mixing, and the benefits and defects of mixing. A comparison should be then made between both merits and demerits. At that point, the truth will be made clear. The statement of Ash-Shafi'i "Allah be pleased with him" is decisive in this respect when he said to Yunus: "O Yunus! To withdraw from the people is to develop enmity, and to turn towards them is to bring about the evil companions. So, be in the middle way between withdrawal from them and turning to them." For this reason, one should stick to moderateness in both seclusion and mixing. This differs by the difference of considering benefits and defects, merits and demerits.

Etiquettes Of Living In Seclusion

One should intend by solitude to save himself from the harms of men. He will seek safety from the harms of other people. He will intend to be free from the faults in fulfilling the duties to the Muslims. He will intend to prefer loneliness for divine services. He shall engage himself in learning, celebration (of the Praises of Allah), meditation (of the signs of Allah) and other divine services. He will not allow the people to mix with him. He will not allow others to put questions to him. He will not ask the news of any place or any man. He will remain satisfied with little. He will remain patient at the harms of his neighbours, if any. He will be deaf in hearing of the praise of others. He shall know the merits of the path of the next world. In other words, he shall follow the etiquette of celebration with humility of mind, think of the wonderful creations of God, the heavens and the earth, sun moon, stars and of the sovereignty of God, think of life and death and of the conditions in grave after death.

If you do not give up the passions and temptations of the world, your patience in secluded living will not become perfect. The heart cannot be cleansed of impurities making short of your hopes and passions as you have got no power to prolong life. Think after getting up from bed in the morning that you will not be able to reach evening. In this way, you will be able to curtain your hopes and check passions. Know it for certain that he who cannot earn the love of God in his mind and His remembrance will not be able to bear loneliness after death. He who earns this attribute will be able to bear it, as death cannot destroy the place of God's love and remembrance. He will live in the midst of mercy of God. For this reason, God said about the martyrs: Don't think that those who have been killed in the way of God are dead, but they are alive near their Lord and get provisions.

Book seven: Etiquettes of journey

It is the seventh book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who has opened the sights of His devotees with wisdom and lessons to be learned, and drew their attention to witness the wonders of His making in residence and journey, thereupon they have become well pleased with the vicissitudes of fate, and deemed their hearts far beyond turning to what seems alluring to eyes, except by way of consideration of what they see and meditate. Thus, both land and sea, even and uneven, town and desert became equal in their sights. Allah's prayer and peace be upon Muhammad, the chief of all mankind, as well as upon his companions, who followed in his footsteps: to go further:

The journey is a means either to get rid of a particular thing in flight from it or to pursue a particular thing for which one is desirous. There are two kinds of journey: the physical travel from one's homeland and residence to desert and the like of it, and travel with the heart from the lowest bottoms (of darkness and ignorance) to the dominion of the heavens. Of a surety, the more honoured is the internal journey. The one who remain in the same state on which he was brought up after his birth, and does not go beyond what he receives by way of imitation from his parents and grandfathers is short and defective, since he exchanges the large space that is as much broad as is both the heavens and the earth for the darkness of prison and constriction of detention.

One has told the truth when he said: "I have never seen a defect in the people like the shortage of perfection on the part of those who have the power to do so." But as in this journey one follows a dangerous way, a guide and a guard shoul be indispensable. But the ignorance of the right way, and the loss of the guide and guard on the one hand, and the satisfaction the followers have with the little on the exclusion of the abundant portion thereof, led to the obliteration of the features of the way, and the scarcity of companions, and rovers fell short of the desire for meditating the signs in themselves, the dominion and horizons to which Allah Almighty invites as shown from His statement: "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things?" (Fussilat 53)

﴿ سَتَرْنَاهُمْ عَنْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ

شَيْءٍ شَهِيدٌ ﴿٥٣﴾

He also says: "On the earth are Signs for those of assured Faith, As also in your own selves: will you not then see?" (Adh-Dhariyat 20:21)

﴿ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُتَّقِينَ ﴿٢١﴾ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾ ﴾

Allah Almighty rejects that one should remain behind and cease to travel as shown from His statement: "Verily, you pass by their (sites) by day, And by night: will you not understand?" (As-Saffat 137:138)

﴿ وَإِن كُنتُمْ لَتَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿٢٣﴾ وَبِالْأَلْبَانِ أَفَلَا تَعْقِلُونَ ﴿٢٤﴾ ﴾

And: "And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!" (Yusuf 105)

﴿ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمٰوٰتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿٢٥﴾ ﴾

So, he, for whom this journey is made easy continues to walk in a large garden as broad and immense as is the heavens and the earth, while being physically firm and resident in his homeland. It is the journey in which all sources do not run short, nor do throng and competition cause harm: on the contrary, the benefits and fruits increase with the increasing number and multitude of travellers, for its benefits and fruits are always interminably available in abundance and not withheld, unless the traveller stops from travelling for a particular period of time, since "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿ إِنِ اتَّخَذْتُمُ اللَّهَ زَعِمًا يُضِلُّ مَا يَشَاءُ وَيُهْدِي مَا يَشَاءُ فَإِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ﴿٢٦﴾ ﴾

But if they swerve (from the truth), of a surety, Allah Almighty will cause their hearts to deviate, and Allah is not unjust to the people even in the least, but it is they who always wrong themselves.

But he, who is not well prepared for making such a tour in that immense field, and turning around the parks of that garden, might travel with his body, making a limited number of physical journeys for a limited number of Farsakhs, along a limited period of time, with the intention to get worldly trade or gain provisions for the hereafter. If he seeks religious knowledge or what suffices him to perfect his religion, he will be among the followers of the way to the hereafter. But in this way, many conditions and etiquettes of journey should be observed by him, and if he neglects them, he will be among the workers of this world and the devotees of Satan; and if he observes regularly, his journey will return with benefits upon him that join him with the workers of the hereafter. Let's make a mention of its etiquettes and conditions, Allah willing, in two chapters:

The first chapter pertains to the etiquettes of journey from departure to return; and the intention and benefits of journey. It discusses those matters in two topics.

The second chapter pertains to what a sojourner should learn, regarding the concessions of journey, the indications of Qiblah and due time of prayer.

CHAPTER ONE: ETIQUETTES OF JOURNEY FROM DEPARTURE TO RETURN; AND INTENTION, MERITS AND BENEFITS OF JOURNEY

Topic one: Benefits, merits and intention of journey

It should be known that journey is a kind of movement and sociability, and it has many benefits and merits as well as defects and demerits as we have already mentioned in the book of the Etiquettes of Company and Seclusion. The benefits of journey are focused on flight from something or pursuit of something. The traveller might be bothered in his residence, but for which he would not travel from his place to another, or might have a purpose and a thing which he pursues and travels for.

The thing from which one flees away might pertain to worldly affairs, like the emergence of plague or epidemic in a particular land, the fear of affliction, opposition, high price of commodities, etc. those causes might be public as we have mentioned or private, like the case in which a particular person is intended by harm in his town, from which he flees away. It might also pertain to religion, like the case in which one is put to trial in his country because of large property and celebrity that hinder him from devoting himself to the worship of Allah Almighty. By his journey, he gives preference to alienation and anonymity over property and celebrity. It also include the case in which one is invited to a religious innovation, or to be in charge of a work whose practice is unlawful, from which he seeks to flee.

The thing which one pursues might pertain to the world like property and celebrity, or religion like in terms of knowledge and deed. The knowledge might be one of the religious sciences, morals and ethics, acquaintance with the different signs and wonders on earth, like the journeys of Dhul-Qarnain along the different sides of the earth. The deed might be an act of worship, or a visit. The act of worship in regard with journey here implies Hajj and Umrah, and Jihad (in the Cause of Allah). The visit also is an act of worship. It might be intended to a particular place like Mecca, Medina or Jerusalem, or the bordering openings, or a particular learned or devotee, who might be dead, thereupon their graves are visited, or living, thereupon blessing is sought from seeing them, and benefit is gained from observing their states in strengthening the desire for imitating them.

Those are the different kinds of journey. Many divisions might be elicited therefrom:

The First Division Is To Travel In Pursuit Of Knowledge

It might be obligatory or supererogatory, according to the obligation or supererogation of the science itself. The knowledge might be one of the religious sciences, or of the morals of one's own self, acquaintance with the different signs and wonders of Allah Almighty on earth. The Messenger of

Allah "Allah's blessing and peace be upon him" said: "He, who sets out from his house in pursuit of knowledge is in the Way of Allah until he returns." (This narration is reported by At-Tirmidhi on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who follows a way in which he seeks knowledge, Allah makes easy for him a way to the Garden." (This narration is reported by Muslim). It is reported that Sa'id Ibn Al-Musayyab "may Allah be pleased with him" used to set out on journey for many days in pursuit of a dingle Hadith. According to Ash-Sha'bi "may Allah have mercy upon him": "Were one to travel from Sham to the farthest end of Yemen in pursuit of a single word to guide him to the truth and avert him from error, his journey would not be in vain." It is reported that Jabir "may Allah be pleased with him" with ten of the companions set out from Medina to Egypt on a month journey in pursuit of a Hadith that reached them on the authority of Abdullah Unais Al-Ansari "may Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" until they heard it from him. This is the habit from the time of the companions until that time. In other words, the knowledge has been obtained only by journey.

The knowledge of one's morals is very important. One could not be able to follow the way to the hereafter unless he edifies his manners and modifies his character, and the one who is not acquainted with his internal mysteries and malicious characteristics he has would not be able to purify his heart from them. It is journey that reveals the manners of men, with which Allah Almighty discloses what is hidden in the heavens and on earth. For this reason, Umar Ibn Al-Khattab "may Allah be pleased with him" said to him who commended to him one of the witnesses: "Have you accompanied him in journey with which his noble manners are attested?" he answered in the negative, thereupon he said: "Then, I do not think that you recognize him well." Bishr "may Allah have mercy upon him" used to say: "O assembly of reciters! Wander on earth, perchance you would be pleasant, for if the water runs it would become pleasant, and if it is stagnant it would change (in colour and taste)."

In total, the malicious characteristics of one in residence do not appear evident in view of his being sociable with the habits and customs that conform his disposition, and when he suffers the trouble of journey, and moves far from the habits and customs to which he has been familiar in residence, and is tested by the difficulty of alienation, its demerits and defects would be disclosed; and once those are known, they could be treated. In the Book of the Etiquettes of Seclusion, we have made a mention of the benefits of sociability, and journey is sociability, in addition to engagement and trouble.

In regard to witnessing the signs of Allah on earth, it has many benefits for the beholder. The earth includes neighbouring pieces of plain land, mountains, oceans, desert, and various kinds of animals and plants. There is nothing thereof

but that it indicates to the Oneness of Allah Almighty, and glorifies with the Praises of Allah by fluent tongues that none perceives but him "who gives ear and earnestly witnesses (the truth)." (Qaf 37)

﴿ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾

On the contrary are the rejecters, the heedless and those deceived by the mirage of splendor of this world, who neither see nor hear, for they are hindered from hearing, and veiled from seeing the signs of their Lord: "They know but the outer (things) in the life of this world: but of the End of things they are heedless." (Ar-Rum 7)

﴿ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفِلُونَ ﴾

Of course I do not mean the external hearing, from which they were not hindered, but I mean the internal hearing. With the external hearing one could perceive only the voices, in which both men and animals are equal. But with the internal hearing, one could perceive the expression of the state, which is an utterance beyond the utterance of speech. There is no atom in the heavens and on earth but that it indicates to the Oneness of Allah Almighty, as well as to the Exaltation and Holiness of its Maker, by its glorification of the Praises of Allah Almighty, which might not be perceived by those who do not travel and come out of the narrow limitations of the external hearing to the large space of the internal hearing.

Were every one able to proceed on as such, Solomon, "Peace be upon him" would not have been favoured with the perfect acquaintance of the language of birds, nor would Moses "Peace be upon him" with hearing the speech of Allah Almighty that should be exalted from any resemblance to human letters and words. If one travels with the intention to elicit those scenes written by Divine lines on the pages of solid things will not be in need to prolong his physical journey: on the contrary, he will sit firm in his residence, and rather disengage his heart to be devoted to enjoy hearing the tones of glorifications from the atoms on earth. What does make him then go here and there along the wide desert given that his need could be fulfilled in the dominion of the heavens round him? The sun, moon and stars are subject to him by Allah's command. According to those of deep insights, they are on journey along months and years, and are in continuous movement along time.

On the other hand, as the traveller is short of seeing with his external sight the Knower of the dominion, he is still in the first station of travellers to Allah Almighty. He seems as though sitting in seclusion at the gate of his homeland, and has not yet set out to the immense space, and there is no reason for staying long at that station other than cowardice and shortage. It is within that context that we should understand the statement of one of the master of hearts: "The people say: 'Open your eyes to be able to see', and I say: 'Shut your eyes in order to see well'." Both statements are true, with the

difference that the former tells about the first station that is near homeland whereas the latter about a station beyond it, which none tread but the adventurer who is not safe from dangers; and on his way he might remain straying for a long time before he reaches the right way by Allah's help. But the majority is ruined in labyrinth, and the wanderers by virtue of the light of success have won the abiding bliss and dominion, and it is those for whom good (record) has gone before from Allah Almighty. This is the ruling of the external journey when it is intended to imply internal travel to see the signs of Allah Almighty on earth.

The Second Division Is To Travel For The Sake Of Worship

It is like performing Hajj or Umrah, or Jihad. We have already mentioned its merit and etiquettes and its internal and external works in the Book of the Mysteries of Hajj. Included in this division is visiting the graves of the Prophets "Peace be upon them", as well as the graves of the companions, followers and the leading learned and devotees. In short, everyone from whom blessing is sought during his lifetime, blessing also might be sought from visiting his grave after his death. Thus, it is permissible to make journey for that purpose. It should not be abrogated by the statement of the, "No journey to places of worship should be made but to three mosques: this mosque of mine (in Medina), the Sacred Mosque (the Ka'bah), and the Farthest Mosque (in Jerusalem)." That is because all mosques other than those three are equal, otherwise, there is no difference between visiting the graves of Prophets "Peace be upon him", Allah's devotees and learned as far as superiority is concerned, although they vary in degree, by the different degrees they have in the Sight of Allah Almighty.

In brief, visiting the living persons is preferable to visiting the dead. The benefit of visiting the living is to seek the blessing of their invocation and looking at them, since looking at the faces of the learned and righteous men is an act of worship, and it motivates one to imitate them and copy their guidance, let alone the other scientific and scholarly benefits. Why not given that the exchange of visits among the brothers (for the Sake of Allah) has a great merit? According to the Torah: "Walk for miles in order to visit your brother in (the religion of) Allah." There is no significance to visit any other site except the three mosques and the bordering openings for the sake of defense as stated by the Hadith. We have already mentioned the superiority of both Sanctuaries in the Book of Hajj. Furthermore, the Farthest Mosque has a great superiority. Ibn Umar "may Allah be pleased with him" set out from Medina aiming at the Farthest Mosque where he performed the five obligatory prayers and in the next morning he returned to Medina. Solomon "Peace be upon him" invoked his Lord that whoever comes to visit that mosque with the sole intention to perform prayer in it, that He should not turn His Eye from him as long as he is staying in it until he comes out of it, and that He should render him sinless as pure from his mistakes as he was on the day his mother gave birth to him; and his Lord Almighty responded to his invocation.

The Third Division Is To Set Out On Journey In Flight From A Thing That Distracts One's Religion

Of a surety, it is good. It is one of the established ways of Prophets and Messengers to flee from what is intolerable. Among the things from which one should flee are the office of government, celebrity and the great number of acquaintances: all of those divert the heart from devotion to the worship, and worship could be achieved only when the heart is entirely devoted to Allah Almighty. Of a surety to have the heart wholly devoted from the necessary needs of this world is unimaginable, but it is possible to make heavy or alleviate those needs. It is those whose burdens are light that have been saved, whereas those whose burdens are heavy have been ruined. But praise be to Allah that he did not make saving suspended on the entire and absolute devotion of the heart from all burdens. But the one of light burdens has been accepted and covered by the shade of the mercy of Allah Almighty. The one of light burdens is him whose main concern is not with the world. This is not easy in the homeland for the one of large celebrity and numerous acquaintances. His purpose of worship could be achieved only if he departs, cuts off his relations and turns to be anonymous until he gets accustomed. Then, Allah might aid him and bestow His favour upon him, by strengthening his certainty (of faith), and reassuring his heart, until both residence and journey become equal in his sight, and so do the presence and absence of acquaintances and means, and in this way, nothing keeps him off the celebration of Allah Almighty.

But this case is very rare for hearts are possessed by weakness and shortage of extending to imply both the creatures and the Creator at the same time. This power is unique to the Prophets, Messengers, and devotees. It is very difficult to obtain it by diligence, although it is justifiable to strive one's utmost to do so. The disparity of internal power is like the variation of the external power. A man of strong well-built body, nerves and muscles could have the power to carry as heavy weight as one thousand pounds. If a weak sick man likes to attain his rank by hard training, by no means could he be able to do, even though the training and exercise increase him in power and strength. Thus, one should not leave diligence when he despairs of attaining the supreme rank, for this is the evident ignorance and clear error.

It was the habit of the righteous predecessors to forsake their homeland for fear of temptation. According to Sufyan Ath-Thawri "may Allah have mercy upon him": "This is a time of evil, that the anonymous could not feel safe for himself, what then about the famous? This is a time in which one moves from a town to another town: whenever he is recognized among the inhabitants of a particular place, he moves to another (in which he is anonymous)." Abu Na'im said: I saw Sufyan Ath-Thawri having hung his bucket on his shoulder and carried his leather bag on his back, thereupon I asked him: "Where are you going O Abu Abdullah?" he said: "I have been informed about a village in which things are cheaper, and I like to go to live therein." I asked: "Do you do so?" he said:

“Yes: if news reaches you about a village in which things are cheaper, go and live therein for it is safer for your religion and more diminishing of your concerns.” This is flight from the high prices.

Sari As-Saqta used to say to the Sufis whenever winter was over: “(The month of) March has finished, and the trees have been covered with leaves, and it has become fitting for you to spread (on earth), so you might spread.” It was the habit of Al-Khawas not to stay in a town more than forty nights, and he was of those reliant (on Allah), who saw that stay implied to depend upon means and causes. However, the mysteries of depending upon means and causes will be discussed later in the Book of Reliance Allah willing.

The Fourth Division Is To Travel In Flight From What Afflicts Body And Property

It is like plague in regard to body, or the rising of prices in relation to property. There is no harm in that: on the contrary, it is obligatory in many cases, as well as desired in others, according to whether the subsequent benefits are obligatory or desired. But there is an exception in regard with plague, from which none should flee, depending upon a Prophetic narration, on the authority of Usamah Ibn Zaid “may Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “This disease or epidemic is an abomination with which a nation before you was afflicted, and some thereof remained on earth.” (This narration is reported by both Al-Bukhari and Muslim). It is further narrated on the authority of A’ishah “may Allah be pleased with her” that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The wholesale death of my nation will be caused by killing or by plague.” I said: “We know killing. What is plague?” he said: “It is a tumor like the camel’s bite that afflicts the abdomen: the Muslim who dies because of it will be a martyr, and the Muslim who stays (and does not flee from it) expecting the reward of that from Allah will be like the one who remains stationed (to guard the borders) in the Way of Allah, and the one who flees from it is like him who flees from the battlefield.” (This narration is reported by Ahmad and Ibn Abdul-Barr).

It is narrated on the authority of Makhul from Umm Ayman “may Allah be pleased with her” that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” advised one of his companions “That you should ascribe none to Allah in worship, even if you are tormented or burnt, obey your parents, and if they command you to leave anything you have, you should obey them, and not leave prayer intentionally, for he, who leaves prayer intentionally, Allah is free from the covenant of protection for him (from the fire of Hell). Beware of wine for it is the key to every kind of evil. Beware of committing sin for it displeases Allah with you. Flee not from the battlefield. If two deaths afflict the people and you are among them, you should keep firm on them. Spend out of your property upon your household, and do not leave them without punishment (for mistakes),

and always frighten them from Allah Almighty.” (This narration is reported by Al-Baihaqi). Those narrations indicate that it is forbidden to flee from or to come to a place where plague spreads. This issue will be explained in detail in the Book of Reliance.

Those are the main divisions of journey. They show that journey is divided into dispraised, praised or permissible. The dispraised is divided into unlawful, like the flight of a slave from his master, and the travel of the disobedient, and undesirable like coming out of the place where plague spreads. The praised is divided into obligatory like travelling to perform Hajj, and seeking knowledge which is an obligatory duty upon every Muslim, and encouraged like visiting the learned and scholars, and visiting their sites.

The intent is determined by the motive of journey. Let the intent of anyone be the hereafter in all of his journeys, and it is evident in the obligatory and encouraged, and questionable in the undesirable and forbidden. The permissible is determined by the intention. If his purpose from travelling to gain property is to refrain from begging and rather become able to spend upon one's dependents and give in charity what remains thereof, this permissible will be one of the deeds of the hereafter. If his purpose is to set out to perform Hajj by way of showing off and be heard of men, it will not be one of the deeds of the hereafter. This is confirmed by the Prophetic narration in which the Messenger of Allah “Allah's blessing and peace be upon him” said: “The (rewards of) deeds depend upon the intentions (of people form doing them).” (This narration is reported by Al-Bukhari and Muslim on the authority of Umar). The statement of the Messenger of Allah “Allah's blessing and peace be upon him” applies to what is obligatory, encouraged and permissible, but not the forbidden, for the intent does not change its forbidden nature.

According to a righteous predecessor : “Allah Almighty has entrusted to angels to consider the purposes of travellers, so that everyone should be given in accordance with his intention. If one's intention is only the world, he will be given thereof and many times like it will be reduced from his portion in the hereafter, and his concern will branch on him, and he will be fully occupied by eagerness and miserliness; and if one's intention is the hereafter, he will be given out of wisdom, deep insight and intelligence, and the gates of reminders and lessons to be learnt will be opened to him in proportion to his intention, and his concern will become only one, and the angels will involve good upon him and ask for forgiveness of Allah for him.”

To consider whether journey or residence is better is equal to consider whether seclusion or sociability is better. We have already made a mention of the basis on which comparison between them is to be held in the Book of Seclusion. It is well-known that journey is a kind of sociability besides trouble and difficulty that divide attention and aggravate concern. The better is that which helps more undertake the deeds of religion. The ultimate fruit of religion in this world is to obtain knowledge of Allah Almighty and sociability

with celebrating His Praises, and sociability is obtained by virtue of permanent and continuous celebration of Allah Almighty, whereas knowledge is obtained by virtue of permanent and continuous meditation. Whoever does not learn the way of celebration and meditation would not be able to do them well.

The journey is to help the beginner learn them in the beginning, whereas residence is to help act upon that knowledge in the end. But continuous wandering through the earth is to distract the heart except for the men of power. The traveller in the company of his property is always in worry once about his own self and property and once about leaving the things to which he has been familiar in his residence. If he has no property to fear for, he could hardly be free from coveting of and looking forward to get what is in the hands of others. Once his heart weakens because of property, and once it becomes strong because of aggravation of the motives of covet. Furthermore, to be occupied by travelling from one place to another, and what ensues therefrom in regard to mounting and dismounting always distracts in all cases.

For this reason, a seeker should not set out on journey unless he seeks knowledge or sees an old man to take him as an example to follow, and instill desire to do good. But if one engages in himself and the way to meditation and work is opened to him, stillness then is preferable for him. But when the majority of Sufis at that time are inwardly lacking in fine thoughts and subtle works, nor are they sociable with Allah Almighty, or with celebrating His Praises in their seclusion, and rather they are idle non-working for they have got accustomed to joblessness and regard work to be difficult and heavy upon them, and exchanged earning for begging, they become hateful in the Sight of Allah Almighty, for Allah Almighty dislikes the idle man (particularly if he has the power to work). But an exception is made for him who travels to perform Hajj or Umrah, without showing off or to be heard of men, or him who travels to see an old man to imitate him and copy his guidance.

According to jurists, the journeys of those are questionable in the sense that they uselessly trouble themselves. Some of them adopt the opinion of preventing it. But in our sight, we judge it to be permissible, for they relieve themselves of the disaster of idleness by seeing different places and countries. There is no harm then in their wander as long as they withhold their evil from the people and avoid putting them to confusion. Their sin lies in confusing the people, begging in the name of Sufism, eating from the endowments assigned to Sufis for the Sufi in the end is a righteous just man, and as those eat of the property of rulers and governors, and that property is unlawful (as we have already mentioned), then, it is one of the major sins to eat of the unlawful, which leaves no place for righteousness and justice. If it is possible to imagine that there is a dissolute Sufi, it is also possible to imagine that there is a disbelieving Sufi, a Jewish jurist, etc. As well as a jurist should be a Muslim in particular, a Sufi should be righteous. and just, and nothing else.

That is the final say about the divisions and merits of journey, and the intention of the traveller.

TOPIC TWO:

ETIQUETTES OF SOJOURNER FROM DEPARTURE TO RETURN

Those are eleven proprieties; and they go as follows:

The first is that he should settle the complaints, repay debts, prepare expenses for such of people as whose spending is due upon him, and restore trusts if he has trusts with him. He should not take for his provisions but what is good and lawful, and let him take what is sufficient to give his companions in journey. According to Ibn Umar "may Allah be pleased with him": "It is out of man's generosity to make good and lawful his provisions on journey". On journey, one should adhere to good speech, serving others with food, and demonstrating good and noble manners, for journey always extracts what is hidden. Whoever is fitting for company on journey is surely fitting for company in residence, although the one fitting for company in residence might not be fitting for company on journey. For this reason, it is said that if man is commended by his companions in both residence and journey, doubt not in his righteousness.

Journey always provokes bother, and whoever makes good his manners while being bothered is more ready to have good manners in all states. That's because if things go in agreement with one's disposition, his bad manners could hardly appear. It is said: "Three should not be blamed for bother: the fasting person, the sick, and the traveller." It is out of the good manners of the traveller to be kind and good to the hireling, to help his companions as much as he could, to avoid foul language and obscenity.

The second is that he should choose a companion in his journey: this means that he should not set out alone, for the priority should be given to the companion and then to the way. He should choose his companion to be of those who help him do the acts and deeds of his religion, i.e. to remind him whenever he forgets and help him whenever he remembers. Certainly, one always follows the ways of his companion, and one could be recognized well only from his companion. The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should set out on journey alone. (This narration is reported by Ahmad on the authority of Ibn Umar). he further said: "Three (travellers) form a group of riders." (This narration is reported by Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Amr Ibn Shu'aib from his father from his grandfather).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you are three on journey, let one of you be your chief." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud). This became their habit, saying (about the one whom they chose as their chief): "This is our chief, who was appointed by the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration is reported by Al-Bazzar and Al-Hakim on the

authority of Umar). Let them choose as their chief the one who has the best manners among them, the kindest towards his companions, and the swiftest to give others preference over himself. A chief is needed for the people are of different opinions about setting the mansions, ways and interests of journey, and system always lies in unity, whereas corruption always lies in variation and disparity.

The universe is organized in such a system because the creator and disposer is one: "If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!" (Al-Anbiya 22)

﴿لَوْ كَانَ فِيهَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾

Thus, if the disposer is only one, the matter will be well organized, and if there are several disposers, this will lead to corruption in both residence and journey. In residence, there should be a general chief, like the governor of the city or town, and a private chief like the lord of the house. But as for journey, the chief should be selected by the travellers in order for all different opinions to gather in one. The chief should always observe the interest of the people, and act as a protective shield for them.

In this respect, it is narrated on the authority of Abdullah Al-Marwazi that he travelled in the company of Abu Ali Al-Ribati to whom he said: "Provided that either you or I should be the chief." He said: "No, let it be you." He kept in the habit of carrying provisions for himself and Abu Ali on his back. One night, it rained heavily, and Abdullah remained for the whole night standing with an umbrella to shade him from the rain. Whenever Abu Ali asked him not to do he said: "Have you not given me the command? So, do not give your decision over me, nor retract from your statement." Abu Ali said (in comment on that): "Would that I died before suggesting to him to be the chief." As such the chief should be,

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of companions are four." (This narration is reported by Abu Dawud, At-Tirmidhi and Al-Hakim on the authority of Ibn Abbas). Of a surety, to limit the number to four should be of special significance here. The point is that the traveller should be in need of a man who should be on guard and a need that should be fulfilled, and had they been only three, the executer will be only one, and thus he will have no companion in his journey, and this is to bother him because of his loss of affability, and the there are two executers, the one on guard of bags and luggage will be one, who, in turn, will have no companions. Similarly, if they are more than four, the fifth will be needless. It is true that the more the companions in journey become numerous, the more they are safe from the dangers of the way, but the four is better for the private and not the public companionship. How many a

companion, who is not communicated or mixed with along the journey because he is dispensable.

The third is that he should bid farewell to the companions of residence, family and friends, and supplicate with the supplication of the Messenger of Allah "Allah's blessing and peace be upon him". It is narrated that one said: I was in the company of Abdullah Ibn Umar "may Allah be pleased with him" from Mecca to Medina. When I liked to leave him he sent me off and said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Luqman said: 'If anything is trusted with Allah Almighty, He safeguards it'", and I trust your religion, honesty and the concluding parts of your deeds." (This narration is reported by both An-Nasa'i and Abu Dawud). It is further narrated on the authority of Zaid Ibn Arqam "may Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If anyone of you intends to set out on journey, let him bid farewell to his brothers, for Allah Almighty blesses him because of their supplication for him." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" bid farewell to a man he would say to him: "May Allah provide you with piety, forgive for you your sin, and direct you to the good wherever you turn your face." (This narration is reported by Al-Khara'iti). This is the supplication of a resident for the traveller who bids farewell to him.

It is reported that Musa Ibn Wurdan said: I came to Abu Hurairah "may Allah be pleased with him" to bid farewell to him before I set out on journey. He said to me: "Should I not teach you, O son of my brother, something I learnt from the Messenger of Allah "Allah's blessing and peace be upon him" at the time of farewell?" I said: "Yes (teach me)." He said: Say: "I trust you with Allah with Whom no trust is lost." (This narration is reported by Ibn Majah and An-Nasa'i). It is narrated on the authority of Anas Ibn Malik "may Allah be pleased with him" that a man went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I intend to set out on journey, so, please, advise me." He said: "(Go) in the protection and shade of Allah Almighty. May Allah provide you with piety, forgive for you your sin, and direct you to good wherever you turn your face."

If a man trusts anyone with Allah Almighty, he should address the group without limiting it to one in particular. It is reported that Umar "may Allah be pleased with him" was giving the people their annuities when a man came to him in the company of his son, thereupon he said: "I have never seen anyone more similar to you than that child." The man said: "Let me tell you about him O Commander of Believers. I intended to set out on journey while his mother was pregnant of him. She said: "Are you going to set out and leave me in such a state?" I said: "I trust with Allah Almighty what is in your womb." I set out and then returned and behold! She had died. We sat talking and behold! There was

fire on her grave. I asked the people: "What is that fire?" they said: "It comes from the grave of such and such a woman, and we see it every night." I said: "By Allah, she was in the habit of observing fasts and standing at night (for supererogatory prayers)." I took the mattock and stood towards the grave and dug and behold! There was a lamp and that child was creeping. It was said to me: "This is your trust, and had you trusted his mother (with Allah as you had trusted your child), surely, you would have found her (living like him)." Umar "may Allah be pleased with him" said to him: "He resembles you more than a crow to a crow."

The fourth is that before his journey, he should perform Istikharah prayer in the very way we have described in the Book of Prayer, and at the time of departure, let him pray for the sake of journey. It is narrated on the authority of Anas Ibn Malik "may Allah be pleased with him" that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have made a vow to set out on journey and I have written a bequest: to whom of those three should I give it: my son, my father or my brother?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant leaves no successor to succeed him in taking care of his family dearer to Allah Almighty than four rak'ahs he prays in his house once he puts on the garment of his journey, in which he recites the Opening of the Book and 'Say: He is Allah, the One and Only', and then says: 'O Allah! I come closer to You with those. Make them my successor to succeed me in taking care of my family and property'; for those will be his successor in his family and family, and a means of protection surrounding his house until he returns to his family." (This narration is reported by Al-Khara'iti).

The fifth is that if one comes at the door of the house, let him say: "In the Name of Allah! I rely on Allah, and there is neither might nor power but with Allah. O Allah! I seek refuge with You from misleading or being misled, from stumbling or being stumbled, from wronging or being wronged, from dealing with others with ignorance or being dealt with ignorantly." When he walks let him say: "O Allah! It is with Your Power that I walk, on You I rely, by you I hold fast, and to You I turn my face. O Allah! You are the object of my confidence and my hope: suffice me against what concerns me and what concerns me not, and what You have better knowledge of than me. Honoured and strong be Your neighbour, and exalted be Your praise; and there is no Allah to be worshipped other than You. O Allah! Provide me with piety, forgive for me my sins, and direct me to good wherever you turn my face." Let him supplicate with that supplication in his departure from every station.

Once he rides the mount let him say: "In the Name of Allah, and by (the power of) Allah (I set out), and Allah is Greater, and I rely on Allah, and there is neither might nor power but with Allah, Most High, Exalted in Greatness. What Allah wills is and what Allah wills not is not. Glory be to Him Who has subjected that to our use, and without Him, we would not have accomplished

it; and we all are returning to our Lord." Once the mount becomes upright with him let him say: "Praise be to Allah Who has guided us to that, and we would not have been guided aright had Allah not guided us aright. O Allah! It is You Who carries people on the backs (of mounts), and Whose aid is sought to achieve all affairs."

The sixth is that he should leave very early in the morning. It is narrated on the authority of Jabir "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" set out on Thursday on his way to Tabuk and said: "O Allah! Bless in my nation for their seeking early in the morning." (This narration is reported by Al-Khara'iti; and by the men of four Sunan on the authority of Sakhr Al-Amiri). It is desirable to set out on Thursday. It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik from his father "may Allah be pleased with him" that he said: "Never did the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey but on Thursday." (This narration is reported by Al-Bazzar and Al-Khara'iti). It is further narrated on the authority of Anas Ibn Malik "may Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless in my nation for their seeking very early in the morning on Saturday"; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" dispatched a military expedition, he would let it set out in the first portion of the day. (This narration is reported by the four men of Sunan on the authority of Sakhr Al-Amiri).

It is narrated on the authority of Abu Hurairah "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless in my nation for their seeking very early in the morning on Thursday." (This narration is reported by Ibn Majah and Al-Khara'iti). According to Ibn Abbas "may Allah be pleased with him": "If you have a need from a man, demand it from him during the day, and not at night, and demand it from him very early in the morning. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah! Bless in my nation for their seeking very early in the morning." (This narration is reported by Al-Bazzar, At-Tabarani and Al-Khara'iti). Furthermore, one should not set out after the rise of dawn of Friday, for he will be sinful by leaving Friday prayer, which is obligatory, and should be attended from the very beginning of the day.

It is desirable, if not out of Sunnah to send of the travellers. The Messenger of Allah "Allah's blessing and peace be upon him" said: "To send of a Mujahid in the Cause of Allah and embrace him on his mount in the morning or in the evening is dearer to me than this world and what it contains." (This narration is reported by Ibn Majah on the authority of Mu'adh Ibn Anas).

The seventh is that one should not set out until it is hot, for it is the Sunnah. He should make the greatest portion of his journey by night. In this

way, the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you on (your journey) at the first portion of the night, since the long distance is much easier to be covered at night than it is by day." (This narration is reported by Abu Dawud on the authority of Anas). When he approaches the station let him say (by way of supplication): "O Allah, Lord of seven heavens and what they shade, Lord of the seven earths and what they contain, Lord of Satans and whom they mislead, Lord of the wind and what they scatter, and Lord of oceans and what floats over them: I ask You the good of that station and the good of its inhabitants, and I seek refuge from the evil of that station and from the evil of what it contains. Avert from me the evil of their evil ones."

When he ascends at that station, let him offer a two-rak'ah prayer and then say: "O Allah! I seek refuge with the perfect words of Allah which neither pious nor wicked could go beyond from the evil of what He has created." When night falls on him, let him say: "O land: your and my Lord is Allah. I seek refuge with Allah from your evil and from the evil of what you contain, and from the evil of what creeps on you. I seek refuge with Allah from the evil of every lion and black (dog), from the evil of every female-snake and scorpion, from the evil of the inhabitants of the town, and from (the evil) of every parent and his offspring: to Him does belong all that is still at night and by day, and He is All-Hearing, All-Knowing." When he rises to a high place while proceeding on, let him say: "O Allah! You are supreme and higher than everything high, and You have the praise in every state." When he comes down, let him glorify Allah Almighty. If he feels afraid of loneliness on his journey, let him say: "Glorified be (Allah) the Holy King, Lord of angels and (Holy) Spirit: You have exalted heavens with honour and overwhelming power."

The eighth is that he should be cautious during the day, in the sense that he should not walk alone apart from the caravan, for he might be assassinated or lost. Similarly, he should be vigilant at night when he goes to bed. It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever he slept on journey in the first portion of the night, he would spread out his arms, and whenever he slept in the last portion of the night, he would hold his arms and place his head on his palm. The purpose is that he would not fall heavy in sleep until sun rises upon him unknowingly, and thus the prayer he would miss is much better than the benefit he would achieve from his journey. It is desirable at night that the journey companions take on guard alternately, in the sense that if one falls asleep, the other would remain on guard. This is out of the Sunnah.

If he faces an enemy or a wild animal during the day or at night, let him recite the Holy Verse of the Throne (of Majesty), "There is no Allah but He: that is the witness of Allah..." (Al Imran 18)

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ﴾

The Surah of Al-Ikhlās, and the last two Surahs of seeking refuge with Allah from evil. Additionally, let him say: "In the Name of Allah, what Allah wills (is), there is no power but with Allah, Allah suffices me, I rely on Allah, there is no power but with Allah, none brings about good but Allah, there is no power but with Allah, none averts evil but Allah, Allah suffices me, Allah hears the one who invokes Him, there is nothing to resort to beyond Allah, and there is nothing to take shelter to other than Allah. "Allah has decreed: "It is I and My Messengers who must prevail": for Allah is One full of strength, able to enforce His Will." (Al-Mujadilah 21)

﴿ عَزِيزٌ قَوِيٌّ اللَّهُ إِيَّاكَ وَرُسُلِيَ أَنَا لَا غَيْرَ ﴾

I have shielded myself with Allah, the Great, and I have sought the help of Allah, Ever-Living, the Self-subsisting, Eternal, Who never dies. O Allah! Safeguard us with Your Eye that never sleeps, and shade us with Your power that is impenetrable. O Allah! Bestow mercy upon us by Your power over us, and do not destroy us and You are (the object of) our confidence and hope. O Allah! Make the hearts of Your servants sympathize towards us with Your mercy and kindness: You are the Most Merciful of those who show mercy."

The ninth is that he should be kind to his riding mount. If he is riding, he should not burden it with load that is beyond its capacity, nor slap it in the face for it is forbidden, nor sleep on it for one's body becomes heavy by sleeping which annoys the riding mount. The men of piety used not to sleep on the mount unless it was a catnap. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take not the backs of your mounts as thrones." It is desirable that he should dismount every morning and evening to relieve the riding mount, for this is out of Sunnah, and reports are handed down from the righteous predecessors that they used to do the same. Some righteous predecessors used to hire mounts on the condition that he would not dismount, and when he paid the charge in full, he would dismount in order to be kind to the riding mount, and have that deed placed in the scale of his own and not the owner's good deeds.

Whoever harms a mount by beating it severely, or burdening it with a load that is beyond its capacity, will be required to recompense it on the Day of Judgement, for there is a reward for kindness towards every living animal. Abu Ad-Darda' "may Allah be pleased with him" said to a camel belonging to him at death: "O camel! Bring no lawsuit against me to your Lord for I've never burdened you with a load that is beyond your capacity." Two kinds of charity lie in dismount: the first is to relieve the animal, and the other is to please the owner. It has also another benefit that is to exercise body and move the muscles of legs, and avoiding indolence that results from the long ride. Furthermore, one should tell the owner about the things to be loaded over it, and show them to him one by one, and hire the mount with a valid contract in

avoidance of any future disputes that cause harm and lead to more evil words, for "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

So, let him be cautious of much talk and quarrel with the owner. He should not carry anything beyond what is agreed upon, no matter light for the little always leads to the more, and whoever hovers round the protected zone is about to fall in it. A man said to Ibn Al-Mubarak while he was riding a mount: "Convey that parchment to so and so." He said: "No until I take the permission of the owner of the mount, for I have not agreed with him on that parchment." Consider how he did not depend upon the words of jurisprudents that make it tolerable, and he rather followed the way of piety.

The tenth is that he should take with him six things. A'ishah "may Allah be pleased with her" said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, he would take with him five things: the mirror, the kohl pot, the file (or knife), the toothpick, and the comb." (This narration is reported by At-Tabarani, Al-Baihaqi and Al-Khara'iti). He used to take with him six things according to another version on her authority: the mirror, the bottle, the file, the toothpick, the kohl pot and the comb. It is reported on the authority of Umm Sa'd Al-Ansariyyah "may Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" never left the mirror and kohl pot on journey." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Suhaib "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to apply antimony whenever you go to bed for it enhances sight and helps eyelashes grow more." (This narration is reported by Al-Khara'iti; and At-Tirmidhi on the authority of Ibn Abbas). It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" used to apply kohl thrice each time. In another version, the Messenger of Allah "Allah's blessing and peace be upon him" applied kohl thrice to his right eye and twice to his left eye. (This narration is reported by At-Tabarani on the authority of Ibn Umar).

The Sufis added a pot and a rope, and one of them said: "If a poor has neither pot nor rope, it will indicate to his lack in religion." They added those because they were very cautious about the cleanness of water and washing the garment. The pot is to reserve the clean water, and the rope is to dry the washed garment and extract water from springs. Those of the early generations considered Tayammum sufficient, and they were not in need of carrying water with them, and they were careless about performing water from any spring or well unless they were certain of being impure. Umar "may Allah be pleased with him" himself performed ablution from the jar of a Christian woman. They also dispensed with rope by the land and mountains to spread their washed garments

on. Thus, although the rope is a religious innovation, it is good. The blameworthy religious innovation is that which opposes the well-established ways. But what helps one become more cautious about religion is desirable. It was said that Al-Khawas was of those who rely on Allah Almighty, and he never left four things whether in residence or on journey: the pot, the rope, the needle with its threads and the file. He used to say that those do not belong to this world.

The eleventh pertains to the etiquettes of return from journey. Whenever the Messenger of Allah "Allah's blessing and peace be upon him", (according to what is unanimously narrated on the authority of Ibn Umar) returned from a holy battle, Hajj or Umrah, he would magnify Allah thrice at the ascent of every promontory and say: "There is no Allah (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to Him be the praise and He has power over all things. We are returning, repenting, worshipping, prostrating and giving thanks to our Lord. Allah has proved true to His Promise, and helped His servant, and Alone defeated the confederates. One then should use this tradition in his return. If he approaches his city, let him move his riding mount, and say: "O Allah! Endow us a good residence and sustenance in it." Then, let him send to his family the one who tells them about his arrival, in order that he should not come to them suddenly. This is the tradition (which should be followed). One should not also knock the door of his family at night. When he enters the town, let him first go directly to the mosque and offer a two-rak'ah prayer, according to the followed tradition. As such did the Messenger of Allah "Allah's blessing and peace be upon him". When he enters his house, let him say: "(Let's) repent (let's) repent to our Lord, and return in such a way as to leave nothing (of our sins) without being forgiven."

He should bring with him a gift of foodstuff or anything else to his household or relatives, as much as lies within his capacity, for it is out of Sunnah. It is narrated that if one finds nothing, let him put a stone in his bag. (This narration is reported by Ad-Daraqatni on the authority of A'ishah). That exaggeration is to urge one to do such glorious deed, for the eyes always stretch towards the one who returns from journey, and the hearts grow pleased with him. So, it is desirable to please them and cool their eyes, by showing that he has been concerned with them during the journey.

Those are some of the external etiquettes. As for the internal etiquettes, some of them were shown in the first chapter. They are:

One should not travel unless his journey shall in crease him in religion. In every town, he should have the intention to see its sheikhs, and endeavour to get benefit from each of them in order to make use of and not to relate about it, by way of showing off and demonstrating that he had met the sheikhs. The duration of stay in every town should range between seven to ten days, unless the intended sheikh orders him to change it. During his stay, he should sit only with the truthful sincere poor. If his intention is to visit a brother, he should not stay with him more than three days, for it is the limit of hospitality

unless it is difficult upon his brother to leave him. If he intends to visit a particular sheikh, he should stay with him no more than a day and a night.

When he enters a city to visit its sheikh, if he is in his house, he should not knock at his door nor seek permission to be admitted until the sheikh comes out, and when he comes out, he should proceed towards him politely and pay him salutation. He should not speak in advance before him until he asks him to speak, and if he asks him he should give his answer in proportion to the question and no more. He should not ask him about anything unless he takes permission first. Let him not make a mention of the different kinds of food and fruits characteristic of each country, nor should he mention its wealthy and generous people, and his friends and acquaintances in it. But rather he should make a mention of its sheikhs and poor. He should not neglect in his journey to visit the graves of the righteous: on the contrary, he should inspect about them and visit them. He should not show his need but when it is necessary, and only to him who is really able to fulfill it. On the way, he should adhere to celebration (of the Praises of Allah) and recitation of the Qur'an. If a man talks to him, he should leave the celebration and reply to him and after he finishes he should return to celebration once again. If he gets bored because of journey or residence he should oppose his own self, for blessing lies in opposition of the self. If it is made easy for him to serve righteous people, he should not travel out of boredom of their service for by so doing, he will have denied the favour and grace (bestowed by Allah upon him).

If he finds himself in a state of lack (in religion and knowledge) more than he was in residence, he should come to know that his journey is burdensome, which he should discontinue and return home. A man said to Abu Uthman Al-Maghribi: "A man has set out on journey." On that he said: "No doubt, journey is a kind of alienation, and alienation is humiliation, and it is not befitting for a faithful believer to put himself to humiliation." He refers to the fact that he who travels not to increase in religion (and knowledge), journey will be a means of humiliation to him, otherwise, the honour of religion could be attained only through the humiliation of alienation. So, it is the one who is able to oppose himself and curb his own desires that could set out on journey, in order not to be put to humiliation in that alienation, for he, who follows his own desire on journey will inevitably be put to humiliation sooner or later.

CHAPTER TWO:

WHAT A SOJOURNER SHOULD LEARN IN REGARD TO CONCESSIONS OF JOURNEY, INDICATIONS OF QIBLAH AND DUE TIMES OF PRAYERS

It should be known that the sojourner needs in the beginning of his journey to take provisions for his world as well as for his hereafter. In regard to the provisions for this world, a mention might be made of food, drink and expenses. If he sets out with reliance (on Allah) with no provisions, there will be no harm in case he is among a caravan or his journey is across contiguous

villages and towns. If he leaves for desert alone or in the company of a people who have no food, in this case: if he is of those who have power to keep patient on hunger for seven to ten weeks, or of those who are satisfied with grass, there will be no harm; and if he has no power to keep patient on hunger, nor to be satisfied with grass, then, to set out with no provisions will be sinful for he will have contributed with his own hand to his destruction. There is a mystery that lies behind this fact, and it will be discussed later in the Book of Reliance. Reliance does not mean to leave all causes, and were it to be so, it would have been idle by demanding a bucket and a rope, and extracting water from springs, and it would have been incumbent upon one to remain patient until Allah Almighty should subject an angel or another person to come and pour water into his mouth. As well as taking a bucket and a rope does not condemn reliance, since those are the means to get access to water, it is then preferable to take food and drink themselves where they are not expected to be found. This reality will be explained in more detail later in the Book of Reliance.

In regard to the provisions for the hereafter a mention might be made of the knowledge that is needed in purification, ablution, prayer and different acts of worship. The sojourner should take such provisions on his journey, for journey sometimes alleviates many acts of worship from him which he needs to know, like shortening prayer, breaking fast, etc, and sometimes toughens many things on him which he dispenses with in residence like his knowledge of the direction of Qiblah and the due times of prayer, for in residence one might be satisfied with the Mihrabs of mosques and the Adhan of Mu'adhdhins. Hence, there are two divisions of things to be learned on journey:

The First Division Pertains To The Knowledge Of Concessions

In relation to purification and ablution, two concessions are obtained from journey: to wipe the footwears and practice Tayammum. Concerning the obligatory prayers, there are also two concessions: shortening the prayer and combining prayers. Two concessions are included in the supererogatory prayers: to pray while riding the mount, and praying while walking. In fasting, there is only one concession, i.e. to leave fasting. The total is seven concessions.

The first concession: to wipe footwears

It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us not to take off our footwears (whenever we liked to offer ablution provided that they were worn after offering ablution) for three days unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream); but (we might not take them off) because of excrement, or of urination, or of sleep. (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah). Thus, whoever put on his footwears while being in the state of

ablution, and then he broke ablution has the right to wipe his footwears (whenever he performed ablution) for three days and nights beginning from the time he broke ablution in case he is on journey, and only a day and a night in case he is in residence. But there are five conditions to be observed for the validity of that:

1- One should put on footwears after performing ablution in full. If one washes his right foot and then gets it into the footwear and then washes the left foot and gets it into the footwear, wiping footwears will be impermissible in the sight of Shafi'i juristic school until he puts off the right footwear in order to put them on once again.

2- The footwear should be thick enough to walk in them. It is permissible to wipe the footwear even in case there is no sandal, for the people are accustomed to walk in it without sandal unlike the socks of Sufis which are too weak to walk in without a shoe, and thus it is impermissible to wipe it during ablution.

3- It should not be worn in a way that uncovers a part of foot that is to be washed in ablution. In this case, it is impermissible to wipe it in ablution. But it might be permissible as long as it is stuck to the foot according to Maliki juristic school and the earlier opinion of Shafi'i, and there is no harm in that in view of the dire need and the difficulty of sewing on journey. It is permissible to wipe the woven footwear as long as it covers the whole foot up to the ankles.

4- It should not be taken off after wiping it; and if it is to be taken off, then, it is preferable to perform ablution without it. But if it is taken off for the purpose of washing feet, it is permissible.

5- It is the spot alongside the place to be washed in ablution that should be wiped, i.e. to wipe the back of the foot from over the footwear at minimum. If it is wiped with three fingers, it will be sufficient. But it is preferable to avert disputes and wipe the higher and lower portions of it all at once, without repetition. As such the Messenger of Allah "Allah's blessing and peace be upon him" did.

It is to wet his hands and place the finger tips of his right hand over the tips of soles of his right foot, and pass it over that foot from front to back, and the finger tips of his left hand over his heel from the lower part of the footwear and pass it over that from back to front. If one wipes his footwear while being in residence and then sets out on journey, or wipes while being on journey and then becomes in residence, the ruling of residence should prevail. So, let him be limited to a day and a night. The three days and nights begin from breaking his ablution after wiping his footwears. If he puts on footwears and wipe them in residence and then sets out on journey and breaks his ablution at midday, he shall remain in the state of wiping his footwears for three days and nights beginning from the time of midday up to the midday of

the fourth day. Once the sun declines on the fourth day, that state shall be over, and he shall have no right to pray until he washes his feet (in ablution). Let him then wash his feet and put on the footwears once again, and observe the time he will break ablution (to begin new three days and nights). Furthermore, if he breaks ablution after putting on the footwears in residence, and then he sets out on journey, he has the right to remain wiping his footwears for three days and nights, for usually one might put on footwears before setting out, and could not avoid breaking ablution (after putting on footwears). But in case he wipes his footwears in residence and then sets out, he should limit it to the period of resident, i.e. a day and a night.

It is desirable, for him who likes to put on footwears in residence or on journey, to overturn them and shake them off anything for fear of a female-snake, a scorpion or a thorn. It is narrated on the authority of Abu Umamah "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" asked for his footwears and when they were brought to him he put on one of them and then a crow came and carried the other and threw it thereupon a female-snake came out of it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should not put on his footwears until he shake them off." (This narration is reported by At-Tabarani).

The second concession pertains to Tayammum

It is to perform Tayammum with dust instead of performing ablution with water when there is a legal excuse of shortage of water. The shortage of water becomes fitting for excuse if it is so far from the dwelling place that if one walks towards it, he could not be relieved by the caravan if he cries or asks for relief. In this way, it is farther from the customary distance the people cut to answer the call of nature. Similarly, if the water is occupied by an enemy or a wild animal, practicing Tayammum is permissible, no matter near it might be. One also has the right to practice Tayammum if he needs the existing quantity of water to quench his thirst during his day or a portion of his day. If water also is needed to quench the thirst of anyone of his companions, it is impermissible for him to perform ablution thereof, and he should rather give it to him. But if it is needed for cooking soup or wetting fragments of bread, Tayammum will not be permissible: on the contrary, it is incumbent upon him to satisfy himself with the fragments of dry bread and dispense with soup.

Therefore, if water is granted to him, he should accept it; and if price is offered to him in return for water, he should not accept it. If it is sold for a fair and reasonable price it is incumbent upon him to buy it, but if it is sold for a price in which he dealt with unjustly, it is not incumbent upon him to buy it. If one has no water and he intends to practice Tayammum, the first thing he has to do is to seek water, as much as it is possible to have access to it: let him turn round the dwelling place and inspect his bags and ask for the remaining water in

the utensils and vessels. If he forgets water in his bags or is heedless of a well of water close to him (and he has performed Tayammum and offered prayer), it becomes incumbent upon him to perform ablution and repeat the prayer due to his indulgence in seeking for water. If he learns that he will find water towards the end of the due time of prayer, it is preferable to practice Tayammum and perform prayer in the beginning of time, for life is not ensured (to continue to the end of the due time), and by praying in the beginning of time one attains the good pleasure of Allah Almighty. It is reported that Ibn Umar "may Allah be pleased with him" practiced Tayammum and it was said to him: "Do you practice Tayammum and the people are looking at you from over the walls of Medina?" he said: "Should I wait (without prayer) until I enter it (the Hell)?"

If water is found after one started his prayer, his prayer would not be annulled, and it is not incumbent upon him to perform ablution (and repeat prayer). But if water is found before starting prayer, it becomes incumbent upon him to perform ablution. In the event of unavailability of water, he should aim at a piece of earth of good dust, and strike it one strike with his palms after holding his fingers, and wipe his face therewith, and strike it another strike after taking off his ring and spreading his fingers and wipe his hands up to his elbows therewith. You might see the details of that in the Book of Purification. If one practices Tayammum and offer one obligatory prayer therewith, he has the right to perform as much supererogatory prayers after it as he likes. But if he intends to perform another obligatory prayer, he should repeat Tayammum. That's because no two obligatory prayers should be performed with one Tayammum. Furthermore, he should not practice Tayammum for a particular obligatory prayer before its due time comes, and if he does, it becomes incumbent upon him to repeat Tayammum. On wiping his face, let him have the intention to make permissible the prayer. If he has water sufficient to perform ablution in part, let him use it and then practice Tayammum in full.

The third concession pertains to shortening the obligatory prayers

A sojourner has the right to shorten Zhuhr, Asr and Isha' from four to two rak'ahs, but with observation of the following three conditions:

1- To perform it in its due time. But should it be performed as compensatory, it is more likely to be performed in full.

2- To intend to shorten it for should he intend to perform it in full, it becomes incumbent upon him to perform it in full. If he has doubt as to whether he intended to perform it in full or as shortened, it becomes incumbent upon him to perform it in full.

3- He should not pray behind a resident or a sojourner who performs prayer in full, and if he does, it becomes incumbent upon him to perform it in full. Even if he has doubt as to whether his imam is a resident or a sojourner who performs prayer in full, it becomes incumbent upon him to perform prayer in full, and it does not care if he is sure afterwards that he is a sojourner. So, let him be certain

at the time of intention. However, it does not harm him if he has doubt as to whether his imam, whom he recognizes to be a sojourner, has intended to perform prayer in full or as shortened for none learns the intentions (but Allah Almighty). All of this applies to the long permissible journey whose beginning and ending limits are problematic.

In regard to the beginning, the journey is to move from one's residence to a particular destination for a certain purpose. Thus, there is no concession for him who wanders through the land and has neither certain purpose nor a particular destination to which he intends to go. One does not become a sojourner unless he leaves the inhabited places and precincts of the town, but it is not necessary for him to leave its ruins and gardens to which the people set out for picnic. In regard to village, the sojourner therefrom should leave its surrounding gardens. If the sojourner returns to the town to take something he has forgotten, no concession is due to him if it is his homeland and he has not left its inhabited places. But if it is not his homeland, he has the right to enjoy the concession.

The end of journey is determined by one of three things:

1- To arrive in the inhabited places and precincts of the town which he intends to stay in .

2- To intend to stay three days and more whether in a certain town or in the desert.

3- To achieve the form of stay even with no intention to stay. The typical case is to stay in a particular site for three days in addition to the day of arrival, after which he has no concession.

But in case he has no intention to stay, and he has occupation he expects to achieve everyday and it delays, he has the right to enjoy the concession whatever long his stay might be. It is of no difference whether or not he is engaged in fighting, whether the duration of stay is long or short, whether he delays to set out because of the heavy rains or anything else he does not know whether or not it will continue for three days. The Messenger of Allah "Allah's blessing and peace be upon him" utilized the concession of shortening the prayer in one of his holy battles for eighteen nights he stayed in one site. (This narration is reported by Abu Dawud on the authority of Imran Ibn Hussain). What seems is that the continuity of concession is determined by the duration of fighting. The Messenger of Allah "Allah's blessing and peace be upon him" seemed to have shortened the prayer because he was a sojourner and not a fighter.

We mean by long journey is to be of two transitions, each consisting of eight Farsakhs, each of three miles, each of four thousand steps, and each of three feet. We mean by the permissible journey is that one does not flee from his parents in defiance and disobedience of them, nor does he flee from his master (in case he

is a slave), nor does a woman flee from her husband, nor does a solvent debtor flee from his creditor, nor does one go to cut the road upon the people, kill a man with no just cause, get an unlawful gift from a wrongful ruler, or seek to spread mischief among the Muslims. In total, a man travels for a certain purpose which drives his journey. If his purpose from journey is to do or get what is unlawful, his journey is sinful, and no concession is due to him. Wickedness itself, such as drinking wine and the like of it does not impede concession. Let's say that every journey which is forbidden by Sharia should not be supported by any concession. If one has two purposes from his journey, one is permissible and the other is forbidden, and both are separate and independent from each other, then, he has the right to enjoy the concessions of journey. There is difference about the concession for the Sufis who wander through the land with no valid purpose other than seeing the different sites and places. But the preponderant opinion is that they have the right of concession.

The fourth concession is to combine prayers

It is to combine both Zhuhr and Asr prayers in their due time and Maghrib and Isha' prayers in their due time. This is allowable in every long permissible journey. But there is difference about its being permissible in the short journey. If one likes to pray Asr in advance, let him intend to combine both Zhuhr and Asr in their due time before the time of Zhuhr is over. Let him call for Zhuhr prayer and then establish prayer and once he finishes from prayer let him establish Asr prayer with observation of renewing Tayammum, making break between both with no more than Tayammum and Iqamah (prayer establishment). If he assumes Asr prayer first then combination becomes impermissible. But according to Al-Muzni if one, on assuming Asr prayer, intends to combine both Zhuhr and Asr prayers, it is permissible; and it might be logically acceptable since there is no reference for the obligation of giving precedence to intention over assuming prayer, and what counts is that combination of both prayers is permissible. The concession pertains to Asr in particular and thus intention in it is enough; and there is no difference in regard to Zhuhr prayer.

Once he finishes from both prayers, he should combine their Sunan. There is no Sunan to be offered after Asr. But as for the Sunan of Zhuhr, he should pray it after finishing from Asr prayer, whether riding or standing or sitting. That's because if he performs the Sunan of Zhuhr after Zhuhr, the consecution between both Zhuhr and Asr will be interrupted, although it is obligatory. There is another possibility, i.e. if he so likes, he could combine both four-rak'ah prayers of Zhuhr and Asr before performing two obligatory prayers: let him pray first the Sunnah of Zhuhr followed by that of Asr, and then pray the obligatory prayer of Zhuhr followed by that of Asr, and then the two-rak'ah prayer to be performed after the obligatory prayer of Zhuhr. One should not neglect supererogatory prayers on journey, for what he misses of them is much more than the profit he gains from journey, given that they are

alleviated for him and made permissible to him to perform them while being on the mount, in order not to delay from the journey because of them. If he delays to perform Zhuhr prayer until the due time of Asr comes, he should follow the same sequence, and it is of no care to him to offer the Sunan of Zhuhr after Asr, i.e. at the time when prayer is undesirable, as long as there is just cause for him to offer them at that time. The same, should be followed, in combining both Maghrib and Isha' in addition to Witr prayer. After finishing from the obligatory prayers, let him engage in performing the Sunan and conclude his entire prayers with Witr.

If he remembers Zhuhr which he has not yet performed before its due time elapses, let him intend to perform it in combination with Asr prayer. If he does not remember Zhuhr prayer until its due time has elapsed, either because of sleeping or engagement, he has the right to perform it in combination with Asr prayer, without being sinful, for as well as journey might occupy one from performing prayer, it also might divert him from remembering it. Furthermore, the time of both Asr and Zhuhr is shared between both prayers on journey. For this reason, a menstruating woman should compensate Zhuhr prayer once she gets clean from menses before sunset. When Zhuhr is delayed up to Asr time, it is not requisite to observe the sequence in praying them, unlike the case when Asr is to be performed in advance in combination with Zhuhr prayer. That is because it is unlikely that one who intends to leave or delay Zhuhr prayer engages in Asr prayer. The legal excuse of heavy rain, like journey, makes it permissible to combine prayers. One of the concessions of journey also is to leave Friday prayer. If one, after performing Asr prayer (in combination with Zhuhr), intends to stay in residence and the time of Asr comes upon him while being in residence, it is incumbent upon him to pray Asr once again, for the legal excuse has vanished.

The fifth concession pertains to performing supererogatory prayers as riding

The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the supererogatory prayers while being on his mount wherever it turned with him. (This narration is reported by Al-Bukhari and Muslim on the authority of Ibn Umar). Additionally, the Messenger of Allah "Allah's blessing and peace be upon him" performed Witr prayer while being on his riding mount. Neither bowing nor prostration is due upon the riding performer of supererogatory prayer except by way of nodding his head. In prostration he should make his head a bit lower than it is in bowing. It is not incumbent upon him to bow so much that he is exposed to danger because of riding. But if he is in a lying place, he should perform bowing and prostration in full for he has the power to do it well. It is not incumbent upon him to turn his face towards Qiblah whether in the beginning or during the prayer. But the direction of the way is substituted for the Qiblah. In all of his prayer, he should turn his face towards the Qiblah (if it is possible) or to the direction of

the way, and once he turns his mount away from that direction, his prayer will become valid, unless he turns it towards the Qiblah. If he turns it away forgetfully or for a short while, the prayer will not be valid. If his mount runs away with him uncontrollably and deviates from the direction, his prayer will not become valid, and no prostration of forgetfulness will be due upon him, since it is not he who causes it to deviate, unlike the case in which he himself turns it away forgetfully, and thus prostration of forgetfulness becomes due upon him by way of nodding his head.

The sixth concession pertains to performing supererogatory prayers as walking

It is permissible on journey, and he should nod his head in reference to bowing and prostration. It is not incumbent upon him to sit down to recite Tashahhud for this invalidates the benefit of concession. Although the ruling of rider applies to him, the walking should seek to face the Qiblah on assuming prayer, for it is not difficult upon him to turn towards the Qiblah for the very moment in which he assumes the prayer, unlike the rider. He should to walk in wet filth intentionally, and once he does so his prayer becomes invalid, unlike the case in which the riding mount of a rider treads on a wet filth. It is not incumbent upon him to trouble himself in attempt to avoid the filth which the road could hardly be void of. In brief, everyone who flees from an enemy, a wild animal or a torrent has the right to perform the obligatory prayer while riding or walking in the very way we have mentioned in the supererogatory prayer.

The seventh concession pertains to leaving fast

It is permissible for the sojourner to leave fasting except if morning comes upon him while being resident and then he sets out on journey: in this case, he should not leave fast. If morning comes upon him while travelling and he is fasting, and then he resides, he should complete his fast. But if he resides after he has broken his fast, it is not incumbent upon him to desist from food or drink for the remaining portion of the day. If morning comes upon him and he is travelling, and he has the intention to observe fast, it is not incumbent upon him to complete his fast, although fasting is better for him, just as shortening the prayer on journey is better than completing prayers in order to avoid the suspicion of disputes about that matter. That's because it might be difficult upon him to compensate for the missed fast. But in case fast harms him on journey, then, it is better for him to leave fast. It might be asked: "Is it obligatory or desirable upon the sojourner to learn those concessions before setting out on journey?" in reply to it, let's say that it should be known that if he intends to leave shortening prayer, wiping footwears, combining prayers, leaving fast, and performing supererogatory prayers as riding and walking, it is not incumbent upon him to learn the conditions of such concessions for it is not obligatory upon him to adhere to them. But it is incumbent upon him to learn

the conditions of Tayammum, for loss of water is most likely on journey unless he travels along the bank of a river or so.

You may argue: "Tayammum is needed for a prayer which is still not due: so, how is it incumbent to learn purification and ablution for a prayer which is still not due?" let me say that if there is a long distance to be covered in a year between anyone and the Ka'bah, several months before Hajj, he should set out on his journey to Hajj, and learn the rites if none is thought to teach him on the way. That's because the basic rule here is the continuation of life, and the thing without which an obligatory deed could not be achieved, should be considered as obligatory in itself. Similarly, any obligatory duty that is expected to be done and it has a particular condition and there is no access to it except by giving precedence to that condition over the time of obligation, it then is desirable to give precedence to learn that condition, like the knowledge of rites before the time of Hajj is due. For this reason, it is impermissible for a sojourner to set out on journey before learning that amount of Tayammum and the other concessions.

You might say: "If he does not learn the way of performing supererogatory prayers as riding and walking, what harm shall he receive? It is just that he will offer supererogatory prayer mistakenly, and those are not obligatory on him. Then, how should its knowledge be binding upon him?" in reply, let me say that it is binding upon him not to offer supererogatory prayers mistakenly, for to offer supererogatory prayers while being in a state of breaking ablution, impurity, facing direction other than the Qiblah, and without perfecting the basic conditions or prayer, is unlawful. For this reason, it is binding upon him to learn the amount with which he avoids performing supererogatory prayer mistakenly, lest he would fall in what is forbidden. This is the knowledge of the concessions of the sojourner.

The Second Division Pertains To The Functions To Change Because Of Journey

It is like the knowledge of the direction of Qiblah, and the times of prayer; and this kind of knowledge is obligatory in residence (as well as on journey). But in residence, there are something which suffices one to learn that, like the Mihrab of the mosque that makes him dispense with seeking to know the direction of Qiblah, a Mu'adhdhin who observes the due time of prayer that makes him dispense with seeking to pursue it, unlike the sojourner who might be put to confusion about the direction of Qiblah and the due time of prayer. Thus, it is incumbent upon him to acquire the knowledge of the indications of Qiblah and the due times of prayer.

The indications of Qiblah are three: land indications, like signification with the help of mountains, villages, and rivers, aerial like signification with the help of the wind from the four directions, and celestial like signification with the help of stars.

As for the land and aerial, they differ by the different countries and regions. Perhaps, there is a high mountain on a way known to be on the right, on the left, in front or on the back of the praying man. One should know and understand that well. Wind also might be suitable indications in some countries. However, a thorough survey of that is beyond capacity since every town and country has its specific nature.

In regard to the celestial indications, they are divided into daily and nightly: one of the important daily indications is the sun. before setting out on journey, a sojourner should observe his position from sun decline: should it be in front of him in between his eyebrows or to his right or to his left eye, or should it incline more to the forehead? Those are almost the positions of sun in the north countries. Once he knows that, and knows the sun decline with its indication we are going to mention later, he comes to know the direction of Qiblah. He also should observe the position of sun from him at the time of Asr prayer. As different as it is from town to town, a thorough survey is impossible. The Qiblah at the time of Maghrib prayer is perceptible with the help of the position of sunset. That's to know that sun sets on the right or as inclining to the face or the nape of the praying man. It is with the help of dusk that the direction of Qiblah is learnt for Isha' prayer, as well as it is with the help of sunrise that the direction of Qiblah is learnt for the Morning prayer. In other words, the sun is fit to indicate to the direction of Qiblah for the five obligatory prayers. But it is different according to the difference of winter and summer. There are so many points of setting and rising although they are limited to two directions.

But one might offer Maghrib and Isha' prayers after the disappearance of the dusk, which makes it difficult upon him to know the direction of Qiblah. In this case, he has to observe the position of Capricorn, for it is almost changeable. It might be on the nape, on the right or left shoulder, in the countries that lie in Northern Mecca, while it might be in the face of the praying man in the countries lying Southern Mecca like Yemen. He should learn that and depend in his way upon what he knows and sees in his country, unless the journey is long for the far distance leads to the difference of the positions of sun, Capricorn, as well as the points of rising and setting. Once he reaches a certain town, he should ask the people of knowledge or watch the planets and stars while facing the Mihrab of the mosque of that town. When he learns those indications, he should depend upon them. If it appears to him that he has committed a mistake while praying by deviating from the direction of Qiblah to another direction, it becomes binding upon him to compensate the prayer. But in case he deviated from Qiblah without leaving its direction, it is not incumbent upon him to repeat the prayer.

There is difference among the jurisprudents as to whether what counts is the direction or the same body of the Ka'bah. What counts in our sight is the same body of the Ka'bah if the Ka'bah is in a position that enables the praying person to see it, and the direction if it is difficult upon him to know it

except with the help of signification. There is consensus on the fact that the same body of the Ka'bah is required in the event of availability. To be satisfied with the direction of the Ka'bah when it is difficult to know it except by signification is proved by the Book, the Sunnah, the behaviours of the companions "may Allah be pleased with them", and the analogy.

In regard to the Book, Allah Almighty says: "Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction." (Al-Baqarah 144)

Concerning the Prophetic tradition, It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The whole space) between the East and the West, acts as a Qiblah (particularly for him who is on journey and is put to confusion)." (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah). The West lies on the right side whereas the East on the left side of the inhabitants of Medina. The Messenger of Allah "Allah's blessing and peace be upon him" made the space between them as a Qiblah, although the area of the Ka'bah by no means could cover the whole space between East and West, unless its direction and not its body that is intended here. The same narration is also reported on the authority of Umar and his son "may Allah be pleased with them".

Regarding the behaviours of the companions, "may Allah be pleased with them", it is reported that those who were performing Morning prayer in the mosque of Quba' were facing Jerusalem and turning their backs to the Ka'bah and Medina was lying between them, when they were told that the Qiblah was changed towards the Ka'bah, thereupon they turned during the prayer without seeking indication. (This narration is reported by Muslim on the authority of Anas; and both Al-Bukhari and Muslim on the authority of Ibn Umar). However, their acts was not disapproved of, and for that reason, their mosque was named the mosque of two Qiblahs. It is difficult to face the same body of the Ka'bah from Medina except with the help of geometric indications: how were they able to know it spontaneously in the prayer and during the darkness? Furthermore, when they built their mosques in the precincts of Mecca and the other countries of Islam, they did not seek the aid of engineers to make their Mihrabs directly in the face of the same body of the Ka'bah.

Analogically, there is a dire need to build mosques through all parts of the earth that should face the Qiblah, and it is very difficult to face the same body of the Ka'bah except with the help of geometric sciences that were not stipulated in Sharia. For this reason, it is necessary to face the direction (and not the same body) of the Ka'bah.

The evidence for the validity of limiting all directions of the world to four is taken from the statement of the Messenger of Allah "Allah's blessing and peace be upon him" who said about the etiquettes of answering the call of nature: "Do not face the Qiblah nor turn your backs towards it: but rather turn Eastward or Westward." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Ayyub). This applies to Medina, since

East lies to the left and West to the right side of the praying person who faces the direction of the Qiblah. In this Prophetic statement, two directions were forbidden and two were permitted in connection with answering the call of nature. The total then is four directions. Man himself has no more than four directions: the front, the back, the right and the left. Since Sharia is based on such beliefs, then, it is clear that what is intended is the direction (and not the same body). This facilitates diligence concerning it. But to know exactly the position of the same body of the Ka'bah requires to learn first the position of Mecca in relation to both meridian and equator, and how difficult it is to know without precise instruments, which Sharia did not stipulate. It is then sufficient for the sojourner to know of the indications of Qiblah the position of the rising and setting when sun declines and the position of the sun in the afternoon, i.e. at the time of Asr.

But you might say: "If a sojourner sets out on journey without learning that, should he be sinful?" in reply, let me say that if during his way he passes across contiguous villages and towns, having Mihrabs of Qiblah in their mosques, or if he has in his company anyone who has the reliable knowledge to guide him to the direction of Qiblah, and he himself is trustworthy and just, of a surety, he will not be sinful, otherwise, he will be sinful, for he has inevitably to face Qiblah in his prayer, and without that knowledge, he will fail to do so correctly. But if he has the knowledge of those indications and it becomes difficult upon him to be guided to them because of vagueness or darkness, or there is none with him to guide him to the right direction, then, he has to offer prayers at their due times, provided that he shall compensate those prayers later, whether he has or has not got the right direction on his journey.

The blind has a special case here, since he has but to be guided by a reliable and trustworthy sighted one; and if the direction of Qiblah is clear, he has to rely upon the statement of every just and fair one telling him about it, whether in residence or on journey. But there is no claim for the blind or the ignorant to travel in a caravan that has none to know the indications of Qiblah, in the same way as there is no claim for the layman to stay in a town that has no jurisprudent who is knowledgeable of the items of Sharia: but rather it becomes incumbent upon him to leave for any place where he could find one to teach to him his religion. The same is true of him if the town has but a wicked dissolute jurisprudent, for it is impermissible to rely on his fatwa, and justice is requisite to accept the fatwa of any jurisprudent.

In connection with learning the due times of the five obligatory prayers, it is necessary. The due time of Zhuhr starts with the decline of sun. Everyone, in the early beginnings of the day, has a vertical shade towards the west which shrinks gradually until the sun declines, and starts to grow towards the East and continues to increase until sun sets. A sojourner should fix straight a stick and mark the position of shade on it, and look at it an hour or so later, and if he finds that the shade is still short, then, the time of Zhuhr prayer has not

come yet. The way of learning that is to observe in the town the shade of his height at the time of proclaiming Adhan: if it is three feet long, then once it becomes so on journey and starts to increase, he should perform Zhuhr prayer. If it becomes six and half feet long then the time of Asr shall have started, for the shade of every man is nearly six and half feet long. Moreover, the shade of sun decline increases gradually everyday from the beginning of summer, and decreases gradually everyday from the beginning of winter.

The best thing a sojourner could do is to take with him a balance to help him know the amount of shade accurately. Of course the due time of Maghrib prayer begins with the sunset. But the mountains might veil the direction of West from his sight. In this case, he should observe the East direction. If blackness as short as a lance high above the land appears in the horizon, then, Maghrib has become due. The due time of Isha' is known by the disappearance of the dusk. If it is veiled by mountains from his sight, he might know it by the emergence of the small stars in great numbers, which do not appear in such multitude except after the disappearance of the dusk. The morning appears vertically at first, and some time later whiteness appears horizontally that is easy to see; and this is the first portion of the due time (of Mornings prayer).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the dawn (with which fasting starts) is not as such (the streaks of whose light are vertical, and he gathered his palms), but it is as such" (the streaks of whose light are horizontal in the sky, and he placed the index finger of one hand over the index finger of the other and opened them). (This narration is reported on the authority of Abdullah Ibn Mas'ud). It is narrated on the authority of Qais Ibn Talq from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat and drink (during the night) and let not the vertical streaks (of the false dawn) stop you from eating: keep eating and drinking until it (the light of the true dawn) becomes horizontal." (This narration is reported by both At-Tirmidhi and Abu Dawud). According to a statement attributed to Ibn Abbas "may Allah be pleased with them": "Eat and drink as long as the light is still vertical."

To be sure, the sojourner needs to learn the due times of obligatory prayers so that he might hasten to perform prayer before departure in order not to suffer the difficulty of dismounting to pray, or before sleep in order to get comforted. But if he gets accustomed to delay the prayer until he is sure of the due time, and he accepts to miss the superiority of performing the prayer in the first portion of the time, and at the same time, he is able to dismount and delay sleep until he is sure of the time, he then might dispense with learning the due times of prayer. The problem lies in both extremes and not in the middle of time.

Book eight: etiquettes of Music and ecstasy

It is the eighth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has consumed the hearts of His chosen in the fire of His love, and hath enslaved their thoughts and their souls in longing unto meeting Him and looking upon Him, and hath fixed their sight and their insight upon consideration of the beauty of His presence until they have become drunken with inbreathing of the breeze that tells of union, and their hearts are distraught and confounded with considering the praises of Majesty, and they see not His equal in existence, visible and invisible, and are not mindful of aught except Him in The Two abodes. If a form presents itself to their sight, their insight passes to Him that formed it; and if a melody strikes upon their ears, their secret thoughts pass hastily to the Beloved; and if there come to them a voice disturbing or disquieting or moving or making to sorrow or making joyous or making to long or stirring up, that they, are disturbed is only unto Him, and that they are moved is only by Him, and that they are disquieted is only on account of Him; their sorrow is only in Him, and their longing is only unto that which is with Him, and their being aroused is only for Him, and their coming and going is only around Him. From Him is their hearing and unto Him is their listening, and He hath locked their eyes and ears from aught besides Himself. They are those whom Allah hath chosen to be his Saints and has separated from His chosen ones and His peculiar ones. And blessing be upon Muhammad, who was sent with His message, and upon his Family and Companions, leaders and guides in the truth, and much Peace I' Lo! Hearts and inmost thoughts are treasuries of secrets and mines of jewels. Infolded in them are their jewels like as fire is infolded in iron and stone, and concealed like as water is concealed under dust and loam. There is no way to the extracting of their hidden things save by the flint and steel of listening to music and singing, and there is no entrance to the heart save by the ante-chamber of the ears. So musical tones, measured and pleasing, bring forth what is in it and make evident its beauties and defects. For when the heart is moved there is made evident that only which it contains like as a vessel drips only what is in it. And listening to music and singing is for the heart a true touchstone and a speaking standard; whenever the soul of the music and singing reaches the heart, then there stirs in the heart that which in it preponderates. Since, then, the heart is by nature obedient to the ears, to the degree that its secret things plainly show themselves through them and its defects are uncovered by them and its beauties made evident, an explanation is needed of what has been said with regard to listening to music and singing and with regard to ecstasy, and also a statement of what advantages are in these

things and what disadvantages and of what is recommended in them of laws and modes, and of what pertains to them of disagreement on the part of the learned as to their being either forbidden or allowed. We will expound that in two chapters:

The first chapter pertains to the permissibility of listening to music and singing.

The second chapter pertains to its laws and the effects which music and singing produce upon the heart, consisting of ecstasy, and upon the parts of body, consisting of dancing and crying out and tearing of garments.

CHAPTER ONE:

ON DISAGREEMENT OF LEARNED AS TO PERMISSIBILITY OF LISTENING TO MUSIC AND SINGING, AND REVEALING THE TRUTH AS TO THAT PERMISSIBILITY

An Account Of Sayings Of Learned And Of The Stiffs As To Its Being Lawful Or Forbidden.

It should be known that the listening comes first, and that it bears as fruit a state in the heart that is called ecstasy; and ecstasy bears as fruit a moving of the extremities of the body, either with a motion that is not measured and is called agitation or with a measured motion which is called clapping of the hands and swaying of the members. Let us, then, begin with the rule as to listening-it comes first-and we will adduce with regard to it those sayings which express clearly the views which have been held on it. Thereafter, we will mention what points to its permissibility, and follow that up with an answer to what has been laid hold of by those who assert that it is forbidden.

As for the adducing of views, at-Tabari has related from ash-Shafi'i and Malik and Abu Hanifah and Sufyan and a number of the learned, expressions which indicate that they viewed it as forbidden. He said: "Ash-Shafi'i 'Allah have mercy on him' said in The Book of the Laws of giving Judgment, 'Singing is a sport which is disliked and which resembles what is false ; he who meddles much with it is light of understanding, you shall reject his testimony.'" Further, Al-Qadi Abu At-Tayyib said: "That a man should listen to a woman who is not within the prohibited degrees of kinship is unlawful according to the followers of Ash-Shafi'i, equally whether she is in plain view or behind a curtain, is free or a slave." Further, he said: " Ash-Shafi'i 'Allah be pleased with him' said: ' If the possessor of a slave-girl gather men together to listen to her, he is of light understanding, you shall reject his testimony.' "And he narrated further from ash-Shafi'i: "He disliked beating time with a staff and was wont to say that freethinkers made use of that to divert their attention from hearing the Qur'an. And ash-Shafi'i said: ' On account of tradition, playing at backgammon is disliked more than playing on any kind of musical instrument. And I do not like playing at chess; I dislike all the games which

men play, because play does not belong to the actions of the people of religion and manliness.

As for Malik "Allah have mercy on him", he has forbidden singing. He said: 'When a man buys a slave-girl and finds that she is a singer, then it is his duty to send her back.' That is the view of the rest of the people of Medina except Ibrahim Ibn Sa'd alone.

As for Abu Hanifa^h "may Allah be pleased with him", he disliked it and made hearing singing a sin; and so all the people of al-Kufah, Sufyan Ath-Thawri and Hammad and Ibrahim and ash-Sha'bi and the rest." All this the Qadi Abut-Tayyib at-Tabari has adduced. But Abu Talib al-Makin^s adduced the allowableness of listening to music and singing from a number of the first believers. He said: "Of the Companions, 'Abdullah Ibn Ja'far and 'Abdullah Ibn Az-Zubair^s and Al-Mughirah Ibn Shu'bah^s and Mu'awiyah and others listened to music and singing." He said further, "Many of the excellent first believers, both Companions and Followers, have done that along with pious works." And he said: "The people of al-Hijaz with us in Mecca did not cease to listen to music and singing even in the most excellent of the days of the year, and these are The Few Days in which Allah commanded His servants to remember Him, such as the days of at-Tashriq.

The people of Medina, like the people of Mecca, have not ceased persisting in listening to music and singing up to this our time. We have known Abu Marwan Al-Qadi who had slave-girls who chanted in public and whom he had prepared to sing to Sufis." And he said further, " 'Ata had two slave-girls who chanted, and his brethren were wont to listen to them." And he said further, "They said to Abu Al-Hassan Ibn Salim: "How do you forbid listening to music and singing when Junaid and Sari As-Saqati and Dhun-Nun were wont to listen?" Then he said: "And how have I forbidden music and singing when those who are better than I have allowed it and listened to it?" And Abdullah Ibn Ja'far At-Tabari was wont to listen, and he only forbade sporting and playing in listening.

It is related from Yahya Ibn Mu'adh^h that he said: 'We miss three things and do not see them, and I shall not see them increase save little, beauty of face with modesty, beauty of speech with honesty, and beauty of brotherliness with abiding by duty.'" And I saw in some books this very thing related from Al-Harith al-Muhasibi and it shows that he permitted listening to music and singing in spite of his asceticism and piety and strenuousness and energy in religion. Further he said: "Ibn Mujahid was not wont to accept an invitation except there was to be music and singing." And more than one has narrated that he said: "We gathered together to a banquet, and along with us were Abu Al-Qasim Hinted: Man's and Abu Bakr Ibn Di'id and Ibn Mujahid with others their like, and there was music and singing there. Then Ibn Mujahid began to urge on Ibn hint Hani' against Ibn Dawud as to listening to the singing.

Ibn Dawud said: 'My father related from Ibn Hanbal that he disliked listening to music and singing, and my father disliked it, and I hold the view of my father.' Then Abu Al-Qasim said: 'As for my grandfather Ahmad, he told me from Salih Ibn Hamad' that his father used to listen to the voice of Ibn Al-Khabbazah Then said Ibn Mujahid to Ibn Dawud: 'Don't bother us with your father'; and to the other, 'Don't bother us with your grandfather. What do you say, Abu Bakr, of one who recites a verse of poetry; is it unlawful?' Ibn aid said: 'No.' And if he has a beautiful voice, is it unlawful for him to recite it?' He said: 'No.' And if he recite it, and recite more than one and shorten in it that which is long and lengthen in it that which is short, is it unlawful?' He said: 'I am not equal to one devil; then how should I be equal to two?' Further he said: "Abu Al-Hassan Al-Asqalani, the black one of the Saints, was wont to listen to music and singing and to be distracted with longing thereat, and he wrote a book about it, and overthrew in that book those who blame music; and, similarly, a number have written to overcome those blaming it."

Further it is related from one of the Sheikhs that he said: "I saw Abu Al-Abbas al-Khadir "peace be upon him" and I said to him, 'What do you say concerning this listening to music and singing as to which my comrades disagree?' Then he said: 'It is slipperiness itself; only the feet of the learned stand firm upon it.' Further it is related from Ad-Dinawri that he said: "I saw the Messenger of Allah "Allah's blessing and peace be upon him" in sleep and said: 'O Apostle of Allah, do you blame anything in this listening to music and singing?' He said: 'I do not blame anything in it, but say to them that they open before it with the Qur'an and close after it with the Qur'an.' Further it is related from Tahir Ibn Bilal al-Hamadani Al-Warraaq, of the people of science, that he said: "I was in retreat in the great Mosque of Jidda by the sea and saw one day a gathering of people who were repeating and listening to poetry in one of the sides of the Mosque. Then I blamed that in my heart and said to myself, 'In one of the houses of Allah they repeat poetry!' Then I saw the Messenger of Allah "Allah's blessing and peace be upon him" that night, and he was sitting in that place and by his side was Abu Bakr As-Siddiq "Allah be pleased with him", and Abu Bakr was repeating some poetry and the Messenger of Allah "Allah's blessing and peace be upon him" was listening to him and laying his hand upon his breast like one in an ecstasy at that. Then I said in my soul, 'It behooved me not to have blamed those that were listening to poetry, for here is the Apostle of Allah listening and Abu Bakr repeating.' Then I turned to the Apostle of Allah, and he said: 'This is truth in truth,' or he said: 'truth of truth - I am not certain which.'"

Further, al-Junaid said: "Grace descends upon this gathering on three occasions,-at eating, for they do not eat except from need; at conversation, for they do not talk together except at assemblies of the upright *true* and at listening to music and singing, for they hear with ecstasy and witness to truth."

Further, from Ibn Juraij, it is related that he was wont to allow listening to

music and singing, and that it was said to him, "Will this be brought on the day of resurrection among your good deeds or your evil deeds?" And he said: "Neither in the good deeds nor the evil deeds, for it is like idle talk; and Allah Most High has said: Allah will not blame you for idle talk in your oaths."

This is what is adduced of sayings and of the search for truth in tradition. Then, whenever anyone examines deeply, he finds sayings contradicting one another, and is left confused or inclining to one of the sayings through his desire; and all that means failure. But truth should rather be sought in its own way, and that is by examining into the legal sources of prohibition and permission just as we shall now do.

An Account Of Things Which Show That Listening To Music And Singing Is Permissible

It should be known that the meaning of the saying that listening to music and singing is unlawful is that Allah Most High has laid it under penalty. And that is a thing that cannot be known by simple reason, but by report and knowledge of the laws, which are limited to statute and to analogy from what is fixed by statute. I mean by statute what he (whom may Allah bless and save!) has made plain by his speech or action; and by analogy, the meaning that is to be understood from his expressions and actions. And if a statute does not exist with regard to this thing, and an analogy from something fixed by statute cannot be upheld with regard to it, then the saying that it is forbidden is void, and it remains an action in which there is no sin, like the rest of permitted things. But the forbidding of listening to music and singing is not shown by statute nor by analogy ; that such is the case, will be evident through, our answer to the proofs of those who incline to its being forbidden. Then, whenever the answer to their proofs is complete, our object will be sufficiently attained; but we go further, and say that both statute and analogy, as a whole, indicate its allowableness.

As for analogy, in singing there are joined ideas which, separately first and then as a whole, must be examined; for in it there is hearing of a sound, pleasant, measured, having a meaning to be understood, moving the heart. The general description is that it is a pleasant sound; then the pleasant is divided into measured and not measured ; and the measured is divided into what has a meaning to be understood, such as poems, and what has not, such as the sounds produced by lifeless substances and by other animals than man.

Hearing a pleasant sound ought not to be forbidden in respect that it is pleasant, but is lawful by statute and by analogy. By analogy, because it can be reduced to a pleasing of the sense of hearing by perception of which is assigned exclusively to that sense. Man has reason and five senses; and to each sense belong a perception, and in the things perceived by that sense is what gives pleasure. The pleasure of seeing is in the beautiful things seen, such as greenness, flowing water, or a fair face, and, in general, all beautiful colours which are opposed to what is disliked of dull ugly colours. Smelling has pleasant scents, and these are opposed to disagreeable stench. Taste has pleasant foods, such as

gravy-meat and sweet-meat, and sour things, and these are opposed to nauseous bitters. Touch has the pleasure of softness and tenderness and smoothness, and these are opposed to roughness and jaggedness. And reason has the pleasure of knowledge and science, and these are opposed to ignorance and stupidity.

So, too, the sounds perceived by hearing divide into those that are regarded with pleasure, as the voice of nightingales and musical pipes, and those regarded as disagreeable, as the braying of the ass and such. Then what a manifest analogy there is between this sense and its pleasures and the other senses and their pleasures. As for statute, the allowableness of hearing a beautiful voice is shown by the fact that Allah has granted such to His creatures, since He said: "He adds to Creation as He pleases: for Allah has power over all things." (F'atir 1)

﴿يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾﴾

It is said by exegetes that the thing increased here is beauty of voice. Also in tradition stands, "Allah has not sent a prophet except with a beautiful voice." Further, he (whom Allah bless and save I) said: "Allah listens more intently to a man with a beautiful voice reading the Qur'an than does the master of a singing slave-girl to his slave-girl." And in tradition by way of praise to Dawud (upon him be peace I) is that he was beautiful of voice in bemoaning himself and in repeating the Psalms to such an extent that mankind and Jinn and wild beasts and birds were wont to gather together to hear his voice, and there were wont to be carried out of his place of assembly four hundred corpses or thereabout on occasions.

Further, he (whom Allah bless and save) said of Abu Musa Al-Ash'ari:, "Verily, he has been granted a pipe of the pipes of the family of (the Prophet) David." And there is the saying of Allah Most High, Verily the worst of voices is the voice of the ass (Luqman 17)

﴿إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَبِيرِ ﴿١٨﴾﴾

Indicating implicit praise of a beautiful voice. Further, were it possible to say that such is permitted only on condition that the recital be of the Qur'an, then that would involve that listening to the voice of nightingales is forbidden, for they do not recite the Qur'an. Then, when it is possible to listen to an undistinguishable voice in which is no meaning, why is it not possible to listen to a voice from which wisdom may be understood and sound and commendable qualities ; and " Verily, from poetry is wisdom." This is a consideration of the voice in so far as it is pleasant and beautiful.

The second step is considering the pleasant measured sound; for measure comes after beauty, and how many beautiful sounds there are which fall outside of measure, and how many measured sounds which are not regarded as pleasant! And measured sounds with regard to their place of origin are of three kinds; for they issue either from inanimate substances, as docs the sound of musical pipes and of strings and the beating of the Qadib and Tabl and so on, or they issue from the

throat of an animal. And the animal is either a man or not, as the voice of nightingales and turtle-doves and birds which coo. These, along with their being pleasant, are measured, having reciprocally related beginnings and endings, and, therefore, hearing them is regarded as pleasant. And the original source of musical sounds is the throat of animals; for musical pipes are based on the sounds from the throat only, which is an imitation of created things on the part of art. And what thing is there to the forming of which artisans have attained by their art, of which there was not an example in the creation which Allah has made peculiarly His own by originating it, and from which example the artisan taught himself and which he used as a thing to be imitated? This subject could be developed at great length.

So it is impossible that listening to these sounds should be forbidden simply because they are pleasant and measured; for there is no one who regards the voice of the nightingale or those of the other birds as forbidden. And there is no difference between our throat and another or between inanimate substance and animate. So we ought to draw an analogy from the sounds of the nightingale to the sounds which issue from all other bodies, especially to the sounds belonging to man, as those which issue from his throat, or from the staff or the Tabl or the tambourine or the rest. But from this there is excepted those idle instruments of music, both stringed instruments and pipes, to forbid which a law was revealed; not because of their giving pleasure, since if it were on that account all the things by which man receives pleasure would be judged like these. But wine was forbidden, and man's excessive addiction to it required, to wean him from it, that the command should extend at first so far as to involve the breaking of wine-jars.

Along with wine, was forbidden all that was a badge of people who drank it, in this case stringed instruments and pipes only. So these being forbidden was a consequence just as being alone with a woman unlawful for marriage is forbidden, for being so alone precedes sexual intercourse; and seeing the thigh is forbidden, for the thigh is near to the pudenda; and a little wine is forbidden, even though it does not intoxicate, because it invites to intoxication. There is no forbidden place but it has a sacred precinct which surrounds it, and the decree of prohibition extends to the sacred precinct in order that it may be a reservation for the forbidden place and a defence to it and an enclosure keeping off from it round about, as he (whom may Allah bless and save I) has said: "Lo every king has a reservation, and the reservation of Allah is the things which He has forbidden." ¹ So these are forbidden as a consequence of wine being forbidden, and for three reasons.

The first is that they incite to the drinking of wine; for the pleasure found in them is only complete through wine. Like this reason is the forbidding of a little wine.

The second is that they, in truth, are of the closest kin to the drinking of wine and remind assemblies of men of drinking. They are thus a cause of remembering it, and remembering it, is a cause that longing is aroused, and aroused longing, when it is strong, is a cause of beginning. For this reason it is forbidden to make Nabidh in a Muzaffat or a Hantam or a Naqir for these are

vessels that were specially identified with wine. And the meaning of this is, that beholding the form of these vessels brings wine to mind and this reason is different from the first as there is not in it though element of pleasure in the memory, since there is no pleasure in seeing a wine-vessel and the pitchers for drinking, but the point is simply in the being reminded by them. Then, if listening to music and singing, in the case of him who has associated such, listening with drinking, reminds of drinking with a kind of reminder that urges towards wine, he is forbidden to listen on account of the occurrence of this reason especially in him.

The third reason is the gathering together to do those things after such a gathering together has become one of the customs of dissolute people. So it is prohibited to become like to them; for he who becomes like to a people becomes one of them. On this account we hold that the ordinary custom should be abandoned whenever it has become a badge for heretical people, so that we may not become like to them. For this reason beating of the cuba¹ is prohibited. It is a long-shaped drum, Blender in the middle and broad at the extremities, and beating it was a custom of some people" yet if it were not for the comparison it suggests it would be like the drum used by pilgrims and in warfare. For this reason, too, we hold that if a company come together and decorate their place of meeting and bring utensils for drinking and cups and pour into them drink and appoint a cupbearer who shall go round and pour out to them, and they take from the cupbearer and drink and salute one another with the phrases in common use, this is unlawful for them, although what they drink is permissible in itself; for in this there is a becoming like to dissolute people.

Even for this, wearing the hat and leaving the hair on the head in tufts are forbidden in those countries in which the hat belongs to the clothing of dissolute people, but is not forbidden out of the country, because moral people there are accustomed to wear it. For these reasons, then, the pipe of al-'Iraq and all stringed instruments are unlawful, such as the 'Ud' and the sanj and the raidi and the barba^f. But all besides these do not come under this, as the shahin of shepherds and pilgrims and the listeners of drummers and the drum and the Qadib and every instrument from which is extracted pleasing, measured sounds, except what drinking people use. This is because all these are not connected with wine and do not call wine to mind and do not incite to it and do not involve becoming like to those addicted to it and, generally, are not essentially connected with it. These remain in their original permissibility on the analogy of the sounds of birds, etc.

Further, I hold that the music of stringed instruments, even if they are played by one who plays with a rhythm that is out of proportion and is not pleasing, is also unlawful. From this it is plain that the reason why such music is unlawful is not simply because it is pleasing; for analog^y would lead to permission of all agreeable things except those in the permission of which is dissoluteness. Allah Most High said: Say, Who has forbidden the adornment of Allah which He has

provided for His creatures, and the agreeable things of sustenance?" (Al-A'raf 32)

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾ (٣٢)

So these sounds are not unlawful because they are rhythmical sounds, but only on account of another accident which we shall adduce among the accidents which render unlawful.

The third step regards that which is rhythmical and has a meaning, i.e. poetry. It issues from the throat of man only and has the permissibility of that which issues from the throat, since it has no addition save having a meaning. Speech which has a meaning is not unlawful, and an agreeable rhythmical sound is not unlawful. Then, since the single parts are not unlawful, how can the whole be unlawful? - always understood that there shall be an examination of the meaning conveyed. If there is in it anything forbidden, saying it, either in prose or verse, is unlawful, and speaking it, whether with melodies or without. And the truth in this is what ash-Shafi'i "may Allah have mercy on him" said. He said: "Poetry is speech, and what of it is beautiful is beautiful and what of it is vile is vile." Therefore, whenever reciting poetry is possible without music and melodies, reciting it is possible with melodies; for if the single things are allowable, the compound, when they are joined together, is allowable. And whenever an allowable thing is joined to an allowable, the result is not unlawful except when the compound contains something forbidden which the single things did not contain. But there is no forbidden thing here.

How could the reciting of poetry be blamed when it has been recited in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Lo! From poetry is wisdom." And 'A'ishah "Allah be pleased with her" recited- "They went away in whose shadow men had lived, and I remained, left behind, like a mangy skin." And it is handed down in the two Sahihs' from 'A'ishah that she said: "When the Apostle of Allah came to Medina, Abu Bakr and Bilal "Allah be pleased with them both" Sickened and there was pestilence there. Then I said: "O my father, how do you find yourself?" and "O Bilal, how do you find yourself?" Then Abu Bakr would say when the fever seized him: "To every man saluted in the morning among his people Death is nearer than the latchet of his shoe."

And Bilal was wont when the fever relaxed from him to lift up his voice and say: 'Ah! would that I knew whether I shall pass the night, one night, In a wild with fragrant rush and panic grass around me, And shall go down, one day, to the wells of Majanah, And there shall be seen by me Shamil and Ta'if!'"

'A'ishah said: "Then I told that to the Apostle of God, and he said: 'O Allah, make Medina beloved to us like our love for Mecca or more I'" And the Apostle of Allah was wont to carry the unburnt bricks with the people in the building of the Mosque, and he would say: "This is the fruit, not the fruit of Khaibar; This our Lord hath accepted and purified."

He said also another time: "O Allah, verily the true life is the life of the other

world; so have mercy on the Ansar and the Muhajirs." This is in the two Sahihs. And the Messenger of Allah "Allah's blessing and peace be upon him" was wont to set for Hassan' a pulpit in the Mosque, on which he would stand erect boasting of the Apostle of Allah or defending him. And the Apostle of Allah was wont to say: "Allah aids Hassan with the Holy Spirit so long as he is defending or boasting of the Apostle of Allah." And when An-Nabighah recited to him his poetry he said to him, "May Allah not scatter thy teeth!"

'A'ishah said: "The Companions of the Apostle of Allah used to recite poems to one another in his presence, and he would smile." And it is related from 'Amr Ibn Ash-Sharid from his father; he said: "I recited to the Apostle of Allah a hundred verses of the poetry of Umayyah Ibn Abu As-Salt to all that he kept saying, 'Go on, go on!' -then he said: 'He has almost become a Muslim in his poetry.'" And it is related from al-Anas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" used to make him sing the camel-driver's song when travelling, and that Anjashah used to sing it for the women and al-Bara Ibn Malik for the men. Then the Apostle of Allah said: "O Anjashah, go gently in thy driving with the big glass bottles." The driving-song behind the camels did not cease to be one of the customs of the Arabs in the time of the Apostle of God, and in the time of the Companions, and it is nothing but poems equipped with agreeable sounds and measured melodies. Blame of it has not been transmitted from one of the Companions, but often they used to ask for it, sometimes to rouse the camels and sometimes for the pleasure. So it is not possible for a thing to be unlawful on the ground that it is speech, having a meaning, equipped with agreeable sounds and measured melodies.

The fourth step is considering music and singing on the side that they are movers of the heart and arousers of that which preponderates in the heart. And I say that to Allah Most High belongs a secret consisting in the relationship of measured airs to the souls of men, so that the airs work upon them with a wonderful working. Some sounds make to rejoice and some to grieve, some put to sleep and some make to laugh, some excite and some bring from the members movements according to the measure, with the hand and the foot and the head. And we need not suppose that that is through understanding what is meant by the poetry, for it is possible in the case of stringed instruments, so that it is said: "He whom the Spring does not move with its blossoms, nor the 'Ud with its strings, is corrupt of nature; for him there is no cure."

How can it be through the understanding of a meaning when, its working is seen on a child in its cradle? An agreeable sound stills him in his crying, and turns his soul from what made him cry to attention to the music itself. And the camel, in spite of its stupidity of nature, feels the effect of the driving-song to such a degree that, hearing it, he counts heavy loads light, and, in the strength of his alacrity through listening to it, holds long distances short; such an alacrity is aroused in him as intoxicates and distracts him. Then you will see, when the

deserts grow long to them, and fatigue and weariness under the loads and burdens seize upon them, whenever they hear someone strike up the driving-song, how they extend their necks and pay attention to the singer with ears erect, and hasten in their pace till the loads and burdens shake upon them, and often they kill themselves from the force of the pace and the weight of the burdens, while they do not perceive it through their alacrity.

Abu Bakr Muhammad Ibn Dawud Ad-Dinawri, known as Ar-Raqqi "Allah be pleased with him", has narrated:—"I was in the desert and came to a tribe of the tribes of the Arabs, and a man of them received me as guest and led me into his tent. And I saw in the tent a black slave fettered with a fetter. And I saw dead camels lying before the tent, and there remained but one camel alive, and it was weak and thin as though it were about to perish. Then the young man said to me, 'Thou art a guest and hast a right, so intercede for me with my master, for he honours his guest, and he will not reject thy intercession to this extent, and perhaps he may loose the fetter from me.' Then when they had brought in food I refused to eat and said: 'I will not eat until I have made intercession for this slave. And he said: 'This slave has made me poor and has destroyed all my wealth.' So I said: 'What has he done?' Then he said: 'He has a fine voice, and I got my living from the backs of these camels and their carrying heavy loads, and he would sing the driving-song to them, until they would perform a journey of three days in one night from the excellence and sweetness of his voice'; then when they had set down their loads they died, all of them, except this one camel. But you are my guest, and, for the honour due to you, I give him to you.' So I longed to hear that voice. Then when the morning came he commanded that he should sing to a camel that it might draw water from a well there. And when he lifted up his voice and that camel heard it, he ran wild and broke his tether and I fell upon my face. I do not think that I ever heard a voice finer than it."

Then, since the impression of music and singing upon the heart can be felt, and he who is not moved by them is one who has a lack, declining from symmetry, far from spirituality, exceeding in coarseness of nature and is rudeness camels and birds, even, all beasts, for all feel the influence of measured airs and therefore the birds were wont to light on the head of Dawud (on him be peace!) to listen to his voice, and since the discussion is of music and singing in relation to their making impression on the heart, it is not possible to judge of the matter generally as to allowableness and whether it is not unlawful, for that varies with circumstances and persons and with the varying of the Tariqahs of the airs, and the rule which it follows is the rule of what is in the heart. Abu Sulaiman said: "Music and singing do not produce in the heart that which is not in it, but they stir up what is in it." So the chanting of rhymed measured words is adapted on certain occasions for certain fixed purposes; through it impressions attach themselves to the heart. These occasions are seven:

The first is the singing of the pilgrims; for, before setting out, they go round the country with Tabl and Shadw and singing. And that is permissible, because

they sing poems composed in description of the Ka'bah and the Maqam and the Hatim and Zamzam and the other places for the performance of the religious rites, and descriptions of the desert, etc. And the effect of that is to arouse a longing for pilgrimage to the House of Allah Most High, and to make to blaze up the fire of longing if it be already present there and to stir it and procure it if it be not already present. And, since pilgrimage is an act of piety and longing to perform it is praiseworthy, the arousing that longing by every means that can arouse it is praiseworthy. And just as it is possible for a preacher that he should arrange his speech in preaching and adorn it with rhyme and should arouse the longing of men to perform the pilgrimage by description of the House and the places where religious rites are performed and by description of the reward for it, so that is possible for others by making absolute poetry. For when measure is added to rhymed prose the speech becomes more affecting to the heart, and when, a pleasing voice and measured airs are combined with it, its power of affecting increases; then, if there be added to it a *Tabl* and a *Shadw* and movements of rhythm, the effect still increases.

All that is possible so long as pipes and stringed instruments which belong to the badges of evil people do not enter; it being always understood that if there is intended by it the arousing of longing in one to whom it is not possible to go out on pilgrimage, like him who has annulled the duty for himself and whose parents do not permit to go out, then the arousing of his longing to make pilgrimage by music and singing and by any word which arouses longing to go out is unlawful, because rousing of longing for a forbidden thing is forbidden. And similarly, if the road is not secure and danger preponderates, it is not allowable to move hearts and to work upon them by arousing longing.

The second kind is that of which warriors make use to urge men to warfare, only it is fitting that their poems and the ways of their melodies should differ from the poems of the pilgrims and the ways of their melodies. For the rousing of that which summons a man to warfare by exciting courage and by moving wrath and anger in him against the unbelievers, and making courage appear fair and life and wealth appear contemptible as compared with warfare, is by such inspiring verses as the saying of Al-Mutanabbi: "Then, if you do not die under the swords, honoured, you will die and endure ignominy, dishonoured." His other saying is "The cowardly thinks that cowardice is prudence; but that is the guile of base nature."

And such as these. So, too, the elements of the measures exciting courage differ from the ways exciting longing. This is permissible on an occasion when warfare is permissible, and approved on an occasion when warfare is liked; but that is only in the case of one to whom going out on warfare is allowed.

The third consists of the *Rajaz* verses, of which the valiant make use on occasions of onset. The object of these is to excite courage in the speaker and his helpers, and produce briskness in them for battle. And in such verses there is praise of bravery and of fortitude, and such praise, when it comes in fitting word and with agreeable voice, is more affecting to the soul. It is allowable in every

allowed battle, and approved in every approved battle, and forbidden in battling with Muslims and with those secured by treaty and in every forbidden battle, because the arousing of incitements to that which is forbidden is forbidden. This custom is derived from the valiant ones of the Companions, such as 'Ali and Khalid "Allah be pleased with them both", and others than they. And for the same reason we say that the beating of the shahin should be restrained in the camp of warriors, for its voice softens and makes sad, and loosens the knot of courage and weakens the energy of the soul, and excites longing for family and home, and entails slackness in battle, and thus, too, all the sounds and melodies which soften the heart. So those that soften and make sad are distinct from those which move and excite courage, and he who uses these with intention to change hearts and slacken thoughts from a battle which is incumbent is a rebel against God; and he who does it with intention of slackening from a battle which is forbidden, by that is obedient to Allah.

The fourth consists of the sounds and musical airs of lamentation; these make an impression through rousing sorrow and weeping and continuous mourning. Sorrow is of two kinds, praiseworthy and blameworthy. The blameworthy is such as sorrow for what escapes Allah Most High said: That you may not grieve for what escapes you" (Al-Hadid 23)

﴿لَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ﴾

And sorrow for the dead is of this class, for it is anger with the decree of Allah Most High and it regrets that which cannot be repaired. Since this sorrow is blameworthy the moving it by lamentation is blameworthy, and, therefore, a clear prohibition was revealed against such lamentation. The sorrow that is praiseworthy is the sorrow of a man for his own shortcoming in matter of his religion and weeping for his sins. And weeping and striving to weep and sorrowing and striving to sorrow are praiseworthy; of this kind was the weeping of Adam (upon whom be peace!). Also moving to this sorrow and strengthening in it are praiseworthy, for it arouses energy in amending.

Therefore, the lamentation of Dawud was praiseworthy, for it was in abidingness of sorrow and length of weeping because of sins and transgressions. And he used to weep and to cause weeping and to sorrow and to cause sorrowing, so that biers were lifted away from the assemblies where he lamented. And that he accomplished with his words and melodies, and it was praiseworthy; for what leads up to the praiseworthy is praiseworthy. And on account of this it is not unlawful for the preacher who has an agreeable voice that he should chant in the pulpit with melodies, poems that excite sorrow and soften the heart; nor that he should weep and strive to weep in order that he may attain by it to cause others to weep, and to stir up their sorrow. The fifth is Music and Singing on occasions of joy as an intensifier and arouser of joy. It is allowable if the joy is allowable, as singing on the days of festival and at a marriage and on the occasion of the arrival of one who has been away and on the occasion of a wedding feast

and the first head-shaving and at the birth of a child and his circumcision and when his learning of the Mighty Qur'an is complete, all that is allowable for the sake of the manifestation of joy through it. And the reason of its being allowable is that some melodies stir up gladness and joy and emotion, and in whatever thing joy is allowable the stirring up of joy in that thing is allowable. This is proved by the tradition of the chanting of poetry by women on the housetops with tambourines and melodies at the arrival of the Apostle of God- "The full moon has risen upon us from the mountain-passes of Al-Wajd', Gratitude is incumbent upon us so long as one man prays to Allah."

This was a manifestation of joy for his arrival, and it was a praiseworthy joy. So its manifestation through poetry and airs and dancing and movements is also praiseworthy. It has been handed down from a number of the Companions that they hoped on a joyful occasion that had befallen them, as we shall tell when we deal with the rules of dancing. It is allowable on the arrival of anyone on whose arrival gladness is allowable, and for every allowed cause of joy. This is indicated in what is handed down in the two Sahihs from 'A'ishah that she said: "I have known the Messenger of Allah "Allah's blessing and peace be upon him" concealing me with his mantle while I was looking at the Abyssinians at javelin-play in the Mosque until I was the one who tired of it; and think of a young girl eager for amusement!" this to indicate how long her standing lasted.

Al-Bukhari and Muslim narrate also in their Sahihs a tradition of 'Uqail from Az-Zuhri from 'Urwah from 'A'ishah that Abu Bakr came in to her in the Days of Mina, and with her were two girls playing tambourines and beating time while the Messenger of Allah "Allah's blessing and peace be upon him" was wrapped in his robe. And Abu Bakr rebuked them, but the Messenger of Allah "Allah's blessing and peace be upon him" uncovered his face and said, "Let them alone, Abu Bakr, for it is time of Festival." And 'A'ishah said: "I have known the Messenger of Allah "Allah's blessing and peace be upon him" concealing me with his mantle while I was looking at the Abyssinians playing in the Mosque, and 'Umar rebuked them, but the Messenger of Allah "Allah's blessing and peace be upon him" said: 'It is all right, O Banu Arfidah." And in a tradition of Amr Ibn Al-Harith from Ibn Shihab is what is similar, but in it the two girls sing and play.

Further, in a tradition of Abu Tahir from Ibn Wahb "By Allah, I have seen the Apostle of Allah standing by the door of my room while the Abyssinians were playing with their darts in the Mosque of the Apostle of God, and he was concealing me with his robe or mantle that I might look at the playing. Then he kept standing for my sake till I was the one who turned away." Again, it is handed down in tradition from 'A'ishah that she said: "I was wont to play with my dolls when beside the Apostle of God, and he would bring girl-companions to me, and they would veil themselves from him, and he used to have pleasure in their coming, and they would play with me."

According to another tradition it is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to her one day, "What is this?" She said: "My dolls." He said: "But what is that I see in the middle of them?" She

said: "A horse." He said: "What is this on it?" She said: "A pair of wings." He said: "Has a horse a pair of wings?" She said: "Have you not heard that Sulaiman Ibn Dawud ' had horses with wings." Then the Apostle of Allah laughed till his canine teeth appeared.

In our opinion the tradition is to be attributed to a custom of children of making up a figure of clay and pieces of paper without completing the figure? This is indicated by what is related in other traditions that the horse had a pair of wings of paper. Again, 'A'ishah said: " The Apostle of Allah came in to me while two girls were with me singing a song of the Day of Bu'ath, and lay down on his side on the bed and turned away his face. Then Abu Bakr entered and rebuked me, and said: ' The pipe of the Devil in the presence of the Apostle of Allah I ' but the Apostle of Allah turned to him and said: ' Let them alone!' Then, when he was not attending, I made a sign to them two, and they went out. It was a festival day and the blacks were playing with hide shields and darts; then either I asked the Apostle of Allah or he said: ' Would you like to look on? ' and I said: ' Yes.' So he made me stand behind him with my cheek against his cheek, and he kept Sam'an, ' Keep it up, O Banu Arfidah" until, when I turned, he said: " Had enough?" I said: "Yes" and he said: " Then go." And in Sahih Muslim is, "Then I put my head upon his shoulder and began watching their playing until I was the one who turned away."

All these traditions are in the two Sahihs and are a clear proof that singing and playing are not forbidden. And in the traditions are indicated different kinds of permission: - First is the playing, and how the Abyssinians dance and sing is well known; the second is doing that in the Mosque; and the third is his saying, "Keep it up, O Banu Arfidah!" that is a command to play or a request; then how can it be considered as forbidden?

The fourth is his restraining Abu Bakr and 'Umar from condemning and stopping it and his giving as excuse that it was a festival day, that is, a time of joy, and such play is one of the causes of joy; the fifth is his standing so long witnessing it and his attending to what suited 'A'ishah and in it is an indication that beauty of disposition in soothing the hearts of women and children by witnessing playing is better than harshness of asceticism and self-mortification in refraining and hindering from it; the sixth is his saying first to 'A'ishah, " Would you like to look on?" and that was not through being forced to help his wife through fear of anger or disunion, for rejection of a petition often causes disunion, and that is a thing feared,- then one thing feared is preferred to another thing feared,- but he asked the question first and there was nothing compelling him to do that; the seventh is the license given for singing and beating on the tambourine on the part of the two girls, in spite of its being compared to the pipe of the Devil, and that is a proof that the forbidden pipe is something different from what we have here; and the eighth is that the ear of the Apostle of Allah was struck by the voice of the two girls while he was lying on his side, but if there had been playing on stringed instruments in a place he would not have permitted even sitting there because of the sound of the stringed instruments striking his

ear, so this indicates that the voice of women is not unlawful in the same way that the sound of pipes is unlawful, but only unlawful where there is fear of temptation.

These, then, are the conclusions from analogy and from statute which indicate the allowableness of singing and dancing, and beating the tambourine and playing with hide shields and with darts, and looking on at the dancing of Abyssinians and Negroes on occasions of joy. All hold by analogy for a festival day, because it is an occasion of joy, and that covers a wedding-day and feast and a first head-shaving and circumcision and the day of arrival from a journey and the rest of the causes of gladness, that is, everything with which gladness is allowable by law. And gladness is allowable at the visit of brethren and their meeting in one place to eat and talk, and that describes the occasion of listening to music and singing.

The sixth is the listening to music and poetry on the part of lovers in order to move longing and arouse love, and cause forgetfulness of self. Then, if it is in the presence of the beloved, the object is to increase pleasure, and if it is during separation, the object is to arouse longing. And though longing is painful, yet in it there is a kind of pleasure since hope of union is joined to it. For hope is pleasant, and despair is painful, and the force of the pleasure of hope is in proportion to the force of the longing, and the love of the thing longed for. Then, in such listening as this, there is an arousing of love and a moving of longing, and an attaining of the pleasure of hope which is involved in union, along with diffuse description of the beauty of the beloved. All this is allowable if union with the object of longing is allowable, as he who loves his wife or his concubine, and so gives attention to her singing that his pleasure in meeting her may be doubled. So he is made happy by beholding with vision and hearing with the ear, and he learns the subtle meanings of union and disunion of the heart, and so the causes of pleasure keep following one another. These, then, are different kinds out of all the equipment and the permissible things of this world which are enjoyed, and what is the equipment of the life of this world but pastime and play?" (Al-Ankabut 64)

﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌ وَلَعِبٌ﴾

And this which we have mentioned is of that nature.

And so, too, if the slave-girl of a man be angry with him or there come about some change between them through the influence of some cause or other, it is for him to move longing by music and singing and to stir up therewith the pleasure of the hope of union" But if he sell her or free her, that is unlawful to him thereafter, since it is not allowable to arouse longing when union and meeting in earnest would not be allowable.

As for him who pictures to himself the form of a woman looking upon whom would not be lawful to him, and who applies what he hears to what is present in his mind, that is unlawful because it is a thing which moves the fancy

to forbidden deeds and stirs up an inciter to something the attaining to which were not allowable. And the majority of lovers and of the foolish, through youth, when lust is aroused, keep brooding over this kind of thing, but that should be prevented in their case on account of what is in it of hidden disease, not for anything which comes from the music itself. And therefore a physician who was asked what passionate love [say] was replied, "A smoke which ascends into a man's brain and which sexual intercourse removes and music and singing excite."

The seventh is the listening of him who loves Allah and has a passion for Him and longs to meet Him so that he cannot look upon a thing but he sees it in Him (Whose perfection is extolled), and no sound strikes upon his ear but he hears it from Him and in Him. So listening to music and singing in his case is an arouser of his longing and a strengthener of his passion and his love and an inflamer of the tinderbox of his heart, and brings forth from it States consisting of Revelations and inspirations, description of which cannot be comprehended, - he who has tasted them knows them, and he rejects them whose sense is blunt so that he cannot taste them.

These States are called in the tongue of the Sufis Wajd, Capture or Ecstasy, from wujud, Finding, and Musadafah, Encountering; that is to say, he encounters in himself States which he had not encountered before he listened to the music. Then these States are causes of things which follow them, things which burn up the heart with their fires and purify it from taints of dinginess, just as fire purifies substances exposed to it from uncleanness. Then the purity that befalls the heart brings after it Visions and Revelations and they are the utmost limit of the things sought by the lovers of Allah Most High and the ultimate fruit of all pious works. And that which enables us to reach them has its origin in the sum of pious works, neither of rebellious works nor actions simply permissible. The cause of those States befalling the heart through listening to music is the secret of Allah Most High, and consists in a relationship of measured tones to souls and in the subjection of souls to them and their receiving impressions by them-longing and joy and sorrow and elation and depression.

The knowledge of the cause why souls receive impressions through sounds belongs to the most subtle of the sciences of the Revelations which Sufis are granted, and the foolish, the frozen, the hard of heart, who are shut off from the pleasure of poetry, marvels how he that listens takes pleasure and at his ecstasy and state of emotion and change of colour, as a brute beast marvels at the pleasure of almond-candy and the impotent at the pleasure of sexual intercourse and the youth marvels at the pleasure of governing and at the pleasure that lies in breadth of reputation, and as the foolish marvels at the pleasure of the knowledge of Allah Most High and the knowledge of His majesty and might and the wonders of His creation. And for all that there is one cause, and it is that pleasure is a kind of perception and perception demands a thing perceived and a power of perceiving. Then, in the case of him whose power of perception is imperfect, that

he should have pleasure through it is not to be imagined. How can he perceive the pleasure of things to eat what lacks the sense of taste, and how can he perceive the pleasure of melodies what lacks ear, and the pleasure that lies in the conclusions of the reason who lacks reason? 'Even thus is the tasting of music and singing in the heart. After the sound has reached the ear it is perceived by an inward sense in the heart, and he who lacks that lacks inevitably the pleasure that goes with it.

But, perhaps, you will say, " How can passion 'Ishq' be imagined in the case of Allah Most High so that music and singing move it P " Then know that he who knows Allah loves Him inevitably, and as his knowledge of Him strengthens, his love of Him also strengthens, and love when it grows strong is called passion 'Ishq', and passion is nothing else than love strengthened beyond bound. Therefore the Arabs said: "Lo! Muhammad has a passion for his Lord," when they saw him retiring for worship in Mount Him. And know that every loveliness 'Jamal' is beloved when there is one to perceive that loveliness, and " Allah Most High is lovely (Jamil) and He loves loveliness' But loveliness, if it be in proportion of make and beauty of colours, is perceived by the sense of sight. And if the loveliness be in majesty and might and loftiness of order and beauty of qualities and character and the willing of things excellent for the world in general and pouring them out upon it constantly and other such spiritual qualities, it is perceived by the sense of the heart. And for the expression " loveliness " there is sometimes a metaphorical usage, and it is said that so and so is beautiful and lovely, and his form is not meant, but only that he is lovely of character, praiseworthy in to his qualities, beautiful as to his mode of life; and so a man is sometimes loved for those internal qualities through their being considered beautiful, just as the external form is loved. And sometimes this love becomes strong, and then it is called passion.

How many there are of zealous in their love for the founders of parties, such as Ash-Shafi'i and Malik and Abu Hanifah "Allah be pleased with them" to such an extent that they give bountifully of their lives and of their goods in their aid and assistance and go further than any passionate lover in their zeal and excess! A marvel it is that it should be held reasonable to love passionately an individual whose form has never been seen whether it is lovely or vile and who is now dead, but who is loved for the loveliness of his internal form and for his approved walk and the benefits that have befallen the people of the Faith from his work and other qualities beside ; and then that it should not be held reasonable to love passionately Him from whom are seen to proceed excellent things, yea, Him whom, in verity, there is no Excellency and no loveliness and no loved one in the world but it is a boon from among His boons and a trace from among the traces of His generosity and a spoonful from the sea of His bounty.

Every beauty and loveliness in the world which is perceived by the intellect and by eyes and by ears and the rest of the senses from the beginning of the world to its end and from the summit of the Pleiades to the extremity of the earth, is a grain from the treasure-houses of His power and a ray from the lights

of His presence. So who shall tell me that the love of Him is not reasonable whose description this is, and that love of Him should not increase in the case of those who confess His descriptions until their love pass bound and the absolute use of the term passion for it become a wrong because it falls short in telling how great is His love? Then His perfection is extolled who has veiled Himself from appearing by the force of His appearing and by the rays of whose light eyes are filled. "If it were not for His veiling Himself with seventy veils of His light, the glories of His face would burn up the eyes of those regarding the loveliness of His presence." And if it were not that His appearance caused His concealment, verily intellects would be confused and hearts bewildered and strength of body would be left helpless and limbs at variance.

Though hearts were built up of stone and iron, verily the morning would see them crushed in pieces under the first beginning of the light of His self-manifestation. For how shall the eyes of bats endure the noonday light of the sun? And the proof of what is indicated here shall come in the Book of Love, and it will be explained that the love of any other than Allah is a falling short and a folly. But he who is firm in knowledge knows none other than Allah Most High, since there is not in existence a verity except Allah and His works; and he who knows the works, as works, does not pass from the knowledge of the Worker to that of another than Him. For example, he that knows ash-Shafi'i, and knows him directly and his productions in respect that they are his productions, and not in respect that they are whiteness and skin and ink and paper and ordered speech and the Arabic language, verily, he has known him, and does not pass from the knowledge of ash-Shafi'i to that of another than him, and the love of him does not pass over to another than him.

Every existence except Allah Most High is the production of Allah Most High and His work done first by Him. Then he who knows it in respect that it is the construction of Allah Most High, sees from the construction the qualities of the Constructor, as the Excellency of the producer and the greatness of his power are seen from the beauty of the production, and his knowledge and love are limited to Allah Most High without passing over to other than Him. And it is of the definition of this passion that it does not admit of being shared; and everything except this passion admits of being shared, since to every beloved except this there can be imagined something like either in existence or in possibility ; but for this loveliness there cannot be imagined a second either in possibility or in existence. Then, the name passion applied to other than Him is a pure metaphor, not a proper sense of the word, though he that has a lack, near in his lack to brute beasts, sometimes does not recognise in the expression passion anything but the seeking of sexual intercourse. And such a one as this is like a donkey-driver, with whom it is not fitting that one should use such terms as passion, union, longing, humane intercourse; yea, such expressions and ideas he leaves on one side, just as brute beasts leave on one side narcissus and myrtle, and give themselves to dried clover and hay and fresh leafage. For the absolute use of these expressions is only possible in the case of Allah Most High, and that

only whenever they are not suspected of a meaning which we must hold far from the holiness of God.

Since the power of imagination varies as power of understanding, our attention should be directed to the refinement that lies in such expressions as these; yea, it is a near possibility that there may spring from the mere listening to the qualities of Allah Most High, an overpowering ecstasy by which the aorta of the heart is broken. Abu Hurairah¹ has related from the Apostle that he made mention of a youth who was among the children of Israel on a mountain. And he said to his mother, "Who created the heavens?" She said: "God, whose are Might and Majesty." He said: "Then who created the earth?" She said, "God, whose are Might and Majesty." He said: "Then who created the mountains?" She said, "God, whose are Might and Majesty." He said: "Then who created the clouds?" She said: "God, whose are Might and Majesty." He said: "Lo, verily from Allah I hear a Mighty Thing!" And he cast himself from the mountain and was dashed in pieces. This is as though he heard something which indicated the Majesty of Allah Most High and the completing of His Power; so he was moved by emotion at that, and fell into an ecstasy, and through the ecstasy cast himself down.

The Books have been revealed only in order that they should move with emotion at the mention of Allah Most High. Someone said: "I saw written in the Gospel, 'we have sung to you and ye have not been moved with emotion; and we have piped to you and ye have not danced.'" That is, "We sought to rouse in you longing by the mention of Allah Most High, but longing was not roused." This, then, is what we desired to mention of the divisions of listening to Music and Singing and its causes and its requirements. It has become most certainly evident that it is permissible in some cases and encouraged in some cases. Then if you ask, "Is there any state in which it is unlawful?" I say that it is unlawful with five accidents—an accident in him who produces the poetry or music, an accident in the instrument that is used, an accident in the content of the poetry, an accident in the person of the listener or in his perseverance, and an accident that consists in his being of the commonalty of creation.

The first accident is that the producer of the poetry or music be a woman upon whom to look is not lawful and from listening to whom temptation is dreaded; included with her is also the beardless youth whose temptation is dreaded. This is unlawful on account of what is in it of the fear of temptation, and it is not on account of the singing, but if the woman, through whom rises the temptation, were only talking without using melodies, her talking and conversation would not be permissible nor even listening to her voice in repeating the Qur'an; so, too, is it in the case of the youth from whom temptation is feared. Then if you ask, "Do you hold that this is unlawful in every situation without considering separate cases, or is it only unlawful where temptation is feared in the case of him who fears sin?" I say that this is a possible question in point of law, one in which two fundamental principles act against one another.

The one of these is that being alone with a woman not within the prohibited degrees and looking upon her face is unlawful equally whether temptation is

feared or not, because she is one with whom, in general, temptation may be supposed to exist. The law has decided that this shall close the matter without looking to special cases. And the second principle is that looking upon youths is permissible except where there is fear of temptation; so youths are not classed with women in this general prohibition, but the circumstances are followed in each case. Now, the voice of a woman sways between these two fundamental principles; if we follow the analogy of looking at her, then we must close the matter absolutely,—that is an analogy that has great weight. Yet between the two are differences, since lust invites to look when it is once roused, but it does not invite to listen to the voice; and the moving of the lust to touch, which is excited by looking is not the same as that which is excited by hearing, but is more powerful. And the voice of a woman, apart from singing, is not a thing of shame requiring concealment; in the time of the Companions the women always talked with the men, giving the salutation and seeking advice and asking and taking counsel and so on,—but with women there is a something more which effects the moving of lust. So the analogy of the voice of women to looking upon youths is more immediate, for they were not commanded to veil themselves, just as women were not commanded to conceal their voices.

Thus the arousing of temptation is the rule which ought to be followed, and the unlawfulness should be limited to that. This, in my opinion, is the more probable view and the nearer analogy, and is strengthened by the tradition of the two girls who sang in the house of 'A'ishah, since it is known that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to listen to their voices and did not guard himself; temptation in this case was not to be feared and therefore he did not guard himself. So, then, this varies with the circumstances of the woman and the circumstances of the man in being young or old; and such a varying with circumstances has its analogies, for we say in the case of an old man that he may kiss his wife, though it be time of fast, but that that is not allowable for a young man; for kissing invites to sexual intercourse in time of fast, which is forbidden. And hearing' may invite to looking and drawing near which is unlawful; so that, too, varies with individuals.

The second attribute is in the instruments in so far as they are of the badges of people who drink and belong to the effeminate. They are pipes and stringed instruments and the Cuba drum. These three kinds are forbidden, and all besides these remain under the fundamental principle of allowableness, like the tambourine whether it has little bells or not, and the Tabl and beating with the Qadib and the other instruments.

The third accident is in the content of what is sung, the poetry. If there is in it anything of obscenity or ribaldry or satire or what is a lie against Allah Most High or against His Apostle or against the Companions, like what the Rafidahs composed in satire on the Companions and others, the listening to it is unlawful, with melodies or without melodies, and he that listens is partaker with him that speaks. So, too, is that in which there is description of a

particular woman; for the description of a woman before men is not allowable. And as for satire of unbelievers and heretics, that is allowable; Hassan Ibn Thabit was wont to boast of the Apostle of Allah and to satirize the unbelievers, and the Apostle of Allah commanded him to do that. And as for amatory poetry, i.e. love poetry with description of cheeks and temples and beauty of figure and stature and description of women in other points, it calls for consideration.

The sound view with regard to it is that the composing of it and the reciting it with melody and without, is not unlawful. But it is for the listener to see to it that he does not apply what he hears to a particular woman, and if he does apply it that he apply it to one permitted to him, his wife or slave-girl, for if he apply it to a strange woman then he is a rebel against Allah by thus applying it, and by his causing his thought to circle in it. He to whom this description applies ought to put aside music and singing absolutely. For he over whom a passion has gained control applies all he hears to that passion, equally if the expression suite it or not; for what expression is there that cannot be applied to ideas by means of metaphorical usage? So he over whose heart the love of Allah has control is reminded by the blackness of the hair on the temples of a like thing, the darkness of unbelief, and by the brightness of the cheek, of the light of Faith, and by the mention of union, of the meeting Allah Most High, and by the mention of parting, of the separation from Allah Most High in the company of the rejected, and by the mention of the censurer who disturbs the gladness of union, of the obstacles of the world and its defects that disturb the endurance of intercourse with Allah Most High And in this application there is no need of search or meditation or leisure; yea, the thoughts which control the heart weigh more than the expression in the understanding of what is heard. So it is related from one of the Sheikhs that he passed through the market and heard one saying, "The good ones ten for a grain!" then ecstasy overcame him. And he was asked about that, and said: "When the good are ten for a grain, then what is the value of the evil?" And one of them crossed in the market and heard a speaker saying, "O wild thyme!" then ecstasy overcame him. And they said to him, "For what is thy ecstasy?" He said: "I heard him as though he were saying, 'Persevere and you will see my benevolence!'" And this goes so far that ecstasy sometimes overcomes a Persian at verses in Arabic, for some Arabic words correspond to Persian words; so he understands from them another meaning. One recited:

"And there has not visited me in slumber aught but his phantom-form."

Then a Persian was seized with ecstasy at that, and he was asked the cause of his ecstasy, and he said: "Lo, he said in Persian, 'We are all coming nigh to destruction,'" and feared thereby the peril of the destruction of the other world And the ecstasy of him who is consumed in love of Allah Most High is in proportion to his understanding, and his understanding is in proportion to his power of imagination, and what he imagines does not necessarily agree with what the poet meant or with his language. This ecstasy is truth and sincerity; and he who fears the peril of the destruction of the other world is fitted that his intellect

should be disturbed in him and his limbs agitated, and then there is no great advantage in changing the expressions themselves. Yet he whom love of a created thing has overcome ought to guard himself against music and singing with whatever expression they come, but him whom the love of Allah Most High has overcome, the verbal expressions do not trouble and do not hinder from - understanding the benignant ideas that join themselves with the flow of his exalted aspiration.

The fourth accident is in the listener, and consists in lust having control over him. If he is in the glow of youth, and this quality have more control over him than any other, then music and singing are unlawful to him equally whether the love of a particular individual have control of his heart or not. For however that may be, he cannot hear a description of temples and cheeks and separation and union but it moves his lust, and he applies what he hears to a particular form, the Devil puffing at the lust in his heart, and the flame of lust is kindled in him and the arouser of evil incite him. And it is a help to the party of the Devil and a cause of cowardice to Reason which defends him and which is the party of Allah Most High.

The fighting is constant in the heart between the forces of the Devil- they are the lust-and the party of Allah Most High-it is the light of Reason-except in a heart which one of the two parties has conquered and over which it rules completely. The army of the Devil conquers most hearts and overcomes them; so, therefore, there is need that inciters of fighting should keep beginning afresh to harass the forces of the Devil. How, then, is the increasing of the weapons of these forces and the sharpening of their swords and spears allowable? And music and singing sharpen the weapons of the army of the Devil in the case of such an individual as this; so let such go out from the assembly where music and singing are heard, for he is hurt by them.

The fifth accident is that the individual should be of the commonalty of creations Given that the love of Allah Most High docs not control him; further, that music and singing are beloved to him, and that no lust controls him; yet in his case it is prohibited. But, just as the other kinds of permitted pleasures, it would be permitted in his case except that, when custom and habit of it take hold of him, and however numerous its occasions, they are yet too few for him, then he is one of the foolish whose testimony is to be rejected; for persistence in sport is a sin. And just as a little sin by persistence and continuance becomes a great sin, so some permitted things by continuance become little sins; and this case is like perseverance in following Negroes and Abyssinians, and constant watching of their playing, for that is prohibited, although its beginning is not prohibited, since the Apostle of Allah did it.

To this class belongs playing at chess, for it is permitted; yet perseverance in it is disliked with the strongest dislike. And whenever the object is play and taking pleasure in sport, then it is permitted only on account of what is in it quieting to the heart; since quiet of the heart at certain times is a medicinal treatment, so that

the impulses of the heart may be aroused, and then it may busy itself at other times in diligent application to worldly things, as gain and trade, or to religion, as prayer and recitation of the Qur'an. And regarding that as a good thing to come between periods of application is like regarding a black mole on the cheek as beautiful. But if the moles were to take possession of the whole face, as a curse on it, how ugly that would be! So beauty becomes ugliness on account of abundance, and it is not every beauty much of which is beautiful, nor every permissible thing much of which is permissible. Bread is permissible, but seeking much of it is unlawful. So this permissible thing is like the other permissible things.

But if you say: "What all this comes to is that it is permissible under some circumstances and not under others; so why did you first make it absolutely permissible when such a statement, when it comes to distinguishing cases with yes or no, is false and faulty?" Then know that this objection is mistaken; for the laying down such an absolute statement stands in the way only of such a stating of special cases as begins from the entity of the thing which is being considered; but as for that which begins from the circumstances which came as accidents joined to it externally, the absolute statement does not prevent that. Do you not see that we, when we are asked concerning honey whether it is lawful or not, say that it is lawful in the absolute, though it is unlawful for one who is of a sanguine temperament, to whom it is hurtful?

When we are asked concerning wine we say that it is unlawful, although it is lawful for him to drink it what is choking with a morsel whenever he cannot find anything else. But it, in respect that it is wine, is unlawful, and is only permissible on account of the accident of the need; and honey, in respect that it is honey, is lawful, and is only unlawful on account of the accident of hurtfulness. And no attention is paid to what belongs to an accident, for selling is lawful, but becomes unlawful through the accident of its happening at the time of the summons to prayer on Friday; and there are many accidents such as that. Then music and singing belong to the class of things permissible in respect that they are listening to an agreeable measured voice with a meaning to be understood, and their being unlawful is only on account of an accident external to their true entity. So, when the veil is withdrawn from what shows the permissibility, no attention need be paid to him who opposes after the indication is plain.

As for ash-Shafi'i, his school does not pronounce singing unlawful as a fundamental principle. Ash-Shafi'i laid down a rule, and said of the man who takes up singing- as a profession that his evidence is not allowable. And that is because it belongs to sport which is disliked and which resembles what is vain; and he who takes it up as a profession is put in a relationship to folly, and his manliness falls from him, and, although it is not an unlawful thing in itself, yet its being unlawful under these circumstances is clear. But if he does not put himself into a relationship to singing, and people do not come to him on account of that, and he does not go to people for its sake, and all that is known of him is that he is sometimes in a state of emotion and chants in it, then that does not

make his manliness fall away or render worthless his evidence. That is shown by the tradition of the two girls who were singing in the house of 'A'ishah.

Yunus Ibn 'Abd Al-A'la said: "I asked Ash-Shafi'i about the people of al-Medina permitting music and singing. Then ash-Shafi'i said: 'I do not know one of the learned of the Hijaz who disliked music and singing except what consisted in amatory descriptions; us for the driving-song and the mention of the traces of the encampment and of the spring pastures and the making beautiful the voice in singing poems, it is permitted.' "And when ash-Shafi'i says that it is a sport which is disliked and which resembles what is vain, then his saying 'sport' is right, but sport, in respect that it is sport, is not unlawful; the play of the Abyssinians and their dancing is sport, yet the Messenger of Allah "Allah's blessing and peace be upon him" was wont to look at it sometimes and did not dislike it. And sport and nonsense [logic] Allah Most High does not blame if by it is meant doing that in which there is no advantage; for if a man lay upon himself that he will place his hand upon his head one hundred times a day, that is trifling with no advantage in it, yet it is not unlawful; Allah Most High said: Allah does not blame you for nonsense in your oaths (Al-Baqarah 225).

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ ﴾

When Allah does not blame for the mention of His name to a thing by way of oath without being pledged to it and without being determined to keep it, rather being variable as to it, along with there being no advantage in it, how shall He blame poetry and dancing? And as for his saying that it resembles what is vain that does not indicate a belief that it is unlawful; even if he had said explicitly that it was vain, that would not have indicated that it was unlawful. It only indicates that it is destitute of advantage; what is vain is that in which there is no advantage. If a man says to his wife, for example, "I sell myself to you," and she says, "I buy," it is a vain bargain whenever the object is play and jesting, and it is not unlawful except when the object is really making a slave of him, which the law forbids. As for his saying "disliked" he means that it is disliked on some of the occasions which I have mentioned to thee, or else he means that it is disliked through fear of evil. For he has laid down a rule as to the allowableness of playing at chess, and has remarked, "Verily, I dislike every play." The explanation he gives indicates this; for he says, "It is not one of the customs of religious people and people of manly virtue." This points to fear of evil. And his rejecting evidence for persistence in play does not indicate that it is unlawful; he sometimes rejects evidence for eating in the market-place and for what in general violates manly virtue.

Thus, weaving is allowable; yet it is not of the occupations of those who possess manly virtue. And sometimes he rejects the evidence of those who pursue an ignoble trade, and his explanation shows that he meant by dislike fear of evil¹⁵ This is the view also of others besides him of the great Imams. So if people desire to make it unlawful, what we have said above is an argument against them.

An Account of Arguments Of Those Who Pronounce Music And Singing Unlawful, And Reply To Them.

They base an argument upon what Allah Most High, says, And of mankind there are some who buy sport consisting of stories (in order to lead astray from the path of Allah'). Ibn Mas'ud and al-Hassan Al-Basri and An-Nakh'i said that "sport consisting of stories" was singing. 'A'ishah handed down that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah hath made the singing-girl unlawful and the selling of her and her price and teaching her." To this we say, As to the singing-girl, what is meant by her is the slave-girl who sings to men in a place where there is drinking; and we have mentioned that the singing of a strange woman to men of dissolute life and to those for whom temptation is feared is unlawful; such seek from the singing-girl only what is legally forbidden. But as for the singing of a slave-girl to her possessor, its unlawfulness cannot be gathered from this tradition.

Further, even to any other than her possessor, listening is lawful when there is absence of temptation according to what is indicated by the tradition in the two Sahih's of the singing of the two slave-girls in the house of 'A'ishah. As for the buying of "sport consisting of stories" for religion, by way of exchange for it, "to lead astray" by it "from the path of God," that is unlawful and blameworthy and the question is not as to it. Every singing is not an exchange for religion, bought for it, and a thing leading astray from the path of Allah Most High, and that what is meant in the passage. If an'one reads the Qur'an "to lead astray thereby from the path of Allah," his so reading the Qur'an would be unlawful.

It is narrated from one of the Hypocrites that he used to act as Imam to the people, and would only recite the Surah 'Abasa ' on account of the rebuke of the Apostle of Allah which it contains. And 'Umar thought of killing him, and regarded his action as unlawful on account of the leading astray which is in it; then is the leading astray by poetry and singing to be regarded as more unlawful? Further, they base an argument on what Allah Most High says, and at this narrative do ye not marvel? But ye laugh and do not weep and you are lifters up Ibn Abbas said: "It is singing in the language of Himyar," moaning the "lifting up." To that we say, Laughter and lack of weeping ought to be unlawful too, since the passage embraces them. And if it be said that it is limited to laughter against the Muslims for their becoming Muslims, then this also is limited to their making poems and singing with the object of ridiculing the Muslims. Even as He Most High has said: and the poets-those going astray follow them (Ash-Shu'ara' 224)

﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾

He meant by that the poets of the unbelievers; it does not indicate that the composition of poetry is unlawful in itself.

Further, they base an argument on what was handed down that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Iblis was the

first who wailed and the first who sang." So he joined wailing and singing. Then we say, Verily, just as the wailing of Dawud and the wailing of sinners for their crimes are been excepted, so was excepted that singing which seeks the moving of joy and sorrow and longing where it is allowable that it should be moved. It is excepted just as the singing of the two slave-girls on the Festival day in the house of the Apostle of Allah was excepted, and the singing of the women who sang at his arrival, when they said: "The full moon has risen upon us, from the passes of always'."

Further, they base an argument on what Abu Umamah has handed down from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No one lifts up his voice in singing but Allah sends to him two devils on his two shoulders, beating with their heels on his breast until he refrains." We say, This applies to some of the kinds of singing which we have already brought forward ; there are those which excite from the heart that which is the desire of the Devil, consisting of lust and passion "Ishq" for creatures. But as for what excites longing towards Allah and joy in Festival time, and at the birth of a child or the arrival of him who has been absent, all (but is the opposite of what is the desire of the Devil, as is indicated by the story of the two slave-girls and the Abyssinians and the narratives which we took from the Sahihs. So the fact that it was permitted on a single occasion is a statute that it is allowable; and that it was prevented on a thousand occasions is subject to interpretation and explanation; but the actual doing of a thing cannot be interpreted away, since when a thing is unlawful it can only become lawful through the accident of compulsion, and if it is allowable it is made unlawful by a great number of accidents up to intentions and objects.

Further, they base an argument on what 'Uqbah Ibn 'Amir handed down that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything with which a man sports is vain except his training his horse and shooting with his bow and playing with his wife." We say, His saying "vain" does not indicate that it is unlawful, but indicates the lack in it of advantage. And sometimes that is conceded on the ground that the having part in sport in watching the Abyssinians came outside of those three and yet is not unlawful; so things not excepted are joined to things excepted on analogy, just as the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood of a Muslim is not lawful save for one of three things," yet he joined with them a fourth and a fifth. Like this, too, is the playing with one's wife; there is no advantage in it, only the pleasure. And it shows that amusing oneself in gardens and listening to the voices of birds and to the different kinds of jesting, of that wherewith a man sports, nothing of that is unlawful although it may be possible to describe it as vain.

Further, they base an argument on the saying of 'Uthman, "I have not sung, and I have not lied, and I have not wiped my penis with my right hand since I did homage with it to the Apostle of God." We say, Then let the lying and the wiping the penis with the right hand be unlawful if this is an indication that singing is

unlawful! When was it established that 'Uthman abandoned only what is unlawful? Further, they base an argument on the saying of Ibn Mas'ud, "Singing makes Hypocrisy to spring up in the heart," and some add, "just as water makes herbs spring up "; some even carry it back to the Apostle of God, but that form of the tradition is not sound.

They say, " There passed by Ibn 'Uma' some people wearing the Ihram and among them was a man singing. Then he said: 'Ho, I do not hear Allah from you; ho, I do not hear Allah from you'" And from Nafi' is handed down that he said: " I was with Ibn 'Umar on the road and I heard the flute- playing of a shepherd, and he put his fingers in his ears, then turned from the road, and did not cease saying, 'Nafi', do you hear it?' till I said ' No ' ; then he took his fingers out and said: ' Thus I saw the Apostle of Allah do.' " And al-Fudail Ibn Iyad said: " Singing is the spell which raises fornication." And one of them said: " Singing is one of the scouts of depravity." And Yazid Ibn Al-Walid said: " Beware you of singing, for it makes modesty to be lacking the person mind and increases lust and ruins manliness; and verily it takes the place of wine and does what drunkenness does ; then if you cannot avoid having to do with it, keep it out of the way of women, for singing incites to fornication."

But we say, When Ibn Mas'ud says that it makes Hypocrisy grow up, he means by that in the case of the singer; in his case it makes Hypocrisy grow up, for his whole desire is to show himself to advantage in competition with others, and to make his voice bell well in such competition, and he keeps playing the hypocrite and making himself beloved by people that they may desire his singing. But even that does not involve that singing must be declared unlawful. For the wearing of beautiful clothes and the riding of ambling horses and the other kinds of adornment and emulative glorying in wealth and pleasant things and children and so on make Hypocrisy and dissimulation spring up in the heart; but what Ibn Mas'ud said does not go so far as to make these unlawful. So it is not only acts of rebellion against Allah which cause Hypocrisy to spring up in the heart; yea, such permitted things as these on which the gaze of the people falls are still better fitted to procure it. And therefore 'Umar alighted from a horse which ambled under him and cut off its tail, because he feared in himself vainglory in the beauty of its gait. Thus the beginning of Hypocrisy is in permitted things.

As for the saying of Ibn 'Umar, "Ho, I do not hear Allah from you! " it does not indicate that singing is unlawful in respect that it is singing; but they were in Ihram and loose talk did not befit them, and it appeared to him from their signs that their listening was not for the sake of ecstasy and longing unto the visitation of the House of Allah Most High, but for pure export. So he disliked that in them, because it was objectionable in connection with their state and the state of Ihram. Again, in the stories of particular cases, the possible views are many. For example, opposed to his putting his fingers in his ears is the fact that he did not command Nafi' to do the like and did not disapprove of his listening. He only did it himself because he considered that he should guard his ear in its then condition, and his heart from a sound which usually would move sport, and so

might hinder him from a thought he was engaged in or a recollection that was more in place.

So, too, the action of the Apostle of God, along with the fact that he did not hinder Ibn 'Umar from listening, does not indicate that it is unlawful, but indicates that the more fitting course is abandoning it. And we hold that abandoning it is more fitting in most cases ; yea, that the abandoning of most of the allowable things of the world is more fitting when it is known that they make an effect on the heart. The Apostle of Allah actually stripped off the robe of Abu Jahm' after the completion of prayer because there was a pattern upon it which distracted his heart. But do you think that that indicates the unlawfulness of a pattern upon a robe? Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" was in a state from which the sound of the flute of the shepherd would have distracted him as the pattern distracted him from prayer.

Yea, the need of arousing the Glorious States in the heart by music and singing is a falling short in the case of him who is constant in his witnessing the Truth, though it may be perfection in the case of others than such a one. And therefore al-Hurl said: "Even the most affecting of Music and Singing (Hearing) is cut off when he dies who is listening to it"; thus pointing out the fact that the Hearing which is from Allah Most High is abiding. And the Prophets had constantly the pleasure of Hearing and Witnessing and had no need to have them aroused by devices.

As for the saying of al-Fudail, and similarly all the other sayings kin to it, it is applicable to the music and singing of dissolute people and lustful youths; and if these sayings were generally valid, wherefore did they listen to the two slave-girls in the house of the Apostle of Allah? Then, as for analogy, the utmost of what can be said as to it is that the analogy lies against stringed instruments, and the differences have already been given. Or it is said that Music and Singing are sport and play, and so they are, but the whole of this world is sport and play (Al-Ankabut 64)

﴿ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ﴾

Umar said to his wife, "Thou art only a plaything in the corner of the house." And all playing with women is sport except tillage, which, is the cause of the existence of children. "And all jesting which there is nothing vile is lawful." That is quoted from the Apostle of Allah and the Companions, as shall come in detail in the Book of the Defects of the Tongue, Allah willing; and what sport could exceed the sport of the Abyssinians and negroes in their playing?

Its permissibility stands firm by statute on the basis of what I said: that sport rests the heart and lightens from it the burden of thinking ; and when hearts are overdriven they are blind, and resting strengthens them for serious work. So he, for example, who is persistent in study that ought to cease work on Friday, for ceasing work on one day incites alertness on the other days. And he who is persistent in works of supererogation in prayer on most

occasions, ought to be idle on some occasions; and, on his account, prayer on some occasions is disliked. So idleness is a help to work, and sport an aid to seriousness; only the souls of the Prophets can endure against pure seriousness and bitter duty. Sport is the medicine of the heart against the disease of weariness and restlessness; so it ought to be permitted. But there ought not to be too much, of it, just as there ought not to be too much medicine.

Then, whenever sport is for this object, it becomes a pious work. This is even in the case of one in whose heart music and singing do not rouse a praiseworthy quality-the rousing of which is sought-but the hearer has only pleasure and simple rest. So it is fitting to be approved in him that he may attain by it to the goal which we have mentioned. It is true that this indicates a falling short from the summit of perfection, for the perfect man is he who has no need that his soul should be rested in other than duty, but "the good deeds of the pious are the evil deeds of angels," and he who has mastered the science of dealing with hearts and the different ways of being kind to them to lead them to the Truth, knows absolutely that resting them with such things as these is a useful medicine that cannot be done without.

CHAPTER TWO: ON LAWS AND EFFECTS MUSIC AND SINGING PRODUCE UPON THE HEART, CONSISTING OF ECSTASY, AND UPON THE PARTS OF BODY, CONSISTING OF DANCING AND CRYING OUT AND TEARING OF GARMENTS

It should be known that the first step in Hearing is understanding what is heard, and applying it to an idea which occurs to the hearer. Then this understanding has as fruit ecstasy, and ecstasy moving of the members. Let there be a consideration, then, of these three stages.

The First Stage: Receiving Or Understanding

It varies as the conditions of the hearer vary. The first of these is that his hearing consists in receiving the simple physical impression, that is, he has no satisfaction in what he hears apart from the pleasure taken in the melodies and tones. This is allowable, and is the lowest of the orders of hearing, since camels are partakers with him in it. And so, too, are all beasts, for this taste requires for itself life only, and every animal has a kind of pleasure in agreeable sounds. The second condition is that he hears with understanding, but applies what he hears to the form of a creature, either to a special individual or not. This is how youths and the lustful hear, and their application of the things heard is in proportion to their lusts and in accordance with their states. This condition is too low for us to speak of it, except to explain its lowness and that it is forbidden. The third condition is that he should apply what he hears to the states of his own soul in his Intercourse ' with Allah Most High, and to the changing of his states, consisting of possibility one time and of impossibility another time.

This is the Hearing of the seekers after (the next world), especially of such as

are beginners, for the seeker of the hereafter has a thing desired which is his object, and his object, is the experiential knowledge of Allah (who is exalted above nil imperfection), and meeting Him, and arriving at Him by the path of Witnessing that which is secret, and of uplifting the veil. In his object he has a Path which he pursues, and Intercourse in which he perseveres, and states which encounter him in his Intercourse. Then whenever he hears mention of chiding, or exhortation, or acceptance, or rejection, or union, or departure, or drawing near, or being distant, or bemoaning that which has escaped, or thirsting for that which is expected, or longing for that which arrives, or coveting, or despairing, or solitude, or seeking society, or accomplishing of a promise, or breaking of a covenant, or fear of separation, or rejoicing in close union, or mention of attention to the beloved and rejection of the watcher, or the pouring forth of tears, or the close following one another of sobs, or length of separation, or promise of close union, or anything besides of that of which poems contain the description, then, without fail, some of this must agree with the state of the wish in his seeking, and that will act the part of a tinderbox which will light the fuel of his heart.

Then its flames blaze up in him, and longing is strongly excited, and there assault him, because of it, states to which, he is not dutiful, all enter between man and himself. One is accustomed, and he has broad scope in applying the expressions to his states. And it is not incumbent on the hearer that he should consider what the poet intended in his words. For every saying has different aspects, and every man of understanding (in getting its meaning from it) has his own fortune.

Let us give some examples of this applying and understanding, in order that the foolish may not fancy that the listener to verses, in which there is mention of mouth and cheeks and temples, understands by them only their outward meaning. We have no need to tell how the meaning is gained from the verses ; in the stories of the People of Hearing there is enough to reveal that. It is narrated that one of them heard someone saying: " The messenger said: ' Tomorrow he will visit'; then said I, 'Doest thou know what thou hast said?' Then the melody and words excited him, and he constrained himself to an ecstasy, and began repeating it, putting 'we' in the place of ' he,' and saying, " The messenger said: ' Tomorrow we shall visit,'" until he fainted from the force of the joy and pleasure and gladness. And when he recovered they asked him about his ecstasy, whence it was. Then he said: "I remembered the saying of the Apostle of Allah that the people of the Garden shall visit their Lord every Friday, once."

Ar-Raqi narrated from Ibrahim that he said: "I and Abu Al-Fudail were passing along the Tigris, between Basra and Al-Ubullah, and lo, there was a beautiful house with a raised veranda, upon which was a man with a slave-girl before him, and she was singing: 'Dedicate to Allah is a love which is given freely from me to you. Everyday you change; other conducts than this would be

more comely in you. (Do you not see life waning and the messenger of death drawing near?)

And lo, under the veranda was a beautiful youth with leather drinking-up in his hand and a patched gown on, listening. And he said: 'O slave-girl, by Allah, and by the life of your master, repeat that verse, "Every day thou change"'! Then she repeated it, and the youth kept saying, 'This, by Allah, is my changing in my state with the Truth!' And he sobbed and sobbed and died. Then we said: 'A duty has encountered us.' So we stood, and the master of the house said to the slave-girl, 'You are free for the Sake of the Countenance of Allah Most High.' Then the people of Basra came out and prayed over the youth, and when they had finished burying him, the master of the house said: 'I call you to witness that everything which belongs to me is dedicated to Allah, and all my slave-girls are free, and this house is dedicated.' Then he cast off his clothes and girt himself with a tunic ['] and put on another as a cloak and went his way, and the people were gazing at him until he vanished in the distance from their eyes while they were weeping, and there was nothing heard of him again." And the purport is that this man considered himself drowning at the time through his state in relation to Allah Most High and through the knowledge that he was too weak to be constant in the beauty of fair Intercourse with Allah and through grief at the changing of his heart and its turning from the laws of the Truth.

Then when there struck upon his ear what agreed with his state, he hoard it as from Allah Most High as though He were addressing him and saying to him: "Everyday you change; other conduct than this would be more comely in you." And it behaves him whose Hearing is from Allah and concerning Allah and in Him that he should have grasped firmly the canon of the science treating of the knowledge of Allah Most High and of His attributes. If he has not, there is danger to him of Hearing with regard to Allah Most High what is impossible concerning Him and of being an unbeliever in Him. And in the Hearing of the seeker after (the next world) , who is a beginner, there is danger, except when he applies what he hears to his own states only, in so far as what he hears cannot be connected with the description of Allah Most High.

This very verse exemplifies such a possible error. If he had heard it as to himself, as though he were addressing with it his Lord, whose are Might and Majesty, then he would have ascribed the changing to Allah Most High and so would have been an unbeliever. This sometimes happens from pure and absolute ignorance unmixed with any appreciation of the truth, and sometimes it springs from an ignorance to which he is led by a kind of appreciation of the truth. That last is when he sees that the changing of the states of his heart and the changing of the states of the rest of the world are from God, and that is truth, for He at one time expands the heart of His creature and at another contracts it, at one time illumines it and at another darkens it, at one time hardens it and at another softens it, at one time establishes it in obedience to Himself and strengthens it therein and at

another makes the Devil to rule over it and turn it from the laws of the Truth. This, all of it, is from Allah Most High.

And perhaps the poet meant here only to ascribe to his beloved the being changeable in accepting him and rejecting him, in making him draw near and making him retire- that such was his meaning. Then the Hearing of it in that way with regard to Allah Most High is pure unbelief. Yea, it is necessary that it should be known that He, who is exalted above imperfection and is Most High, produces change but is not changed Himself, makes others different but does not become different Himself, and therein is opposed to His creatures. This knowledge results to the Seeker after (the next world) by acceptance on faith and on the evidence of tradition, but results to the discerning the knower by certainty, revealed and verified. That is one of the greatest wonders of the attributes of Allah that He changes without being Himself changed; a thing that is only thinkable in the case of Allah Most High; all else that produces a change does not produce it in anything without that producing a change in itself.

And of those who fall into ecstasy there are some whom a state overcomes which is like that drunkenness which confounds the reason ; then they give free course to their tongues, chiding with Allah Most High, and they blame His subduing of hearts and distribution of the Glorious States as faulty. For He it is who chooses the hearts of the faithful believers and rejects the hearts of deniers and of the infatuate, and there is no one who hinders after He has given or gives after He has hindered, and He has not restrained His aid from unbelievers for any previous crime, nor has He assisted the Prophets with His aid and with the light of His guidance for any preceding favour, but He has said: And verily, Our Word came first to Our servants, those sent (As-Saffat 171).

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ﴾

And He Almighty said: But the saying from Me stands firm, Verily, I will fill hell with Jinn and mankind, all (As-Sajdah 13).

﴿وَلَيْكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

And He Most High said-Verily, those to whom there came first from Us happiness, they are removed far from that (Al-Anbiya 101).

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ﴾

Then if the thought suggest itself to thee, Why does that vary which comes first [is predestined], while those on whom it falls tire partakers in the noose of servitude? It is proclaimed unto thee from the Canopy of Majesty " Pass not the bound of fair behaviour! For He is not asked concerning what He does, but they are asked" (Al-Anbiya 23).

﴿ لَا يُسْتَلْ غَمًّا يَفْعَلُ وَهُمْ يُسْتَلُونَ ﴾

And, by my life, good government of the tongue and of the external behaviour belongs to that over which most persons have power, but as for the government of the secret thoughts to prevent them meditating over and finding strange this evident difference in bringing some near and rejecting others, and making some miserable and others happy, while the abiding of the happiness and misery is for ever and ever, for that none is strong enough save the learned who stand firm in knowledge. And, therefore, did al-Khadir, when he was asked in the dream concerning Hearing, say, "It is pure slipperiness, there stand not fast upon it save the feet of the learned." This is because it moves the secret parts and the hidden places of the heart, and disturbs it as that drunkenness which confounds the reason disturbs it, and almost looses the knot of fair behaviour from the secret thoughts, except in those whom Allah Most High protects by the light of its guidance and the benevolence of His protection.

Therefore, some said: "Would that we might escape on equal terms from this Hearing I " And in this kind of Hearing there is a danger greater than the danger that moves lust, for the end of that is an act of disobedience, but the end of failure here is unbelief.

And know that the understanding of what is heard varies with the states of the listener. Ecstasy obtains control over two listeners to one verse, and one of them hits the mark and the other fails, or both of them hit the mark, and yet they have understood two different meanings, contradictory to one another. But these, viewed in relation to the different states of the hearers, are not discrepant with one another. It is related from 'Utba Al-Ghulam that he heard a man saying.

"How far from imperfection is the Mighty One of heaven! Verily, the lover is in distress."

Then he said: "Thou hast said truth," and another man heard him and said: "Thou hast lied." Then said one of the possessors of perception, "They have both hit the mark together." And that was the truth. The acknowledging that the verse is true is the speech of a lover who cannot get what he desires, but is kept at a distance, and wearied by that and by being shunned. And the asserting that the verse is false is the speech of one who is rejoicing in love, taking pleasure in what he endures on account of the superabundance of his love, and not distressed by it. Or it is the speech of a lover who is not at the time debarred from his desire, and who does not fear the danger of eventually being debarred; that is because hope and fair thoughts rule his heart. So, through the varying of these states, the understanding of what is heard varies.

Further, there is a story about Abu Al-Qasim Ibn Marwan He had accompanied Abu Sa'id the cobbler, but had abandoned attendance on Hearing for many years. Then he attended a part, and in it was a man who said: " One standing in the water and thirsty, but he is not given to drink."

Then the people arose and constrained themselves to ecstasy, and when they were quiet he asked them concerning what came to them of the meaning of the

verse, and they pointed to the thirsting after the Glorious States and the being debarred from them in spite of the presence of their causes. But that did not satisfy him, so they said to him, "And what is thy opinion as to it?" Then he said: "My opinion is that he is in the midst of states and graced with Charismata, and yet is not given a single grain of them." This point to the existence of a Truth behind the states and Charismata, to which the states are forerunners and of which the Charismata are amongst the beginnings; and that Truth itself is behind—no one attains to it. And between the meaning which they understood and that which, he mentioned there is no difference except in the distance in rank of the thing after which thirst is felt. For he that is debarred first from the Glorious States, thirsts for them; then if he can obtain them, he thirsts for what is behind them. So between the two meanings there is no varying as to understanding, but the varying is between the two ranks.

Ash-Shibl would greatly constrain himself to ecstasy at this verse: "Your liking is shunning and your love is hate, and your union is separation and your peace is war."

The Hearing of this verse is possible in different ways, some true, some false. The most evident of them is to understand it of creation, that is, of the world as a whole—everything except Allah Most High. For the world is full of guile and deceit and slaughter towards those that are of it, hostile to them within, though showing without an appearance of love. For, as has been handed down, in the tradition, "A house is never full of joy through it, hut it is full of weeping." And as Ath-Tha'alib said describing the world: "Cease from the World and seek her not in marriage; seek not in marriage a slayer of him whom she weds. What is hoped for from her is not procured by what is feared in her, and what in her is disliked—even though thou hope is the greater part. Verily, the describers have spoken of her and made long their speech, and with me is a description of her that, by my life I is sound. A juice the later end of which is deadly; and a desired steed which is restive whenever thou wouldst have pleasure in him; And a fair form, the beauty of which affects men, but it has vile secrets of evil."

The second possible meaning is that the hearer should apply it to himself in regard to Allah Most High. For whenever he reflects, he sees that his knowledge is ignorance, since men cannot measure Allah according to His true measure; and his obedience is hypocrisy, since he cannot fear Allah according to His true fear; and his love is sickly, since he will not lay aside one of his lusts through his love. And him to whom Allah has willed good He instructs in the faults of his soul, and then he sees the truth of this verse in himself, although he may hold a high rank among those that are heedless. And on account of that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I cannot reckon up Thy benefits and praise Thee for them as Thou hast praised Thyself." And he said also, "Verily, I ask pardon of Allah in the day and the night seventy, times." And his asking pardon was only an account of states, that is step, long in respect to what is behind them, though they may be short in respect to what is before them.

For there is no approaching but beyond it there remains an approaching without end, since the path pursued of advance to Allah Most High is without end, and attaining to the farthest of the steps of approach is impossible.

The third possible meaning is that the hearer should regard his first states and be well pleased with them; and then should regard those that follow and condemn them on account of his meeting in them veiled things of the Deceitful One" Then he considers that to be from Allah Most High, and listens to the verse with regard to Allah Most High in complaint against Fate and Destiny which is unbelief according to the exposition which has preceded. And there is no verse but it is possible to apply it to different meanings, and that is in proportion to the abundance of the knowledge of the listener and the purity of his heart.

The fourth condition is the Hearing of him who has passed beyond states and stages. He is distant from knowing aught save Allah Most High to such a degree that he is distant even from knowledge of his own self and its states and intercourse, and is like one stupefied, a diver in the very sea of Witnessing, whose state resembles the state of the women who cut their hands, witnessing the loveliness of Yusuf, when their wonder went so far that their perceptions were stupefied and failed. Of such as are in this condition the Sufis use the expression Fani " he has passed away from himself and come to an end " [i.e. he is oblivious to himself], and whenever anyone passes away from himself, he must pass away from all besides himself; then it is as though he passed away from everything except the One-the witnessed one. He passes away also from the act of witnessing, for the heart, whenever it turns aside to view the act of witnessing and itself as a witness, is heedless of the thing witnessed. But for him who is infatuated in a thing which he sees there is no turning aside, in his state of seeking to plunge into it, to his act of seeing, nor to his own self through which is his seeing, nor to his heart in which is his pleasure. A drunken man tells no tale about his drunkenness, neither he who is taking pleasure about his taking of pleasure, but his tale is only about that in which he takes pleasure. And an example of this is in knowledge of a thing, for it changes to knowledge of the knowledge of that thing, and the knowledge of the thing, whenever there comes to the knower knowledge of his knowledge, is turned from the thing. And such a condition as this sometimes suddenly appears with regard to created things, and sometimes, also, with regard to the Creator. For the most part it is like swift lightning which stands not and lasts not; if it should last, human strength could not endure it. And often he who is thus affected is agitated under its burdens with an agitation which slays his soul, like what is narrated concerning Abu Al-Hussain Al-Nuri that he was present at an assembly and heard this verse: " I ceased not alighting, on account of thy love, at a place of alighting, in alighting at which hearts are bewildered."

Then he arose and constrained himself to an ecstasy, and ran wildly on, and happened upon a cane-brake which had been cut, but the stems in which remained like swords. Then he kept running in it and repeating the verse until the

morning, and the blood flowed from his legs so that his feet and shanks swelled. And he lived after that a few days and died. May Allah have mercy upon him I This is the step of those who are faithfully true in understanding and in ecstasy, and it is the highest of the steps ; for Hearing through states is a descent from the steps of perfection. States are mingled with attributes of the flesh and Hearing is a kind of falling short; that only is perfection that the subject should pass away totally from himself and his states I mean, that he should forget them and that there should not remain to him any paying of attention to them, like as the women paid no attention to their hands and to the knives. So he hears Allah, finds with Allah and in Allah and from Allah. This is the rank of him who wades the deep sea of verities and has passed the shore- land of states and works, and has occupied himself with the purity of the Unity and is confirmed in absolute sincerity. Then there does not remain in him anything of it as a root but his fleshliness totally dies down, and his paying attention to fleshly attributes passes away absolutely. And I do not mean by his 'passing away ' the passing away of his body, but the passing away of his heart. And I do not mean by the ' heart' the flesh and blood, but a delicate secret thing which he has, a hidden relationship to the evident heart behind which is the secret thing of the spirit which exists by the command of God, whose are Might and Majesty. He knows it who knows it, and he is ignorant of who is ignorant of it. And to that secret thing there is an existence, and the quality (form as opposed to substance) of that existence is what is present in it. Then whenever there is present in it something else than itself, it is as though only that thing which is present had existence. And a parallel to it is a polished mirror, since it has no colour in itself, but its colour is the colour of what is present in it. And so, too, is a glass, for it imitates the colour of its resting-place, and its colour is the colour of what is present in it. It has not in itself any quality, but its quality is to receive qualities, and its colour is a kind of being prepared to receive colours.

There speaks clearly of this essence in the heart in relation to what is present in it, the saying of the poet". Fine is the glass and fine the wine, so they mingle together and the thing becomes hard.

It is as though there were wine and no glass, and as though there were a glass and no wine."

This is one of the stages of the sciences of Revelation.

From it begins the fantasy of him who claimed being 'in-dwelt' and 'becoming one' and said: "I am the Truth," and around it buzzes the talk of the Christians in claim of a uniting of the divine and the human, or of one being clothed with the other, or taking up its abode in it, according as their expressions vary.

This is a pure blunder, which resembles the blunder of him who assigns to a mirror the quality of redness whenever the colour of redness shows in it from what is opposite it.

But such cases as these do not pertain to the science of Intercourse, so let us return to the point; we have mentioned how the steps as to the understanding of things heard stand apart.

The Second Stage

After understanding and application comes ecstasy. And men have had a long discussion as to the reality of ecstasy ; I mean the Sufis and those philosophers who have considered the relation of Hearing to the soul. As for the Sufis, Dhun-Nun Al-Misri has said of ecstasy that it is a Visitant of truth which comes disturbing hearts and driving them towards the Truth ; then he who gives ear to it in truth, attains truth, and he who gives ear to it in fleshliness, becomes an unbeliever. So it is as though he used being aroused on the part of hearts and driven towards the Truth as an expression for ecstasy, and ecstasy was that which he found at the arrival of the Visitant of Hearing, since he calls Hearing a Visitant of truth. And Abu Al-Hussain Ad-Darraji said: talking of what he found in Hearing, " Ecstasy is an expression for what is found with Hearing." He said also, " Hearing whirls about with me in the exercise-grounds of beauty, and causes me to find the existence of the Truth beside the Veil, and gives me drink from the cup of purity, so that I attain by it to the alighting-places of good-will, and it brings me out to the gardens of delight and ease." And Ash-Shibli said: " That which is external in Hearing is a temptation, and that which is internal is a warning, and to him who knows the signification, listening to the sing is lawful. But he who does not, has summoned temptation and exposed himself to ruin." And someone said: "Hearing is the morning meal of souls for the people of knowledge ; for it is a praise that is finer than all other works, and by subtleness of nature there is attainment to its subtleness, and by purity of the secret heart to its purity and its graciousness with those worthy of it." And 'Amr Ibn 'Uthman al-Makki said: "No explanation covers the nature of ecstasy, for it is a secret of Allah with His faithful believers" And someone said: "Ecstasy consists of Revelations proceeding from the Truth." And Abu Sa'id Ibn Al-'Arabi said: " Ecstasy is lifting of the curtain, and witnessing of the Watcher and presence of understanding, and observation of the Unseen, and converse with the secret, and intercourse with that which is missing ; it consists in your passing away and coming to an end in respect of what you are." He said also: " Ecstasy is the first of the stages of those whom Allah distinguishes and chooses out, and it is the inheritance that comes from belief in the unseen; then, *when* men taste it, and its light spreads abroad in their heart, there falls away from them all doubt and uncertainty." He said also: "That which curtains off from ecstasy is seeing the traces of the flesh and being entangled in affections and motives ; for the flesh is curtained in by its motives. Then whenever the motives are broken away, and the memory is cleansed, and the heart is clean and fine and pure, and exhortation profits the subject, and he alights through secret intercourse in a near alighting-place, and he is addressed and hears with an attentive ear him who addresses him, and with a witnessing heart and a secret thought made evident, then he witnesses what was distant from him, and that is ecstasy because he has found what was lacking with him." He said also, " Ecstasy is what comes at a mention that arouses, or a fear that disquiets, or at a rebuke for

a slip, or in a conversation concerning one of God's gracious boons, or at something which points to an advantage, or at a feeling of longing for the unseen, or at grief for that which has passed, or at regret for that which has gone, or at an effort towards a state, or at what summons to a positive duty, or at intercourse in the secret heart ; it is when external and external are face to face, and internal and internal, and unseen and unseen, and secret thought and secret thought; it is the extracting of what is in. Your favour through what is against thee out of that in which there was labouring before thee. Then that is written down to thee, after it was apart from thee; so there is established to thee a dignity without a dignity and a renown without a renown, since He is the one who dispenses favours first and to whom the whole command goes back." "This is the external part of the science of ecstasy, and the sayings of the Sufis of this kind as to ecstasy are very numerous.

As for the Philosophers, one of them said: "There is in the heart a glorious Excellency; the force of speech is not able to elicit it with words, but the soul can do it with melodies. Then, when it appears, the soul is rejoiced and moved towards it; so listen to the soul and have secret converse with it, and summon the secret converse of external things." And one of them said: "The consequences of hearing music and singing are that he who was weak in counsel is set to work, and he who was distant from meditation is driven forward, and he who was wearied on account of considerations and plans is sharpened, so that there comes back what was distant, and begins to work what was weak, and is clean what was discolored, and he becomes lively in every plan and intention and hits the mark and does not go astray and arrives and does not linger." And another said: "Just as thought follows on the paths of science to the thing it deals with, so hearing music and singing follows on the paths of the heart to the spiritual world." And one of them said-he had been asked what was the cause of the spontaneous moving of the extremities of the body according to the measure of melodies and rhythms-"That is passionate love in the reason ; and he who loves passionately in the reason has no need that he should soothe or coax his beloved with my heart of the Lot.

Speech, hot he soothes and coaxes and has secret intercourse by smiling and glancing- and delicate movement of eyelash and eyebrow and signs, and these all speak, only they are spiritual. But as for the passionate lover of the animal kind, he uses speech that he may express by it the fruit of the external part of his weak longing and counterfeit passion." And another said: " He who sorrows let him listen to melodies, for when sorrow enters the soul the light of the soul dies down, but whenever the soul rejoices its light flames up, and its joy appears, and yearning appears in proportion to the possible receiving of him who receives it, and that is in proportion to his purity and cleanness from guile and filthiness." And the opinions that have been expressed concerning Hearing and ecstasy are very many, but there is no reason why we should adduce many of them ; so let us try to understand the idea for which ecstasy is an expression. We say that it is an expression for a condition which Hearing produces as its result, and it is a

truthful visitant, fresh, a consequence to Hearing, and the listener experiences it from his soul. This condition must fall in one of two divisions. It can either be referred to acts of revelation and Witnessing-these are on the side of knowledge and admonitions-or it may be referred to changing and states that are not from knowledge, but are such as longing and fear and grief and disquietude and joy and vexation and regret and expansion and contraction of the heart-these all are states which Hearing arouses or strengthens. Then if it is weak in so much that it does not produce an effect by way of external movement or repose or change of condition, so that the external form should be moved contrary to its custom, or goes or stays from looking or speaking or moving contrary to its custom, it is not called ecstasy. But if it shows itself externally it is called ecstasy either weak or strong, in proportion to how it shows itself and to the external change which it produces. And its producing movement is in proportion to the force with which it comes; and the guarding against external change is in proportion to the force of him who is under the ecstasy and his power to control his limbs. So, sometimes, the ecstasy is strong with regard to external things, yet no external change is produced because of the force of him who is being affected. And sometimes external movement does not appear on account of the weakness of the visitant and it's falling short of producing movement and loosing the knot of restraint. Towards the first sense Abu Sa'id Ibn Al-'Arabi pointed when he said of ecstasy that it consisted in Witnessing of the Watcher, and in the presence of understanding, and in beholding of the Unseen. And it is natural that Hearing should be a cause of revealing that which before was unrevealed, for revealing takes place through certain causes, one of which is admonition, and Hearing is an admonisher. And another of the causes of revealing is changing of the states, and witnessing of them, and attaining to them, for attaining to them is a kind of knowledge that helps to explain things that were not known before. And another of them is purity of heart; and Hearing produces purity of heart, and the purity is a cause of revealing. And another of them is the arousing alacrity of heart through force of Hearing, and thus the heart is strengthened to witness that which its strength was not equal to before, just as a beast of burden is strengthened to carry what before that it could not. And the work of the heart is seeking after revelation and beholding the secrets of the Kingdom just as the work of the beast of burden is the carrying of loads. Thus, through these causes, Hearing is a cause of revealing. Further, the heart, when it is pure, often has represented to it the truth in the form of an act of Witnessing, or in a bit of verse that strikes upon the ear which is expressed by the voice of the Ghatif when the hearer is awake or by a vision when he is dreaming (and that is one six and fortieth part of prophecy but the science by which that may be proved is foreign to the science of Intercourse). What is narrated from Muhammad Ibn Masruq Al-Baghdadi - is a case in point. He said: " I went out one night in the days of my foolishness, and I was drunk and singing this verse. In Mount Sinai is a vine which I never pass by but I marvel at those who drink water."

Then I heard one saying: "And in Jaliannum is a well; not a throat gulps it down, but it tears from its belly the entrails."

That was the cause of my repenting and busying myself with science and the service of God." Then consider how the singing worked in purifying his heart, until there appeared to him the essence of the truth in the description of Hell by means of an expression with a meaning couched in measured language, and which struck his external ear. And it is related from Muslim Al-Abbaduni that he said: " There came to us once Salih Al-Murri and 'Utbah Al-Ghulam and 'Abd Al-Wahid Ibn Zaid and Muslim al-Aswuri, and they alighted by the shore. Then I prepared for them that night some food, and summoned them to it and they came. But when I laid the food before them, lo, a speaker who said this verse, lifting up his voice: ' And meats divert thee from the eternal abode; and the going astray of a pleasure of the appetite is no thing of advantage.'

Then Utbah al-Ghulam cried a great cry and fell down fainting, and the people wept, and I took away the food, and, by Allah! They did not taste of it a morsel." And just as the voice of the caller is heard with purity of heart, so there is witnessed also with the eye the form of Al-Khadir, for he presents himself in varying forms to the possessors of hearts And under similar conditions the angels present themselves to the prophets, either in their veritable form or in a likeness which resembles their form with some resemblance. The Apostle of Allah saw Ariel twice in his own form and related of him that he blocked the horizon. That is what is meant in the saying of Him Most High, instructed him one terrible of strength, a possessor of prudence ; then he stood erect and he was in the upper horizon-to the end of the verse And in such states which have their origin in purity, perception swoops down on the secret thoughts of hearts. That perception is sometimes called insight and therefore the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the insight of the believer, for he sees in the light of God." It has been related that a man of the Magians used to go about to the Muslims and ask them, "What is the meaning of the saying of the Prophet, ' Beware of the insight of the believer?'" Then they would rehearse to him its interpretation, but that would not satisfy him. At last he came to one of the Sheikhs of the Sufis and asked him. Then he said to him, "Its meaning is that you should cut off the girdle that is about your middle under your dress." Then he said: "Thou hast said rightly; that is its meaning." Then he repeated the Muslim confession of faith and said: "Now I know that you are a believer, and that your belief is true." And similarly it is related from Ibrahim al-Khawwas that he said: "I was in Baghdad among a company of poor in the Mosque, and there advanced a youth, excellent of odor, handsome of face. Then I said to my fellows, 'It occurs to me that he is a Jew,' but they all disagreed with me in that. Then I went out, and the youth went out and returned to them and said: ' What did the Sheikh say of me? 'So they were ashamed, but he pressed them and they said: 'That you were a Jew.' Then he came to me and bent over my hands and kissed my head and recited the Muslim confession of faith and said: 'We find in our books that the insight of the very veracious does not fail. So I

said: "I will test the Muslims." Then I regarded them and said: "If there is among them a very veracious one it is in this group, for they are speaking of the stories of Him whose glory is exalted and reciting of His might." Then I clothed myself like you, and when the Sheikh scrutinized me and had insight as to me, I knew that he was a very veracious one.' So was the story, and the youth came to be of the great ones of the Sufis." And it is to such revealing as this that the saying of the Messenger of Allah "Allah's blessing and peace be upon him" points, "If the devils were not hovering around the hearts of the Sons of Adam, verily they would behold the dominion of heaven." And the devils hover around hearts only when they are equipped with blameworthy qualities, for such are the pasture-ground of the devil and of his host, and he who cleanses his heart from these qualities and purifies himself, the devil does not circle around his heart. And to this, too, points the saying of Him Most High, Except your servants from among them, the purified, and the saying of Him Most High, Lo, my servants, you have no power over them (Al-Hijr 40, 42).

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾ قَالَ هَذَا صِرَاطٌ عَلَى مُسْتَقِيمٍ ﴿٥٥﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٥٦﴾

And Hearing is a cause of purity of heart, and by means of purity it is a net for truth. This is indicated by what is narrated that Dhun-Nun Al-Misri entered Baghdad, and there assembled to him a company of the Sufis and along with them was a reciter of poems then they asked his permission that the reciter should recite something to them, and he gave it. So the reciter chanted, saying: "A little of thy love torments me, then how will it be with it when it gains complete mastery? And thou hast joined in my heart all of a love in which others have formerly shared. Dost thou not lament for him who is sore wounded, who weeps when he that is free of care laughs?"

Dhun-Nun arose and fell upon his face. Then another man arose, and Dhu-n-Nun said: *He who sees you when you rise*, and the man sat down. And that on the part of Dhu-n-Nun was insight into the man's heart that he was trying to feign ecstasy. So he showed him that He who was seeing him when he rose was the opponent to his rising on account of anything else than Allah Most High. And if the man had been sincere he would not have sat down.

Then, since the result of ecstasy' resolves itself into revelations and states, know that each one of these two is divisible into that for which an expression, when one is free from it, is possible, and that for which an expression is fundamentally impossible. Perhaps you will find strange a condition or knowledge the real nature of which you do out know and the expression of the real nature of which is impossible ; but do not regard that as strange, for you will find witnesses for it in your ordinary states. As for the knowledge, how many a lawyer there is whom two questions confront, similar in form, but the lawyer gets so far by his natural faculty as to perceive that between them there is a difference as to the decision, yet whenever he tries to state the direction of the difference his

tongue does not help him to express it, although he may be the most eloquent of men. So he attains by his natural faculty to perceive the difference, but the expressing of it is impossible to him. And his attaining to see the difference is knowledge which he meets in his heart through natural faculty, and, without doubt, there is a cause for its occurrence in his heart. That difference has a real nature with Allah Most High, but the lawyer is not able to speak of it, not on account of any falling short in his tongue, but because the idea is too fine in itself for expression to present it. This belongs to what has been thought out by those who apply themselves to looking into complicated things.

As for the states, how many a man gets so far as to perceive in his heart, on some occasion which may appear in it, a contraction or an expansion, yet he does not know its cause! And a man sometimes thinks about a thing, and it makes an impression on his soul. Then he forgets the cause, but the impression remains upon his soul, and he feels it. And, sometimes, the condition which he feels is a joy which arose in his soul on his thinking about a cause which produces joy ; or it may have been a sorrow ; then he who was thinking about it forgets, but feels in the impression its consequence. And sometimes that condition is a strange condition which a word expressing joy or sorrow does not indicate clearly, and for which he cannot come upon a suitable expression revealing what was intended. Thus some people are distinguished above others by a natural faculty of taste in metrical poetry and a power of distinguishing between it and that which is not metrical. And the condition is one which the possessor of a natural faculty of taste attains to perceive in respect that he is not in doubt as to it-t mean as to the distinguishing between that which is good as to meter or bad. Yet he is not able to express the condition by anything which will make clear his meaning to one who has not a natural faculty of taste.

In the soul are strange states, and this is their description' The well-recognized ideas of fear and grief and joy occur only in the case of that Hearing which proceeds from singing that has a meaning. But as for vibrating strings and the other musical tones which have no meaning, they make on the soul a wonderful impression, and it is not possible to express the wonders of that impression. Sometimes it is expressed as a longing; but a longing which he who feels does not know for what he longs, is wonderful. And he whose heart is disturbed when he hears stringed instruments and the Shalun and their like does not know for what he is longing. He finds in his heart a state as though it demanded a thing he does not know what; this befalls even the common herd and those over whose hearts the love neither of man nor of Allah Most High can get control. There is a mystery in this, and it is that to every longing belong two fundamental bases: the one of them is a quality in him that longs, a kind of relationship with that which is longed for; and the second is a knowledge of the thing longed for, a knowledge of what attaining to it would be like. Then given the quality in which is the longing and given the knowledge of the appearance of the thing longed for, the matter is clear. But if the knowledge of the thing longed for is not given, and the quality of longing is given and the quality moves the

heart and its flame flares up, that entails confusion of mind and bewilderment without fail. If a human being grew up alone so that he never saw the form of women and knew not what sexual intercourse was, and thereafter approached puberty and lust overcame him, verily he would feel in himself the fire of lust, but would not know that he was longing for sexual intercourse, because he did not know what sexual intercourse was and had no experience of the form of women. There is a relationship like this in the soul of the human being with the upper world and the pleasures which he is promised there at the Lote-tree of the Extremity and in the upper Paradises. Only he cannot imagine these things to himself except as qualities and names, like him who has heard the expression 'sexual intercourse' and the name 'woman,' but has not seen the form of a woman even, nor the form of a man, nor his own form in a mirror that he might know by analogy. So Hearing moves in him longing, but abounding ignorance and the being occupied with this world have made him forget himself, and have made him forget his Lord, and have made him forget his abiding-place to which is his desire and his longing by nature. Then his heart demands from him a thing he does not know what, and he is confused and bewildered and disturbed like one who is choking, who does not know how to be saved. This, and things like it, belong to the states, a perception of the completeness of the verities of which is not to be attained, and he who is affected by them is not able to give them expression.

The division of ecstasy, into that, which can be made manifest and that which cannot be made manifest is now clear. Then know also that ecstasy is divided into that which itself attacks and that which is forced, and that is called affecting ecstasy. Of this forced affecting of ecstasy there is that which is blameworthy, and it is what aims at hypocrisy and at the manifesting of the Glorious States in spite of being destitute of them. And of it there is that which is praiseworthy, and it leads to the invoking of the Glorious States and the gaining of them for oneself and bringing them to oneself by device; for the Glorious States may be brought through such gaining for oneself. And therefore the Apostle of Allah commanded him who did not weep at the reading of the Qur'an that he should force weeping and mourning; for the beginning of these States is sometimes forced while their ends thereafter are true. And how should forcing not be a cause that that which is forced should become in the sequel a matter of nature? Everyone who learns the Qur'an at first memorizes it by force, and recites it by force, in spite of completeness of meditation and presence of intelligence, and, thereafter, that becomes a regular custom to the tongue, so that the tongue runs on through it in prayer, etc. While he who prays is inattentive So, he recites the whole of a Surah, and his soul returns to him after he has arrived at the end and he knows that he has recited it in a state of inattention. And so a writer writes at first with serious application, then his hand accustoms itself to penmanship and writing becomes to him nature. Then he writes many leaves while his heart is engrossed in thinking of something else.

So there is no path to gaining for oneself anything possible for the soul and

the members except by effort and practice at first; and, thereafter, it becomes nature through custom. And that is what is meant by the saying of some, Custom is a fifth humor's. Thus it is with the Glorious States. It is not fitting that despair of them should arise when they are lacking, but it is fitting that an effort should be made to acquire them for oneself through Hearing and its like. And, in truth, as to habit, the case has been seen of one desiring to love passionately an individual that at the time he does not love ; then he does not cease repeating the mention of it to himself and keeping his gaze upon it and affirming to himself its amiable qualities and praiseworthy characteristics, until he does love it passionately, and that is fixed in his breast with a fixing that passes beyond the bound of his will. Then he may desire after that to be free of it and cannot get free of it. Like this is the love of Allah Most High and the longing to meet Him and the fear of His anger and other than that of the Glorious States; whenever a man misses them it is fitting that he should apply effort to bring them to himself by companioning with those who are characterized by them, and by witnessing their States and approving of their qualities in the soul and by sitting with them at Hearing and by praying and beseeching Allah Most High that He would grant him that condition through making easy to him its causes. And among its causes are the companionships of the excellent and of those who fear and love and long and of the humble; he who companions with any individual, to him there come qualities of that individual, though from whence he does not know. And the possibility that love and the rest of the states may result through these causes is indicated by the saying of the Apostle of Allah when he prayed, "O Allah, grant me your love and the love of those that love you and the love of those who bring me near to your love." So he "peace be upon him" in peaking love has sought aid of prayer.

This is an exposition of how ecstasy is divided into revelations and states, and how it is divided into what can be clearly stated and what can not be clearly stated, and how it is divided into what is produced by effort and what is natural.

Then if you say: "What is the mind of those whose ecstasy does not appear at hearing the Qur'an and it is the word of God, but appears at singing, and it is the word of poets? So even if that last is a truth issuing from the benignity of Allah Most High, and is not a lie issuing from the craft of the devil, yet the Qur'an is worthier to cause ecstasy than singing." Then, we say, Ecstasy is truth. It is what grows up out of the abundance of the love of Allah Most High and out of sincerity in desiring Him and in longing to meet Him. That is stirred up by hearing the Qur'an also, and he who is not stirred up by hearing the Qur'an, only loves the creation and loves passionately the created. The saying of Allah Most High indicates that "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction." (Ar-Ra'd 28).

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

He further said: "the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide." (Az-Zumar 23).

﴿اللَّهُ نَزَلَ أَحْسَنَ الْخَبَرِ كَتَبْنَا مُنَشِّدَهَا مَنَافِي نَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
ثُمَّ تَلِينَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ (٢٣)

And everything that is experienced as a consequence of Hearing, because of Hearing in the soul, is ecstasy. The resting confidently and the bristling, and the fear and the softening of the heart, all that is ecstasy. And Allah Most High said: "The Believers are only those whose hearts dread when Allah is mentioned, and He Almighty said:" Had We sent down this Qur'an on a mountain, verily, you wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect." Al-Hashr 21).

﴿لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (٢١)

So dread and humility are ecstasy on the side of states if not on the side of revelations, but this ecstasy sometimes causes revelations and admonitions. "With regard to this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Adorn the Qur'an with your voices." And he said with regard to Abu Musa Al-Ash'ari, "Verily, he has been given a pipe of the pipes of the family of Dawud." And the stories indicating- that ecstasy has showed itself in the possessors of hearts at hearing the Qur'an are many. The saying of the Prophet, "The Surah Hiri and those like it have turned my head white," speaks of ecstasy}', for white hair results from sorrow and fear, that is, ecstasy. And it is related that Ibn Mas'ud recited to the Apostle of Allah the Surah of Women, and when he came to where Allah Most High says: "hen how when We bring from every people a witness and bring you against these as a witness?" (An-Nisa' 41)

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ (٤١)

He said: "That is enough," and his eyes were flowing with tears. And in a tradition stands that the Messenger of Allah "Allah's blessing and peace be upon him" recited this verse, or it was recited in his presence: "With Us are Fetters (to bind them), and a Fire (to burn them), And a Food that chokes, and a Penalty Grievous." (Al-Muzzammil 12-13)

﴿إِنَّ لَدَيْنَا أَنْكَالًا وَحَصِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾﴾

Then he fell fainting. And in a tradition stands that the Messenger of Allah

"Allah's blessing and peace be upon him" recited, if you punish them, they are your servants (Al-Ma'idah 18)

﴿ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّثْلِهِ ﴾

Then he wept. And whenever he passed a verse of compassion, he prayed and rejoiced; and rejoicing is ecstasy. And Allah Most High has praised the people of ecstasy in the Qur'an, and He Most High said: and whenever they hear what had been revealed to the Apostle you see their eyes flowing over with tears because of what of the truth they perceive (Al-Ma'idah 83).

﴿ وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ﴾

And it is narrated that the Apostle of Allah was wont to pray with a boiling in his breast like the boiling of a cooking-pot.

Much is transmitted from the Companions and the Followers concerning ecstasy through the Qur'an. Of them were some who fell swooning, and some who wept, and some who fainted, and some who died in their fainting. It is related that Zurarah Ibn Awfa', and he was one of the Followers, was acting as Imam in Ar-Riqaq, and he recited, Then when there is a sounding on the trumpet (Al-Muddaththir 8)

﴿ فَإِذَا نُفِرَ فِي الْأَقْصَارِ ﴾

And fell fainting and died in his mil) rah-may Allah have mercy on him I and 'Umar heard a man reciting, Verily the punishment of thy Lord surely descends; there is none to keep it back. Then he cried with a great cry and fell fainting, and was carried into his house and ceased not to be seen in his house for a month. And Salih al-Murri recited to Abu Jarir and he sobbed and died. And ash-Shafi'i heard one reciting, this shall be a day when they shall not speak and shall not be permitted to excuse themselves (Al-Mursalat 35)

﴿ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴾

Then he fainted. And 'All Ibn al-Fudail heard one reciting, A day when mankind shall rise up for the Lord of the worlds I and he fell fainting, and al-Fudail said: " May Allah repay thee what He has taught him from thee! "And similar Stories are transmitted from a number of them.

So, too, is the case with the Sufis. One night of Ramadan Ash-Shibli was in his mosque, and he was praying behind an Imam, and the Imam recited, and, verily, if we willed we would bring to thee him whom we inspired (Al-Isra' 86)

﴿ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ﴾

And Ash-Shibli shrieked a great shriek, the people thought that his soul had

fled ; his face grew red, and his shoulder muscles quivered, and he kept saying, " With such words He addresses the beloved," repeating that over and over. And al-Junaid said: "I entered one day to Sari As-Saqati and I saw before him a man who had fainted. Then he said to me, ' This man heard a verse from the Qur'an and fainted.' And I said: 'Recite to him the same verse,' and it was recited and he recovered. So he said: ' How didst thou come to say that?' I said: ' I considered Ya'qub, his blindness was on account of a created thing and through a created thing he saw, and if his blindness had been on account of the truth he would not have seen through a created thing then they approved that." And the saying of the poet points to what al-Junaid said: "And many a cup I drank for the sake of a pleasure; and I cured myself of that pleasure with another cup."

One of the Sufis said: "I was reciting one night this verse, every soul tastes of death? And I kept repeating it over. And lo, the voice of a Latif came to me and said: ' How oft will you repeat that verse? You have killed four of the Jinn; they had not lifted their heads to heaven since they were created.'" And Abu Ali Al-Maghazili said to Ash-Shibli, "Often there strikes my ear a verse from the book of Allah Most High and drags me to turn from this world; then I return to my former states and to mankind, and do not remain in that." Then he said: "What struck your ear out of the Qur'an by which He dragged you to Himself, that was favour from Him to you and benignity on His part towards you, and when He restored you to yourself that was solicitude on His part for you, for it is not well for our but that you should be free from force and compulsion in advancing to Him." And a man of the people of Sufism heard one reciting, O you soul who are at rest, return unto your Lord, well pleased, well pleasing (Al-Fajr 27).

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾

Then he besought the reciter to repeat it and said: "Now often do I say to it, ' Return!' and it does not return!" And he constrained himself to an ecstasy and cried with a great cry, and his spirit departed. And Bakr Ibn Mu'adh heard one reciting, and warn them of the day that hastens on..."(Ghafir 18).

﴿وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ﴾

Then he was disquieted and thereafter cried, "Have mercy on him whom you have warned and who did not approach you in obedience after the warning." Then he fainted. And Ibrahim Ibn Adham when he heard one reciting: When the heavens are split (Al-Inshiqaq 1)

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

His joints were disquieted to such a degree that he quivered. And it is related from Muhammad Ibn Sabba^h that he said: "A man was washing in the Euphrates and there passed by him a man on the bank reciting: "And O you in sin! get you apart this Day!" (Ya Sin 59).

﴿وَأَمْتَرُوا الْيَوْمَ أَيْهَا الْمَجْرُمُونَ﴾

Then the man ceased not being disquieted until he sank and died." And it is mentioned that Salman al-Farsi beheld a youth reciting, and he came to a verse and his skin bristled. Then Salman loved him. And he missed him once and asked concerning him, and was told that he was sick. So he went to visit him, and lo, he was at the point of death. Then he said: "O Abu 'Abd Allah, hast thou seen that bristling of the skin which is in me? For it came to me in a most beautiful form and informed me that Allah had pardoned me for it every sin." And, in general, he who has a heart is not free from ecstasy at hearing the Qur'an; for if the Qur'an does not make an impression on it at all, then it is like unto one who cried aloud to what did not hear save a crying and a shouting- deaf, dumb, blind are they, so they understand not (Al-Baqarah 171).

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَتَعَبُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بِكُمْ عَمَىٰ فَهْمٌ لَا يَقْبَلُونَ﴾

But on him who has a heart a word of wisdom which he hears makes impression. Ja'far Al-Khalil said: "There entered one day to al-Junaid, with whom there was a company, a man of the people of Khurasan, and he said to al-Junaid, 'When are of equal account to a creature he who praises him and he who blames him and one said: 'When he has entered a madhouse and is bound with two chains.' Then said al-Junaid: 'This is not our affair.' Thereupon he turned to the man and said: 'When he is certain that he is created.' Then the man sobbed a great sob and died." And if you say, "But if hearing the Qur'an avails for ecstasy, what is their mind who gather together to hear singing from reciters of poetry instead of reciters of the Qur'an? Their gathering together and throwing themselves into ecstasy ought to be in the circles of reciters of the Qur'an and not in the circles of reciters of poetry. And there ought to be sought by every gathering in every party a reciter of the Qur'an, and not a reciter of poetry, for the word of Allah Most High is, without doubt, more excellent than singing." Then know that singing is more powerful than the Qur'an in arousing to ecstasy for seven reasons. The first reason is that all the verses of the Qur'an do not fit the state of the listener, and are not suited for him to understand and to apply to what is in close connection with him. Then he over whom rules sorrow or longing or regret, how shall he fit to his state the saying of Him Most High, Allah commands you concerning your children, to the male there shall be the like of the share of two females, (An-Nisa' 12)

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِهِ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾

And so, too, are all the verses in which are expounded the laws of inheritance and of divorce and restrictive ordinances, etc. That which moves the contents of the heart is only what fit it; and poets compose their verses only to elicit by them states of the heart, so that there should be no need, in understanding the state through them, to use force to arouse longing.

It is true that he over whom rules an overwhelming and all-conquering

condition which does not leave room for any other than itself, and he with whom is wide awareness and quick penetration with which he can grasp ideas only suggested by the expressions, in such a case as his, his ecstasy sometimes comes on at anything heard, as in the case of him for whom there came on at the reminder by Allah Most High, Allah commands you concerning your children (An-Nisa' 12 and 175)

﴿ وَلَكُمْ يَصِفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوْصِيْنَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ يُوْصَوْنَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَتْ رَجُلٌ يُورِثُ كَلِيلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوْصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةٍ مِنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ خَلِيمٌ ﴿١٧٥﴾ ﴾
﴿ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ ۖ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمًا ﴿١٧٦﴾ ﴾

The thought of the condition of death which makes wills necessary, and that there was no escape for any man from leaving his wealth and his children behind him, which are his two beloved things of this world, and leaving one of them to the other and abandoning both of them ; so fear and perturbation overwhelm him. Or, as in the case of him who hears the mention of Allah in His saying, Allah commands you concerning your children, and he is confused by the bare name apart from what is before it and after it, and there comes upon him the thought of the compassion of Allah for His creatures and His solicitude, in that He Himself rules the division of inheritances, to care for them in their life and death. So he says, " Since He cares for our children after our death, then we need not doubt that He will care for us "; so there is aroused from him a state of hope, and that brings after it joy and gladness.

Or, from the saying of Him Most High, to the male there shall be the like of the share of two females, there comes upon him the thought of the pre-eminence of the male in his being a man over the female, and that men whom trading and selling do not divert from the celebration of Allah will have the superiority in the other world, and that they who are diverted by other than Allah Most High from the thought of Allah Most High really belong to the class of women and not to that of men. Then he fears that he may be curtailed or kept back in the pleasant abode of the other world, even as the female is kept back in the wealth of this world.

Such as these sometimes move ecstasy, but only in him in who has two qualities; the one of them is a condition, overwhelming, absolute, all - conquering, and the other is an effective penetration and a wide awareness of the utmost and the most complete kind to call attention to ideas hi that are remote through things that are near. And that is of the rarest ; so on that account

recourse had to singing, which consists of expressions fitted to states so closely that the states are aroused as quickly as the expression is heard.

It is narrated that Abu Al-Hussain An-Nuri was with a company in a party, and a question in science was discussed among them, but Abu Al-Hussain was silent. Thereafter he lifted up his head and chanted to them: "Many a cooing pigeon in the early dawn, full of disquietude, has cried among the swaying branches; she remembered a mate and a time of happiness, and she wept for sorrow and aroused my sorrow.

So my weeping often disquieted her and her weeping often disquieted me.

In truth, I would sometimes soothe her yet not make her understand, and she would sometimes complain yet not make me understand; but I, through emotion, made her perceive, and she also, through emotion, made me perceive."

So he said: and there did not remain one of the people but rose and constrained himself to an ecstasy. And this ecstasy did not result to them from the science in which they were wading, though science is earnestness and truth. And the second reason is that the Qur'an is held by most in the memory and is committed to ears and hearts; and whatever is heard for the first time makes a greater impression on the heart, and on the second repetition its impression is weaker, while on the third its impression almost fails. If the possessor of overpowering ecstasy were to strive to bring on his ecstasy by the use of one verse continually on occasions near to one another, within a day or a week, that would not be possible for him. But if he change that verse for another verse the impression on his heart will be renewed, although the verse may state the same thought. So, if its poetical expression be new as compared with that of the first verse, it will move the soul, although the thought is the same. But the Qur'an reciter is not able to recite a new Qur'an on every occasion and in every party; for the Qur'an is limited and addition to it is not possible, and it is all held in the memory and repeated often. As-Siddiq pointed to what we have here mentioned when he said: on seeing the Arabs arriving and weeping at the bearing of the Qur'an, "We were as you are, but our hearts are hard." Yet think not that the heart of As-Siddiq was harder than the hearts of these rough Arabs, or that it was emptier of the love of Allah Most High and of the love of His word than their hearts, but the repetition upon his heart had produced callousness with, regard to it, and he was slightly impressed by it on account of what had befallen him of familiarity through his much listening. For, on account of custom, it is impossible that a hearer should hear a verse that he had not heard before and should weep, and then should keep on weeping on its account twenty years, and after that time should weep at it on its being repeated, and that the first hearing should not differ from the last except in its being strange and new. To every new thing belongs a pleasure, and to every fresh thing belongs an emphasis, and along with everything to which you are accustomed there is a familiarity which hurts the emphasis, and, therefore, was 'Umar anxious to prevent the people from much circuiting of the Ka'bah, and he said: "I fear that the people will

despise this House," i.e. will be familiar with it. And he who arrives as a pilgrim and sees the House for the first time, weeps and cries out and often faints when his glance falls upon it. And he sometimes remains in Mecca and does not feel a trace of that in his soul. So, then, the singer has at his disposal new verses of poetry for each occasion, but he has not at his disposal for each occasion a new verso of the Qur'an.

The third reason is that measure in language has a power, through poetic taste, of making impression on the soul.

For a pleasant voice with measure is not like a pleasant voice without measure; and measure is what is found in poetry as opposed to verses of the Qur'an. And if the singer were to drag the verse which he is chanting or err in it or turn aside from the limit of that way in the melody, the heart of the listener would be disquieted and his ecstasy and Hearing wasted, and the impression would be scared away on account of the lack of fittingness. And whenever the impression is scared away, the heart is disquieted and distressed. And whenever measure makes an impression, the poetry on that account is pleasant.

The fourth reason is that measured poetry varies as to making impression on the soul with the melodies which are called Tariqahs and Dastanat. And the varying of these Tariqahs is only by extending what is shortened and shortening what is extended, and by pause in the intervals of the words and by cutting short and joining on in some of the words. This changing is allowable in poetry, but in the case of the Qur'an it is only allowable to recite as it was revealed, and shortening and lengthening and pause and cutting off and joining on in opposition to what the recitation requires is forbidden or disliked. So, whenever the Qur'an is read distinctly as it was revealed, there falls away from it that impressiveness the cause of which, is the measure of the melodies ; it is a cause that has absolute power in making impression, even if it do not convey a meaning, just as in the case of stringed instruments and pipes and the other sounds which do not convey a meaning.

The fifth reason is that the measured melodies are helped and strengthened by rhythms and by other measured sounds, apart from those produced by the throat, like the beating of the Qadib and the duff and the rest. For even a weak ecstasy is not aroused except by a powerful cause, and it only becomes strong by a combination of these causes, and each one has a share in the arousing. But it is necessary that the Qur'an should be protected from such companions as these, for their aspect with the majority of people is an aspect of sport and play; but all the Qur'an is seriousness with all people. So it is not allowable that there should be mingled with pure truth what is sport according to the commonalty and the external aspect 'Surah' of which is sport according to the select, although they do not view it from the side of its being sport. Yea, it behooves that the Qur'an should be revered and should not be recited on thoroughfares, but in a sitting assembly, and not in a state of sexual impurity, nor in a state of impurity generally. But only those who keep careful guard over their states can attain

perfection with regard, to the inviolability of the Qur'an, and he who cannot claim for himself this careful guard and circumspection turns aside to singing. For this reason beating of the duff along with the reading of the Qur'an is not allowable on a night of marriage. Yet the Apostle of Allah has commanded beating of the duff at a marriage and said: "Proclaim the wedding if it be by beating of tambourine," or some expression of which that is the meaning" And that is allowable with poetry as opposed to the Qur'an, and, therefore, when the Apostle of Allah entered the house of Ar-Rubai Bint Mu'awwidh, while girls were with her singing, and he heard one of them say in the course of her singing: "And with us is a Prophet who knows what shall be to-morrow";

Then he said: "Leave off that and say what you were saying." And what she had said bore witness to his Prophethood, but he rebuked her for that and brought her back to the singing, which is sport; for such hearing of witness is pure seriousness, and so is not to be joined to the aspect of sport. Then, whenever the strengthening of the causes by which Hearing becomes a mover of the heart is hindered for this reason, i.e. in order to preserve the inviolability of the Qur'an, what is incumbent is to turn aside from the Qur'an to singing, even as it was incumbent upon that girl to turn aside to singing from bearing witness to the Prophethood.

The sixth reason is that the singer sometimes sings a verse which does not fit the state of the hearer, so he dislikes it and rejects it and asks another; every saying does not fit every state. But if people agreed at parties upon a reciter of the Qur'an, often he would recite a verse which did not fit their state. Then, since the Qur'an is a medicine for the whole of mankind according to their varying states, so the verses of compassion are a medicine for him who is fearful and the verses of punishment are a medicine for the infatuated and the secure, and to adduce all would be tedious; whenever the hearer is not certain whether what is heard will agree with his state and his soul dislikes it, he encounters through it the danger of disliking the word of Allah Most High, in so far as he does not find a way to put it aside. And that he should guard himself from that danger is the best of good judgment and a necessary conclusion, since he will not find relief from it except by applying it to his condition as it is. And it is not allowable to apply the word of Allah Most High except to what Allah Most High intended, but the saying of a poet it is allowable to apply to other things besides what the poet meant. So in it is the danger of disliking or of erroneous exposition to suit the state, while, on the other hand, it is incumbent to reverence the word of Allah and to guard it from such danger. This is what has been given to me concerning the causes of turning aside on the part of the Sheikhs to hear singing in place of hearing the Qur'an.

Here there is a seventh reason which Abu Nasr as-Sarraji at-Tusi mentioned in defence of this use of poetry. He said: "The Qur'an is the word of Allah and one of His qualities; and it is a truth which humanity cannot comprehend, because it is uncreated, and created qualities cannot comprehend it. If a grain of its meaning and its dignity were unveiled to the hearts of men, they would split and be confused and bewildered. But pleasing melodies stand in a relationship to natural

dispositions, and their relationship is one of fanciful desires and not of necessary desires. And poetry, again, its relationship is that of fanciful desires. Then, whenever the melodies and sounds are joined with what of signs and subtleties are in the verses, the one of them fit the other and becomes still nearer to fanciful desires and lighter upon the hearts of men, because created is joined to created. Thus, so long as humanity remains, and we through our qualities and fanciful desires take pleasure in mournful tunes and pleasing sounds, our being open and unreserved, for the sake of witnessing the enduring of these fanciful desires towards poems, lies nearer than our being open and unreserved towards the word of Allah Most High, which is His quality and His word, from Him took beginning and to Him This is the sum of his meaning and of his returns.' defence.

It is narrated from Abu Al-Hassan Ad-Darraj that he said: " I travelled from Baghdad to Yusuf Ibn al-Hussain Ar-Razi to visit him and salute him. And when I entered Ar-Rayy I kept asking about him, and everyone whom I asked about him said: 'What will you with that unbeliever? ' And they straitened my breast until I determined to depart. Then I said within myself, 'I have travelled all this road and I will not make little of seeing him.' So I did not cease asking about him until I came upon him in a mosque; he was sitting in the Mihrab with a man before him, and in his hand was a copy of the Qur'an and he was reading. And lo, he was an old man, comely and handsome of face and beard. Then I saluted him, and he turned to me and said: 'From where have you come?' And I said: ' From Baghdad.' Then he said: ' And what brought you? ' And I said: " I have travelled to you to salute you.' And he said: 'If in one of those countries a man had said to you, "Abide with us until we buy you a house or a slave-girl," would that have withheld you from coming?' Then I said: ' Allah did not try me with anything of that kind, and if He had tried me I do not know how it would have been.' Thereupon he said to me, 'Art thou able to repeat anything?' I said: 'Yes,' and he said: ' Give us it.' Then I began saying: ' I saw thee acting constantly in opposition to me, and were you prudent, thou would have destroyed what you were doing.

It is as though I perceived you, with "would that" as your most excellent saying; you were saying, " Oh would that we were I " when "would that" does not avail's " Then he closed the copy of the Qur'an and ceased not weeping until his beard and dress were wet, and I had compassion on him for his much weeping. Thereupon he said: ' O my little son, do you blame the people of Ar-Rayy saying, "Yusuf is an unbeliever " ? That I am. From the prayer of early dawn I have been reading in the Qur'an and there has not fallen from my eyes a drop, but the resurrection has come for me at these two lines.'" So then, although the hearts of men are inflamed with the love of Allah Most High, yet a. new verse will rouse from them what the recital of the Qur'an does not rouse. That is because of the measure of the poetry and its being in accord with natural qualities ; and it is because of its being in accord with natural qualities that human beings have the power of composing poetry. But the composing of the Qur'an lies outside of the paths and the track of speech, and, on account of that, it is a miracle which does

not enter into the power of human beings because of its not being in accord with their nature¹⁵ It is related that a man came in to Israfil the teacher of Dhun-Nun al-Misri, and saw him writing on the ground with his finger and singing a verse of poetry. Then Israfil said: "Do you think it right to sing anything?" He said: No, Israfil." He who has a heart and experiences its natural quakes knows that verses of poetry and mescal tones move it with moving as is not encountered through other things than them; and so he imposes upon themselves the method of moving his heart either by his own voice or that of another.

We have now given the rule of the first stage concerning understanding what is heard and applying it; and also the rule of the second stage concerning the ecstasy which is encountered in the heart; so let us now give what of it oozes to the outside, consisting of cries and weeping and movements and rending of clothes, etc. So we say

The Third Stage of Hearing Music and Singing

We will give in it the laws of good conduct related to the hearing of music and singing internally and externally, and what of the traces of ecstasy is praised and what is blamed. The laws of good conduct are five. The first is showing regard for time, place, and company. Al-Junaïd said: "Hearing has need of three things, and if they are not there, then do not hear; time, place, and company," His meaning is that there is no advantage in being occupied with Hearing on an occasion when food is present, or on an occasion of discussion or of prayer, or of anything that turns away from emotion of the heart. This is the meaning of showing regard for time; the hearer shows regard for his condition of emptiness as to the heart. And as for place, sometimes it is the beaten highway or a place whose appearance is disliked or where there is some cause which distracts the heart; so he avoids that. And as for the company, its cause is that, whenever there is present one of a different nature, who dislikes Hearing, externally a devotee, poor in the subtle ties of hearts, he is found burdensome to the assembly and the heart is occupied with him. And so, too, when there is present one of the people of this world who magnifies himself, of whom a care must be taken and to whom regard must be shown; or one of the people of Sufism who strains and feigns ecstasy, being hypocritical in ecstasy and in dancing and in tearing of clothes. All these things are disturbing, and it is fitter that the Hearing should be abandoned in the case of the lack of these three conditions.

The conditions just mentioned are to be considered by the listener; but the second law is a matter to be considered by those who are present. It is that the Sheikh, whenever "beginners seekers (for the hereafter) are around him whom Hearing hurts, ought not to listen in their presence, and if he listens, let him. Occupy them in Borne other way. The beginner who is hurt by singing is one of three. The lowest of them in rank is he who does not attain in the Path except to external works, and who has no taste for Hearing. So his "being occupied with Hearing is his being occupied with what he does not know. For he is not of the people of sport that he should sport, nor of the people of taste that he should

enjoy himself in Hearing; so let him be occupied in praising and service, otherwise his time is wasted. The second is he who has taste for Hearing, but in him is a remainder of the fanciful desires and a turning to lusts and fleshly qualities, and he is not yet subdued with such a subduing that there is safety from his wickedness. Then, often, Hearing summons in him sport and lust; and so his path is cut off, and his way to perfection is barred. The third is that his lust should have been broken and there be safety from his wickedness, and his perception have been opened and the love of Allah Most High rule over his heart; but he be not wise in the external part of science, and does not know the names and the qualities of Allah Most High and what is allowable with regard to Him and what is impossible. Then, whenever the gate of Hearing is opened he applies what is heard to what is allowable and to what is not allowable with regard to Allah Most High; so his hurt from such thoughts as are unbelief is greater than his advantage from the Hearing. Sahl said: "Every ecstasy to which the Book and the Sunnah do not witness is false." And for such a one as this, Hearing is not good, nor for him whose heart is yet soiled with the love of this world and the love of praise and glory, nor for him who listens for the sake of the pleasure and to find delight in the impression. Then that becomes a custom to him and diverts him from his religious duties and from regard for his heart; and his path is cut off. So Hearing is a slippery place for the foot; from it the weak should be kept. Al-Junaid said: "I saw Iblis in sleep and said to him, 'Dost thou gain the mastery over any of our comrades in anything?' He said: 'Yes, on two occasions; on occasion of Hearing and on occasion of theological speculation for I go in to them thereat.'" Then said one of the Sheikh "If I had seen him I would have said to him, 'How foolish thou art! One who hears from Him when He hears, and speculates about Him when he speculates, how canst thou gain the mastery over him? Then said al-Junaid, "Thou hast spoken truth." The third law is that he should be attentive to what the speaker says, present in heart, turning aside little, guarding himself from gazing upon the faces of those who are listening and upon what they exhibit of states of ecstasy, absorbed in himself and in the guarding of his own heart and in the treasuring of what God Most High opens to him of His mercy' in his secret heart, keeping himself from a movement that would disturb the hearts of his comrades. He should be in external rest, still in his extremities, holding himself from coughing or yawning. And he should sit with bent head as he would act in thought that absorbed his heart, restraining himself from hand - clapping and leaping and the rest of the movements used to work up the emotions and make a hypocritical show, silent in the intervals of the recitation from such conversation as can be avoided. Then if ecstasy overcomes him and moves him without his volition, he is excusable in regard to it and not blameworthy. But whenever volition returns to him let him return to his stillness and to his repose; it is not incumbent on him that he should seek to prolong his ecstasy out of shame, lest it should be said: "His ecstasy was soon cut short," nor that he should constrain himself to an ecstasy, out of fear, lest it should be said: "He is hard of heart, lacking in purity and softness." It is

related that a youth used to accompany al-Junaïd, and whenever he heard aught of the mention of Allah he would cry out. Then al-Junaïd said to him, "If you do that another time, you shall not accompany me." And thereafter he kept putting pressure upon himself until from every hair of him there would drip a drop of water, and he did not cry out. And it is related that he choked one day through the force of the pressure upon him and sobbed a single sob, and his heart broke and he died.

It is narrated on tradition that Jufisa was telling traditional stories among the children of Israel, and one of them rent his dress or his shirt. And Allah Most High revealed to Musa, "Say to him, Rend for me thine heart and rend not your dress. Abu Al-Qasim an-Nasrabadhi said to Abu 'Amr Ibn Najid, " I say that whenever the people gather together, and there is with them a reciter of poems who recites, it is better for them than that they should talk slander." Then said Abu 'Amr, " Hypocrisy in regard to Hearing-and it is that you should show in yourself a state that is not in you- is worse than that you should talk slander thirty years or thereabouts." And if you should say, " Is the more excellent he whom Hearing does not move and upon whom it does not make an impression or lie upon whom it appears? " Then know that the lack of external appearance is at one time on account of weakness of the visitant that springs from Hearing and that is defeat; and at another time it is in spite of strength of ecstasy, but motion does not appear on account of perfect strength, in control of the limbs, and that is perfection. And, at another time, it is on account of the state of ecstasy inhering in and being part of all the states. Then an increase of impression does not show itself on occasion of Hearing, and that is the utmost degree of perfection. For the ecstasy of him who has ecstasy in most states do not last, but he who is in a lasting ecstasy is applying himself assiduously and constantly to the Truth, and is clinging to the essence of Witnessing, Then such a one the occurrence of the states does not change.

It is reasonable to suppose that what is pointed to in the saying of As-Siddiq, " We were like you; then our hearts became hardened," is our hearts became powerful and were strengthened, and became able to cling constantly to ecstasy in all states while we are hearing the thoughts of the Qur'an continually; and the Qur'an is not new with, regard to us nor fresh upon us so that we should be affected by it. So, then, the force of ecstasy moves the external manifestations, and the force of reason and self-restraint controls them, and sometimes the one of them overcomes the other either on account of the vehemence of its force or on account of the weakness of what opposes it, and it is defeat or perfection in accordance with that. Then think not that he who throws himself upon the ground in agitation is more perfect as to ecstasy than he who is still and does not agitate himself; yea, often he who is still is more perfect as to ecstasy than he who is in agitation.

Al-Junaïd was wont to be moved through Hearing; then he came not to be moved, and people spoke to him about that. He said: "And you see the hills, you think them firm, but they shall pass away even as the clouds pass away, a work of

Allah who has made everything perfect" (An-Naml 90).

﴿وَرَى الْجِبَالَ تَحْسِبُهَا جَمْدَةً وَهُمْ تَمُرُّمَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْقَضَ كُلَّ شَيْءٍ﴾

This points to the fact that the heart may be agitated, circling in the invisible world, and the limbs externally well disciplined and at rest. Abu Al-Hassan Muhammad Ibn Ahmad said-he was in al-Basra-"I companied with Sahl Ibn 'Abd Allah sixty years, and I never saw him change at a thing which he heard of mention of Allah or from the Qur'an. And when he was at the end of his life a man recited before him, And on that day there shall not be taken a ransom from you..." (Al-Hadid 15).

﴿قَالِیَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَا أَوْفَكُمُ النَّارُ مِنْ مَوَلَاكُمْ وَيَسَّ الْمَصِیْرُ (١٥)﴾

Then I saw him tremble and almost fall and when he returned to himself I asked him about that. And he said: 'Yes, my beloved, we have grown weak.' And so, too, one time he heard the saying of Him Most High, "The kingdom on that day shall verily belong to the Compassionate One" (Al-Furqan 26).

﴿الْمَلِكُ یَوْمَیْذِ الْحَقِّ لِلرَّحْمَنِ (٦)﴾

Then he was agitated. And Ibn Salim one of his companions, questioned him, and he said: 'I have grown weak.' Then they said to him, 'If this springs from weakness, what is strength of state?' He said: 'That there should not come upon one a visitant without his meeting it with the strength of his state; then the visitants do not change him, although they are powerful.' And the cause of that strength in controlling the external parts in spite of the presence of ecstasy, is equality of the states in constant clinging to witnessing; as it has been related concerning Saul that he said: "My condition before prayer and after it is one"; for he regarded the heart present in recollection with Allah Most High in every state.

Thus he was before Hearing, and after it, since his ecstasy was abiding and his thirst enduring and his drinking continuous, inasmuch as Hearing had no effect in increasing his ecstasy, like as it is related that Mimshadh Ad-Dinawri came upon a company, among who was a reciter of poems, and they became silent. But he said: "Return to what you were about, for even though you gathered all the musical instruments of the world in my ears, my meditation would not be disturbed, nor would aught appear of what is in me." And al-Junaid said: "Defect of ecstasy does not hurt when there is abundance of science, and abundance of science is more powerful than abundance of ecstasy." But, if you say, "Why does such a one as this attend Hearing?"

It should be known that some of these abandoned Hearing in the perfection of their strength, and were wont to attend only occasionally in order to assist one of the brethren and to cause joy to enter his heart. And often he would attend that the people might perceive the completeness of his power and know that

completeness is not in external ecstasy; then that they might learn from him the control of the external through application, though they might be unable to imitate him in his becoming a model to them. And if their being present fell with other than people of this kind, they were with them with their bodies, but distant from them with their hearts and what is within ; just as they might sit, apart from Hearing, with other than their kind for accidental causes which required such sitting with them.

Then some copied from these the abandoning of Hearing, thinking that the cause of their abandoning it was that they were able to do without it through what we have mentioned. And some of them belonged to the ascetics, and had no spiritual part in hearing, and were not of the people of sport, and so abandoned it. They might not be distracted through what did not concern them. And some abandoned it for lack of brethren. It was said to one, "Why do you not hear?" He said: "From whom and with whom?" The fourth law is that he should not rise up or raise his voice in weeping while he is able to restrain himself. Yet if he dance or force weeping, that is allowable whenever he does not intend hypocrisy by it; for forcing weeping induces grief and dancing is a cause of joy and liveliness. And the moving of every allowable joy is permissible ; if it were unlawful 'A'ishah would not have looked on at the Abyssinians with the Apostle of Allah while they were ' kicking out.' That is 'A'ishah's expression in some traditions, and it has been handed down from a number of the Companions that they hopped when a joy befell them which called for that. It is in the story of the daughter of Hamzah when there disputed about her 'All Ibn Abu Talib and his brother Ja'far and Zaid Ibn Harithah, and they contended together jealously as to rearing her. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to 'All, "Thou art of me and I am of thee," and 'All hopped; and he said to Ja'far, " You resemble me outwardly and inwardly," and he hopped behind the hopping of 'All; and he said to Zaid, " Thou art our brother and our freedman," and he hopped behind the hopping of Ja'far. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: " She belongs to Ja'far, for her maternal aunt is his wife, and the maternal aunt is the same as the mother," And in a tradition it is said that he said to 'A'ishah, " Wouldst thou like to look at the kicking out?" and 'kicking out' and ' hopping' are dancing. And that takes place on account of a pleasure or a yearning, and the law applicable to it is the law applicable to that which rouses it. If the pleasure which causes dancing is praiseworthy, and the dancing increases and strengthens it, then the dancing is praiseworthy, And if the one is permissible, then the other is permissible, and if blameworthy, blameworthy. Yet it is true that the practice of dancing does not befit the station of notable people or people who set an example, because, for the most part, it springs from sport and play, and that which has the aspect of play and sport in the eyes of the people should be avoided by him whose actions are imitated in order that he may not become small in the eyes of the people and they should leave off imitating him.

As to the tearing up of garments, there is no indulgence for it except when the matter passes beyond the control of volition. It is reasonable to suppose that ecstasy may overcome one so that he will tear his garment and yet not know it from the force of the intoxication of ecstasy which is on him. Or he may know it, but he is like one who is constrained and unable to control himself. Then he presents the appearance of one who is forced to do a thing though disliking it; since there is for him in moving or tearing a means of taking breath, and he is forced to it as a sick man is forced to groan. And though he was to impose patience upon himself as to it, he would not be able to control it in spite of its being a free-will action. For man is not able to abandon every action whose occurrence depends upon intention; taking breath is an action whose occurrence depends upon intention, but if a man imposed upon himself that he would hold breath, he would be compelled from within him to will taking breath. So, too, is crying out; and tearing of garments sometimes happens in this way; then it is not to be described as forbidden. They spoke in the presence of as-Sari of the occurrence of extreme overwhelming ecstasy, and he said: "Yes, the face of one may be struck with a sword and he not know it." Then they disputed with him about it and found it strange that ecstasy should reach such a point, but he persisted and would not abandon his view that in some states this point was sometimes reached by some individuals.

If you ask: Then what do you say as to the tearing of new garments on the part of Sufis after the ecstasy has subsided and the Hearing is over, for they tear them in little pieces and distribute them to the people and call them pieces of cloth? " ' Know that that is permissible whenever it is torn into square pieces useful to patch garments and prayer-carpets for the piece of cloth is torn up that the *shirt* may be sewn together from it. And that is not waste, for it is tearing for a purpose. So, too, the patching of garments is only possible by means of little pieces, and that is an object; and the dividing to the multitude that the benefit may be general is an allowable object. Every king is required to divide his garment into one hundred pieces and give to one hundred poor people, but it is necessary that the pieces shall be such that they can be made useful in patching. And in Hearing we prevent only that tearing which spoils the garment, destroying part of it so that it does not remain capable of use. That is pure waste, and is not lawful when it happens by free will.

The fifth law of good breeding is agreement of the people in rising up when one of them rises up in a true ecstasy without hypocrisy and strives; or rises up by choice without exhibiting ecstasy, and the company rises up to him. For there, must be agreement because agreement belongs to the laws of comradeship. So, too, if it is the custom of a party to throw off the turban in agreement with him who is in ecstasy whenever his turban falls off, or to pull off garments whenever his garment has fallen off him through tearing, then agreement in these things belongs to good comradeship and social intercourse, since disagreement is churlishness and every people has a usage of its own. We must "consort with

people according to their qualities"-as has come down in the tradition-especially when they are qualities containing good-fellowship and courteous treatment and soothing of the heart with help. And someone may say, "Lo, that is a religious innovation; the Companions did not do so." But everything judged allowable is not derived from the Companions. What is to be guarded against is committing an innovation which abandons a Sunnah handed down from one to another; but forbidding a thing is not to be deduced from this. Rising up on the entrance of anyone was not a custom of the Arabs; yea, the Companions did not rise up for the Apostle of Allah under some conditions, as Anas has narrated. But since there is not established a general prohibition of it, we do not see any harm in it in those countries where it is a custom to honour him who enters by standing up; for its object is to show respect and to honour and to soothe the heart. So, too, it is with the other kinds of help when they have as object to soothe the heart and are adopted as usage by a company of people. Then there is no harm in their helping in these; yea, the best of things is help, except in a thing with regard to which there has come down a direct prohibition, insusceptible of explanation.

It belongs to good breeding that no one should arise to dance with people if his dancing is considered sluggish and inert, lest he should disturb their states for them. For dancing without ecstasy is allowable, and a striver to show ecstasy is one in whom the trace of straining is evident to the company. And in the case of him who rises up in sincerity, whom you would not think sluggish and inert in nature, the hearts of those present, if they are possessors of hearts, are a touchstone of sincerity and of straining. One of them was asked concerning sound ecstasy, and he said: "Its soundness is the acceptance of it by the hearts of those present when they are likes and not opposites." ' Then if you say, " But what about that disposition which turns aside from dancing, does it rush erroneously to its opinion that dancing is lying, vain, and contrary to the Faith, while he that is vehement in the Faith never sees dancing without blaming it?" then know that there is no vehemence that is greater than the vehemence of the Apostle of God, and he saw the Abyssinians kicking out in the Mosque and did not blame what they were doing, because it was at a suitable time, that is, a time of Festival, and on the part of suitable individuals, that is, Abyssinians.

It is true that some dispositions turn aside from it, because it is seen for the most part in combination with vanity and play, and vanity and play are allowable, but only for the common people of Negro and Abyssinians and their like, while they are disliked in those who are notable people because they do not befit them. But it is not lawful to describe as forbidden what is disliked because it does not befit the position of a person of note.

If one asked a poor man for something, and he gave him a cake of bread, that would be a praiseworthy gift; but if he asked a king and he gave him a cake of bread or two cakes of bread, that would be blameworthy in the sight of all men and would be written in books of history as of the number of his evil deeds, and his posterity and adherents would be upbraided with it. But, in spite of that, it is

not lawful that what he did should be forbidden, since he, inasmuch as he gave bread to the poor man, was beneficent, but inasmuch as, in relation to his position, it was like refusing in relation to the poor man, his action is to be considered vile. So, too, it is with dancing and the class of permissible things that follow the same rule. "The permissible deeds of common people are the evil deeds of pious people, and the good deeds of pious people are the evil deeds of archangels," ' But this is when we take account of relationship to different positions, and whenever the thing is looked at in itself, the sentence must be passed that in it, as it is in itself, there is nothing forbidden-and Allah knows best. It follows from all that has preceded sections, that listening to Music and Singing is sometimes absolutely forbidden and sometimes permissible and sometimes disliked and sometimes to be loved. It is forbidden to the most of mankind, consisting of youths and those whom the lust of this world controls so that Music and Singing arouse in them only that which has control of their hearts, consisting of blameworthy qualities And it is disliked with reference to him who, it is true, does not apply it to the form of created things, but in whose case a habit, which he has, leads him on most occasions to the path of vain sport. And it is permissible with reference to him who has no delight in it except the taking pleasure in beautiful sounds. And it is loved with reference to him whom the love of Allah Most High controls and in whom Music and Singing arouse only praiseworthy qualities. Praise be to Allah alone, and His blessing be upon Muhammad and his Family!

Book nine: Enjoining good and forbidding evil

It is the ninth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah with praising Whom the books are started, and by virtue of His Bounty all favours and graces are given; and Allah's blessing and prayer be upon the chief of all the Messengers and Prophets, Muhammad, the Messenger and servant of Allah "Allah's blessing and peace be upon him", and upon his good family and pure companions who came after him.

To go further: the matter of enjoining right and forbidding evil is the greatest fundament of religion, and it is the most important task and mission for which all the Prophets and Messengers were sent by Allah Almighty. Had it been neglected and work and acting upon it left, surely, Prophethood would have been rendered idle, religion would have disappeared, pre-Prophetic age would have encompassed all the world with transgression, mischief and error would have prevailed, ignorance would have become widespread, corruption would have dominated, violation of good manners and conduct would have controlled, the world would have been ruined and the people would have been given to wholesale destruction, without making sense to such destruction and ruin until the Day of Judgement. But, unfortunately, what we feared has really been. We all to Allah to Whom we shall return. Both work and knowledge of that great pole have disappeared, and its reality has been obliterated, with the result that flattery of the creatures prevailed over the hearts, on the exclusion of the observation of the Creator, and the people went on following whims, inclinations and desires without ability to have control over themselves in the same way as animals and beasts are. There is hardly on earth a faithful sincere believer, who fears not, for the sake of Allah, the blame of a blamer. So, whoever endeavours to avoid that pre-Prophetic period, fill that large gap, either by acting upon it, or executing its principles, renewing its ways, and undertaking its burdens, and giving life to it, he will be, from amongst all the people, have given life to a way that has been obliterated across time, and come close to Allah with an act of worship that is superior to all other acts of worship. For this reason, we are going, Allah Willing, to explain in detail the knowledge thereof in four chapters:

The first chapter pertains to the obligation and merit of enjoining good and forbidding evil.

The second chapter pertains to the principles and conditions of enjoining good and forbidding evil.

The third chapter pertains to its ways and showing the evil doings among the customs and habits.

The fourth chapter pertains to commanding rulers and governors to do good and forbidding them to do evil.

CHAPTER ONE:

OBLIGATION AND MERIT OF ENJOINING GOOD AND FORBIDDING EVIL; AND CONDEMNATION OF NEGLIGENCE AND INDULGENCE IN IT

The evidence in support of it is taken from the consensus of the nation on the one hand, and the acceptance of the sound minds on the other hand. But before all of that, traditional evidence is taken from the Qur'an and Hadith. A mention may be made here of the following:

In regard to the Qur'anic Verses, they go as follows:

Allah Almighty says: "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity." (Al Imran 104] this Holy Verse shows from the command "let arise out of you" the obligation of enjoining right and forbidding evil. It also shows that whoever does so shall attain felicity. It confirms that it is a collective duty and not a duty that is binding upon everyone in the nation. This is shown from His phrase: "Let there arise out of you a band", and this means that if it is undertaken by one or a group of the nation, it will lapse from the remaining people. The attainment is limited to those who undertake it. But if all the people fail to do it, the difficulty will encompass those who have the power to do it. Allah further says: "Not all of them are alike: of the People of the Book are a portion that stand (for the right); they rehearse the Signs of Allah all night long, and they prostrate themselves in adoration. They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: they are in the ranks of the righteous." (Al Imran 113-114)

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

وَأُتُوا بِالْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾﴾

He did not bear witness to their righteousness only by virtue of their faith in Allah and the Last Day: but besides, by virtue of their enjoining right and forbidding evil.

Allah Almighty also says: "The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise." (At-Tawbah 71)

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

In this Holy Verse, Allah ascribes to the believers the characteristic of

enjoining right and forbidding evil. This means that those who abscond enjoining right and forbidding evil do not belong to the faithful believers described here in that Holy Verse.

Allah further says: "Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus, the son of Mary, because they disobeyed and persisted in Excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did." (Al-Ma'idah 78-79)

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾

However, this is the most aggravation of their punishment, for He Almighty tells that they are worthy of curse for their leaving (enjoining right and) forbidding evil.

Allah Almighty further says in this issue: "You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had Faith, it were best for them: among them are some who have Faith, but most of them are perverted transgressors." (Al Imran 110) this indicates the superiority of enjoining right and forbidding evil, for He shows that it is with this merit that they were the best nation to be produced of mankind.

Allah Almighty also says in that respect: "When they disregarded the warnings that had been given them, We rescued those who forbade evil; but We visited the wrong-doers with a grievous punishment, because they were given to transgression." (Al-A'raf 165)

﴿فَلَمَّا تَسُوا مَا دُكِّرُوا بِهِمُ أَخْبِئْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾﴾

In this Holy Verse, He Almighty shows that they attained salvation only for they used to forbid evil. This is an indication of the obligation of enjoining right and forbidding evil.

Allah Almighty says too: "(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs." (Al-Hajj 41)

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَنِقَبَةُ الْأُمُورِ ﴿٤١﴾﴾

Allah Almighty in this Holy Verse combines enjoining right and forbidding evil with establishing obligatory prayer and practicing regular charity in description of the righteous and faithful believers.

Allah also says in confirmation of that: "Help you one another in righteousness and piety, but help you not one another in sin and rancour: fear Allah: for Allah is strict in punishment." (Al-Ma'idah 2)

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ ﴾

﴿ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ ﴾

Allah here gives His command to the believers to urge one another to do good, and facilitates the ways to it, and close the gates that lead to evil and transgression, as much as is within their capacity.

Allah Almighty says too: "Why do not the Rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works." (Al-Ma'idah 63)

﴿ لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ ۖ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السَّحْتَ ۚ لَئِيسَ مَا كَانُوا بِصُنْعِهِ ۝ ﴾

In this Holy Verse, He Almighty shows that they became sinful for their leaving the matter of forbidding evil.

Allah Almighty further says: "Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth, except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin." (Hud 116)

﴿ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أُحْجِنَّا مِنْهُمْ ۚ ﴾

﴿ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝ ﴾

He Almighty shows that He destroyed all of them except a very few, who used to forbid mischief in the land.

Allah Almighty says too: "O you who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do." (An-Nisa' 135)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ ۚ ﴾

﴿ أَوْ آلِ وَلَدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ ۚ ﴾

﴿ تَعْدِلُوا ۚ وَإِنْ تَلَوْنَهَا أَوْ تَعْرِضُوهَا فَلَنْ يَكُنَ عَلَيْكُمْ عِلَالٌ ۚ ﴾

This is, to be sure, to enjoin right upon one's parents, kinship, etc.

Allah Almighty further says: "In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between men,

(secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).” (An-Nisa’ 114)

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

He also says: “If two parties among the Believers fall into a quarrel, make you peace between them: but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the Command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).” (Al-Hujurat 9)

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

Reconciliation here means to forbid transgression and restore to compliance and obedience. But if there is no response, then, Allah Almighty commands to fight the disobedient as shown from the Holy Verse. This is, to be sure, the forbidding of what is evil.

In regard to the Prophetic narrations, a mention might be made of the following:

It is narrated on the authority of Abu Bakr As-Siddiq “Allah be pleased with him” that he addressed the people in his may Allah have mercy upon him he said: “O people! You recite the following Verse that you understand improperly: “O you who believe! Guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that you do.” (Al-Ma’idah 105)

﴿ يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾

(This narration is reported by those of Sunan). I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “No people commit sins and among them there is such as has power to disapprove their acts and he does not do, but that Allah Almighty is about to encompass them with punishment from Himself.”

It is narrated on the authority of Abu Umayyah Ash-Sha’bani that he said: I came to Abu Tha’labah Al-Khushani and asked him: “How do you do concerning this Holy Verse?” he said: “Which Verse do you mean?” I said: “Allah’s saying: “O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray.”” He said: “No

doubt, you've found one so much experienced and well-versed (to tell you about it). I asked about it The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to me: "You should keep enjoining what is good upon one another, and forbidding one another to do evil until when you see niggardliness being prevalent, the own desires and inclinations being followed, the world being given preference (over the hereafter), and everyone having an opinion will come to admire his own opinion, then, you just have to protect your own soul, and let the laymen, for there will be days to come upon you, on which whoever patiently perseveres (on sticking to his faith) will be like the one grasping a piece of fire (in his hand), and whoever works (righteousness) will have a reward like the reward of fifty workers who work as your work." It was said to him: "O Messenger of Allah! (A reward like) the reward of fifty men among us or among them?" on that he said: "No, (a reward like) the reward of fifty men among you, for you find such as help you do good, whereas they find none to help them do good."

When Abdullah Ibn Mas'ud "Allah be pleased with him" was asked about the interpretation of that Holy Verse, i.e. Allah's statement: "O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray" (Al-Ma'idah 105)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَمْتَدَيْتُمْ﴾

He said: "This is not the time intended by it. Today, it is acceptable (to enjoin right and forbid evil), but a time is about to come upon you, in which if you enjoin right or forbid evil, you will be exposed to punishment, and if you say, your advise will not be accepted. At that time, you should just safeguard yourselves, and no harm shall you receive from those who stray, if you are guided aright."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should enjoin right and forbid evil, otherwise, Allah Almighty will invest the evil among you with authority over you, and when the good among you invoke (Allah), their invocation will receive no answer." (This narration is reported by Al-Bazzar on the authority of Umar Ibn Al-Khattab; At-Tabarani on the authority of Abu Hurairah; and At-Tirmidhi on the authority of Hudhaifah). It means that their dignity will lapse from the eyes of the evil among them who, in turn, shall have no respect for them.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O people! Allah Almighty says that 'You should enjoin right and forbid evil before a time comes that when you invoke (Allah) your invocation shall receive no answer.'" (This narration is reported by Ahmad and Al-Baihaqi on the authority of A'ishah; and Ibn Majah without attributing it to Allah Almighty). The Messenger of Allah "Allah's blessing and peace be upon him" said: "All deeds of dutifulness in comparison with Jihad in the Cause of Allah is like a drop of water in a vast deep ocean; and all the deeds of dutifulness and Jihad in the Cause of

Allah Almighty in comparison with enjoining right and forbidding evil are like a drop of water in a vast deep ocean.” (The first portion is reported by Abu Mansur Ad-Dailami on the authority of Jabir, and the last portion by Ali Ibn Ma’bad on the authority of Yahya Ibn Ata’).

It is narrated on the authority of Abu Sa’id Al-Khudri that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “On the Day of Judgement, Allah will ask the servant, until He will say to him: “What prevented you from rejecting what is evil?” if Allah dictates the argument to a servant, he will come to say: “O Lord! I’ve expected for Your (Mercy and Generosity) and (at the same time) I was afraid of the people.” (This narration is reported by Ibn Majah).

It is further narrated on the authority of Abu Sa’id Al-Khudri "Allah be pleased with him" that he said: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If it is necessary for you to sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil." (This narration is reported by Al-Bukhari and Muslim).

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “All words of mankind are reckoned against him, except in case of enjoining right, forbidding evil and celebrating Allah Almighty.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Verily, Allah Almighty does not punish the private (among worshippers) for the sins of the laymen until evil is seen prevalent among them, and although those (private people) have power to disapprove it, they do not disapprove it.” (This narration is reported by Ahmad on the authority of Adi Ibn Amr; and At-Tabarani on the authority of Al-Urs Ibn Amr).

It is narrated on the authority of Abu Umamah Al-Bahili “Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “What would you do when a time comes upon you that your women would prevail over you, your youth would become dissolute, and you would leave Jihad in the Cause of Allah?” they said: “Would that come to be O Messenger of Allah?” he said: “Yes, by Him in Whose Hand is my soul, and more terrible than it (will come to be).” They asked: “What is that O Messenger of Allah?” he said: “What would you do when a time comes upon you that you will not enjoin right nor forbid evil.” “Would that come to be O Messenger of Allah?” he said: “Yes, by Him in Whose Hand is my soul, and more terrible than it (will come to be).” They asked: “What is that O Messenger of Allah?” he said: “What would you do when a time comes upon you that you will see right to be disapproved (by your people) and the evil accepted (by them)?” “Would that come to be O Messenger of Allah?” he said: “Yes, by Him in Whose Hand is my

soul, and more terrible than it (will come to be).” They asked: “What is that O Messenger of Allah?” he said: “What would you do when a time comes upon you that you enjoin evil and forbid right?” “Would that come to be O Messenger of Allah?” he said: “Yes, by Him in Whose Hand is my soul, and more terrible than it (will come to be). Allah Almighty tells that ‘I took oath that I shall put them to affliction in which the most forbearing among them would be given to confusion.’” (This narration is reported by Ibn Abu Ad-Dunya).

It is narrated on the authority of Ikrimah from Ibn Abbas “Allah be pleased with them” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not stop near a man who is killing another wrongfully, for the curse descends upon those who are present and do not defend him; and do not stop near a man who striking another wrongfully, for the curse descends upon those who are present and do not defend him.” (This narration is reported by At-Tabarani and Al-Baihaqi). The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is not befitting for a man who attends a situation in which right is required and does not tell the truth regarding it, for in no way would his speech hasten on his death, nor would it deprive him of sustenance that is doomed to him.” (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas). (According to the narration of At-Tirmidhi and Ibn Majah on the authority of Abu Sa’id, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A man’s fear of people should not hinder him from telling the truth in case he knows it.”)

This narration gives evidence for the fact that it is impermissible to enter the houses of injustice and dissoluteness or attend in the places where evil is practiced, as long as one has no power to change it, for in this case curse shall touch him. Furthermore, it is impermissible for him to witness evil to be practiced under the excuse of failure. This is why a group of righteous predecessors favoured to live in seclusion for they witnessed evil acts in the markets, festivals and assembly of people, without having the power to change it. This means that one is required to abscond the people. Umar Ibn Abdul-Aziz said: “However, the wanderer have not wandered through the land and left their homes and dependents except when they saw the evil has prevailed, good has vanished, advice has been rejected, and saw the afflictions widespread, and did not feel safe from them; and that if punishment descended upon the people, they would not be safe from it. So, they saw it better to live with wild animals and eat grains than to live with the people in their bliss.” Then, he recited the statement of Allah: “Hasten you then (at once) to Allah: I am from Him a Warner to you, clear and open!” (Adh-Dhariyat 50)

﴿ فَفَرُّوْا إِلَى اللَّهِ ۖ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾

He resumed: “Had it been for the mystery of Prophethood granted to Prophets by Allah Almighty, surely, we would have been of the opinion that they are not superior to those (who fled with their religion) for the angels

“Peace be upon them”, as we have been reported, receive and shake hands with them, and clouds and wild animals come upon anyone of them, and if he called anyone of them, it would respond to him, and if he asked anyone of them about its direction, it would answer him although he was not a Prophet or a Messenger.”

Abu Hurairah “Allah be pleased with him” said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who is present while a sin is being committed, which he rejects, he is like him who is absent from it; and whoever is absent from a sin which he accepts, he is like him who attends it.” (This narration is reported by Ibn Adi). It points out the one who is attendant by chance and not with intent, for the intentional attendance is forbidden according to the former narration.

It is narrated on the authority of Ibn Mas’ud “Allah be pleased with him” that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah Almighty has never sent a Prophet but that he had disciples (from among his people). The Prophet would remain among them as long as Allah Almighty willed him to remain, working and acting according to Allah’s Book and Command until when Allah caused His Prophet to die, the disciples would remain to work according to the Book and Command of Allah, and act upon the Sunnah of His Prophet. When they vanished, there would remain after them a people to ascend the tops of pulpits and say good and do evil.” When you see that, it is incumbent upon every faithful believer to fight them with his own hand. If he could not, let it be with his tongue. If he could not, let it be with his heart; and there is no Islam (to be accepted from anyone doing) less than that.” (The like of this narration is reported by Muslim).

It is narrated on the authority of Ibn Mas’ud “Allah be pleased with him” that he said: “The inhabitants of a village used to do sins, and there were among them four persons who disapproved of what they did. One of them stood and addressed them saying: “You do such and such (sins).” He forbade them, and told them about the shameful things they did, and they refuted his claim, but without changing their conduct. He insulted them, and they insulted him; and he fought them and they fought him and overpowered him. Then, he got isolated from them and said: “O Allah! I have forbidden them and they have not obeyed me. I then have insulted them, and they have insulted me. Then, I have fought with them, and they have fought with me and overpowered me.” Then, he went away. The second man stood and forbade them, but they did not obey him. He insulted them and they insulted him. Then he got isolated from them and said: “O Allah! I have forbidden them, and they have not obeyed me. I have insulted them, and they have insulted me; and were I to fight them, surely, they would overpower me.” Then, he turned away. The third one stood and forbade them, and they did not obey him. He got isolated from them and said: “O Allah! I have forbidden them and they have not obeyed me, and were I to insult them, they would insult me, and were I to fight them, surely, they would overpower me.” Then, he turned away. The fourth man stood and said: “O Allah! Were I to

forbid them, they would disobey me; and were I to insult them, they would insult me; and were I to fight them, and surely they would overpower me." Then, he turned away." Ibn Mas'ud "Allah be pleased with him" commented: "The fourth had the least position among them, and a few among you are like him."

It is narrated on the authority of Ibn Abbas "Allah be pleased with him" that he said: It was said to the: "O Messenger of Allah! Would the entire village be ruined (because of the sins of its inhabitants) although the righteous live in it?" he answered in the affirmative. They asked him: "For which thing would it be O Messenger of Allah?" he said: "For their carelessness and keeping silence about the sins therewith the people disobey Allah Almighty." (This narration is reported by Al-Bazzar and At-Tabarani).

It is narrated on the authority of Jabir Ibn Abdullah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty revealed to one of His angels to turn a particular town over its people. He said: "O Lord! Among them there lives Your servant so and so, who has never disobeyed You even for an eye twinkle." He said: "Turn it over him and them, for he has never grown angry for My Sake even for a single moment." (This narration is reported by At-Tabarani and Al-Baihaqi). It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The inhabitants of a town were punished, including eighteen thousand whose deeds were like the deeds of the Prophets." They asked: "How is that O Messenger of Allah?" He said: "They have never grown angry for the Sake of Allah, nor enjoined right, nor forbidden evil."

(It is narrated by Ibn Abu Ad-Dunya and Abu Ash-Shaikh on the authority of Ibrahim Ibn Umar As-San'ani that he said: Allah Almighty revealed to Joshua that 'I would ruin from your people forty thousand of their good and sixty thousand of their evil.' He said: "O Lord! Those are the evil (who deserve it): what is wrong with the good?" He said: "They have never become angry for My Anger. They shared food and drink with the evil ones.") It is further narrated from Urwah from his father that he said: Moses "Peace be upon him" said: "O Lord! Which of Your servants is the dearest to You?" He said: "The one who hastens to please Me in the same way as the eagle hastens to please himself, who is attached in love to My righteous servants in the same way as a babe is attached to the breast (of his mother), and who becomes angry when my forbidden things are committed in the same way as the tiger grows angry for himself, for when a tiger grows angry, he becomes careless about the people, be they little or much." This points out the superiority of Hisbah regardless of the fear of the people.

It is narrated on the authority of Abu Dharr Al-Ghifari "Allah be pleased with him" that he said: Abu Bakr "Allah be pleased with him" said: "O Messenger of Allah! Is there Jihad other than fighting the polytheists in Your Cause?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes O Abu Bakr. Allah Almighty has Mujahids on earth, better than the martyrs. They are living and provided with sustenance. They walk on earth, and

Allah Almighty commends them in front of His angels in the heaven. The Garden will be adorned for them in the same way as Umm Salamah "Allah be pleased with her" got adorned to the Messenger of Allah "Allah's blessing and peace be upon him". Abu Bakr "Allah be pleased with him" said: "O Messenger of Allah! Who are they?" he said: "They are those who enjoin right and forbid evil, who love for the Sake of Allah, and hate for the Sake of Allah." Then, he said: "By Him in Whose Hand is my soul! One of them will be in a mansion over the mansions over the mansions of the martyrs, each of which will have three hundred thousand gates adorned with pearls and emerald, and there will be light on each gate; and anyone of them will get married to three hundred thousand beautiful women of big lustrous eyes, whose sights are restricted only to those lawful for them, and every time he turns to one of them, she says to him: "Do you remember such and such a day on which you enjoined right and forbade evil?" every time he looks at one of them, she reminds him of a situation in which he enjoined right and forbade evil."

It is narrated on the authority of Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him" that he said: I said: "O Messenger of Allah! Which of martyrs is more honourable in the Sight of Allah Almighty?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man who stood and went to an unjust governor and commanded him to do right and forbade him to do evil, thereupon he killed him. But even, if he did not kill him, the pen (of recording deeds) would not record any of his evil deeds no matter how long he lived afterwards." (This narration is reported by Al-Bazzar). It is narrated on the authority of Al-Hassan Al-Basri "Allah's mercy be upon him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best martyr of my nation is a man who stands and goes to an unjust ruler and commands him to do good and forbids him to do evil, thereupon he kills him on that.. This martyr will have his position in the Garden between Hamzah and Ja'far."

It is narrated on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "How evil are a people who do not enjoin justice; and how evil are a people who do not enjoin right nor forbid evil." (This reported is narrated by Ibn Hibban and Abu Mansur Ad-Dailami).

In regard to traditions, a mention might be made of the following:

Abu Ad-Darda' "Allah be pleased with him" said: "You should enjoin right and forbid evil, otherwise, Allah Almighty will invest with authority over you an unjust ruler, who does not respect the old among you, nor show mercy towards the young among you, and when the good among you invoke evil upon him, their invocations receive no answer, and if you seek support against him, you will receive no support, and if you ask for forgiveness, your sins will not be forgiven for you."

When Hudhaifah "Allah be pleased with him" was asked about the dead among the living he said: "It is he who never forbids the evil with his hand nor

with his tongue nor even with his heart.” Malik Ibn Dinar said: “One of the rabbis of the children of Israel used to receive men and women in his house, in order to admonish him, and remind them of the days of Allah Almighty. One day, he saw one of his sons staring at one of the women, thereupon he said to him: “Keep quiet O my son! Keep quiet!” he then fell down from his bed and his spinal cord was cut off, his woman had miscarriage, and his sons were killed in the army. Allah Almighty revealed to the Prophet of his time to tell him that ‘I shall never bring out of your loin a sincere lover of truth. Was it only your command to your son to keep quiet therewith you have become angry for My Sake?’”

According to Hudhaifah “Allah be pleased with him”: “A time will come upon the people in which the corpse of a dead donkey will be dearer to them than a faithful believer who enjoins good and forbids them to do evil.” It is narrated by Ibn Abu Ad-Dunya and Abu Ash-Shaikh on the authority of Ibrahim Ibn Umar As-San’ani that he said: Allah Almighty revealed to Joshua that ‘I would ruin from your people forty thousand of their good and sixty thousand of their evil.’” He said: “O Lord! Those are the evil (who deserve it): what is wrong with the good?” He said: “They have never become angry for My Anger. They shared food and drink with the evil ones.”

According to Bilal Ibn Sa’d: “If a sin is concealed, it will not harm but the sinner. But if it is pronounced without being changed, it will cause harm to the public.” Ka’b Al-Ahbar asked Abu Muslim Al-Khawlani: “What is your position among your people?” he said: “Good.” Ka’b said: “But Torah tells something different.” He said: “What does it tell?” he said: “It tells that if a man enjoins good and forbids evil, his position will be bad among his people.” On that he said: “Torah has told the truth, and Abu Muslim has told a lie.” It is reported that Abdullah Ibn Umar “Allah be pleased with both” used to visit workers (and admonish them), and then he ceased to come to them. It was said to him: “Why do you not come to them, perchance they would grieve (for your absence from them).” He said: “I fear if I talk to them they might see that my state differs from what they expect from me; and if I keep silent, I fear I would become sinful.” This indicates that he who fails to enjoin right and forbid evil should keep himself away from the place where sins are committed, and conceal himself lest sins would be practiced in his presence.

Ali Ibn Abu Talib “Allah be pleased with him” said: “The first Jihad in which you would be overpowered is that (in which you change evil) with your hands, then that (in which you change evil) with your tongues, and then that (in which you change evil) with your hearts. If the heart does not accept good nor disapprove evil, it would be overturned.” According to Sahl Ibn Abdullah “Allah’s mercy be upon him”: “If a man acts upon a thing in his religion in accordance with what he was commanded or forbidden to do, and it is related to him when things become corrupt, and people are given to confusion, he will be one of those who stood for Allah at his time to enjoin good and forbid evil.” It

means that if he could have power but over himself, and reform it, and at the same time, disapprove the evil of the others with his heart, he will have achieved the objective (of enjoining good and forbidding evil).

It was said to Al-Fudail: "Would you not enjoin good and forbid evil?" he said: "We are a people who have been commanded (to do good) and forbidden (to do evil), and they have proved ungrateful." That is because they could not keep patient on their affliction. It was said to Ath-Thawri: "Would you not enjoin good and forbid evil?" he said: "When the ocean bursts, who would have the power to close it?"

From those evidences, it seems evident that to enjoin right and forbid evil is obligatory, and that obligation does not lapse if one has the power to do it, unless it is undertaken by somebody else. Now, let's mention the conditions of it and the conditions of its obligation.

CHAPTER TWO: FOUNDATIONS AND CONDITIONS OF ENJOINING GOOD AND FORBIDDING EVIL

It should be known that there are four foundations that constitute Hisbah, which includes to enjoin right and forbid evil: the one who prevents sins (Muhtasib), the one who commits sins (Muhtasab Alayhi), the sin which is prevented (Muhtasab Fih), and the way of preventing sin (Nafs Al-Ihtisab). Each of those foundations has its particular conditions.

The First Foundation Pertains To The One Who Prevents Sins

Many conditions should be available in him: he should be a legally competent Muslim who has the capability. Thus, the mad, child, disbeliever and disabled are exempted from that. Apart from those, all the subjects are included in it, even if they are not given permission. Included in it also are the dissolute, the slave and the woman. Let's discuss each condition in more detail.

The first condition is the legal competence or responsibility. It is obviously clear that the non-legally competent is not required to enjoin or forbid anything. This condition pertains to obligation in particular. But in regard to possibility and permissibility, only rationality only is sufficient. Thus, an adult who is discerning, though not obligated, has the right to forbid evil, and spill over wine and break the musical instruments. If he does so, he will receive a reward for it, and none has the right to prevent him, just under the pretext that he is not obligated, for this is an act of worship which he does and gets reward for it, like prayer, leading the prayer, and the other acts of worship. Its ruling differs from that of guardianship or custodianship, which requires obligation and this, is why it is affirmed also to the slave and anyone of the subjects. It is true that the prevention of evil itself is a kind of guardianship, but it is obtained once one becomes a believer, like killing the polytheist, cutting off his means and depriving him of his missiles: the adult has the right to do it so long as it causes no harm. Prevention of wickedness or dissoluteness is like the prevention of disbelief.

The second condition pertains to belief. It is obviously clear too. To enjoin right and forbid evil is to support religion: how should there be from among the men of religion such as is ungrateful to it?

The third condition pertains to justness. It is considerable in the sight of some people who are of the opinion that a dissolute has no right to prevent evil. Perhaps, they take their supportive evidence from condemning the one who commands what he does not, as shown from the statement of Allah Almighty: "Do you enjoin right conduct on the people, and forget (to practise it) yourselves. And yet you study the Scripture? Will you not understand?" (Al-Baqarah 44)

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾

And: "Grievously odious is it in the sight of Allah that you say that which you do not." (As-Saff 3)

﴿ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴾

In confirmation of that, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night I was made to set out on a Night Journey (Isra'), I came upon a people whose lips were being filed with files. I asked them about the reason, they said: "We used to command people to do good, although we ourselves did not do it, and forbid them to do evil, although we ourselves did it."" It is further reported that Allah Almighty revealed to Jesus "Peace be upon him": "Admonish yourself, and if you receive admonition, then, you might admonish the people, otherwise, feel shy of Me." Perhaps they also support their argument by the analogy that guiding others is a branch of receiving guidance in general, in the same way as making straight the others is a branch of becoming straight, and reforming others is the obligatory charity due upon righteousness. Thus, if ones not righteous in himself, how should he reform others? How should the shade stand straight given that the stick is crooked?

But all of those are imaginations. The truth is that a dissolute has the right to prevent evil. Let's say, in support of our argument that is it necessary for the one who prevents sin to be infallible against all sins and mistakes? To require that as a necessary conditions to violate the consensus, and close the gate of prevention of evil. The companions "Allah be pleased with them" were not infallible apart from others, and there is difference about the infallibility of the Prophets themselves "Peace be upon them". The Holy Qur'an ascribes sins to Adam "Peace be upon him", and the same is true of some Prophets. For this reason, Sa'id Ibn Jubair "Allah have mercy upon him" said: "If none enjoins right and forbids evil except him who never commits sins or mistakes, then, there would be none to enjoin right and forbid evil." This statement of Sa'id Ibn Jubair was admired by Malik.

But, they allege that this necessity lapses only from him who does not commit but the minor sins. in this way, it is permissible for such as puts on silk to prevent the sins of drinking wine and committing fornication. In reply let's ask: should

the wine drinker not have the right to invade the disbelievers and prevent them from disbelief? If they answer in the negative, they would violate the consensus. The Muslim public include the dutiful and wicked, obedient and disobedient, those who drink and those who do not drink wine, those who wrong and those who do not wrong orphans. None of them has ever been forbidden to take part in battles (against the disbelievers) at the time of the Messenger of Allah "Allah's blessing and peace be upon him", and the time that came after it.

If they answer in the affirmative, let's then raise another question: Should the wine drinker have the right to prevent from killing? If they answer in the negative, let's say: Then, what is the difference between him and the one who puts on silk, to whom it is permissible to prevent from drinking wine? As well as killing is a major sin in comparison with drinking wine, drinking wine is a major sin in comparison with putting on silk. In this way, there is no difference. If they answer in the affirmative, and make the distinction that everyone who commits a sin has no right to prevent from the like of or less than it, but he has the right to prevent only from a sin that is above it, let's say that this is an arbitrary distinction.

As well as it is not unlikely that a wine drinker could prevent from committing fornication or killing, it is also not unlikely that an adulterer could prevent from drinking wine, and also it is not unlikely that a wine drinker could drink wine and at the same time prevent his slaves and servants from drinking, saying: "It is incumbent upon me to desist and forbid others from committing sins: then, why is it incumbent upon me, as I disobey Allah by committing one of both sins, to disobey Him by committing the other sin? If it is incumbent upon me to forbid (others to do sins), why should it lapse from me only by my doing the sin?" it is impossible to say that it is incumbent upon one to forbid from drinking wine as long as he himself does not drink wine, but once he drinks wine, the obligation of forbidding lapses from him.

It may be argued that this case is like the case in which one says: "It is incumbent upon me to perform ablution and offer prayer; and thus I perform ablution even if I will not offer prayer, and take Suhur even if I will not observe fast, although it is desirable for me to take Suhur and observe fasts." However, it is said that one of them follows the other. Similarly, making straight another follows making straight oneself. So, let him begin with himself and then with those who are under his guardianship. The reply is that taking Suhur is intended for fast, and had it not been for fasting, Suhur would not have been desirable. What is intended for another thing could not be separated from it. On the contrary, making right somebody is not intended for making right oneself, nor is making right oneself intended for making right somebody else. To say that one of them follows the other is an arbitrary statement.

But the matter is different in regard to performing ablution and offering prayer, which are concomitant. But there is no doubt that whoever performs ablution and does not pray has fulfilled the command of ablution, and he receives

punishment less than him who does not do both. Thus, whoever does not desist nor forbid sins receives punishment more grievous than him who forbids sins although he himself does not desist. But even, it might be argued that ablution is a prerequisite not intended for itself in so much as it is intended for the prayer. In this way, it has no judgement independent from prayer. On the contrary is Hisbah, which is not prerequisite for desisting. There is no similarity then between them.

It may be argued that from that it ensues to suppose that if a man committed adultery with a woman under compulsion and she was veiling her face, and then she uncovered her face willing, thereupon the man went on practicing Hisbah while he was having sexual intercourse with her, i.e. went on preventing her from committing such a sin, saying to her: "You are really forced to commit adultery, although you have uncovered your face willingly in front of a man who is unlawful for you, and I'm unlawful for you, so, you should screen your face." This is, however, an odious Hisbah which is disapproved by the heart and disgraced by the sound disposition of anyone.

In reply to it, let's say that truth might seem odious, whereas falsehood nice-to-see in the sight of natures. Let's say that ordering her in that state not to uncover her face is either obligatory, or permissible, or unlawful. If you adopt the opinion that it is obligatory, it is so, for indeed, uncovering the face is a sin, and forbidding a sin is right. If you say that it is permissible, then, he has the right to say what is permissible. Having been so, what is the significance of your statement that the dissolute has no right to prevent sins? if you say that it is unlawful, then, let's say that since it is principally obligatory, what made it unlawful because of committing adultery? It is surprising that the obligatory turns into unlawful because of committing another unlawful thing.

That it is disapproved and bothered by dispositions has two reasons. One is that he left what is more important and engaged himself only in what is important. As well as dispositions refrain from leaving the important and engagement in what is insignificant, they also abstain from leaving the more important and engagement in what is important, in the same way as they refrain from the one who feels it difficulty to have a usurped food while he devours usury, and the one who safeguards himself from backbiting, although he presents a false witness, for the false witness is more odious and grievous than backbiting, which is to tell about something in which the teller might be true. But, having been bothered and disapproved by nature does not indicate that leaving backbiting is not obligatory, or that if one backbites or eats a morsel of food that is unlawfully gained shall not increase his punishment.

Similarly, the harm he will receive in the hereafter because of his sin is more than the harm he will receive because of the sin of anyone else. Thus, his engagement in the less from the more is bothered by nature for he has left the more and not for he has engaged in the less. He, for example, whose horse and rein were usurped, and he engaged himself in demanding the rein

and left the horse, of a surety, would be bothered by dispositions and seen to have done evil, for he engaged in demanding the rein, and although it is not disapproved, but what is disapproved is to leave the horse for the sake of demanding the rein. Thus, he is disapproved for his engagement in the less significant from the more significant. The same is true of the Hisbah practiced by a dissolute. But this does not indicate that his Hisbah is disapproved in its own right.

The other reason is that Hisbah sometimes takes the form of forbiddance through admonishing and sometimes by oppression. Of a surety, the admonition of him who himself receives no admonition is not satisfactory. Let's say that whoever knows that his admonition in the field of Hisbah would not be acceptable to the people because of their knowledge of his dissoluteness, it is not incumbent upon him to prevent sins through admonishing, since there is no benefit in his admonition because of his dissoluteness. As there is no benefit in his speech, it becomes not binding upon him to speak. If sin is to be prevented through oppression, and oppression should be achieved by both act and argument. In case he is a dissolute, and he prevents through actual oppression, it should have implied his oppression by argument, for it would be said to him: "Why have you done so?" however, his actual oppression would be bothered by nature, although oppression by argument is implied. But this does not mean that the act is right. It is like the one who averts wrongness from a Muslim individual, and neglects his father although he is among the wronged, in which case, he would be bothered by nature, although his averting the wrongness from the Muslim individual is right.

It ensues from that that it is not incumbent upon a dissolute to prevent sins through admonishing particularly if he is recognized for his dissoluteness because he himself receives no admonition. If it is not incumbent upon him, and it is known that his preventing sins shall lead to insulting and dishonoring him because of rejecting his admonition, then, let's say that Hisbah is not binding upon him. This means that a kind of Hisbah, that is achieved through admonishing lapses because of dissoluteness, and justness becomes requisite therein. But this is unnecessary in regard to the oppressive Hisbah. There is no harm on the dissolute to spill over alcoholic drinks, and break the musical instruments, and the like of those if he has the power to do it.

In regard to the Holy Verses they quoted as evidence, it pertains to rejecting their leaving and not enjoining right. But as they enjoin right, it indicates to their knowledge, and the punishment of a knowledgeable in case he leaves doing right is more grievous because he has no legal excuse in view of his knowledge. Allah Almighty says: "Grievously odious is it in the sight of Allah that you say that which you do not" (As-Saff 3)

Refers to the false promise, and His statement: "Do you enjoin right conduct on the people, and forget (to practise it) yourselves" (Al-Baqarah 44)

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ ﴾

Criticizes them for they forget themselves and not because they enjoin right conduct upon others. But that they enjoin right upon others indicates to their knowledge, and establishes the argument against themselves.

Allah Almighty said to Jesus "Peace be upon him": "O son of Mary! Admonish yourself (first before you admonish the others)!" it pertains to prevention of sins by admonishing, and we have admitted that the dissolute's admonishing is of no benefit for him who learns he is dissolute. His saying to him : "And feel shy of Me" does not indicate to the prohibition of admonishing others, but it means that you should feel shy of Me when you engage yourself in the less important and leave the more important. This is like the case in which it is said: "Safeguard your father first and then your neighbour, otherwise, you should feel shy."

It might be argued that according to that opinion, the non-Muslim has the right to practice Hisbah if he sees a Muslim committing adultery, by saying to him: "Do not commit adultery", for this command is true in itself, and thus it is not unlawful for him to say it: on the contrary, it should be made permissible or even obligatory. In reply to that, let's say that if a disbeliever prevents a Muslim from doing it, he will have been invested with authority over him, and thus, he would be prevented from having authority over him, for indeed, "And never will Allah grant to the Unbelievers a way (to triumph) over the Believers." (An-Nisa 141)

﴿ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴾

But his statement "Do not commit adultery" in itself it not unlawful for him, in the sense that it is to forbid him from committing adultery, but it is unlawful in the sense that it indicates to his (disbeliever's) authority over such a Muslim and putting him (the Muslim) to humiliation. It is true that a dissolute deserves humiliation, but not from a disbeliever, who is much worthier of being given to humiliation. This is why he is prevented from practicing Hisbah.

The fourth condition pertains to the necessity of having the permission of the imam and the guardian. This condition is required by some people, who do not affirm to the individuals among the subjects to practice Hisbah by their own selves. But this condition is invalid, for all the Holy Verses and narrations and traditions provide evidence that whoever sees a shameful deed and keeps silent from forbidding it has indeed disobeyed Allah. That's because it is incumbent upon him to prevent it wherever and whenever he sees it. But to restrict it to the obligation of delegation from the imam is an arbitrary condition, for which there is no origin nor reference. The Rejecters go as far as to say that it is impermissible to enjoin right and forbid evil unless the infallible imam appears, and this is the

true imam in their sight. But those (Rejecters) are too despicable to be discussed, but the simplest answer is that if they come to the court to demand their rights concerning property and blood, then, to help them will be to enjoin right and to extract their rights from those who have illegally usurped them will be to forbid evil. Moreover, to ask for their right is a kind of enjoining good, and this time, according to your opinion, is not fitting to forbid wrongness and demand rights so long as the infallible imam has not yet appeared.

But it might be said that to enjoin right and forbid evil means to be invested with authority over the people, and this is why the disbelievers and non-Muslims are prevented from practicing it, although it is true. Thus, it should not be affirmed to the individuals unless they are delegated by the guardian. In reply to that, let's say that the disbeliever is prevented from it in view of the authority it summons over the people, and the disbeliever himself should be given to humiliation who does not deserve to have that authority over the Muslims. But the individuals among the Muslims are worthy of having that power of authority, which they gain by the power and honour of religion and knowledge. The authority it imposes does not need a delegation from the guardian, just like the authority granted by teaching and instructing. There is no difference that to let the ignorant who is about to commit sins because of his ignorance know what is lawful and what is unlawful, what is permissible and what is obligatory and what is forbidden does not need permission from the guardian, although it gives the power of authority to the one who undertakes it. The good faith and knowledge here are sufficient.

To explain that, let's say that Hisbah are of five levels as we shall mention later: the first is to let the others know (the right and wrong). The second is to admonish with kind words. The third is to abuse and scold (who do not respond); and I do not mean by abuse to use foul and obscene language, but it is sufficient to say to him: "O ignorant! O foolish! Do you not fear Allah?" the fourth is to prevent through oppression, by a direct act like breaking the musical instruments, spilling over the wine and snatching the silk garment from him who is wearing it, taking the usurped garment and restoring it to its real owner, etc. the fifth is to frighten and threaten to beat and even to actually strike him until he desist from that sin, like the one who always backbites others, and the one who launches false charges against others. Of a surety, it is impossible to take away his tongue, but he should be forced to keep silent by beating him. But this level might lead to seek the aid of helpers to both sides, which would result in fighting. All levels except the fifth do not need permission from the imam.

How should making others know and admonishing be in need of permission from the imam? To ascribe the ignorant and foolish to ignorance and foolishness and the dissolute to dissoluteness and lack of fear of Allah Almighty is true, and truth is desirable, and the best reward to be received from Allah Almighty is for a word of truth to be said in the presence of a wrongful imam (according to the narration of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Abu

Sa'id Al-Khudri). If it is permissible to pass a judgement against a wrongful imam, how should his permission is needed for? The same is true of breaking the musical instruments and spilling over alcoholic drinks, for this act is known to be true without permission. But in regard to the violent prevention of sins, it might lead to gather helpers and enter into public affliction; and it is questionable as we shall explain later.

That the righteous predecessors continued to practice Hisbah against the rulers and governors confirms their consensus that there is no need for delegation from the imams. Moreover, if one enjoins right and forbids evil, therewith the guardian is pleased, it will be good, and in case of his displeasure with it, his conduct will be undesirable, and should be rejected. The righteous predecessors used to reject the misdeeds of governors. It is reported that once Marwan delivered the sermon before Id prayer, thereupon a man said to him: "The sermon should have been delivered after prayer." Marwan said to him: "Give up that habit O so and so." On that Abu Sa'id "Allah be pleased with him" said: "As for that man, he has fulfilled what is incumbent upon him. No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "If anyone of you sees a misdeed, let him prevent it with his hand, and if he could not do, let it be with his tongue, and if he could not do, let deny it (at least) from his heart; and this is the least degree of faith." (This narration is reported by Muslim).

They understood from those generalizations that the rulers and governors should be included: how then should their permission is needed for? It is reported that when Al-Mahdi came to Mecca, he stayed there as long as Allah willed him to stay, and when he intended to perform Tawaf, he drove the people away from the House, thereupon Abdullah Ibn Marzuq jumped towards him and seized him by the garment and shook him and said: "Consider what you are doing! Who has given you more right in that House than such as comes to visit it from afar, that when he comes, you hinder him from it? Allah Almighty says in this issue: "We have made (open) to (all) men - equal is the dweller there and the visitor from the country" (Al-Hajj 25)

﴿الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِكِفُ فِيهِ وَالْبَادِ﴾

Who has given you that right?" he looked at his face and recognized him for he was one of their freed slaves, and he said to him: "Are you Abdullah Ibn Marzuq?" he answered in the affirmative, thereupon he was arrested and brought to Baghdad, and Al-Mahdi disliked to afflict him with an odious punishment for which he would be famous among the public. He made him stay in the stable of animals to drive animals, and assigned to him a rebellious disobedient horse in the hope that it would strike and kill him. But Allah Almighty made the horse obedient to him. He was imprisoned in a house which was closed on him and the key was kept with Al-Mahdi himself. But three days later, he came out to the garden and ate fruits. When Al-Mahdi was informed of

that he asked him: "Who has brought you out?" he said: "The one who has imprisoned me." Al-Mahdi angrily clamored and cried: "Do you not feel afraid that I would kill you?" Abdullah raised his head with smile to him and said: "This would have been true had you possessed life or death." He remained in prison until Al-Mahdi died and he then was released and returned to Mecca. He had vowed that if Allah delivered him from them, he would sacrifice one hundred camels. He endeavoured until he was able to sacrifice them.

It is reported on the authority of Hibban Ibn Abdullah that he said: Harun Ar-Rashid descended at Dawin in the company of Sulaiman Ibn Abu Ja'far, a man from Banu Hashim. Harun said to him: "You have a slave-girl who is good in singing. Bring her to us to sing." She was brought and sang, but her singing was not appreciated by him. He asked her: "What is wrong with you?" she said: "This is not my Ud." He ordered the servant to go and bring her Ud. He brought the Ud and on the way he met an old man who was picking up kernels from the earth. He said to him: "Make spacious the way O old man!" the old man raised his head and saw the Ud, thereupon he took it from the servant and struck the ground with it and it went to pieces. The servant arrested him and brought him to the chief of police and ordered him to detain him as he was demanded by the Commander of Believers. The chief of police said to him: "There I in Baghdad none who worships Allah more than he does: how should the Commander of the Believers demand him?" the servant said to him: "Hearken to what I say to you." The servant entered into the gathering of Harun and said to him: "I've come upon an old man picking up kernels from the ground and when I told him to move to make spacious the way, he raised his head and saw the Ud, which he took and struck the ground with, and broke to pieces." Harun was infuriated and his eyes turned red out of anger, thereupon Sulaiman Ibn Abu Ja'far said to him: "What is the reason for that anger O Commander of Believers? Send to the chief of police a message ordering him to chop off his head and throw his body in the Tigris." He said: "No, but let's bring him and argue him first." The courier went to him and asked him to respond to the demand of the Commander of Believers. He said: "Yes." He was asked to ride, but he went on foot.

When he came and stood near the gate of the palace, it was said to Harun: "The old man has come." Harun said to his sitters: "What do you see better? Should we lift the shameful things from us until that old man comes (and leaves) or go to another hall which contains no shameful things?" they said: "It is more fitting to go to another hall that contains no shameful things." They stood and went to another hall that contained no shameful things. Then, he ordered that the old man be admitted. The old man was admitted, and in his sleeve there was the case that had the gathered kernels. The servant aid to him: "Bring that out of your sleeve and enter upon the Commander of Believers." He said: "But I shall have my supper from that tonight." The servant aid to him: "We shall provide for your supper." He said: "I have no need for your supper." Harun asked the servant: "Which think do you ask him to do?" he said: "There is a case of kernels in his sleeve and I asked him to leave it and

enter upon the Commander of Believers." He said to him: "Leave it with him." He entered, greeted and sat down. Harun asked him: "O old man! What has led you to do what you've done?" he said: "Which thing have I done?" Harun felt shy of telling him that he had broken his Ud. When he asked him pressingly, he said: "I heard your father and grandfathers reciting the following Holy Verse on the pulpit: "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, bad conduct and rebellion: He instructs you, that you may receive admonition." (An-Nahl 90)

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Indeed, I've seen a bad conduct which I've changed." He said: "Then, change it." By Allah, he said nothing more. When the man came out, the caliph gave a handful of coins to a man and said: "Follow that old man, and if you see him saying to the people that he had said so and so to the Commander of Believers, and he had said to him so and so, give him nothing, and if you see that he does not speak about that, give that handful of coins to him." When he came out of the palace, behold! There was a kernel in the ground that was dipped in the soil, which he went on cleaning and picking up. He talked not to anyone. The man said to him: "The Commander of Believers tells you to take this handful of coins." He said: "Tell the Commander of Believers to bring it back from where he had taken it."

It is narrated on the authority of Sufyan Ath-Thawri "Allah's mercy be upon him" that Al-Mahdi performed Hajj in the year of one hundred and sixty-six, and Sufyan saw him throwing the pebbles of Aqabah and his guards were striking with lashes the people rightward and leftward, thereupon he stood and said to him: "O good-looking man! It is narrated on the authority of Qudamah Ibn Abdullah that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" throwing the Jamrah of Aqabah while being on a blond red she-camel, which he did not beat nor did he drive away by force (as is widespread now among the chiefs and rulers). (This narration is reported by At-Tirmidhi and An-Nasa'i). And you are now throwing the pebbles with your guards striking the people in front of you rightward and leftward." He asked a man: "Who is that?" he said: "Sufyan Ath-Thawri." He said to him: "O Sufyan! Had you been talking to Al-Mansur (his father) as such, he would not have endured you." He said: "Had Al-Mansur told you, you would have refrained from doing it." It was said to Al-Mahdi: "He called you 'O good-looking man' and not the Commander of Believers." He said: "Then, chase him." He was pursued, but he was able to hide himself.

It is reported that Al-Ma'mun was informed that a Muhtasib used to walk among the people and enjoin right and forbid them to do evil, without being commanded by him to do so. He ordered to be guided to him, and when he came in front of him, he said to him: "I was informed that you see yourself fitting for

enjoining right and forbidding evil, although we have not commanded you to do so.” At that time, Al-Ma’mun was sitting on a chair, reading a book or a story. Heedless of it, it fell down from him, and it came underneath his feet unfeelingly. The Muhtasib said to him: “Lift your feet from the Names of Allah Almighty and then say what you like to say.” Al-Ma’mun did not understand, and asked him: “What are you saying?” he kept without understanding until he repeated it thrice, thereupon he said: “Either you should lift your feet, otherwise, give me permission to lift them.” Al-Ma’mun looked and behold! He saw the book. He took and kissed it and was put to shame. Then he returned to the man and said to him: “Why do you enjoin right given that Allah Almighty has assigned it to us the family of the house (of the Prophet), and in connection with us Allah Almighty said: “(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.” (Al-Hajj 41)

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا

بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ أَلْمُورِ﴾ ﴿٥١﴾

The man said: “You’ve told the truth O Commander of Believers. You are just as you have described yourself, in terms of being established in power of authority. But at the same time, we are your supporters and helpers in that matter, and none denies it but him who is ignorant of the Book of Allah and the Sunnah of his Messenger “Peace be upon him”. Allah Almighty says: “The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise.” (At-Tawbah 71)

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ ﴿٥٢﴾

Furthermore, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The believers in their relation to each other are like a building whose parts strengthen one another.” (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). Of a surety, you have been established in power in the land; and this is the book of Allah, and the Sunnah of the Messenger of Allah “Allah’s blessing and peace be upon him”. If you are to comply with their commands, you should be thankful to those who help and support you in that matter; and if you are not to comply with their commands and principles, then, Allah, to Whom your matter returns, and in Whose Hand is your power and honour stipulated that he would not suffer to be lost the reward of him who does well. Say now what you like to say.” Al-Ma’mun was admired by his speech and was well-pleased with him and said: “No doubt, it should be permissible for the like of you to enjoin right (and forbid evil). Go on what you

used to do by our command and decision.” The man continued to do what he used to do.

Those stories provide proof that there is no need for seeking permission of the guardian in enjoining right and forbid evil. But it might be asked: “Do you absolutely affirm the responsibility of Hisbah (prevention of sin) to the son over his father, the slave over his master, the wife over her husband, the pupil over his mister, and the ruled people over the guardian with no restrictions in the same way as it is affirmed to the father over his child, the master over his slave, the husband over his wife, the mister over his pupil, and the guardian over his people who are under his guardianship?” is it so or there is difference between both cases?”

It should be known that according to our opinion, the reality of guardianship is affirmed to both, with little difference. Let’s explain the matter in regard to the son with his father. We say that the Hisbah is of five levels, and the son has the right to practice the first two, i.e. to show first and then to admonish and give advice with kindness. But he has no right to practice Hisbah through abusing or scolding or threatening or beating, i.e. through the last two levels. But that he has the right to prevent sin through the third level which might lead to harming the father and provoking his anger and wrath, is questionable. It is true that he might break his Ud, spill over his wine, break the musical instruments, undo the silk threads from his garments, restore back to the real owners their property he finds in the house of his father, which he might have illegally usurped, stolen or taken by force with no just cause, remove the pictures inscribed on the wall or wood of the house, and break the gold and silver utensils.

If he does so, it will not pertain directly to the father himself, unlike beating and abusing. But at the same time, this might lead to harming the father and provoking his anger and wrath. However, the act of the son is right, and the father’s wrath is out of his love for falsehood and what is unlawful. Analogically, it seems that the son has the right to do so, and moreover, it is incumbent upon him to do it. Here, it is not unlikely to make a comparison between the viciousness of the evildoing on the one hand and the extent of harm that is caused and the wrath that is provoked on the other hand. If the wrongdoing is odious, and the wrath is endurable like the case of spilling over the wine of the one who does not grow so much angry, then, preventing the sin should prevail; and if the evildoing is not so much odious and the wrath to be provoked will become aggravated, like the case of breaking glass utensils in the forms of animals, and breaking them will cause much loss, and thus the anger will become aggravated, and at the same time, this sin is not like that of drinking wine, then preventing such sin is questionable.

But, it might be said: “On which thing do you depend in your statement that the son has no right to prevent the father from sin through scolding, beating and troubling him until he leaves falsehood, given that the command of enjoining right and forbidding evil is general in the Book and the Sunnah without restrictions, whereas the command of harming and beating is particular only to

doing what is odious of deeds?”

In reply to that, let's say that in connection with the father, it is reported that he should be exempted from that generalization. There is no difference that the executor has the right not to execute his father, in case he has to establish on him the legal punishment of committing adultery, nor to establish any other legal punishment upon him, even though his father is a disbeliever. Moreover, if the father cuts off the hand of his son, no retaliation is due upon him, and he has no right to harm him in retribution for it. Many narrations are reported in support of that claim and some of them gained consensus.

It is narrated that the Prophet said: “The father should not be killed in retaliation for killing his son.” (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Umar). Thus, as it is impermissible to harm him with punishment for a crime that he has really done, it is more preferable that he should not be harmed with punishment to prevent him from committing a sin. This should apply also to the slave with his master, the wife with her husband, given that what the right hand possesses is more confirmed that the possession because of marriage. But once again, let's quote the narration in which the Prophet says: “Had it been permissible for a man to fall in prostration to another man, I would have commanded the wife to fall in prostration to her husband.” This provides evidence to confirm that right.

In regard to the people with the ruler or governor, the matter is different. They have no right but to prevent him from committing sin through the first two levels, i.e. to let him know it, and then to admonish and advise him. The third level is questionable. However, to attack his store and take the wealth and bring them back to their real owners from whom he has illegally usurped, or to undo the silk threads from his garment, or to break his gold and silver utensils, might lead to violating his reverence and respect in the sight of people whom he rules. This is forbidden according to many reports, in the same way as to keep silent from the evildoing is forbidden.

(This narration is reported by Al-Hakim on the authority of Ayad Ibn Ghunm in which the Prophet said: “If one has something to advise a ruler with, he should not talk to him in public, but rather he should be alone with him and talk to him: if he accepts it, this is good, otherwise, he will have fulfilled what is incumbent upon him.” It is further narrated by At-Tirmidhi on the authority of Abu Bakrah that the Prophet said: “He, who disgraces a ruler, will be disgraced by Allah on earth.”) In this way, it depends upon Ijihad and comparison between the odious and shameful deed on the one hand, and the extent of respect the ruler shall lose because of attacking him to prevent him from sin. But this could not be adjusted.

The matter of the pupil with his mister is easier. The respectable is the mister who benefits religion with his knowledge, and there is no respect for such as does not act upon his knowledge. He (the pupil) has the right to deal with him according to the knowledge he has learnt from him. It is reported that Al-Hassan “may Allah have mercy upon him” was asked about the way a son could prevent his father from committing a sin, thereupon he said: “He should admonish him

as long as he does not grow angry, and if he grows angry, he should keep silent and leave him."

The fifth condition pertains to power. It is obviously clear that no Hisbah is due upon the powerless but with his heart. Such as loves Allah Almighty dislikes and rejects sins that lead to disobeying Him. According to Ibn Mas'ud "Allah be pleased with him": "Strive the disbelievers with your hands; and if you could not but frown in their faces, you should do." Furthermore, it should be known that the obligation lapses not only from the physically powerless, but also from the one on whom it is feared, and from the one whose rejection is learnt to be of no benefit. Thus, two points should be considered here: the fruitlessness of rejection, and the fear of harm. Four considerations could be elicited from both:

The first is that they both are combined, i.e. that it is learnt that one's speech will be of no benefit, and moreover, he will be beaten because of it. In this case, Hisbah is not obligatory upon him. It also might be forbidden to him in some situations. It is true that he should in this case avoid the places where the evil-doing is committed, and get isolated in his house, in order not to witness it, and not to come out except to fulfill his necessary need or fulfill an obligatory duty. It is not necessary for him to abscond the town unless he is troubled to do evil or forced to help rulers in their injustice and evil-doing, in which case, it becomes incumbent upon him to leave the town and emigrate to another if he has power to do so. That's because in no way could compulsion be fitting for legal excuse for him who has the power to flee from it.

The second is that both are missing, i.e. that he learns that the evil-doing would vanish by his speech, and there is no fear on him if he prevents it by word or deed. In this case, rejection and disapproval are due upon him. This belongs to the absolute power.

The third is that although he is sure of the fruitlessness of his disapproval, he also learns that there is no fear on him in case he rejects evil-doing. In this case, Hisbah is not due upon him. But it is desirable with the intention to demonstrate the rites of Islam, and remind the people of the principles and laws of religion.

The fourth is the opposite of it, i.e. he learns that although he might possibly be touched with harm, the evil-doing would cease because of his word or deed, like the case of one who has the power to throw the wine bottle of a dissolute with a stone and break it, spill over alcoholic drinks, break the Ud, and the result is that the evil-doing will stop. But at the same time, he learns that he would be arrested and beaten. Hisbah in this case is not obligatory nor unlawful: it is rather desirable. This desirability is confirmed by the narration we have already related in the excellence of a word of truth in front of a wrongful ruler. But no doubt, there is fear on him, as confirmed by the narration on the authority of Abu Sulaiman Ad-Darani "may Allah have mercy upon him" that he said: I heard some words from a caliph, and I liked to disapprove of it, but I learnt I might be killed because of that. However, it is not the fear of killing that prevented me, but he was in an assembly of people, thereupon I feared I would be convicted of

getting adorned in front of the people, and thus I might be killed without doing the deed with sincerity.”

But it might be argued: What is the significance of the following statement of Allah Almighty: “and make not your own hands contribute to (your) destruction; but do good; for Allah loves those who do good.” (Al-Baqarah 195)

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

In reply to it, let's say that there is no difference that a Muslim individual could attack an array of disbelievers and fight them, even though he learns he would be killed. This might be thought to differ from the interpretation of the Holy Verse. But it is not so. Ibn Abbas “Allah be pleased with him” said: “The destruction intended is not this, but it is to leave spending for the Sake and in obedience of Allah, i.e. he, who does not do so has indeed contributed to his destruction.” According to Al-Bara’ “Allah be pleased with him”: “Destruction intended in the Holy Verse is to commit a sin and then thinks that no repentance would be accepted from him.” According to Abu Ubaidah: “It is to commit a sin and then do no good after it until he is destroyed.”

As it is permissible for him to fight the disbelievers until he is killed, it should be permissible for him in the matter of Hisbah. But if he learns that there is no benefit of his attacking the disbelievers, like the blind or disabled who throws himself on the array of fighting disbelievers, it should be rendered unlawful and included under the destruction intended in the Holy Verse. It is permissible for him to attack only if he learns that he will keep fighting until he is killed, or learns that he will break the hearts and lower the spirits of the disbelievers when they see his bravery and think that all the Muslims are careless about life and have desire for martyrdom in the Cause of Allah, and this would weaken their power.

Similarly, it is permissible, if not desirable for the Muhtasib to expose himself to beating and even killing if his Hisbah will contribute in the elimination of evildoing or breaking the authority of the dissolute, or strengthening the hearts of the men of religion. But in case the dissolute is strong and has the power and weapon to kill him, and the Muhtasib learns that if he tries to prevent him from sin, he will chop off his head and continue to do the sin, there is no point of practicing Hisbah here, since it might lead to destruction. What is required is to achieve a positive impact in the religion and sacrifice his life for it.

But to expose oneself to destruction with no effect to be achieved, there is no point for it. It should be made unlawful. It is desirable for him to disapprove sin in case he has power to stop it, or if there will be a benefit from his deed, on the condition that harm should be limited to him. But if he learns that some other than him will be beaten with him, in this case, Hisbah is impermissible, if not unlawful for him, for he fails to avert evildoing but with a deed that leads to another evildoing, and this is not power. Moreover, if a Muhtasib learns that his deed will remove the evildoing, but at the same time, will lead to an evildoing in connection with somebody else other than him, it should be made unlawful for

him, because what is intended is to prevent evildoing in religion in general. For example, if one has a lawful drink that has been contaminated with impurity, and a Muhtasib learns that if he spills it the owner of the drink will go to drink wine or his children will be forced to drink wine for their lacking of the lawful drink, then, it will be of no use to spill it.

But it might probably be said that if a Muhtasib spills over the impure drink, he has indeed changed an evildoing, and it is the drinker of wine that should be held responsible for drinking it, since a Muhtasib is unable to prevent him from committing it. This opinion is supported by many and it is not unlikely. Those matters that belong to jurisprudence could not be judged except on the basis of suspicion. It is unlikely to differentiate between the changeable evildoing and the evildoing which Hisbah might lead to. If he is to slaughter a usurped sheep that belongs to somebody else to eat of it, and he learns that if he prevents him from that, he will slay a man and eat him, this Hisbah then will be of no significance. If his preventing him from slaying a man leads him only to take his property, Hisbah will be of use. Those subtleties are subject to Ijtihad, and a Muhtasib has to follow his reasoning.

For this reason, in regard to the layman, he has not to prevent but from the evident sins whose being unlawful is apparent, like drinking wine, committing adultery and leaving prayer. But what is known to be a sin and preventing it might lead to another sin, a layman should cease from preventing it, for in this case the mischief he does will be more than the uprightness he will achieve. This is why they do not affirm the responsibility of Hisbah to anyone without the permission of the guardian, for it might be implemented by those who are not fitting for it because they are lacking in knowledge or religion, and this might lead to disorder and chaos. This will be disclosed later Allah Willing.

It might be argued that in case of substituting probability for knowledge of harm to afflict the Muhtasib or of fruitlessness of his Hisbah: what is the ruling pertinent to it? In reply to that, let's say that the probability that is close to certainty has the same rank of learning, and the difference seems apparent when there arises contradiction between probability and learning. In this case, the certain learning should outweigh the probability. There is another difference between learning and probability. If he learns with certainty that his Hisbah is of no benefit, it becomes not obligatory upon him. But if it is close to his certainty that it is of no benefit, although it might probably avail, and at the same time, he expects no harm to afflict him, there is difference whether or not it is obligatory. However, it is more likely to be obligatory since there is no harm to be caused from it. To be sure, to enjoin right and forbid evil in general is obligatory in all cases. But we exclude from it that which is learnt to be of no benefit, either by consensus or apparent analogy. The command is not intended for itself, in so much as it is intended for the one to whom it is given. If it is learnt that there is no hope for him, then, there will be no benefit from the command. But in the event of no despair, it should remain obligatory.

In regard to the expected harm, if it is not learnt with certainty or strong

probability but just it is doubtful, or it is close to his certainty that no harm shall befall him, and the matter is just likely: should that likeliness cancel out the obligation of Hisbah? Is it obligatory only when he is certain that no harm shall befall him? Is it obligatory in all cases except in the case it becomes close to his certainty that harm shall befall him? Let's say, in reply to it, that if it is close to his certainty that he will be afflicted, Hisbah will not be obligatory. If it is close to his certainty that no harm will afflict him, it should be obligatory. The likeliness only should not cancel out the obligation. If it is doubtful with no preponderance, it then is questionable. It might be said that the basic rule requires it to be obligatory, and that obligation is cancelled out by the expected harm. The harm might be probably or certainly expected. It might be said also that Hisbah is obligatory on him if it is learnt with certainty, or with likeliness that no harm will afflict him. But the former statement is more right, for the matter of enjoining right and forbidding evil is obligatory in general.

Therefore, it may be argued that expectation of harm differs with the difference of cowardice and audacity: the coward weak-hearted sees the far as if it were too close to come, which he fears, whereas the brave adventurous sees the close as if it were too far to come, that he will not believe it unless it really comes to pass. Such being the case, on which of both should one rely? Let's say that it is the moderate nature and sound mind and temperament on which one should rely. Cowardice is a disease that results from the weakness of heart and lack of power, whereas adventure is a result of excessive evaluation of power, and going beyond moderateness; and both are defective. Perfection lies in moderateness that is expressed by courage.

Both cowardice and adventurous bravery are produced once from a defect of mind, and once from disorder of temperament. If one is of moderate temperament, he might have no sense to the sources of evil, and thus his audacity is a result of his ignorance, or might have no sense to the way of averting evil, and thus his cowardice is a result of his ignorance. Therefore, he might, by virtue of his experience and practice, have knowledge of the sources and ways of averting evil, but at the same time, in view of his weak heart, the evil that is unlikely to come has on him the same effect which the evil that is likely to come has on the brave of moderate temperament. So, both should not be considered here. The coward has to remove his cowardice first by removing its cause, and its cause might lie in his ignorance or in his weakness. Ignorance is removed by experience, whereas weakness by practicing the act more than once, until he gets accustomed to it. The beginner who intends to debate or preach might refrain from it at first in view of his weakness; and once he practices it, weakness would leave him and he would get accustomed to it.

But in case this weakness and cowardice are chronic in a way that it is impossible for one to get rid of them, such a weak person should be given legal excuse, just in the same way as a disabled is given a legal excuse to sit at home (and be exempted from setting out for war). For this reason, we say that to travel by sea is not incumbent upon him whom weakness and cowardice possess,

whereas it is incumbent upon him who fears it not. The same is true of the obligation of Hisbah.

It might be asked: What is the limit of the expected harm? A man might be harmed by a word, a strike, or an abuse. No man is ordered to do good (and forbidden to do evil) but that a kind of harm, no matter little or much, is expected from him. Thus, what is the limit of harm therewith Hisbah becomes not obligatory?

Let's say that this matter is questionable since it is subject to the difference of people and their states. Let's do our best to enumerate it in many points. That which is undesired is the opposite to that which is desired. The desired things of the people in this world lie in four things: in the soul, like knowledge; in the body like health and safety; in the property like wealth; and in the hearts of the people like celebrity. The desired things are four: knowledge, health, wealth and celebrity. The celebrity is to preoccupy the hearts of the people, whereas the wealth is to possess money. In the Quarter of Destructives, we shall explain in detail the concept of celebrity and the reason why disposition is inclined to it. Each of those four things might be desired for oneself or for one's relatives and devotees.

But two things are undesired in regard to those four: the first is to lose what is really present; and the other is to hinder what is expected to come. Thus, no harm lies except in the loss of the present and the obstruction of what is expected. What is expected is that which is possible to happen, and what is possible to happen seems as if it is present. In this way, the undesired are divided into two things:

The first is the fear of obstructing what is expected; and it should not give concession to leave enjoining right and forbidding evil. Let's mention one example for each of the four desired things. In relation to knowledge, to refrain from practicing Hisbah with one who is connection with one's mister, for fear he might criticize him in front of his mister, who would stop from teaching him. Concerning health, one refrains from disapproving the sin of wearing silk committed by one's physician who visits him for fear he might not come to him, and this will have a negative impact on his expected health. In regard to property, one refrains from practicing Hisbah with the ruler, his companions and retainues, sitters, as well as with those who give him out of their property, for fear they would cease to give him in the future. In connection with celebrity, one leaves Hisbah with him from whom support is expected in the future, for fear he would abstain from supporting or helping him, or for fear he would criticize him in front of the ruler from whom he expects an office or guardianship. The obligation of Hisbah should not be cancelled out by anyone of those. That's because all of those are but additional things that are expected to happen in the future, and their prevention is not harmful. The real harm is to lose a thing that is present.

Nothing is excluded from those but that for which there is a dire need, and losing it would lead to what is forbidden more than that to which keeping silent

from an evildoing might lead. It is like him who is in dire need of the physician to treat a severe disease, and health and recovery are expected from such medical treatment, and it is learnt that in the event of delay of treatment, it will result in destruction. Such being the case, it is not unlikely that one might be given concession to leave Hisbah.

Concerning knowledge, it is like the case in which one is an ignorant of the religious tasks, and there is only one teacher, and he has no power to set out on journey to find another teacher, and at the same time, he learns that the one with whom he is going to practice Hisbah is capable of preventing his access to that teacher. In this way, it is forbidden to continue to be ignorant of the religious tasks, and it is also forbidden to keep silent from the evildoing. But it is not unlikely that anyone of them would outweigh the other; and this differs according to the extent to which the evildoing is grievous, and the need of knowledge about religious tasks is dire.

As far as property is concerned, it is like the one who fails to earn by himself or beg from others, and he is not too strong to rely (on Allah), and none sustains him but one person. If he disapproves of his evildoing, he will cut off means of sustenance from him, and force him either to get it unlawfully or to die out of hunger. This is also not unlikely to be given concession to leave Hisbah.

In regard to celebrity, it is that an evil man causes harm to him, and he has no way to avert his evil but to seek the protection of the celebrity of a ruler, and he has no access to him but through a man who puts on silk, or drinks wine, and he might lose his intercession if he disapproves of his evildoing. In this way, he might lose the celebrity of that ruler, and continue to receive the harm of the evil man. In this case too, it is unlikely to be given concession to leave it.

If anyone of those matters appears, it is not unlikely that it should be excluded. But all of that depends upon the reasoning of the Muhtasib, who should seek the guidance of his heart, and compare the two forbidden things, and give preponderance to anyone according to religion and not inclination. If he gives preponderance according to religion, his silence will belong to adulation; and if he depends on his inclinations and desires, his silence will belong to hypocrisy. This matter is internal, and could not be learnt but by deep insight and scrutiny. It is incumbent upon every religious to watch his heart, and put in mind that Allah Almighty is well-acquainted with his motives and stimuli. "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil." (Al Imran 30)

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ

مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا﴾ ﴿٣٠﴾

And in no way does Allah deal unjustly with all of the servants.

Concerning the second division which is to loss what is really present, it is undesirable, if not considerable enough to make one keep silent in all four things except knowledge. However, there is no fear of losing knowledge unless the one himself falls short of getting it, for there is no one able to deprive anyone of knowledge, even though he might be able to deprive him of health, safety, property and wealth. This is one of the reasons for the honour of knowledge, i.e. it continues to be in the world, and its reward will abide in the hereafter, and it never ceases to be.

But in relation to health, it might be taken away by striking. If one learns he will be severely beaten, Hisbah will not be incumbent upon him. But it is desirable as we've already mentioned. If this is so in connection with the painful striking, then, it should be more evident in relation to injuring, cutting off limbs and killing.

As far as property and wealth are concerned, it is that a Muhtasib learns that his home will be ruined, his possessions will be robbed and his garments and clothes will be taken away. No Hisbah is incumbent upon such a person. But it remains desirable, for there is no harm to sacrifice his property and wealth for the sake of his religion. On the other hand, as well as there is minimum limit for both striking and property, at which one is careless, like a piece (of coin) in the property and the light slap in relation to striking, there is also a maximum limit to be considerable, and between both there lies the middle limit which is subject to suspicion and reasoning. The religious has to be diligent and inclined to give preponderance to the side of religion as possible as it could be.

In regard with celebrity, it is that one is beaten, though not painfully, or is abused and insulted in the presence of an assembly of people, or tied by his neck and made to turn round in the town, or to have his face blackened and then to circumambulate with him in the city. Although all of that is not physically painful, it is to afflict celebrity, dishonour and disgrace personality. However, it is of many degrees and levels. The right conduct is that he is given concession to keep silent if he learns that he will be harmed with what deprives him of chivalry like circumambulating with him barefooted with his head uncovered in the town. That is because one is commanded to safeguard his chivalry. However, the psychological pain he receives from that is more severe than the physical or financial pain.

The second degree of celebrity pertains to putting on expensive clothes and riding graceful horses. If he learns that the result of his Hisbah is that he will be deprived of such expensive clothes and graceful horses, there will be no concession to be given to him like the former case, for it is not praiseworthy to keep on that luxury, whereas it is necessary to safeguard his chivalry. Thus, the obligation of Hisbah should not lapse from him because of that. Similarly, if he fears he might be harmed with words that ascribe him to ignorance or foolishness or showing off, whether in his presence or absence: the obligation so Hisbah also should not lapse from him. However, if Hisbah is to be given up because of the

blame of a blamer, the backbiting of a dissolute, or the insult of an abuser, there will be no place for its obligation.

Therefore, one could not be relieved of Hisbah unless the intended evildoing is the backbiting, and the Muhtasib learns that if he disapproves of his bad conduct, he will not only cease to do it, but also he will besides ascribe him to backbiting, and thus this Hisbah should be made lawful for it has caused his evildoing to grow more. If he learns that he will cease to backbite that person and rather will backbite the Muhtasib himself, Hisbah will not become due upon him, for backbiting him is a sin committed by the backbiter (and thus Hisbah will be of no benefit). But it might be desirable for him to sacrifice his own honour for the honour of the backbited person, by way of giving others preference over himself. It is generally obvious that Hisbah is obligatory, and it is grievous to give it up, unless in return for something of the same grievousness in religion, body, property, wealth and celebrity. But the privileges of celebrity, gracefulness, adornment, and seeking to get the praise of people, are unnecessary.

But to cease to practice Hisbah out of fear of any of those hateful things to afflict anyone of his relatives and family, the harm might be less painful to himself. But from the religious point of view, it will be more painful, for one has the right to tolerate about his own rights, but he has no right to tolerate about the rights of others. For this reason, he should cease to do it. If their lost rights are to expose them to such sins as beating and robbery, he should cease to do this Hisbah, for it is to avert an evildoing which will lead to another evildoing. If their rights are to be lost but not through committing such sins against them, he also should cease to do it, for it will lead to harming Muslims, unless they themselves accept it. If his Hisbah is to lead to harming his people, he should leave it, like the ascetic who has rich relatives: he has no fear about his own property if he practices Hisbah against the ruler. But the ruler might aim to harm his relatives in retribution of him.

Thus, if his Hisbah is to cause harm to his relatives and neighbours, he should leave it. Admittedly, to harm Muslims is forbidden just as to keep silent from an evildoing is also forbidden. It is true that in case the harm will not go beyond insulting, abusing or disgracing them, it will be questionable. It differs depending upon the extent to which the evildoing is grievous and odious on the one hand, and the abuses and insults are painful and harmful on the other hand.

It might be argued: "If a man intends to cut off a part of his own body, and does not cease to do so unless he has fought, which might lead to killing him: should he be fought for that? If you are of the opinion that he should be fought, it is questionable, since it is to destroy a soul just for fear of ruining a part of the body, and of a surety, such a part of the body will be ruined when one is killed."

In reply, let's say that he should be prevented and fought, for the purpose is

not to safeguard the soul and the part of the body (from being ruined) in so much as it is to prevent the evildoing and sin itself, and of a surety, killing him during practicing Hisbah is not a sin, whereas cutting off a part of his body is a sin. It is like the one who kills another in defense of the property of a Muslim. It is permissible not because we sacrifice the Muslim's property for a Muslim's soul, but because taking a Muslim's property is a sin, and killing him in defense of it is not a sin, but what is intended is to avert sins.

It might be argued: "If it is learnt that when he becomes alone with himself, he will cut off a part of his body: should then we kill him immediately in order to prevent such a sin?" we say that this learning is not certain, and it is impermissible to shed his blood depending upon our doubt that he will commit a sin. But when we see him cutting off a part of his body, we should immediately prevent him from doing so, and fight him if he fights us, and be careless about his being killed.

In total, there are three cases of sin: the first is when it has been done, and the punishment pertaining to it depends upon the limit prescribed for what has been done of it; and this case is under the responsibility of the guardians and not the individuals. The second is that a sin is current, and the sinner is doing it, like the one who is seen wearing silk and holding an Ud or wine: to prevent that sin is obligatory as possible as it could be, so long as it will not lead to another sin more grievous and odious. This lies under the responsibility of both the individuals and the guardians. The third pertains to the expected evildoing, like the one who is getting ready, by sweeping and adorning the hall in preparation for drinking wine, but the wine has not been brought yet. This is doubtful, for the wine might be obstructed. The individuals have no authority over such a person other than to admonish and advise him. But scolding and beating are impermissible here either for the individuals or for the ruler, unless this evildoing was learnt to be practiced by him habitually, and he has done what would lead to it, and nothing other than time separates him from the sin, like the youth who stand near the gates of the public baths of women in order to cast glimpse of them on their coming in and out. Although they do not make narrow the road, it is permissible to practice Hisbah against them and prevent them from leaving that place by scolding and beating. That is because this standing in itself is a sin for it leads to another sin, just as to sit alone with a strange woman is a sin since it leads to another sin. In this way, it might be a Hisbah against a present and not an expected sin.

The Second Foundation: The Sin That Should Be Prevented

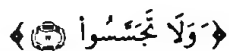
It includes every evildoing that is currently present, visible to the Muhtasib without spying, and known to be an evildoing without reasoning. Those are four conditions, and let's explain in detail.

The first is that it should be an evildoing. We mean by it to be forbidden according to Sharia. We did not use the word 'sin' because the evildoing is

more general than sin. If a man, for instance, sees a mad, be he male or female, drinking wine, he has to spill over the wine, and prevent him from drinking it; and if a man sees a mad having illegal sexual intercourse with a female mad or an animal, he has to prevent him. This is not due to its being odious at the sight of people, for if he happens to see such an evildoing in seclusion, it is also incumbent upon him to prevent it. But in regard to the mad, it is not a sin, since the mad himself could not be regarded a sinner. This is why the 'evildoing' is more indicative and more general than 'sin'. Furthermore, the evildoing includes the minor and major sins, and Hisbah is not limited to the major sins on the exclusion of the minor sins. to uncover the privates in the public bath, to sit alone with a strange woman, to gaze at a woman who is unlawful for one to look at, etc, belong to the minor sins and they should be forbidden. However, the difference between the minor and major sin is questionable, and it will be explained in detail in the Book of Repentance.

The second condition is that the evildoing should be currently present, in avoidance of practicing Hisbah against him who has finished from, say, drinking wine, for this does not lie under the responsibility of the individuals. With that condition, we avoid the evildoing that is presumably to occur, such as the one who is learnt, from his state, that he is going to drink wine on that night, in which case, one has no right to practice Hisbah against him except by way of admonishing and advising. If he denies that he is going to do the evildoing, admonishing becomes impermissible. But, we should pay attention to another subtlety, i.e. that the standing near the door of the public bath (to look at women), and sitting alone with a strange woman are sins since they would lead to other sins.

The third condition is that the evildoing should be evident to the Muhtasib without spying. If one commits a sin which he screens in his house, it is impermissible to spy on him. Allah Almighty has forbidden spying. The story of Umar and Abd Ar-Rahman Ibn Awf "Allah be pleased with them" is famous in this respect, and we have related it in the Book of the Etiquette of Companionship. It is reported that Umar "Allah be pleased with him" was in a night tour across Medina, when he heard the voice of singing inside the house of a man, and he intruded the house through the fence and found a woman sitting with him, and there was wine. He said to him: "O enemy of Allah! Do you think that Allah will screen you while you are disobeying Him?" he said: "Do not be hasty O Commander of Believers! If I have disobeyed Allah once, you have disobeyed Allah thrice. Allah Almighty says: "And spy not on each other" (Al-Hujurat 12)



And you have spied on me; and Allah Almighty says: "It is no virtue if you enter your houses from the back" (Al-Baqarah 189)

And you have entered through the fence; and Allah Almighty says: "O you who believe! enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly)" (An-Nur 27)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا

عَلَىٰ أَهْلِهَا ؕ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾﴾

And you have entered my house with neither permission nor salutation." Umar said to him: "Do you have any good if I excuse you?" he said: "Yes by Allah, O Commander of Believers: if you excuse me, I will never return to the like of that." He excused him, and came out and left him. For this reason, Umar "Allah be pleased with him" consulted the companions while he was on the pulpit about the case in which the imam sees by himself an evildoing: does he have the right to establish the legal punishment upon him? Ali "Allah be pleased with him" made the point that two just witnesses are required, and the imam is only one, and thus he is not sufficient. We have related those narrations in the Book of the Etiquette of Companionship.

It might be asked: "What is the limit of appearance and concealment?" it should be known to you that if one closes the door of his house on him, and screens behind the walls, none has the right to enter upon him without his leave to see the sin, unless it appears from within the house in a way that makes it known to those who are outside the house, like the voices of musical instruments. If the voices rise and become too high to hear from outside the house, the hearer has the right to enter it and break the musical instruments. Similarly, if the voices of the drunk rise and become audible to those walking in the street, Hisbah becomes obligatory. The same is true of the smell. In brief, what seems by indication is not screened, and we have been commanded to screen what Allah has screened, and disapprove the evildoing of him who demonstrates it.

The demonstration is of different levels: sometimes it seems by smelling, sometimes by hearing, sometimes by seeing, sometimes by touching. All of those senses are informative. Thus, it is permissible to break what is concealed underneath the garment if it is learnt to contain wine. But it is impermissible for him to ask to see it, for it belongs to spying. To spy is to ask for the indicative portents, and if those indicative portents appear without asking to see them and lead to knowledge, one has the right to act upon them. But there is no concession to ask to see and know the indicative portent.

The fourth condition is that its being evildoing should be learnt without reasoning. Hisbah is not due upon all that is known only by reasoning. The Hanifites, for instance, have no right to disapprove Shafītes for eating mastigure, nor do the Shafītes have the right to disapprove the Hanifites for drinking the Nabidh that is not intoxicant, or having the inheritance of kith and kin, and sitting in the house that is taken by the right of preemption. But if one of

Shafiites sees another from the same juristic school drinking Nabidh (that is not intoxicant), marrying a woman without her guardian and having sexual relation with her, it will be questionable; and what is more evident that he has the right to prevent him from that and disapprove of it.

But a subtle point might ensue from that approach: a Hanifite has then the right to object to a Shafiite if he sees him marrying a woman without her guardian, saying to him: "Although this act in itself is true, but it is not right in connection with you, for you deny it, depending upon your belief that the Shafiite juristic school is right and any other juristic school is wrong, and to oppose what you think to be right is a sin, even though it is right in the Sight of Allah Almighty." Similarly, a Shafiite might practice Hisbah against a Hanifites if the latter shares eating mastigure with him, saying: "You should either believe that Shafi'i is more preferable to be follow before you eat it, or do not believe it and thus you have no right to eat it, as it is in opposition to your belief."

Another more sensitive point is that when a deaf person has sexual relation with a woman by way of committing adultery, and a Muhtasib learns that she is his wife whom his father had married to him when he was young, but the deaf himself knows not, and the Muhtasib fails to let him know it either because of his deafness or because of the Muhtasib's ignorance of his signals. Thinking that she is a strange woman, he is sinful when he has sexual relation with her, and will be punished in the hereafter: should he then prevent him from her although she is really his wife? This might be impossible in the sense that it is lawful by the knowledge of Allah Almighty, and possible in the sense that it is unlawful for him because of his ignorance.

Undoubtedly, if he suspends the divorce of his wife upon a particular state that is in the heart of the Muhtasib, such as anger, will, etc, and this state occurs in his heart and he fails to let the couple know about it, and he learns that the divorce has occurred inwardly: when he sees him having sexual relation with her, should he prevent him from doing so i.e. by tongue, given that it is adultery although the adulterer is ignorant about it? Although they are ignorant of it, the Muhtasib here knows that she has been divorced from him thrice. But their being not sinful because of their ignorance of that state (with which the divorce has occurred) does not mean that the act itself is not an evildoing. The same is true of the adultery committed by a mad and we have shown that he should be prevented from it. If one is to be prevented from what is evildoing in the Sight of Allah, although not so in the sight of the doer because of his ignorance, this requires us to say that what is not evildoing in the Sight of Allah Almighty, although it is so in the sight of the doer because of his ignorance, should not be prevented; and this is more apparent in my opinion, and Allah knows best.

Thus, the Hanifite should not object to the marriage of a Shafiite from a woman without her guardian, although a Shafiite has the right to object to it, for both have agreed upon it. However, those questions belong to jurisprudence, and are of opposing and conflicting probabilities. We give fatwa depending upon

what is preponderant in our sight at the moment of giving fatwa, and we do not give a decisive statement about the mistake of the other who does the opposite, seeing that Hisbah applies only to what is known with certainty. Some people are of that opinion, seeing that there is no Hisbah except in such cases as drinking wine and eating the flesh of swine, and the like of them which is decisively unlawful. But to our knowledge, reasoning plays an important role in this matter. It is very unlikely that a man does his best to determine the direction of the Qiblah, and then states that the Qiblah takes such and such direction, while he in fact is turning his back to it, and ascribes anyone else of different opinion to mistake and error. Furthermore, it is inconsiderable to adopt the opinion that every imitator has the right to choose of the juristic schools what he likes.

But, it might be said that as there is no objection to the Hanifite's marriage from a woman without her guardian, seeing that it is right, this requires that there should be no objection to the Mu'tazili who says that Allah is never seen and that only good comes from Allah and evil comes not from Allah, and that the speech of Allah is created. This also requires that there should be no objection to the Hashawi in his statement that Allah Almighty has a body and image, and that He is stable on the Throne (of Majesty), nor should there be any objection to the argument of a philosopher that it is not bodies but only souls that will be resurrected (in the hereafter). This is because all of those say what they say as a result of their reasoning, thinking it to be right.

It also might be said that as the doctrines of such people are evidently invalid, those who contradict the clear text of the Prophetic authentic Hadith are also invalid. As it is proven from many authentic Hadiths that Allah Almighty is to be seen (by the faithful believers in the hereafter) – a thing which is denied by a Mu'tazili depending upon his independent interpretation, it is also proven that there are matters in which there is opposition to the opinion of Hanifites, such as the marriage from a woman without her guardian, and the neighbour's preemption."

In reply, let's say that the matters are divided into things in which it is said that every Mujtahid is right, and those pertain to the rulings on acts, which makes it lawful or unlawful. The Mujtahids in those matters are not objectionable, as long as their mistake is not known with certainty but just with probability. The other things belong to those matters in which only one is imagined to be right, like the matter of seeing (Allah in the hereafter), the Divine Decree, the sempiternity of the speech of Allah Almighty, and the negation of body, image and stillness from Allah Almighty. The mistake here is learnt with certainty, for it is based on mere ignorance. Thus, the gates of religious innovations should be closed, and the religious innovations should be rejected from the religious innovators, even though they think them to be right, in the same way as the disbelief of both Jews and Christians is rejected although they think it to be right, for their mistake is learnt with certainty, unlike the mistake in the matters of jurisprudence.

But it might be argued that if you make objection to the statement of the

Anti-fatalist that the evil does not come from Allah Almighty, the Anti-fatalist might make objection to your statement that evil comes from Allah Almighty, and to your opinion that Allah is to be seen, and in the other matters, given that the religious innovator always thinks himself to be true, and the right one is considered to be a religious innovator in the sight of the religious innovator himself. However, everyone thinks himself to be true, and rejects to be ascribed to religious innovation. Thus, how should Hisbah be done?

It should be known that in view of that contradiction, the city in which the religious innovation has emerged should be considered: if the religious innovation is strange to them, and the majority of people follow the Prophetic Sunnah, then, it is permissible to do Hisbah against him even without the leave of the ruler. If the people of that city are divided into those of religious innovations and those of Sunnah in a way that any opposition might raise affliction which leads to killing, then, it is impermissible for the individuals to do Hisbah by themselves, and the ruler should interfere. If the ruler sees and supports the right opinion, and appoints somebody to turn the people from the religious innovation, it will be good, and he has the right to do so, but this right is not for anyone else, so long as the leave of the ruler is given to that man in particular and not to anyone else.

In total, the Hisbah against the religious innovations is more important than against all the other evildoings. But this detail we've discussed should be considered in order not to lead to opposition and affliction. Therefore, if the ruler gives an absolute permission to prevent the statement of such religious innovations as that the Qur'an is created, that Allah Almighty is not to be seen, and that Allah Almighty is stable on the Throne (of majesty), in touch with it, instead of causing the individuals themselves to be invested with authority to prevent such innovations, there will be no opposition, for opposition breaks up only in the absence of the ruler's permission.

The Third Foundation: The One To Be Prevented From Sin

Such should do an evildoing in order to be prevented from it. The minimum requirement is that he should be a man, but it is not necessary for him to be legally competent, for it is evident that if a child drinks wine, he should be prevented from it, and Hisbah should be done against him, even if he has not attained the age of puberty. It is also not requisite for him to be discerning, for it is evident that if a mad commits adultery with a mad woman or having sexual relation with a female animal, he should be prevented from it. It is true that many acts are not considered evildoings in regard to the mad, such as his leaving prayer and fast, but let's go beyond the finest details in which there are many differences. Our objective is to show the characteristic with which the act becomes evildoing. It might be argued: "It is sufficient for you to make it an animal, and it is not requisite that he should be a man, given that if an animal corrupts the farm of a man, it should be prevented, in the same way as a mad is prevented from committing adultery with a female mad or having sexual relation with a female animal."

In reply to that, it should be known to you that in case of the animals, to name it Hisbah is pointless. Hisbah means to prevent an evildoing for the sake of Allah's right in order to safeguard the prevented from committing sin. To prevent a mad from committing adultery with a mad woman or from having sexual relation with a female animal is for the sake of Allah in the first place, and the same is true of preventing a child from drinking wine. If a man damages the farm of another, he should be prevented from it for the sake of two rights: the first is the right of Allah Almighty, for causing such damage is a sin; and the other is the right of that man whose farm was damaged. Those are two divisible reasons.

If one cuts off a part of the body of another with his leave, there should be only one right, i.e. the right of Allah Almighty, and the right of the victim will lapse with his leave. But Hisbah is affirmed with anyone of both reasons. If an animal causes damage, it will not be sinful, but prevention is affirmed at least with one of both reasons. But there is a subtlety, i.e. we do not intend to prevent the animal in so much as we intend to guard the property of a Muslim. However, if an animal eats the flesh of a dead body, or drinks water mixed with wine, we shall not prevent it from that. Moreover, it is permissible to feed hounds with the flesh of the dead bodies. But if the property of a Muslim is exposed to be wasted, and we have the power to save it with no effort, it is incumbent upon us to do so. If a jar is to fall down from a high place over a bottle, it is incumbent upon us to hinder the jar from falling, not for the sake of the jar itself but for the sake of saving the bottle from destruction. We do not intend to safeguard the jar from falling down but that it would break the bottle. We also prevent the mad from committing adultery (with a mad woman), or having sexual relation with an animal, and the child from drinking wine not to safeguard the female animal, or the wine, but to safeguard the mad, be he male or female, to be a respected man. Those are subtleties that none understands but the scholars.

But you might argue: "Whoever sees animals having damaged the farm of another: is it incumbent upon him to turn them out? Similarly, whoever sees the property of a Muslim is about to be wasted: is it incumbent upon him to save it? If you adopt the opinion that it is obligatory, then, it will be a difficult obligation in which one becomes subjugated to others. If you adopt the opinion that it is not obligatory, in this case, it will not be obligatory to prevent anyone from usurping the property of another, with no cause other than his claim he is looking after it."

In reply to it, let's say that it is an abstruse discussion. In brief, let's say that if one has the power to safeguard it, with no physical trouble, or material and moral loss, it is incumbent upon him to do so. This is obligatory in regards to the rights of Muslims upon each other. However, there are many evidences that support the obligation of the Muslims rights upon each other; and this is the minimum. It is more obligatory than to return salutation with peace. That is for the harm caused in this is more severe than the harm caused by leaving the returning of salutation. Moreover, there is no difference that if the property of a Muslim is to be wasted

at the hands of a wrongdoer, and if a man's true witness is to restore that property to its wronged owner, it becomes incumbent upon him to give that witness, and he will be sinful in case he conceals witness. But if he is to suffer trouble or harm because of that, it is not incumbent upon him to do it. If he pays no trouble by awakening the owner of the farm, or informing him (of the damage), it becomes incumbent upon him to do it, for to neglect in letting him know is like to indulge in giving witness before the judge. However, there is no concession in it.

But if the property is to be lost through committing a sin, like illegal usurping by force or killing a slave belonging to the owner of the property, prevention becomes incumbent even if it requires trouble and effort to be exerted. What is intended is the right of Sharia, and the purpose is to avert the sin, and man has to trouble himself to avert sins, just as he has to trouble himself to leave sins. To be sure, the trouble results from the attempt to leave sins, all the sins, and the obedience (to Allah Almighty) lies in the opposition of one's own self and desires. Furthermore, it is not incumbent upon him to endure every kind of harm: but the various degrees of the forbidden things should be considered.

On the other hand, the scholars differ about two things close to our topic. The first pertains to the lost thing that is picked up (Luqatah): is picking it up obligatory, given that the thing that is to be picked up is lost, and to pick it up is to safeguard it from being lost? Let's say that if the Luqatah is in a place where if it is left, it will not be lost, and rather the one who recognizes it will come to take it, like a mosque, then, it is not incumbent upon him to pick it up. But if it is in a place where it would be lost in case it is left, then, the matter is questionable. If he is to be troubled by saving it, like the animal that needs fodder and stable, then, it is not incumbent upon him to take it. That is because picking up a Luqatah is obligatory for the purpose of saving the right of the owner, who is a man, and the one who picks it up is also a man, who has the right not to be troubled because of anyone else, just as he does not trouble anyone else. If it is gold, clothes, etc, because of which he receives no harm other than letting the people know about it (in order that the owner would come to take it), the matter is questionable.

Others say that as making a public announcement about it requires trouble, and thus there is no way to oblige him to do it unless he does it voluntarily. Others are of the opinion that this amount of trouble is trivial in comparison with the obligation of observing the rights of Muslims upon each other. This is like the trouble a witness in the court receives. If the court is in another town, it is not incumbent upon him to suffer the trouble of journey unless he does it voluntarily. But if the court is in the same town, it becomes incumbent upon him to attend (to give witness), for the trouble in this case will not be much in the way of establishing witness and fulfilling the trust. If the court lies in the other side of the town, and he is required to attend at the time of noon when it is very hot, the matter is subject to reasoning.

The harm a courier receives in the way of saving the property of Muslims has

two ends: the minimum that is undoubtedly endurable, and the maximum that is undoubtedly unbearable. Between both ends, there is the middle that is always subject to suspicion. It is a chronic suspicion too difficult upon any man to remove. But the pious considers what is more beneficial and more rewardable for himself, and leaves the doubtful for the sake of what is not doubtful. This is the final word in that issue.

The Fourth Foundation: The Way Of Preventing Sin

It has many degrees and etiquettes. Five degrees might be obtained: the first is to seek to know the evildoing, then to let him know, then to forbid him, then to admonish and advise him, then to insult and scold him, then to change the evildoing with hand, then to threaten to beat him, then to really beat him, then to take up arms, and then to seek the help of supporters and mobilize soldiers.

The first degree is to seek to know the evildoing. It is forbidden for it belongs to spying as we've already mentioned. One has not to try to stealthily listen from the house of another, in order to hear the sound of musical instruments, nor to smell to detect the smell of wine, nor to touch what is underneath his garment to know whether or not it is a reed pipe, nor to investigate from his neighbours to tell him about what occurs inside the home. It is true that if two just men take the initiative to tell him, without asking them, that so and so drinks wine in his house, or has in his house wine he prepares to drink, he has the right to enter his home without his leave, so long as the purpose is to avert the evildoing. But that it is permissible to attack his house when he is told by two just persons, or even by only one just person, about an evildoing being practiced inside the house, is questionable. What is more right is that he should not attack it, for the owner of the house has the right that none should enter his house without his leave. This right of a Muslim does not lapse unless there are two just witnesses. It is said that on the ring of Luqman, the following was engraved: "To conceal what you see with your own eyes is much better than to make public what you think to be."

The second degree is that he should let the evildoer know that what he does is an evildoing. Sometimes, one might do an evildoing just because of his ignorance of its nature, and once he knows that it is an evildoing, he would leave it. It is like a layman who prays and does not perform bowings and prostrations well, thereupon it is learnt that he does so out of his ignorance that by so doing, this is not a valid prayer. He should be shown his mistake kindly and gently. However, to let a man know something means implicitly that he is ignorant, if not foolish, and by no means would a man accept to be ascribed to ignorance and foolishness. Do you not see how a man becomes angry when he is informed about his ignorance, and how he tries hard to deny the truth even when he knows it, just to conceal the defect of his ignorance? To be sure, people are predisposed, by nature, to conceal the defect of ignorance than to screen the defect of body, for ignorance make ugly the soul, for which one is held responsible. As the soul is more honoured than the body, its ugliness is more harmful than the ugliness of the body, for which he is not guilty, for it does not occur by his will, and he has

no power to remove it willingly, unlike the ugliness of ignorance which could be willingly removed by knowledge. For this reason, the pain one receives because of his ignorance is severe, whereas the joy one receives because of his knowledge is so much, and he gets pleasure from showing the beauty of his knowledge to others.

Furthermore, as letting one knows his mistake is to pain his heart and disclose his defect of ignorance, he should stick to kindness. He might say to him that the man was not born as a knowledgeable, and one day we all were ignorant of the things to be done in prayer, and we learnt them from the scholars. It may be that there is no religious scholar to teach you the matters of the prayer, or perhaps his explanation of the prayer is insufficient. It is a prerequisite for the prayer to be at ease in bowing and prostrating..." he should go on as such to let him know his mistake without harming him, for it is unlawful and forbidden to harm a Muslim, as well as it is forbidden to leave him do the evildoing. there is no rational man who washes the blood with the blood or urine. If one avoids the forbidden silence of the evildoing, and chooses to harm a Muslim unnecessarily has indeed (become like the one who) washed blood with blood or urine. If you notices from him a mistake but not in a religious matter, do not alert him to it, for by the time he will benefit from your knowledge in that effect, he will into an enemy to you. But if you learn that he likes knowledge and avails himself of it, it is good, although it is very rare.

The third degree is to forbid him by admonishing, advising, and frightening him of (the punishment of) Allah Almighty. But this is true of him who does a thing which he knows to be an evildoing, or him who insists on doing it after he has known that it is an evildoing, like the one who persists in drinking wine, backbiting, wronging others. He should be admonished and frightened of (the punishment of) Allah Almighty. The narrations and stories about threats (of punishment) should be related to him, and the biography of the righteous predecessors and the worship of the pious should be narrated to him. But in all cases, kindness and gentility should be observed. He should be seen with the eye of mercy and sympathy, since his committing a sin is a calamity for all the Muslims, for the Muslims should be like one body and soul.

But there is a serious demerit that should be avoided because it is destructive. When a scholars comes to show a sinner his mistake, he sees that he is honoured by his knowledge, whereas the other humiliated by his ignorance. This might cause him to intend by showing to the other his mistakes to put him to humiliation, and give himself superiority by virtue of the honour of knowledge over the other who suffers the baseness of ignorance. If it is the intention, then, it is an evildoing that is more hideous than the evildoing committed by the other. The example of that Muhtasib is like the one who delivers another from the fire and rather burns himself in it. To be sure, it is an evident ignorance and tremendous evil.

The soul takes pleasure when one gives a judgement on another for two

reasons: the first pertains to knowledge, and the other pertains to the authority of judgement, which in turn refers to showing off and seeking for celebrity; and this is the hidden desire which lies behind the concealed polytheism. There is a criterion according to which a Muhtasib should examine himself. He should wonder about what is more lovable to him: if the evildoer refrains from the sin by himself or as a result of being prevented by another one or if he prevents from evildoing as a result of his preventing him. If he sees Hisbah difficult upon himself and heavy upon his heart, and he likes that anyone else would suffice him, in this case, there will be no harm upon him to practice Hisbah, for his motive is the religion. But if it is dearer to him that this evildoer should be deterred by his (the Muhtasib's) admonition and warning, then, he will be no more than a follower of his own desires and inclinations, and seek to achieve his own celebrity through his Hisbah. In this case, he should fear Allah, and do Hisbah first on himself. At that point, it should be said to him the same as was said to Jesus "Peace be upon him": "O son of Mary! Admonish first yourself, and when you receive admonition, then, you (will be apt to) admonish the people, otherwise, feel shy of Me!" it was said to Dawud At-Ta'i: "What do you see in a man who enters upon those governors and commands them to do good and forbids them to do evil?" he said: "I fear he might be beaten by the whip (as punishment)." He said: "He has power to endure it." He said: "Then, I fear he might be struck by sword (i.e. be killed)." He said: "He has power to endure it." He said: "I fear he might be exposed to the hidden ailment, i.e. haughtiness."

The fourth degree pertains to insulting and scolding with harsh words. A Muhtasib resorts to it when he fails to prevent the sin with the kind words, and the evildoer insists on sin and ridicules admonition and counsel. This is like the statement of Abraham to his people: "Fie upon you, and upon the things that you worship besides Allah! Have you no sense?" (Al-Anbiya 67)

﴿أَفِ لَكَ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ﴾

We do not mean by insulting to use obscene and foul words with the evildoer or ascribe him to adultery and telling lies or the like of it. But it is to address him with what he really has and does like such words as "O wicked, O dissolute man! O foolish! O ignorant! Do you not fear Allah?" indeed, every dissolute or wicked is a foolish and ignorant, and had he not been foolish and ignorant, he would not have disobeyed Allah Almighty. Therefore, everyone who is not intelligent should be a foolish. The intelligent is the same as described by the Messenger of Allah when he said: "The intelligent one is him, who puts himself to humiliation (in religious service), and works for (the life) after death; and the powerless one is him who makes his self follow all of its own lusts and then expects for (both mercy and forgiveness of) Allah." (At-Tirmidhi and Ibn Majah on the authority of Abu Ya'li: Shaddad Ibn Aws).

This degree has two proprieties to be observed: the first is that he should not use it unless there is severe necessity and failure to achieve the required objective

with the kind words. The other is that he should not speak but the truth, and do not let his tongue speak with what is unnecessary. If he learns that he is not to be deterred with his deterring speech, he should not continue to do it: he rather should restrict himself to showing his anger, contempt and disrespect for him in view of his sin. If he learns that in case he talks to him (about his evildoings), he will strike him, whereas if he only frowns in his face and shows his anger and grief, he will not strike him, then, he should not be satisfied with denying the evildoing only with his heart: but rather he should continue to frown his face in front of him and show his anger and grief out of rejection of his evildoing.

The fifth degree is to change the evildoing with the hand, like spilling over the wine, breaking the musical instrument, removing the pieces of silk from his head and body, and preventing him from sitting on it, driving him away from sitting on or having the property of another (without his permission), turning him out of the illegally usurped house, turning him out of the mosque if he is sitting while being in the state of ceremonial impurity, and the like of those things. But this is imaginable to be done in regard to some and not all the sins. there is no power to change the sins of tongue and heart, and the same is true of every sin that is limited to the sinner and his inward.

There are two proprieties to be observed for that degree: the first is that he should not hasten to change with his hand unless he fails to convince the sinner to give up his sin. If, he has the power to convince him to come out on foot from the usurped house or from the mosque (in case he is in the state of ceremonial impurity), he then should not push him or drag him by force. If he is able to convince him to spill over the wine by himself, break the musical instruments, loosen the pieces of silk from his garment, he should not do it with his own hand. Indeed, one finds it difficult upon himself to have another do those things for him.

The other is to be restricted to change only what is needed to be changed. He should not, for instance, catch hold of him by his beard while turning him out, or by his leg if he is able to draw him by his hand, nor tear his silk garment, but rather loosen it, nor burn the musical instruments or the like of them, but rather damage it only by breaking. In regard to spilling wine, he should avoid breaking the utensils as possible as it could be. But if he could not but to throw the receptacles with a stone which results in breaking them, he has the right to do it, and the receptacles becomes valueless because of the wine it contains. Had one screened the wine with his body, surely, we would have aimed at injuring and harming his body to have access to the wine. If the wine is in bottles of narrow mouths and it takes a very long time to spill it, then, he has the right to break those bottles that contain wine. Indeed, it is not required from him to lose his work because of engaging for a long time in preventing such a sin. But if wine is too easy to spill without being forced to break the utensil, then, breaking is not permissible.

But you may argue: "Is it not permissible to break the utensil out of scolding, and is it not permissible to catch hold of a man by his leg and turn him out from

the usurped land or the mosque (in case he is in the state of ceremonial impurity), by way of deterrence?" in reply to it, it should be known to you that deterrence pertains to the future sin, whereas punishment is for the past sin, and avert committing it in the present. The individuals have no right but to avert the present sin, i.e. exterminate the evildoing, and what is beyond it is either a punishment for a previous crime, or a deterrence of a future sin, and this is the responsibility of the governor and ruler and not the individuals themselves. The ruler or governor had the right to do it if he sees that the benefit lies in doing it. He has the right to break the receptacles that contain wine by way of deterrence. This was done during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" in confirmation of deterrence. (This narration of breaking the receptacles that contained wine during the lifetime of the Prophet is reported by At-Tirmidhi on the authority of Abu Talhah). But at that time, there was a dire need of deterrence. If the governor sees a similar need, it becomes permissible for him to do so; but it is not permissible for the individuals to do it by themselves.

You might argue that it is permissible for the governor, by way of deterring people from committing sins, to ruin their property, demolish their houses in which they drink wine and commit sins, and damage and burn their property with which they do all of their sins. It should be known then that although it might be permissible under Sharia, it should not go beyond the achievement of interests and benefits of people. We do not invent such interests in so much as we follow the previous generations regarding them. It has been proven that breaking receptacles of wine was done because of a dire need, and that it was given up when such need disappeared should not abrogate it. The ruling disappears by the disappearance of its reason, and returns by the return of the reason. We make it permissible for the ruler by way of following (the previous generations) and make it impermissible for the individuals because it is abstruse upon the independent reasoning to attain the right in it. Let's further say that if the wine is to be spilled first, it will be impermissible to break the utensils after that. It is permissible only to break utensils in case they contain wine, and when they are empty of wine, then, to break them is to damage the property of others (and it is illegal), unless they are made for wine in particular, in a way that makes them not fitting for anything else.

Thus, the act that is handed down from the first generation was due to two reasons: the first is the dire need of deterrence, and the other is that the receptacles contained wine. Both reasons are inseparable, and none of them could be cancelled. But there is a third reason, which is of greater importance, i.e. that it was done by the command of the giver of law, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" in view of his knowledge of the dire need of deterrence. This also could not be cancelled. The Muhtasib is in need of being well-acquainted with those subtleties of jurisprudence before he does his Hisbah.

The sixth degree is to threaten and frighten the evildoer by saying, for

instance: "Leave that sin otherwise I will break your head, chop off your head, or command that you be sentenced to severe punishment" and the like of this. This degree should be brought before the actual striking, as possible as it could be. The propriety to be observed here is not to give him a threat that is impermissible for him to achieve, like saying to him: "I shall rob the property of your house, or I shall strike your child, or I shall take as captive your wife" etc. if one says so with the determination to do it, it will be unlawful, and if he says it and he is not true, he will be a liar. If he threatens to strike and deride him, he might fulfill it but to a certain limit to be required by the current state. But one might threaten with what is more than his internal determination if he sees it more deterring for in this case, it will be a customary exaggeration and not forbidden lie, just like the one who exaggerates in his good speech about two opposing parties or two wives in one wedlock with the intention to make reconciliation between them. Concession has been given to do it if there is need for it. However, the intention here is to reform the affairs of the evildoing. Some refer to that concept saying that it is not odious in the Sight of Allah Almighty to threaten with what he really does not do, for it is out of generosity not to do what one threatens with, but what is odious in the Sight of Allah Almighty is to promise with what one does not do.

The seventh degree is to strike directly with one's hand and feet but not with weapons. This is permissible for the individuals to do it, on the condition that there should be dire necessity on the one hand, and they should limit it to what is required on the other hand. When the evildoing is turned, then, he should cease. The judge might punish the one upon whom the right is due by putting him in prison until he fulfills it, and if he rejects to fulfill it, and the judge learns he is able to do it, but he behaves obstinately he has the right to compel him to fulfill it by force, following a graduation approach, the same as the Muhtasib should assume. If he needs to take up arms and he has the power to avert the evildoing by injuring the evildoer, he has the right to do it so long as it will not lead to affliction among the people. It is like the case in which a dissolute takes hold of a woman (to rape), or plays on a pipe, and there is an impediment like a river or a wall between him and the Muhtasib, then, the latter has the right to take up his bow and say to him: "Leave her, otherwise, I shall throw you with it." If he leaves her not, he has the right to throw him, but aiming not at Achilles' heel i.e. a deadly organ. He should observe graduation. He also has the right to unsheathe his sword and say: "Leave that evildoing, otherwise, I shall strike you." Those are ways to avert the evildoing, which should be averted by all means available. There is no difference here between violating the rights of Allah Almighty and violating the rights of men. But according to Mu'tazilah, there should be no Hisbah but with words or strike in what pertains not to the rights of mankind, and it lies in the liability of the ruler and not the individuals themselves.

The eighth degree is that when a Muhtasib has no power to prevent the sin by himself, but he needs to gather armed helpers to help him do so. But in this case, a dissolute might ask the aid of armed helpers to help him resist

that. Of a surety, this leads to fighting and affliction. There is difference as to whether or not it needs a permission from the ruler. According to some, the individuals themselves should not do so, for it leads to raising affliction and tumult among the people, and destruction of the country. But others are of the opinion that it does not need a permission from the ruler; and this is more right in our sight.

However, if it is made permissible for the individuals to enjoin right and forbid evil, and the first degree of doing it leads to the second, and the second to the third and so on until it inevitably leads to fighting which summons co-operation, then, a Muhtasib should not be careless about the ends of enjoining right and forbidding evil, which is to mobilize soldiers seeking the good pleasure of Allah Almighty and averting evildoings. As we make it permissible for the fighting individuals to gather and fight such of disbelievers and polytheists as they please, in order to suppress disbelief, why then should we not make it permissible to suppress the evildoers and corrupters? There is no harm to kill a disbeliever, and if a Muslim is killed, he will be a martyr. Similarly, there is no harm to kill the dissolute to struggle in defense of his dissoluteness, and if a true Muhtasib is wrongfully killed, he will be a martyr.

Anyway, such end is rare, and it should not change the original law of analogy: if one has the power to avert an evildoing, he should do it with his hand, his weapon, himself and his helpers; and it is subject to probability.

SUBCHAPTER ON ETIQUETTES OF MUHTASIB

The etiquettes of the Muhtasib return to three characteristics that he should have: knowledge, piety and good manners. Knowledge makes him learn the locations, points, limits and impediments of Hisbah, in order to restrict his Hisbah to the requirements of law. The piety deters him from opposition. Not all who learn act upon what they learn. Perhaps a man knows he exceeds the due bounds of Hisbah, but he is forced to do so by a certain purpose. His speech and admonition should be acceptable, for the dissolute might deride and make fun of him and this encourages others to dare to behave impolitely towards him. The good manners make him kind and lenient towards the others while preventing them from sin. The good manners are the origin, without which both knowledge and piety are insufficient. If one's anger is provoked, both knowledge and piety will not be sufficient to suppress it, unless one's good manners help him accept it. In Verification, piety could not be achieved perfectly in the absence of the good manners, and the power to control one's desires and anger. It is with good manners that a Muhtasib could persevere on what harms him for the Sake of Allah Almighty, otherwise, if his honour is violated, his property is afflicted, or he is abused or beaten, he will forget Hisbah, and be occupied by himself from the religion of Allah.

With those three main characteristics, Hisbah becomes one of the acts of worship, and evildoings are averted. In the absence of those characteristics,

evildoings might not be averted, and the Hisbah itself might turn into an evildoing, because of exceeding the due limits prescribed by Sharia. Those etiquettes are confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "None should enjoin right and forbid evil unless he is kind when he enjoins and kind when he forbids, forbearing when he enjoins good and forbearing when he forbids evil, jurisprudent in what he enjoins and jurisprudent in what he forbids."

This provides evidence for the fact that the absolute jurisprudence is not requisite, but one should be jurisprudent just in what he enjoins and forbids. The same is true of forbearance. According to Al-Hassan "may Allah have mercy upon him": "If you are of those who enjoin right and forbid evil, you should be the most ready among the people to act upon it, you will be ruined." It is said in this respect: "Do not blame one for the evil which you yourself do, because whoever blames anyone for the same he himself does slights his mind." But this does not mean that enjoining right is forbidden by dissoluteness, in so much as it has no impact upon the hearts when dissoluteness is visible to the people.

It is narrated on the authority of Anas "Allah be pleased with him" that he said: We said: "O Messenger of Allah! Should we not enjoin right unless we act upon what is right entirely, and forbid evil unless we avoid evil entirely?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but you should enjoin right even if you do not act upon what is right entirely, and forbid evil even if you do not avoid evil entirely." (This narration is reported by At-Tabarani). One of the righteous predecessors advised his sons saying: "If anyone of you likes to enjoin right and forbid evil, he should habituate himself to patience and have trust in the reward of Allah Almighty, for if one trusts in the reward from Allah Almighty, the harm shall have no effect on him."

One of the etiquettes of Hisbah then is to habituate oneself to patience. This is why Allah Almighty linked patience with enjoining right as shown from His statement on the tongue of Luqman: "O my son establish regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide you; for this is firmness (of purpose) in (the conduct of) affairs." (Luqman 17)

﴿يَبْنِي أَقِيمِ الصَّلَاةَ وَامْرُزْ بِالْمَعْرُوفِ وَاتَّقِ الْمُنْكَرَ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾﴾

Another etiquette is to belittle one's relations and acquaintances, in order to have not much fear, and cease to covet of the people, perchance he would not be forced to flatter them. It is narrated that an old man had a cat for which he used to take a daily portion of meat from a neighbouring butcher. One day, he saw the butcher committing an evildoing. He entered his home first and drove out the cat and then came and forbade the butcher. The butcher said to him: "I shall give you nothing for your cat from now on." On that he said to him: "I have not come to forbid you except after I turned out the cat, and ceased to covet of you."

This is so. If one does not cease to covet of the people, he will not be able to forbid people from evil.

Similarly, if one covets to obtain the kindness and praise of people, Hisbah will not be made easy to him. Ka'b Al-Ahbar asked Abu Muslim Al-Khawlani: "What is your position among your people?" he said: "Good." Ka'b said: "But Torah tells something different." He said: "What does it tell?" he said: "It tells that if a man enjoins good and forbids evil, his position will be bad among his people." On that he said: "Torah has told the truth, and Abu Muslim has told a lie." The obligation of kindness is attested from Al-Ma'mun's narration when a man admonished him and he was severely harsh, thereupon he said to him: "O man! Be kind! Allah Almighty sent him (Moses) who was better than you, to a people who were worse than me, and ordered him to stick to kindness. Allah Almighty said: "But speak to him mildly; perchance he may take warning or fear (Allah)" (Ta Ha 44)

﴿ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴾

A Muhtasib then should be kind in his words in imitation of the guidance of the Prophets "Peace be upon him". In this connection, it is narrated on the authority of Abu Umamah that a young man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me permission to commit adultery!" the people (who were present there) turned to him and started scolding him; and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him come nearer (to me)!" then, he ordered him to sit, and when he sat he asked him: "Do you like this (adultery to be committed by others) with your mother?" he answered: "No, by Allah, let me sacrifice you!" he said: "Nor do the people like it (to be committed by others) with their mothers. Do you like it for your daughter?" he said: "No, by Allah, O Messenger of Allah! Let me sacrifice you!" he said: "Nor do people like it for their daughters. Do you like it for your sister?" he said: "No, by Allah, let me sacrifice you!" he said: "Nor do the people like it for their sisters. Do you like it for your paternal aunt?" he said: "No, by Allah, let me sacrifice you!" he said: "Nor do people like it for their paternal aunts. Do you like it for your maternal aunt?" he said: "No, by Allah, let me sacrifice you!" he said: "Nor do people like it for their maternal aunts." Then, the Messenger of Allah "Allah's blessing and peace be upon him" put his hands over his body and invoked saying: "O Allah! Forgive for him his sin, purify his heart, and make him chaste!" after that, never did the young man turn to anything (wicked). (This narration is reported by Ahmad and Ibn Awf).

It was said to Al-Fudail Ibn Ayad "may Allah have mercy upon him": "Sufyan Ibn Uyainah accepted awards from rulers." He said: "What he took from them is but less than his due." When he sat alone with him he reproached and rebuked him so much, thereupon he said to him: "O Abu Ali! As we are not among the righteous, at least we love the righteous." It is narrated on the authority of

Hammad Ibn Salamah that he said: A man came upon Silah Ibn Ashyam and he had let his garment hang down (out of arrogance), and when his companions intended to take hold of him he said to them: "Let me, for I shall suffice you." He said to him: "O son of my brother! I have a need from you." He said: "What is your need O my uncle?" he said: "I like that you raise your garment something a bit." He said: "Yes, with pleasure." He raised his lower garment accordingly. On that he said to his companions: "Had you dealt with him harshly, he would not have responded, and moreover, he would have abused you."

According to Muhammad Ibn Zakariyya Al-Ghilabi: I was present at night when Abdullah Ibn Muhammad Ibn A'ishah came out of the mosque after Maghrib prayer with the intention to go home, and on the way, there was a drunk young man belonging to the Quraish, and he had caught hold of a woman and pulled her to himself, and when she asked for relief, the people gathered round him to strike him. Ibn A'ishah looked at him and recognized him. He said: "Move aside from the son of my brother." He said to him: "Come close to me O son of my brother." The young man felt shy and came close to him. He embraced him and asked him to go with him, and he went accordingly. When they reached the house he admitted him and told one of his servants to take him to spend the night with him, and said: "When he recovers from intoxication, inform him of his deed and do not let him leave until I see him." When he recovered, he mentioned to him what had happened, thereupon the young man felt shy and went on weeping. He intended to leave but the servant said to him: "The old man ordered that he should see you." He brought him to Ibn A'ishah who said to him: "Have you not felt shy for the sake of yourself? Have you not felt shy for the sake of your honour? Do you not see who your parent is? Fear Allah and leave the evil you are doing." The young man wept so much while lowering his head. Then he raised his head and said: "I take pledge on myself with Allah Almighty about which He shall ask me on the Day of Judgement, that I shall never return to drink wine or to any evil I have been doing, and I turn to Allah in repentance." He said to him: "Come close to me." He kissed his head and said: "You've done well O my son!" afterwards, he stuck to him and wrote tradition from him, by the blessing of his kindness towards him. He said to him: "People enjoin right and forbid evil, but their good turns into an evildoing. So, stick to kindness in all of your deeds, therewith you would attain what you seek for."

It is reported on the authority of Al-Fath Ibn Shukhruf that he said: "A man got attached to a woman and he disturbed her on the way, and he had a knife in his hand, and no man came close to him but that he injured him with it. The man was strong. Such being the case, and the woman was crying in his hand, Bishr Ibn Al-Harith passed by and came close to him, and rubbed his shoulder against the shoulder of the man who fell down on the ground. Bishr walked and came closer to the man while sweat was dropping from him profusely. The woman went away. When they asked him about his state he said: "I do not know. But an old man rubbed his body against mine and said to me: 'Allah Almighty is looking at

you and what you are doing'. My feet weakened because of his statement, and I revered him so much although I do not know who this man is." They said: "He is Bishr Ibn Al-Harith." On that he said: "Alas for me! How should he look at me after that day?" the man was afflicted with fever and died seven days later.

This was the habit of the religious men in regard to Hisbah. We have already related many narrations about it in the love and hate for the Sake of Allah Almighty in the Book of the Etiquettes of Companionship. So, let's not be lengthy by repeating that once again. This is a total consideration of the degrees and etiquettes of Hisbah; and it is Allah Who grants success with His Bounty; and praise be to Allah for all of His favours.

CHAPTER THREE: EVILDOINGS AMONG CUSTOMS AND HABITS

Let's here refer to many to be representative of all of them, since there is no hope of enumerating them all. They include the following:

Evildoings Pertaining To Mosques

It should be known that evildoings are divided into forbidden and undesirable. If we describe an evildoing as an undesirable, it should be known that to prevent it is desirable, but to keep silent from preventing it is undesirable and not unlawful. But if the evildoers does not know that it is undesirable, he should be alerted to that, for the undesirable is a ruling that should be conveyed to him who is ignorant of it. But if we describe an evildoing as forbidden, or absolute, then, to keep silent from it in the presence of power to prevent it is forbidden.

Among the things that are clearly seen in the mosques is to perform prayer imperfectly, i.e. that one does not feel at ease in his bowing and prostration. It is an evildoing that invalidates the prayer as stated by the Prophetic Hadith. So, it should be forbidden (according to all juristic schools) except the Hanifites, who thinks that this does not affect the validity of the prayer. To be sure, if one sees another performing prayer imperfectly, and he keeps silent from him, he will be his partner in the sin, as confirmed by many Prophetic traditions and narrations. In connection with backbiting for instance that the listener (who says nothing) is a partner of a backbiter. This applies to anything that affects the validity of the prayer, such as the invisible impurity on the garment, turning from the direction of Qiblah because of darkness or blindness, all of which should be prevented.

They also includes the recitation of Qur'an mistakenly, which should be forbidden, and the reciter should be corrected. If a Mu'takif in the mosque engages most of his time in that (correcting the mistakes of others in recitation) on the exclusion of voluntary prayers and celebration of Allah Almighty, let him do, for it is much better for him than his celebration, for it is an obligatory duty, and an act of worship whose benefit extends to others. Thus, it is more advantageous than a supererogatory deed whose benefit is limited to him. If this occupies him from his profession from which he earns his sustenance, in this case we should consider: if he has what suffices him, it becomes binding upon

him to engage in that (correcting), and it is impermissible for him to leave Hisbah for the sake of demanding more earnings. But if he needs to earn for the sustenance of his day, it will lapse from him, and this will be a legal excuse for him to leave it because of his failure (to combine both works).

Furthermore, whoever recites Qur'an with many mistakes and at the same time he has the power to learn, it becomes binding upon him not to recite it before he learns for his recitation with mistakes is a sin. If his tongue could not submit to him, and most of his recitation contains mistakes, he should leave it, and endeavour to learn at least Al-Fatihah with correctness. If most of his recitation is correct, there will be no harm then to continue to recite, but with lowering his voice, lest his mistaken recitation would be audible. Although others are of the opinion that he should also be prevented from reciting as such in secret, I see no harm in it as long as this is the utmost of his power, and at the same time he becomes sociable with and keen on recitation.

Those also include the way Mu'adhdhins reverberate their voices and prolong the words of Adhan, and turn away from the direction of Qiblah with their whole chests while saying 'Come to prayer, come to prosperity'; or the way everyone of them proclaims Adhan solely without stoppage until the Adhan of the other finishes, in a way that puts the attendants to confusion as to how to respond to the words of Adhan in view of the tangle of voices. All of those are forbidden evildoing which should be shown and clarified. If the evildoer does those knowingly, it will be desirable to prevent him from it. Similarly, if there is a single Mu'adhdhin for a mosque who proclaims Adhan before Morning prayer, he should be prevented from proclaiming Adhan after Morning, lest he would put the fasting and praying persons to confusion. But he might be left if it is learnt that he proclaims Adhan before Mornings prayer so that the people would not rely on his Adhan in praying or leaving Suhur; or if there is another Mu'adhdhin with him whose voice is known, and he proclaims Adhan by the break of morning.

One of those undesirable things in connection with Adhan is to proclaim Adhan so many times one after another after the break of dawn, in succession, and along short intervals, either on the part of an individual or a group of people. There is no benefit in it unless there is no sleeping person in the mosque, and the voice is high enough to alert those outside the mosque. All of those are among the undesirable acts that oppose the right way of the companions and righteous predecessors.

Among those evildoings also is that the orator wears a black garment, which has much silk, or holds a golden sword. By so doing, he is a dissolute, and it is obligatory to reject his deed. The blackness itself is not undesirable, but it is also not desirable, for the white clothes are the dearest in the Sight of Allah Almighty. Those, who say that it is undesirable and a religion innovation means that it was not customary among the people of the first generation. But as it was not forbidden, it should not be described as a religious innovation or as undesirable.

One of those also is the speech of storytellers and preachers, who insert religious innovations in their words. If a storyteller tells lies in his stories, he then is a dissolute, and it becomes binding to reject his lies, and the same is true of the preacher who innovates in religion, and by so doing, he should be prevented from delivering speech. It is impermissible to attend his gatherings unless one does so with the intention to refute his lies and innovations, given that one should have the power (of knowledge) to do so. But in case of failure, it is impermissible to listen to the religious innovations. In confirmation of that, Allah Almighty said to His Prophet: "When you see men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, sit not you in the company of those who do wrong." (Al-An'am 68)

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

Furthermore, if his speech is inclined to increase hope, and cause the people to dare to do sins and the people become more audacious to commit sins and more confident of the mercy and forgiveness of Allah Almighty, it is an evil-doing which should be prevented, for in this case their hope shall outweigh their fear, and this is grievous. What is more fitting and closer to the sound nature is to have their fear outweigh their hope, for their need of fear is more dire. But it is out of justice that both fear and hope should be adjusted according to the statement of Umar "Allah be pleased with him: "If on the Day of Judgement all the people are called to enter the fire (of Hell) except only one man, I hope I will be that man, and if all the people are called to enter the Garden except only one man, I fear I will be that man."

If a preacher is a young man who gets himself adorned in his clothes and appearance for women, who uses much poetry and signals and movements during his speech, and there are women attending his gathering, then, it is an evil-doing which should be prevented, for its mischief is more than its rightness. Generally speaking, the responsibility of preaching should be given only to him whose outward reveals piety and rightness, whose setting tranquillity and reverence, and whose clothes are those of good and righteous among men, otherwise, the people shall but increase in their error and misguidance.

A barrier should be put up between men and women in the mosque, in order to prevent both to look at each other. However, this is the commencement of corruption, and this evil-doing is customary. If there is fear of temptation because of women, they should be prevented from attending mosques for prayers and gatherings of celebration. A'ishah "Allah be pleased with her" prevented them, and it was said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" did not prevent them from attending the congregational acts of worship." She said: "Were the Messenger of Allah

“Allah’s blessing and peace be upon him” to know what they changed after his death, surely, he would have prevented them.” (This narration is reported by both Al-Bukhari and Muslim). But if she is to cross the mosque while being veiled, there is no harm. But it is more preferable for her not to take the mosque as a passage.

On the other hand, the way reciters recite the Qur’an in front of preachers, with prolonging words and reverberating their voices and doing mistakes which change the syntax of the Qur’an is an evildoing, and it is rejected and undesirable according to many righteous predecessors.

One of those evildoings also is to sit in ring-shaped gatherings in the mosque on Friday to sell medicine, foodstuff and incantations. It is also sinful to allow for beggars to stand and recite the Qur’an and read poetry (by way of begging the people on that day in mosques). Some of those things are unlawful for they belong to fraud, like the deceptive pharmacologists, and the men of charm and incantations: all of this is unlawful whether inside or outside the mosque, and it should be prevented. Every kind of transaction based on falsehood, deception and concealing defects is unlawful. But some of those are permissible outside the mosque, like sewing, selling medicine, foodstuff and books: all of this is not unlawful inside the mosque unless there is a particular occasion for it, i.e. to make narrow the praying area, and distract the praying people from their prayer. In the absence of such occasion, it is not unlawful, although it is more preferable to leave it. The condition of making it permissible in the mosque is to do it in a given time for taking the mosque as a permanent shop is forbidden. Some things are made permissible on the condition that they should occur very rarely, and in case they occur frequently, it loses that permissibility. The same is true of some sins which are minor on the condition that one does not insist on doing them. Thus, if the little of it will make it increase, it should be prevented, and this lies in the liability of the ruler and governor or the caretaker of the mosque with permission from the governor. But the individuals have no right to do so by themselves.

Another one of those evildoings is that the mad, boys and drunk enter the mosque. There is no harm if the boy enters the mosque, but without playing in it, although playing in the mosque is not forbidden to him. But at the same time, it is not forbidden to keep silent from his playing unless he takes the mosque as a permanent playground. In this case, he should be prevented from it. This is one of the things the little and not the much amount of which is lawful. This is confirmed by the narration of both Sahihs that the Messenger of Allah “Allah’s blessing and peace be upon him” stood to screen A’ishah “Allah be pleased with her” to watch the Abyssinians who were playing with their spears on the Id day in the mosque until she was satisfied. No doubt, had the Abyssinians taken the mosque as a playground, they would have been prevented. But it was not regarded evildoing at that time because it was rare and hardly to be repeated once again. The Messenger of Allah “Allah’s blessing and peace be upon him” commanded them to play so that A’ishah could be able to

watch them with the intention to please her. He said to them: "Play O sons of Arfidah!"

As far as the mad are concerned, there is no harm to enter the mosque, unless it is feared they might contaminate it or use foul and obscene language in it, or do what is shameful. But the quiet mad who is famous for his calmness and silence, he should not be turned out of the mosque. The same is true of the drunk. If it is feared of his ejection or causing harm with words, he should be turned out. If he drinks but is not intoxicated, and the smell of wine exudes a strong odor from him, it is an evildoing, which is undesirable. Why is not since the eater of onion or garlic should be turned out of the mosque if the smell of those exudes a strong odor from him? The Messenger of Allah "Allah's blessing and peace be upon him" forbade such to attend in mosques. But it is undesirable (not unlawful), although the matter of wine is more grievous.

If it is said that the drunk should be beaten and turned out of the mosque by way of deterring him, we shall reply that it is not: he should remain in the mosque, and is commanded to leave drinking. But to beat him by way of deterring is not up to the individuals, but it is up to the rulers and governors when he confesses of it, or two witnesses give witness to it. But the smell alone is not sufficient. It is true that if he is walking with a swinging gait among the people in a way that indicates his drunkenness, in this case, it is permissible to be beaten inside and outside the mosque to prevent him from demonstrating the effect of intoxication. However, to demonstrate the effect of lewdness is itself lewdness. Sins should be left, and after committing sins they and their effects should be screened. If one has succeeded to screen his sin, it is impermissible to spy on him. The smell of wine might exude a strong odor from him not because he has not drunk, but because he has sat near the place of wine. For this reason, it should not be reliable.

Evildoings Pertaining To Markets

One of the customary evildoings of markets is to tell a lie about Murabahah (i.e. to resell the commodity with a fixed and stated profit), and hide the defect of the commodity. Whoever says that he has bought such and such a commodity by ten Dirhams and I take such and such as profit, in which he tells a lie, is indeed a dissolute. Whoever knows it should inform the purchaser about his lies. If he keeps silent in order not to aggrieve the seller, he will be his partner in treachery, and will be sinful. Similarly, if one learns that a certain commodity has a defect, it becomes binding upon him to alert the buyer about it, otherwise, he will have accepted to waste the property of his Muslim brother, and it is unlawful. The same is true of the disparity of the cubit, measure and weight: it is incumbent upon him who knows something about that to change it with his hand, or at least inform the governor of it in order to change it.

Another evildoing is to leave offer and acceptance, and is satisfied only with giving; but this is subject to independent reasoning, and it should not be rejected

but in regard to him who thinks it is obligatory. The false and corrupt conditions between the parties of transaction also should be rejected, for they make invalid the contracts. Similarly, all transactions based on usury should be rejected, and they are prevalent among the traders nowadays. This applies also to all corrupt conducts.

Another evildoing is to sell the musical instruments and formed animals to the children on the Id day: all of those should be broken, and selling them should be prevented. The same applies to selling the utensils of gold and silver, the garments of silk and hats lined with gold, which men use: all of those are forbidden evildoings. Similarly, selling the old clothes, which are modified in order to seem as if new in the sight of people by way of deception should be prevented. This act is unlawful, and preventing it is obligatory. The same is true of all contracts that put the people to confusion; and they are too numerous to calculate. So, let one make analogies in what we have not mentioned depending upon what we have mentioned.

Evildoings Pertaining To Streets

Among the evildoings that are customary in streets is to place the pillars and build benches to be linked to the owned buildings, plant trees, bring out huge pieces of wood and big loads of foodstuff and grains in the main streets: if any of those leads to making narrow the way and harm the passers-by, it is then an evildoing; and if it does not lead to that because of the streets are broad enough, there is no harm in it, and it should not be prevented. It is permissible to put the loads of fire wood and foodstuff in the streets but only as much as is equal to what is transferred to the houses, for the need for it is shared among the people, and it could not be prevented at all. The same applies to fastening animals on the way, for it makes narrow the way and contaminates the passers-by: it is an evildoing that should be prevented, unless it is in proportion to the need of dismounting and mounting. To be sure, the benefit of streets is shared among the people, and one has no right to favour himself with the benefit on the exclusion of others. The pasture is the need for which the animals are made to cross the streets.

Another one of those evildoings is to drive mounts with thorns over them, in a way that tears the clothes of people: it is an evildoing. If it is possible, they should be pulled and stuck to each other in order not to tear the clothes, or go with them across another street which is larger, otherwise, it could not be prevented, since the need of the people of the country are dire for that. But they should not be left thrown on the street except as long as is equal to the time of loading and transferring.

Among those evildoings also is to overload mounts with what is beyond their capacity: it is a grievous evildoing that should be prevented. Another evildoing is that a butcher slaughters his animals in front of his shop, i.e. in the street, which he contaminates with blood. It is an evildoing which should be prevented. It is incumbent upon him to take a place for slaughtering in his shop in order not to

make narrow the street, and harm the people because of impurity and dirt. The same is true of throwing piles of ashes on the sides of the way, and sprinkling water in the street so much abundantly that one becomes vulnerable to slip. Similarly, it is an evildoing to take out water from the waterspout that are drawn out of walls in the narrow streets, for it contaminates the clothes and makes narrow the streets upon the passers-by. But in case the street is large, it should not be prevented.

Another one of those evildoings also is to leave the water of rain, hailstone and mud in the street, without sweeping. Although it is an evildoing, it lies not in the responsibility of a particular one of the people, unlike the snow which is thrown on the way by a particular one, or the water that is gathered from the waterspout of a particular person. It becomes binding upon this particular man then to sweep the way. But in the event of rain, it is a general Hisbah, and it is up to the rulers and governors to obligate particular persons to undertake it, and the individuals have nothing to do but to admonish and advise.

Furthermore, if one has a rabid dog on the gate of his house which harms the people, it should be prevented. But if its harm is only to contaminate the street, which might be avoided, it would not be prevented. If it makes narrow the street by stretching out its arms, it should be prevented. However, if its owner is to be prevented from lying in the way or sitting in a way that makes it narrow, it is more preferable to prevent his dog.

Evildoings Pertaining To Public Baths

One of those evildoings is the picture that is hung on the door or inside the bath: it should be removed by the one who intends to enter, as possible as he could. If it is too high for him to attain, it is impermissible for him to enter that bath unless there is severe necessity, and let him rather go to another bath, for it is impermissible to see the evildoing. It is enough for him to distort its face and wipe out its features. There is no harm in the picture of trees, unlike that of animals which should be prevented.

One of those evildoings is to uncover and look at the private parts. It is unlawful that a rubber uncovers the thigh and what is beneath the umbilicus to remove the dirt, or even get the hand in from underneath the lower garment: indeed, to touch the private parts of another is unlawful, just like to look at them.

Among those also is to lie on one's face in front of the rubber to poke thighs and buttocks: it is undesirable if there is an impediment, but it is not forbidden if there is no fear of raising the sexual desire. One of the shameful deeds is to uncover one's private parts to the non-Muslim cupper: it is impermissible for a woman to uncover her body before a Non-Muslim woman in the public bath, how should it be permissible for her to uncover her body before a non-Muslim male cupper?

Another evildoing is to dip the hand in the impure water particularly if it is

little in quantity, and wash the impure lower garment and wash ball in the tub whose water is very little. However, it contaminates the water, except according to the juristic school of Malik: so, it is impermissible to prevent the Malikites from it, although both Shafiites and Hanifites should be prevented. If both a Shafiite and a Malikite gather together in the public bath, it is impermissible for the Shafiite to prevent the Malikite from that, except by way of kind beseeching: "We need to wash the hand first and then dip it into the water, and of a surety, you are not to harm me and prevent me from getting purified." This is subject to independent reasoning, and the like of those affairs could not be prevented by oppression.

Another evildoing is to place smooth stones in the entrances and channels of water that belong to those public baths. That is because they might cause the heedless people to slip and fall down. For this reason, they should be removed. The negligence of the owner of the bath should be rejected and denied, for it leads to harm the people. It is an evildoing also to leave the soap on the ground of the bath. If one did so and left it and then another one came and slipped, and one of his organs was broken because of it, then the surety is due upon the owner of the bath and the one who has left it on the ground. It is due upon the owner of the bath to clean it. If it happened on the first day, the surety would be due upon the one who has left it, and if it was on the second day, it would be due on the owner of the bath, for it is the habit that the bath should be cleaned everyday. There are other evildoings pertaining to the public bath which we have already mentioned in the Book of Purification.

Evildoings Pertaining To Hospitality

Among those are to spread silk for men for it is unlawful, and to kindle the sense in gold or silver censors, to drink in silver utensils, to let down curtains with pictures, to listen to musical strings, to listen to songstresses. Among those also is that women gather on the roofs of houses to look at men, particularly if they include young men from whom temptation is feared. All of those are forbidden evildoings which should be changed. If one fails to change it, he should come out and leave the gathering. If one is not permitted to sit in a particular gathering, there is no concession for him to sit and see the evildoings. But the pictures that are on the cushions, pillows, dishes and plates are not forbidden. What is forbidden are the utensils that take the form of a particular picture. Sometimes, the heads of many censors take the form of birds, and this is unlawful, and the pictures should be broken. There is difference about the small kohl pot of silver. But Ahmad Ibn Hanbal rejected hospitality because of it.

On the other hand, one of the most grievous evildoings is that food is unlawful, the place of hospitality is illegally usurped, or the furnishings are unlawful. If wine is drunk there, it is impermissible to attend it, for it is unlawful to attend the gatherings of drinking wine, even if one does not himself drink. It is also impermissible to sit with the dissolute while he is committing wickedness. The point is whether it is permissible to sit with him after that, or he should be

hated and boycotted for the Sake of Allah Almighty, in the way we have already mentioned in the chapter on the Love and Hate for the Sake of Allah Almighty.

If there is among them a person who wears a silk garment or a gold ring, he is a dissolute, and it is impermissible to sit with him, unless there is severe necessity. If the garment is on a boy who has not yet attained the age of puberty, the matter is questionable. The right is that it is an evildoing, and it should be removed from him in case he is discerning. This is confirmed by the statement of the: "Those (gold and silk) are unlawful for the male among my nation." (This narration is reported by Abu Dawud, An-Nasa'i and Ibn Majah on the authority of Ali). As well as it is obligatory to prevent the boy from drinking wine, not because he is legally competent, but because he will get accustomed to it in a way that makes it difficult upon him to leave it when he attains the age of puberty, he also will be possessed by the desire of getting adorned with silk, if he gets accustomed to it. In this way, it is a seed of corruption in his breast from which a rooted tree of desire shoot off, which becomes too difficult to displace after he attains the age of puberty. But the matter is different in regard to the undiscerning child, in connection with whom prohibition is not certain in so much as it is probable; and Allah knows best. The mad takes the same judgement of the undiscerning child.

It is permissible for women to get adorned with gold and silk without extravagance. I also see no concession to hole the ear of the female child to hang the gold earring in it, for it is a harmful injury. The like of it makes retaliation obligatory. Such injury is permissible only when there is a dire need like cupping, circumcision; and getting adorned with earring is not crucial. This, though customary, is unlawful, and preventing it is obligatory, and hiring for it is invalid, and the charge taken for it is not lawful, unless there is a proven concession to be handed down to us pertaining to it.

One of those evildoings is that in the gathering there is a religious innovator who speaks about his heretic. In this case, it is permissible only for him who has the power to refute him to attend that gathering with the certain intention to reply to him. But if one has no enough power to refute his religious innovation, it is impermissible for him to attend. If the religious innovator is not to speak about his innovation, it is permissible to attend, and show hatred towards him, and turn away from him as we have already mentioned it in the chapter of Love and Hate for the Sake of Allah. If in the gathering there is such as makes people laugh by humorous stories, it is impermissible to attend if they contain obscenity and falsehood. When one attends, he should reject his deed. But if it is no more than joking and jesting in which there is neither falsehood nor obscenity, it is permissible to attend. But the little thereof is permissible, and it is impermissible to take it as a profession and custom. Every kind of lie that is known to be a lie, and is not intended to put the people to confusion does not belong to evildoings, like one's saying: "I have invited you one hundred times today; and I have repeated the words to you one thousand times", and the like of it which is not intended to cause the people to believe it. The limit of the permissible joking and permissible lie will be discussed later in more detail in the Book of the Demerit of

Tongue in the quarter of the destructives.

Another one of those evildoings is to be extravagant in food and construction: it is a grievous evildoing. However, in regard to property, there are two evildoings: one is to waste it and the other to squander it with profligacy. To waste is to dissipate money with no benefit, like burning and tearing the dress, and demolishing the building with no purpose, and throwing money in the sea. Likewise, it is to spend money on the wailing and singing, and on the different kinds of corruption, for they are benefits which Sharia prohibits. The extravagance might be meant to spend money on singing and wailing, and all other evildoings. It also might be intended to overspend money on what is permissible, but with profligacy. The profligacy differs with the different states of people.

Let's say that if one possesses only one hundred Dinars and he has his family and dependents, and they have no other source of livelihood other than it, which he spends entirely on a banquet, he will be a spendthrift and should be prevented from committing that sin. Allah Almighty says: "Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute." (Al-Isra' 29)

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۚ﴾

This was revealed in connection with a man in Medina who distributed the whole of his property and left nothing for his dependents, and when he was required to spend on them, he failed for he had nothing. Allah Almighty further says: "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) Ungrateful." (Al-Isra' 26:27)

﴿وَأَبِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا ۚ﴾ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۚ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

He Almighty also says: "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Al-Furqan 67)

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۖ﴾

Such a spendthrift should be rejected, and it is incumbent upon the judge to restrain his legal competence, unless he is alone, and is truly powerful enough to put his trust on Allah Almighty, in which case, he has the right to spend the whole of his property on the different kinds of goodness. But the one who has dependents, or is too weak to put his trust on Allah, has no right to dispose of the whole of his property. Similarly, if one spends the whole of his property on decorating his walls and adorning his house it will be unlawful extravagance,

although it might not be unlawful for him who has much property, for decoration is one of the valid purposes. As well as mosques are decorated and their gates and ceilings are engraved, although decoration itself is of no benefit other than adornment, so are the houses. The same is true of beautification with the smart clothes and luxurious food: it is permissible in itself, but it turns into profligacy as much as it is beyond the power and property of man. Such evildoings are beyond calculation, so you should make analogies depending upon what was mentioned, of the evildoings of the associations, gatherings of judges and rulers, schools of jurists, hostels of Sufis, and shops in the markets. No place is void of a forbidden or undesirable evil-doing. To enumerate all evildoings summons us to enclose all details of Sharia, with its foundations, principles, branches. So, let's be satisfied with that amount.

Public Evildoings

It should be known that every one sitting at home at that time could hardly be free from a particular evil-doing, in connection with refraining from instructing, guiding and exhorting people to do good. Most people are ignorant of the conditions prescribed by Sharia that make valid the prayer; and this applies to the town dwellers, what then about the desert dwellers and villagers? In the mosque of every town and village, there should be a jurist to teach the people their religion. It is incumbent upon every jurist who has finished from his essential duty that is obligatory upon everyone and devoted himself to the collective duty to go to the neighbouring town or village, in order to teach the inhabitants the principles and foundations of their religion. In this journey, he should take his provision with him, and refrain from eating of theirs, for the greater part of it is illegally usurped.

If only one undertakes that operation, the difficulty would lapse from the rest, otherwise all will be put to difficulty. The scholar will be put to difficulty because of falling short of setting out to teach the people; and the ignorant will be so because of his indulgence in learning. Every layman has learnt the condition of prayer has to teach them to the others, otherwise he will be a partner in the sin. It is a well-known fact that no man is born as learned of Sharia, but it is incumbent upon the people of knowledge to convey it to others. Whoever has learnt even a single question becomes knowledgeable of it. By my life, the sin of jurists in this respect is more grievous, for their power is more evident, and this teaching is more fitting for their profession. If craftsmen leave their crafts (and devote themselves to teaching religion), the means of living would become idle. The duty and profession of a jurist are to convey what was handed down to him from the Messenger of Allah "Allah's blessing and peace be upon him". To be sure, the learned are the heirs of Prophets.

Furthermore, it is not for man to sit at home and not come out to the mosque under pretext that the people there could not pray perfectly: on the

contrary, if he knows that, it becomes incumbent upon him to come out to teach them, and forbid them to do evil. Similarly, if one is certain of an evildoing to occur in the market continuously or at a given time, and he has the power to change it, it is impermissible for him to cancel that duty from himself by sitting at home: on the contrary, it is incumbent upon him to come out. If he has power only to change some and not all evildoings, and he avoids seeing them, it also becomes binding upon him to come out, for if he comes out with the intention to change as much as he could, no harm shall he receive from seeing the evildoings which he could not change. But what is forbidden is to come out to see evildoings with no intention to change any of them.

It is then incumbent upon every Muslim to start with himself: he should first reform his own state by performing duties regularly, and leaving the forbidden things. Then, he should teach that to his household, and when he finishes from them, let him turn to his neighbours and then the men of his street, and then the inhabitants of his city, and so on until the farthest point of the world. If the nearest undertakes it, it will lapse from the farthest, otherwise, all who have power to do it, be he near or far, will be put to difficulty because of it. This difficulty never lapses so long as there is on the surface of the earth even a single ignorant of a religious duty, and one has the power to seek to teach it to him, whether by himself or through anyone else. This is an important occupation for anyone who is concerned with the matter of his religion, which diverts him from spending his time in what is not necessary for him, such as to probe into the finest subtleties and strange branches of science, which in the end is of the collective duties. However, nothing should be given preference over that except a duty that is obligatory upon everyone, or a collective duty of greater importance.

CHAPTER FOUR:

COMMANDING RULERS AND GOVERNORS TO DO GOOD AND FORBIDDING THEM TO DO EVIL

We have already mentioned the different degrees of enjoining good and forbidding evil, and the first is to let one know his sin, and the second is to admonish and advise him, and the third is to speak to him harshly, and the fourth is to prevent him by oppression, i.e. to compel him to leave sin by force, if it leads you to strike him. In regard to rulers and governors, it is only the first two degrees that are permissible, i.e. to let them know their sin and then to admonish and advise them. But it is not the duty of individuals to prevent rulers by force, and it is forbidden. As far as the harsh talk is concerned, like saying to him: "O wrongdoer! O you who fear Allah not!": it is impermissible if it is to stir up affliction whose evil touches others, and it is permissible if evil does not go beyond himself, and in this case, it is also encouraged.

It was the habit of the righteous predecessors to expose themselves to dangers, and reject sins and evildoings clearly and frankly, paying no care to the

possible destruction and severe punishment that would afflict them. That is because they knew with certainty that it was a kind of martyrdom (in the Cause of Allah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of martyrs is Hamzah Ibn Abd Al-Muttalib "Allah be pleased with him", and then a man who stood towards an imam and commanded him (to do good) and forbade him (to do evil), just in the Way of Allah Almighty, thereupon he killed him for it." (This narration is reported by Al-Hakim on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The best deed of Jihad is a word of truth to be said in the presence of a wrongful ruler." The Messenger of Allah "Allah's blessing and peace be upon him" described Umar Ibn Al-Khattab "Allah be pleased with him" saying: "He is a horn of iron whom never the blame of a critic prevents him (from telling the truth) for the Sake of Allah, and his (insistence on) telling the truth deprives him of friends." (The first portion of that Hadith is narrated by At-Tabarani on the authority of Ka'b Al-Ahbar, and the other by At-Tirmidhi on the authority of Ali). When the religious relentlessly headstrong know that the best deed of Jihad is a word of truth to be said in the presence of a wrongful ruler, and that such sayer of the truth will be a martyr if he killed, according to the handed down narrations, they exposed themselves to destruction, and endured various kinds of torment and punishment, with patience and perseverance for the Sake of Allah Almighty, and expecting the reward for what they receive from Allah.

The way of admonishing rulers, and commanding them to do good and forbidding them to do evil is handed down through the righteous predecessors. We have discussed something of that in the chapter of visiting rulers in the Book of Lawful and Unlawful. Now, let's be satisfied with many narrations from which the way of admonishing and disapproving of their evildoings might be pointed out.

A mention might be made of Abu Bakr's disapproval of the evil of the chiefs of Quraish when they intended to harm the Messenger of Allah "Allah's blessing and peace be upon him":

It is narrated on the authority of Urwah Ibn Az-Zubair that he said: I asked Abdullah Ibn Amr: "What was the worst thing the pagans did to the Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Some people of Quraish were in a place called Al-Hijr complaining that they had been too patient with the Messenger of Allah "Allah's blessing and peace be upon him", who suddenly appeared and began his usual circumambulation. They started to wink at him and utter sarcastic remarks but he remained silent for two times, then on the third, he stopped and addressed the infidels saying: "O people of Quraish! Hearken, I swear by Allah in Whose Hand is my soul, that you will one day be slaughtered to pieces." As soon as the Messenger of Allah "Allah's blessing and peace be upon him" uttered his word of slaughter, they all stood aghast and switched off to a new style of language smacking of fear and even horror trying to soothe his anger and comfort him saying: "You can leave Abu Al-Qasim, for you have never been foolish."

The Messenger of Allah "Allah's blessing and peace be upon him" turned away and when it was the next morning, they gathered in Al-Hijr and I was with them. They said to each other: "You have mentioned what he has done with you, and what you have done with him, until when he hastened to tell you what you dislike, you left him. Such being the case, the Messenger of Allah "Allah's blessing and peace be upon him" suddenly appeared, thereupon they jumped towards him like the jump of a single man and surrounded him, saying: "Is it you who say so and so? Is it you who say so and so?" they referred to his disgracing their gods and abusing their religion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is I who say so and so." He (the narrator) said: I saw a man of them having caught hold of the ties of his upper garment. On that Abu Bakr As-Siddiq "Allah be pleased with him" stood in defense of him saying while weeping: "Woe to you! Do you slay a man just for he says that my Lord is Allah?" they left him. This was the hardest thing I saw Quraish had done to him." (This narration is reported by Al-Bukhari abridged and Ibn Hibban in detail).

It is narrated on the authority of Urwah Ibn Az-Zubair: I asked Abdullah Ibn Amr: "What was the worst thing the pagans did to the Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "I saw Uqbah Ibn Abu Mu'ait coming to the Messenger of Allah "Allah's blessing and peace be upon him" while he was praying in the courtyard of Ka'bah. Uqbah took hold of The Prophet's shoulder and put his sheet round his neck and squeezed it very severely. Abu Bakr "Allah be pleased with him" came, took hold of Uqbah's shoulder, and pulled him away from the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Will you slay a man only because he says: 'My Lord is Allah, and he has indeed come to you with Clear Signs from your Lord?'" (Ghafir 28)

﴿ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ﴾

(This narration is reported by Al-Bukhari).

It is narrated that Mu'awiyah withheld the gifts from the people, thereupon Abu Muslim Al-Khawlanî stood towards him and said: "O Mu'awiyah! It is not (the produce of) the labour of you, nor of your father, nor of the labour of your mother." Mu'awiyah grew very angry, and dismounted of the pulpit and asked them to remain in their places. He disappeared from their eyes for an hour after which he came back to them and he had taken bath. He said to them: "Abu Muslim provoked my angry with his words, and I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, anger comes from Satan, and Satan is created from fire, and it is water that extinguishes fire. So, if anyone of you grows angry, let him take bath." (This narration is reported by Abu Na'im). I entered (my house) and took bath. Abu Muslim has told the truth. the gifts of Muslims are not (the produce of) my labour, nor of the labour of my father. So, come to take your gifts."

It is narrated on the authority of Dibbah Ibn Muhsin Al-Anzi that he said: Abu Musa Al-Ash'ari "Allah be pleased with him" was our governor in Basra. Whenever he delivered a sermon, he would praise and laud Allah Almighty, invoke Allah's blessing and peace upon the Messenger of Allah "Allah's blessing and peace be upon him" and then supplicate good for Umar "Allah be pleased with him". However, I was exasperated by that and I stood towards him and said: "Where is his (the Prophet's) companion (Abu Bakr) in your sight so that you give (Umar) preference over him?" he repeated the same in his sermons for many Fridays after which he sent a message to Umar "Allah be pleased with him" complaining of me in which he said: "Dibbah Ibn Muhsin Al-Anzi bothers me in my sermons." Umar sent to him inviting him to send me to him. I was sent to him.

When I arrived, I knocked at the door and Umar "Allah be pleased with him" came out to me and asked: "Who are you?" I said: "Dibbah Ibn Muhsin Al-Anzi." He said: "Neither welcome nor family be to you!" I said: "The welcome is from Allah Almighty, and as to family, surely I have neither family nor property. For which thing O Umar have you made lawful to summon me from my country with neither a sin that I have committed, nor a crime I have done?" he asked me: "What has broke up between you and my viceroy?" I said: "Let me tell you about it now. Whenever he delivered a sermon, he would praise and laud Allah Almighty, invoke Allah's blessing and peace upon the Messenger of Allah "Allah's blessing and peace be upon him" and then supplicate good for you. However, I was exasperated by that and I stood towards him and said: "Where is his (the Prophet's) companion (Abu Bakr) in your sight so that you give (Umar) preference over him?" he repeated the same in his sermons for many Fridays after which he sent a message to you complaining of me."

Umar "Allah be pleased with him" went on weeping and saying: "You, by Allah, are more successful and more rightly-guided. Are you going to forgive for me my sin, may Allah forgive for you?" I said: "May Allah forgive for you O Commander of Believers." Then, he went on weeping once again and saying: "By Allah, a single night and day of Abu Bakr is much better than (the entire life of) Umar and the whole family of Umar. Do you like that I should relate to you about his night and day?" I said: "Yes with pleasure." He said: "In regard to the night, when the Messenger of Allah "Allah's blessing and peace be upon him" intended to set out of Mecca, in flight from the infidels, he went out at night and Abu Bakr went out in his footsteps. He sometimes walked ahead of him, sometimes behind him, sometimes on his right and sometimes on his left side. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is that O Abu Bakr? I do not know that this is your habit." Abu Bakr, "Allah be pleased with him" said: "O Messenger of Allah! When I remember watch, I walk ahead of you, and when I remember the pursuit, I walk behind you, and once on your right and once on your left side, for I could not feel safe for you." The Messenger of Allah "Allah's blessing and peace be upon him" went that night on the tips of his soles until they got swollen. When Abu Bakr "Allah be pleased

with him" saw how they had got swollen, he carried him on his shoulder, and walked swiftly with him until he reached the opening of the cave whereupon he let him get down. He said to him: "By Him Who has sent you with the truth, you should not enter before I enter it first: if there is something harmful, it would afflict me before you." He entered and when he found nothing he carried him and got him in it. In the cave, there was a hole containing female-snakes and scorpions, thereupon Abu Bakr "Allah be pleased with him" covered it with his foot lest a harmful thing would come out to hurt the Messenger of Allah "Allah's blessing and peace be upon him". Those went on biting the foot of Abu Bakr "Allah be pleased with him", and his tears flowed on the cheeks of the Messenger of Allah "Allah's blessing and peace be upon him" because of his great suffering. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abu Bakr! Do not grieve, for Allah is with us." Allah Almighty then sent down His tranquillity and calmness upon Abu Bakr "Allah be pleased with him". This is his night.

As for his day, when the Messenger of Allah "Allah's blessing and peace be upon him" died, the greater part of Arabs renegaded and rejected to pay Zakat, and I came to advise him saying: "O successor of the Messenger of Allah! Join people in love and be kind to them." He said to me: "Are you violent in Jahiliyyah and weak when you have embraced Islam? On which thing should I join them in love? The Messenger of Allah "Allah's blessing and peace be upon him" died and the Divine revelation ceased to come. By Allah, if they withhold from me a she-kid they used to give to the Messenger of Allah "Allah's blessing and peace be upon him" I would fight them on it." We fought on it, and by Allah, he was rightly-guided in his opinion." Then he sent a message to Abu Musa blaming him." (This narration is reported by Al-Baihaqi).

It is narrated by Al-Asma'i that Ata' Ibn Abu Rabah entered upon Abdul-Malik Ibn Marwan while he was sitting on his throne and the chiefs of the different tribes were standing round him in Mecca during the season of his pilgrimage, and at that time he was the caliph. When he saw him, he stood towards him and made him sit beside him on the throne, and he sat in front of him and said: "O Abu Muhammad! What is your need?" he said: "O Commander of Believers! Fear Allah concerning the Sanctuary of Allah (Ka'bah) and the Sanctuary of His Messenger, and look after them perfectly; and fear Allah concerning the children of both the Muhajirs and Ansar, for it is with the help of them that you sat that sitting (of ruling); and fear Allah regarding the guards of bordering openings for they are the protective fort of Muslims; and inspect the different affairs of Muslims for you alone will be questioned about them; and fear Allah in regard with those standing at your gate: do not be heedless of them, nor close your gate against them." He said: "Yes, I shall do." When Ata' got up to leave he took hold of him and said: "O Abu Muhammad! You have asked for the need of others than you and we have fulfilled it: what is your need?" he said: "I have no need from a creature." Then, he left. Abdul-Malik commented: "This is, by the life of your father, the true honour."

It is narrated that Al-Walid Ibn Abdul-Malik said to his porter one day: "Keep standing at the gate and admit anyone who passes by you to talk to me." The porter stood at the gate for a long time and Ata' Ibn Abu Rabah came upon him, and he did not recognize him. He said to him: "O old man! The Commander of Believers orders that you enter into him." Ata' entered upon Al-Walid and Umar Ibn Abdul-Aziz was with him. When he came close to him he said to him: "Peace be upon you O Walid!" on that Al-Walid grew angry with his porter and said to him: "Woe to you! I have commanded you to admit a man to talk to me and entertain me, and you admit to me a man who even does not accept to name me with the name that Allah Almighty has chosen for me." His porter said to him: "None other him has come upon me." He asked Ata' to sit down. He sat down and went on talking to him and his talk included the following: "We were reported that in the Hell there is a valley called Habbab prepared by Allah Almighty to the wrongful rulers." Al-Walid was shocked by his statement. He was sitting in front of the threshold of the door of the hall and (when he was shocked) he fell unconscious on his nape inside the hall. Umar said to Ata': "You have killed the Commander of Believers." Ata' took hold of the arm of Umar Ibn Abdul-Aziz and poked it severely, and said to him: "O Umar! The matter is very serious!" Ata' then stood and left. Umar "may Allah have mercy upon him" said later: "I remained for a year feeling the pain of his poke in my arm."

It is reported that Ibn Abu Shumailah was known for his intellectual and literary talent. One day he entered upon Abdul-Malik Ibn Marwan who asked him to speak. He said: "With which should I speak since I know that everything one speaks with carries an evil consequence upon him except what is for the Sake of Allah Almighty?" on that Abdul-Malik wept. He said to him: "may Allah have mercy upon you! The people still admonish and communicate with each other." The man said: "O Commander of Believers! On the Day of Judgement, the people will not be saved from tasting its bitterness and seeing the destruction (to which they will be given) except him who has pleased Allah Almighty with displeasing himself." Abdul-Malik wept and said: "No doubt, I shall put those words as example in front of my eyes as long as I live."

It is reported on the authority of Ibn A'ishah that Al-Hajjaj invited the jurisprudents of Basrah and Kufah and they were made to enter upon him, and Al-Hassan Al-Basri "may Allah have mercy upon him" was the last to enter. When he saw him he said: "Welcome O Abu Sa'id!" he commanded that he be brought close to him, and he asked for a chair for him and made him sit beside his throne. Al-Hajjaj asked us about many things, and then a mention was made of Ali Ibn Abu Talib "may Allah be pleased with him" and he abused him, and we also abused him out of flattering him, and for fear of his (Al-Hajjaj's evil), and Al-Hassan was silent, biting on his thumb. He asked him: "O Abu Sa'id! Why do I see you silent?" he said: "What should I say?" he said: "Tell me about your opinion of Abu Turab." He said: "I heard the statement of Allah Almighty in which He says: "and we appointed the Qiblah to which you were used, only to

test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of Kindness, Most Merciful.” (Al-Baqarah 143)

﴿وَمَا جَعَلْنَا الْفِتْنَةَ إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَادَهُ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ﴾ ﴿١٤٣﴾

Ali “may Allah be pleased with him” was among those of faith whom Allah Almighty guided to the truth. in connection with him, let me say that he is the paternal cousin of the Messenger of Allah “Allah’s blessing and peace be upon him” whom he gave his daughter (Fatimah) in marriage, and he was the dearest of people to him, and he was of blessed antecedent from Allah Almighty which neither you nor anyone of the people could hinder from him. Furthermore, let me say that if there is fault with Ali, Allah Almighty suffices him. By Allah, I never find anything better than that to say about him.” The color of Al-Hajjaj’s face turned (red out of anger) and he stood and left the throne, and entered a house behind him and we left. Amir Ash-Sha’bi said: I took hold of the hand of Al-Hassan and said: “O Abu Sa’id! You provoked the anger of the governor, and stirred up his hatred against you.” He said: “Leave me O Amir! The people say that Amir Ash-Sha’bi is one of the religious scholars of Kufah. You have come to one of the devils of men to speak to him with what pleases him and adulate him in agreeing him on his opinion. Woe to you O Amir! Do you not fear Allah? If you are asked, you should either tell the truth or keep silent to be safe.” Amir said: “O Abu Sa’id! I said it and I know (that it is false).” Al-Hassan said: “This is more ready to establish the argument against you, and make evil your end.”

It is reported that Al-Hajjaj invited Al-Hassan “may Allah have mercy upon him” and when he entered upon him he asked him: “Is it you who say: ‘Might Allah kill them for they have killed the worshippers of Allah for Dinar and Dirham?’” he answered in the affirmative, thereupon he aid to him: “What has caused you to say so?” he said: “It is the pledges and covenants Allah Almighty has taken from the scholars to explain it to the people and to conceal it not.” He said: “O Hassan! Keep your tongue, and beware of receiving any news about you with what I dislike, lest I would part your head from your body.”

It is reported that Hutait Az-Zayyat was brought to Al-Hajjaj and when he entered upon him he asked him: “Are you Hutait?” he said: “Yes, ask me about what seems to you to ask about. Indeed, I have pledged Allah Almighty to adhere to three characteristics: if I was asked about something, I would tell the truth; and if I was put to trial, I would keep patient; and if I was relieved, I would thank (Allah Almighty).” He said: “Then, what do you say about me?” he said: “I say that you are one of the enemies of Allah on earth: you violate sanctities and kill only depending upon suspicion (and not upon certain proofs).” He said: “Then, what do you say about the Commander of Believer

Abdul-Malik?" he said: "I say that his crimes are more grievous than yours and you are but one of his sins and mistakes." Al-Hajjaj then ordered that he be put to torment. They sliced the reeds and straightened him with ropes and then cut his flesh with reed sides one after another until his flesh was removed (from his bones), and he kept silent. It was said to Al-Hajjaj: "He is at his last moments." He said: "Take him out and throw him in the market." Ja'far said: "I and one of his companions came to him and asked him: 'Do you have any need?'" he said: "Only a sip of water." It was brought to him and he drank and died immediately and he was no more than eighteen years old "may Allah have mercy upon him".

It is reported that Umar Ibn Hubairah invited the jurists and reciters of Basrah, Kufah, Medina and Sham, and asked them about many things. He talked to Amir Ash-Sha'bi, and whenever he asked him about anything, he found him knowledgeable of it. Then, he turned his face to Al-Hassan Al-Basri and asked him. He then commented: "It is only those two, the man of Kufah, i.e. Amir Ash-Sha'bi, and the man of Basrah, i.e. Al-Hassan." He ordered the porter to evict the hall, and he sat alone with both Al-Hassan and Ash-Sha'bi. He turned his face to Ash-Sha'bi and said: "O Abu Amr! I'm the trustworthy and viceroy of the Commander of Believers in Iraq, and I'm commanded to obey his orders. At the same time, I am tried with the people, whose right also is due upon me, and I should be sincere to them in words and deeds. I like to look after them, and do what reforms their affairs. Sometimes, I might be informed of something wrong about some people, which causes me to grow angry with them, and (by way of punishment) I seize a part of their property for the purpose of setting them right and causing them to leave evil, and place it in the treasury, with the intention to restore it to them once again. But when the Commander of Believers knows about that, he commands me not to restore it to them. In this way, I could neither reject his command nor fulfill his order. I am only ordered to hearken and obey: is there sin upon me in that matter?" Ash-Sha'bi said: I said to him: "May Allah reform the affairs of the governor! The ruler is but a human being who is vulnerable to do right and wrong." He was pleased with my statement, and it appealed to him, and I saw the signs of joy on his face. He said: "Praise be to Allah." Then, he turned his face to Al-Hassan and asked him: "What do you say O Abu Sa'id?" he said: "I heard the governor having said: 'I'm the trustworthy and viceroy of the Commander of Believers in Iraq, and I'm commanded to obey his orders. At the same time, I am tried with the people, whose right also is due upon me, and I should be sincere to them in words and deeds. I like to look after them, and do what reforms their affairs.'" Thus, the people's right is due upon you, and it is incumbent upon you to encompass them with sincere advice. I heard Abd Ar-Rahman Ibn Samurah "may Allah be pleased with him", the companion of the Messenger of Allah "Allah's blessing and peace be upon him" having said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is granted the ruling over some people, whom he does not encompass with sincere advice, Allah Almighty will forbid the Garden to him."

(This narration is reported by Al-Baghawi; and both Al-Bukhari and Muslim on the authority of Ma'qil Ibn Yasar). (Al-Hassan resumed): (I also heard the governor having said): "and (by way of punishment) I seize a part of their property for the purpose of setting them right and causing them to leave evil, and place it in the treasury, with the intention to restore it to them once again. But when the Commander of Believers knows about that, he commands me not to restore it to them. In this way, I could neither reject his command nor fulfill his order." To be sure, the right of Allah is more binding than the right of the Commander of the Believers; and Allah Almighty has more right to be obeyed, and no obedience to a creature is due in what leads to disobey the Creator, compare the book of the Commander of Believer with the Book of Allah Almighty: if it agrees with (the principles and laws of) the Book of Allah, act upon it, otherwise, throw it away. O Ibn Hubairah! Fear Allah, for you are about to be visited by a messenger from the Lord of the worlds (i.e. the death angel) who will remove you from your throne, and take you out of your immense palace to your narrow grave, leaving your power of authority behind your back, and coming to your Lord and be dealt with according to your deeds. O Ibn Hubairah! Allah Almighty protects you from Yazid (the caliph) and in no way could Yazid protect you from Allah Almighty. The command of Allah Almighty is above all commands. No obedience is due as long as it leads to disobey Allah Almighty. I warn you of the strong vengeance of Allah Almighty which would not be prevented from the criminals." Ibn Hubairah said: "O old man! Keep your tongue from the Commander of Believers. The Commander of Believers is the owner of knowledge, ruling and favour. Allah Almighty granted him the ruling over this nation because of his knowledge of him and his favour and intention." Al-Hassan said to him: "O Ibn Hubairah! The reckoning will be lash by lash, and anger by anger, and Allah watches over all of the people. O Ibn Hubairah! It is better for you to meet such as gives you advice about your religion and leads you to care for your hereafter than to meet such as deceives you and gives you false hopes." Ibn Hubairah stood and the colour of his face changed. Ash-Sha'bi aid: I said to Al-Hassan: "O Abu Sa'id! You have provoked the anger of the governor, roused his hatred against us, and forbidden us his favour." He said: "Let me alone O Amir!" Ash-Sha'bi commented: "A while later, all expensive masterpieces and pieces of furniture were brought to Al-Hassan (in reward for his sincere advice), and he attained the highest position in the sight of the governor; whereas we were treated with slughtness and deserted. Indeed, he was fitting for the advice he gave to him, and we also were fit to receive such treatment. I have never seen the like of Al-Hassan among the religious scholars, and his example was like the horse of the highest breeding among the foreign horses. We have never attended an event but that he excelled us and said (the truth) just for the Sake of Allah Almighty, while we flattered them (the rulers and governors)." Amir resumed: "I pledge Allah Almighty that after such gathering, I shall never witness a governor and adulate him once again."

It is reported that Muhammad Ibn Wasi' "may Allah have mercy upon him"

entered upon Bilal Ibn Abu Burdah who asked him: "What do you say about the Divine Decree?" he said: "Look at your neighbours from the inhabitants of graves: meditate their affairs, perchance you would be occupied from thinking about the Divine Decree."

It is reported on the authority of Ash-Shafi'i "may Allah be pleased with him" that he said: My paternal uncle Muhammad Ibn Ali told me: I was present in the gathering of the Commander of Believers, Abu Ja'far Al-Mansur, and among the attendants was Ibn Abu Dhu'aib. At that time Al-Hassan Ibn Zaid was the governor of Medina. Those of Ghifar came and made a complaint against Al-Hassan, who said: "O Commander of Believers! Ask Ibn Abu Dhu'aib about them." He asked him: "What do you say about them O Ibn Abu Dhu'aib?" he said: "I witness that they always dishonour the people and harm them." Abu Ja'far said: "You have heard (what you are)." They said: "O Commander of Believers! Ask him about Al-Hassan Ibn Zaid!" Abu Ja'far said: "O Ibn Abu Dhu'aib! What do you say about Al-Hassan Ibn Zaid?" he said: "I witness that he judges in opposition to the truth and follows his own whims." He said: "You have heard O Hassan what he said about you, and he is the righteous man." He said: "O Commander of Believers! Ask him about yourself." He said: "What do you say about me?" he said: "Excuse me O Commander of Believers." He said: "I beseech you by Allah to tell me the truth." he said: "You beseech me by Allah as if you do not know yourself." He said: "By Allah, you should tell me." He said: "I witness that you take property with no just cause and spend it improperly, and I also witness that wrongness spreads at your gate." Abu Ja'far stood from his place and came towards Ibn Abu Dhu'aib and placed his hand on his nape and caught hold of it and said: "By Allah, had I not been sitting here in that place, I would have seized Persia, Rome, Dailam and Turkey in that place from you now." Ibn Abu Dhu'aib said: "O Commander of Believers! Abu Bakr and Umar "may Allah be pleased with them" were appointed as caliphs, and they took property with just cause and distributed it among the people with equality. They also took hold of Persians and Romans and put them to ignominy." Abu Ja'far then released him and said: "By Allah, had I not known that you are sincere and true, I would have killed you." He said: "O Commander of Believers! By Allah, I am more sincere to you than your son Al-Mahdi." When Ibn Abu Dhu'aib left the gathering of Al-Mansur, he met Sufyan Ath-Thawri "may Allah have mercy upon him" who said to him: "O Abu Al-Harth! I was pleased with what you addressed that tyrant with, but I was displeased with your phrase 'Your son Al-Mahdi'." He said: "May Allah forgive for you O Abu Abdullah! All of us are Mahdi, i.e. in the cradle (as Arabic Mahd stands for cradle)."

It is reported on the authority of Al-Awza'i: Abd Ar-Rahman Ibn Amr "may Allah be pleased with him" that he said: Abu Ja'far Al-Mansur, the Commander of Believers, sent to invite me and I was near the coast. When I reached and saluted him with his title as the caliph, he return salutation and made me sit. He then asked me: "What has deferred you from coming to us fast O Anza's?" I said: "What do you like O Commander of Believers?" he

said: "I like to learn from you." I said: "Then, do not be heedless of anything of what I am going to tell you now." He said: "How should I be heedless of it given that I am asking you about it, and have invited you to come to me?" I said: "I am afraid that you might hear it and then do not act upon it." Ar-Rabie cried in my face and inclined his hand towards the sword thereupon Al-Mansur repulsed him and said: "This is a gathering of reward and not of punishment." He then admonished him with ten narrations; and let's mention them as follows:

Al-Anza's said: I was pleased with those words and said: "O Commander of Believers! It is reported to me on the authority of Makhul that Atiyyah Ibn Bishr "may Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If an admonition comes from Allah Almighty to one of His servants about his religion, it is a favour from Allah that has been brought to him: he should accept it with thankfulness, otherwise, it will turn into an argument from Allah against him therewith he becomes more sinful, and Allah grows more angry with him." (This narration is reported by Ibn Abu Ad-Dunya).

O Commander of Believers! It is reported to me on the authority of Makhul from Atiyyah Ibn Yasar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Any ruler who dies while he is cheating his people, Allah Almighty forbids the Garden to him." Whoever dislikes the truth dislikes Allah for Allah is the clear truth." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Adi).

O Commander of Believers! It is your kinship with the Messenger of Allah "Allah's blessing and peace be upon him" that made soft the hearts of people to you when you were appointed to be rulers over them. Indeed, he was to them kind and merciful. He used to console them with himself therewith he became praiseworthy in the Sight of Allah Almighty and in the sight of people. So, it is more suitable to you to establish the truth among them on his behalf, do justice with them, and screen their defects. Do not close your gate against them, nor hold porters to prevent them, and rather rejoice at their blessing and grieve at their harm. O Commander of Believers! in the past, you were occupied by yourself from all the people, and now you have become the ruler over all the people, their red and black, their Muslims and disbelievers, and each of them should have his portion of your justice. What would your state be if they are raised, a group after another, and there is none of them without a complaint against you of a disaster you have put him to, or injustice you have inflicted upon him?

O Commander of Believers! I was reported on the authority of Urwah Ibn Ruwaimah that the Messenger of Allah "Allah's blessing and peace be upon him" had a stick in his hand therewith he used to brush his teeth and at the same time cast terror into the hearts of the hypocrites. Gabriel "Peace be upon him" came to him and asked: "O Muhammad! What is that stick therewith you have broken the hearts of your nation and cast terror into them?" (This narration is reported

by Ibn Abu Ad-Dunya). What then about him who violates their veils, sheds their blood, demolishes their homes and expels them out of their countries?

O Commander of Believers! it is reported to me by Makhul on the authority of Habib Ibn Maslamah that once, the Messenger of Allah "Allah's blessing and peace be upon him" invited another to exact retribution from himself for an unintentional scratch he caused to a Bedouin. However, Gabriel "Peace be upon him" came to him and said: "O Muhammad! Allah Almighty has not sent you to be a tyrant or an arrogant." The Messenger of Allah "Allah's blessing and peace be upon him" invited the Bedouin and asked him to exact retribution from himself. The Bedouin said to him: "I have released you O Messenger of Allah, let my father and mother be sacrificed for you; and I'm not to take retaliation from you even if you have finished off me." He then invoked good upon him. (This narration is reported by Ibn Abu Ad-Dunya).

O Commander of Believers! restore yourself to yourself, and seek protection from your Lord, and have a desire for a Garden that is as bread as is the heavens and the earth, in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said: "The bow tie of anyone of you in the Garden is better to him than the world and all that it contains." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Al-Awza'i).

O Commander of Believers! where sovereignty to remain forever to those who were before you, it would not have come to you. As well as it did not remain for those who were before you, it would not remain for you. O Commander of Believers! do you know what was said by your grandfather (Ibn Abbas) in interpretation of the following Holy Verse? "And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! Woe to us! What a Book is this! It leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا﴾

He said: "The small thing is the smile and the great thing is the laughter." What then about the evil done by hands and talked of by tongues?

O Commander of Believers! it is reported that Umar Ibn Al-Khattab "may Allah be pleased with him" said: "If a little sheep dies on a rock on the bank of Euphrates because of being wasted, I feel afraid I would be questioned about it." What then about him who is deprived of your justice while being on your carpet? O Commander of Believers! Do you know what was said by your grandfather (Ibn Abbas) in interpretation of the following Holy Verse? "O David! We did indeed make you a vicegerent on earth: so judge you between men in Truth (and justice): nor follow you the lusts (of your heart), for they will mislead you from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account." (Sad 26)

﴿يٰۤاٰدُوۡدُ اِنَّا جَعَلٰنَكَ خَلِيۡفَةً فِى الْاَرْضِ فَاَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيۡلِ اللّٰهِ ۚ اِنَّ الَّذِيۡنَ يَضِلُوۡنَ عَنْ سَبِيۡلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيۡدٌۢ بِمَا كُفَرُوۡۤا يَوْمَ الْحِسَابِ ﴿٥٥﴾﴾

He said: Allah Almighty said in Psalms: "O David! If two foes sit in front of you to judge between them, and you are inclined to any of them, do not wish that the truth be in his favour, therewith he wins over his opponent, lest I would oust you from my Prophethood, and you would not be My vicegerent. O David! I have made My Messengers to My servants shepherds like the camel shepherds in view of their knowledge of pasturing and leading people, so that they would amend the broken and guide to water and grass the one who is straying from it.

O Commander of Believers! You have been put to trial which, were it to be offered to the heavens, the earth and the mountains, they all would feel afraid thereof, and would reject to undertake. O Commander of Believers! it is reported on the authority of Abd Ar-Rahman Ibn Umrah Al-Ansari that Umar Ibn Al-Khattab "may Allah be pleased with him" appointed a man from Ansar in charge of collecting charity, and many days later he found him still in residence. He asked him: "What has prevented you from going to your work? Do you not know that you have a reward like the reward of Mujahid in the Way of Allah?" he answered in the negative and said: "Why is that?" he said: I was informed that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No guardian becomes in charge of any of the affairs of people but that on the Day of Judgement, he will come having it, with his hand tied to his neck, and be made to stand on a bridge of fire, which would shiver with him so much violently that removes all the parts of his body. After each is restored, he will be reckoned: if he is a doer of good, he will be saved by virtue of his goodness, and if he is a doer of evil, that bridge would hole with him, and cause him to fall in the fire as deep as seventy years." (This narration is reported by Ibn Abu Ad-Dunya; and At-Tabarani on the authority of Abu Wa'il).

He then took the handkerchief with which he covered his face and went on weeping and sobbing so much that he caused me to weep too. I said: "O Commander of Believers! your grandfather Al-Abbas "may Allah be pleased with him" asked the Messenger of Allah "Allah's blessing and peace be upon him" to make him the governor of Mecca or Ta'if or Yemen, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abbas! O paternal uncle of the Prophet! To give life to a single soul (by celebration of Allah) is much better than to be given a governorate which you are unable to encompass (with your justice)." (This narration is reported by Ibn Abu Ad-Dunya; and Al-Baihaqi on the authority of Jabir). The Prophet said so to him out of his pity for his uncle and by way of advising him, and told him that he would avail him naught from the punishment of Allah. Allah Almighty revealed to him: "And admonish your nearest kinsmen." (Ash-Shu'ara 214) he said: "O Abbas! O Safiyyah! (Paternal uncle and aunt of the

Prophet) O Fatimah! (Daughter of the Prophet) I would avail you naught against (the punishment of) Allah Almighty. I will be questioned about my deed, as you will be questioned about yours." (This narration is reported by Ibn Abu Ad-Dunya; and Al-Bukhari on the authority of Abu Hurairah without the concluding phrase).

Umar Ibn Al-Khattab "may Allah be pleased with him" said: "None is able to undertake the matters of people but him who is of intelligence and decision, whose defects are screened, whom there is no fear for a free woman from, and the blame of a critic never keeps (from telling the truth and doing right)." He further said: "The rulers are of four kinds: a strong ruler who mortifies himself and his appointed officers, and this is like the Mujahid in the Way of Allah Almighty, upon whom Allah extends His mercy; the second is weak, who mortifies himself and lets loose his appointed officers (to do what they like) because of his weakness, and he is on the verge of destruction unless Allah Almighty bestows mercy upon him; and the third is him who mortifies his appointed officers and lets loose himself (to do what he likes freely), and this is the destroyed one in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of guardians is the destroyed for he alone will be ruined" (This narration is reported by Muslim on the authority of A'idh Ibn Amr Al-Muzni); and the fourth is a ruler who lets loose himself and his appointed officers, and all thus are put to destruction."

O Commander of Believers! I was reported that Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have come to you just when Allah Almighty commanded that blowers be placed on the fire, to remain in flames until the Day of Judgement." He said: "O Gabriel! Describe the fire (of Hell) to me." He said: "Allah Almighty commanded that it be kindled for one thousand years until it turned red, and then it was kindled for further one thousand years until it turned yellow, and then it was kindled for further one thousand years until it turned black. It is then black and dark, whose pieces of fire never light up, nor flames be extinguished. By Him Who has sent you with the truth, if a garment of the garments of the denizens of fire was shown to the inhabitants of the earth, they all would die, and if a single bucket of its drink was poured in the water of the earth, all who taste therefrom would be killed immediately, and if a cubit of the chains mentioned by Allah Almighty is placed on all mountains of the earth, they all would be melted at once, and if a man was admitted to the fire and then brought out of it, all the inhabitants of the earth would die because of his nasty smell and distorted features." on that the Messenger of Allah "Allah's blessing and peace be upon him" wept and Gabriel "Peace be upon him" wept for his weeping. He asked him: "O Muhammad! Do you weep given that Allah Almighty has forgiven for you all of your previous and later sins?" he said: "Would I not be then a thankful slave? As for you O Gabriel, why have you wept given that you are the trustworthy Holy Spirit, who is Allah's guardian of His Revelation?" he said: "I feel afraid I might be put to the same trial to which both Harut and Marut were

put. This is what prevented me from relying on my high position in the Sight of my Lord, and were I to do, I would have then felt safe of His plan.” They kept weeping until it was called from the sky: “O Gabriell! O Muhammad! Allah Almighty has ensured to you that you should not disobey Him and receive His punishment. Verily, the superiority of Muhammad to all the Prophets is like the superiority of Gabriel to all the angels.” (This narration is reported by Ibn Abu Ad-Dunya).

O Commander of Believers! I was reported that Umar Ibn Al-Khattab “may Allah be pleased with him” said: “O Allah! If You know that when two opponents sit in front of me for judgement that I incline to him who takes the right (illegally), then, do not give me respite even as short as an eye twinkle.” O Commander of Believers! the most difficulty is to establish the rights of Allah (on earth), and the most honoured deed in the Sight of Allah Almighty is to stick to piety, and that whoever seeks power and honour through his obedience to Allah Almighty, Allah raises him (to high degrees) and grants him honour and power, and whoever seeks power and honour through his disobedience to Him, Allah Almighty humiliates him and lowers his rank.

This is my advice to You O Commander of Believers; and peace be upon you.” I got up (to leave) thereupon he asked me: “Where are you going now?” I said: “To my children and homeland Allah willing by permission of the Commander of Believers.” he said: “I give you permission, and appreciate your advice, and accept it, and Allah helps us do good. It is His aid that I seek, and on Him that I rely, and He suffices me for the best disposer of affairs. Do not deprive me of the like of that, for your speech is acceptable and your opinion is reliable in our sight.” I said: “I shall do Allah willing.” According to Muhammad Ibn Mus’ab, he commanded that wealth be given to him to help me in his journey, but he rejected it and said: “I am not to sell my advice for the vanities of this world.” Al-Mansur knew his opinion and did not grow angry with him because of that.

It is narrated on the authority of Ibn Al-Muhajir that he said: Al-Mansur, The Commander of Believers, came as a pilgrim to Mecca, which Allah honoured. Many times, he came out of the house of meetings to circumambulate the House and perform prayer towards the end of the night, without the sense and knowledge of anyone, and when dawn rose, he returned to the house of meetings, and the Mu’adhdhins came to pay salutation to him and call for prayer establishment and he led the people in prayer. One night, a short while before dawn, he came out (as his usual) and while he was circumambulating the House, he heard a man complaining: “O Allah! I complain to you the prevalence of transgression and mischief on earth, and wrongness and covet that prevent the people from taking their own rights.” Al-Mansur hastened until his ears were filled with his speech. He then came out and sat in one side of the Mosque and invited the man through a messenger who said to him: “Respond to the Commander of Believers.” he first prayed two rak’ahs and then touched the Corner and went with the messenger and paid salutation to him. Al-Mansur asked

him: "What is that I have heard you saying about the prevalence of mischief and transgression on earth, and the wrongness and covet that prevent a man from taking back his own right? By Allah! I have stuffed my ears with what embittered and worried me." He said: "O Commander of Believers! If you ensure not to harm me, I shall tell you about all things, otherwise, let me be limited to myself." He said: "You are safe about yourself."

He said: "The one whose covets made him even impede the right from its people and remove transgression and mischief on earth is you." He said to him: "Woe to you! How should I be covetous since all things, including gold and silver are in my hand, and every kind of food and fruits is in my possession?" he said: "Does anyone have the same covet as you have O Commander of Believers? Allah Almighty has made you guardian over the affairs and property of Muslims, whereupon you have been heedless of their affairs and given care to collecting their property. You further have placed a barrier between you and them, and kept yourself far from them, and sent your appointed officers to collect taxes and tributes. You also have taken wrongful ministers and helpers, that if you forget anything (of goodness) they do not remind you of it, and if you remember they do not help you. You further strengthened them with weapons and property to wrong the people. You commanded that none should enter upon you but so and so, and so and so, i.e. particular persons whom you named, but you prevent the wronged and thirsty, the hunger and the naked, the weak and the poor from having access to you, although there is none but that he has a right in this property.

When those whom you chose for your company, and preferred to your people, and ordered that they should prevent none from you, saw you collecting property without distributing it (among the people), they said (to themselves): "As he has betrayed Allah, why should we not betray him? Thus, they conspired that nothing of the news about the people should reach you, except for what they themselves wanted, and that no officer disagreed from them but that they would take him away until his position would be lowered. When this became well-known about both you and them, the people showed respect and reverence for them. The first to flatter them were your appointed officers through gifts and presents, to become too strong with them to wrong your people. Then these of power and property among your people did the same in order to be able to wrong those inferior to them. In this way, mischief and covet became widespread in the country of Allah, since those people became your partners in your sovereignty- a thing of which you are heedless. If a complainer came to make a complaint to you, he would be hindered from having access to you, and if he liked to raise his voice and relate his story to you at your emergence, he would find that you had forbidden that, and rather made another person stand to check their complaints. If a complainer came your entourage would ask the one in charge of complaints not to raise his complaint to you. If he cried out of anger he would be severely beaten in order to be an example for anyone having a same wish, while you were looking without disapproval or changing it.

What is then the reason for Islam and its people to survive as such? When it was the ruling of Banu Umayyah, almost all complaints of the Arabs would be raised to them, and he would be dealt with justly. A man used to come from the farthest town until he reached the gate of their ruler and called: "O men of Islam!" they then would hasten to respond to him: "what is wrong with you?" they would then raise his injustice to their ruler, and his right would be given back to him. O Commander of Believers! I have been in China, and there was a king there who lost his hearing, thereupon he went on weeping. His ministers asked him: "Why are you weeping?" he said: "I do not weep for the calamity that has afflicted me, but I weep out of pity for a wrongdoer who might cry at my gate and I do not hear his cry." He then resumed: "If I have lost my hearing, I still keep my sight. Make a public call among the people that none should wear red clothes but a wronged person (in order to detect him)." He then used to ride the elephant and take a tour in the country from the beginning to the end of the day, perchance he would see a wronged person in order to restore to him his right. This man, O Commander of Believers, is a polytheist, whose mercy and kindness overpowered his covet of dominion, whereas you are a faithful believer in Allah Almighty, and the paternal cousin of the Messenger of Allah "Allah's blessing and peace be upon him": why should your mercy and kindness not overpower your own covet of kingdom?

You collect property only for one of three purposes: if you say that I collect property for my child, you were shown by Allah Almighty a lesson in the babe who fall down from the womb of his mother having no property on earth, and Allah Almighty is still kind to that babe until he is endeared to the people. It is not you who give, but it is Allah Almighty Who gives what He pleases. If you say that you collect property to establish in power your sovereignty, of a surety, you were shown by Allah Almighty a lesson in those who were before you: all that they collected availed them naught from the punishment of Allah Almighty. Do you not remember how weak and few in number you were until Allah Almighty wanted to do to you what He pleased to do? If you say that you collect property for a more important objective beyond what you are in now, it should be known that there is no objective beyond what you are in now but a position which none attains but with righteous labour. O Commander of Believers! do you punish such of your people as disobey you with a punishment more than killing?" he answered in the negative. He said: "Then, how should you do with the dominion you are entitled by Allah Almighty to dispose of, and He Almighty does not punish such as disobeys Him with killing in so much as He does with making him abide forever in severe torment? He sees from you your real intention and thought. What do you do if Allah the Real Sovereign takes from you the kingdom of this world and invites you to reckoning? Should anything which you had avail you in the least from His punishment?"

On that Al-Mansur went on weeping and sobbing until his voice raised. He said: "Would that I have not been created, and rather been nothing." Then he said: "How should I do in that entitled to me by Allah to dispose given that all

of those round me are traitors?" he said: "O Commander of Believers! Adhere to the leading guiding imams." He asked: "Who are those?" he said: "The religious learned men." He said: "They have fled away from me." He said: "They have fled from you for fear you might force them to adopt your way as shown by your appointed officers. But open your gates and make easy the custodians, and help he wronged against the wrongful, and prevent injustices, and take things from their lawful sources and distribute them with justice and truth; and I guarantee that such as has fled from you would come to help you amend the affairs of you and your people." Al-Mansur said: "O Allah! Help me do in accordance with what this man has said." The Mu'adhdhins came and paid salutation to him and then the prayer was established and he led the people in prayer.

When he came out he said to the guard: "Bring that man to me, and if you do not do, I should chop off your head." He indeed became extremely angry with him. The guard came out in search for the man and while he was going here and there, behold! The man was praying in a defile. He waited him until he finished. He said: "O man! Do you not fear Allah?" he said: "Nay!" he said: "Do you not recognize him?" he said: "Nay!" he said: "Then, go with me to the ruler for he swore to kill me if I do not bring you to him." He said: "I have no way (to come with you)." He said: "Then, he shall kill me." He said: "No." he said: "How?" he said: "Could you read well?" he said: "No." he took out from a bag that was with him a parchment in which something was written and said: "Take it and put it in your pocket, for it contains the invocation of relief." He asked: "What is the invocation of relief?" he said: "None but martyrs are granted it." He said: "May Allah have mercy upon you. If you do well, tell me about it (since I could not read) and also about its superiority." He said: "If one invokes with it in the evening and morning, his sins would be removed, his pleasure would be continuous, his mistakes would be plotted out, his invocation would receive answer, his sustenance would be enlarged for him, his hope would come true, he would be helped against his enemy, he would be enlisted among the sincere lovers of truth in the Sight of Allah Almighty, and he would not die but as a martyr.

Say: 'O Allah! As You are more kind (to Your servants) than the kind, much superior and lofty than the magnificent, and You know what is hidden underneath Your earth in the same as You know what is as clear and evident over Your Throne (of Authority), and to You what is concealed of thoughts of breasts is as apparent as what is public, and the public speech is like the secret in Your Knowledge, and to Your Greatness all things submit, and all powers are subject to Your Power of authority, and the whole matter of this world and the hereafter is in Your Hand: relieve me of every evening distress. O Allah! Your forgiveness for my sins, excusing my mistakes and screening my faults make me covet of asking You for what I have no claim to ask for in view of my indulgence therein. I invoke You for security, and I ask You to remove my loneliness. You are the doer of good to me although I do evil to myself. You become lovable to me with

Your favours, although I incur Your anger with sins. but my confidence of You leads me to dare to invoke You for such things. Return with Your bounty and goodness upon me: You are Oft-Returning, Most Merciful’.”

The guard said: “I took it and put it in my pocket, and my main fear was but from the Commander of Believers. I entered upon him and paid him salutation. He raised his head and looked at me and smiled and said: “Woe to you! Do you practice sorcery?” I said: “No, by Allah, O Commander of Believers!” I related to him my story with the old man and he asked me to give him the parchment, and I gave it to him. He went on weeping and said: “You have been saved.” He commanded that it be copied and gave me ten thousand (Dirhams). He asked me: “Do you recognize him?” I said: “No.” he said: “He is Al-Khadir “Peace be upon him”.”

It is reported on the authority of Abu Imran Al-Jawni “may Allah have mercy upon him” that he said: When Harun Ar-Rashid became the caliph, the scholars visited him and paid him congratulations for the caliphate, and he opened the treasury and gave them gifts and awards in abundance. Before that he used to sit with the learned and ascetics and he showed devoutness and asceticism. He had a bond of brotherhood with Sufyan Ibn Sa’id Ibn Al-Mundhir Ath-Thawri, who deserted him (when he became caliph) and did not visit him. Harun longed for his visit, in order to sit alone with him and talk in privacy to him. But Sufyan did not visit him, nor did he care about his position. It was difficult upon Harun who sent a message to him in which he said: “In the Name of Allah, Most Gracious, Most Merciful. From the servant of Allah, Harun Ar-Rashid, the Commander of Believers to his brother Sufyan Ibn Sa’id Ibn Al-Mundhir: to go further: O my brother! You know that Allah Almighty has made brothers all of the faithful believers, and made this brotherhood to be for His Sake and in His religion. It should be known to you that I have held a bond of brotherhood with you, which keep me in touch with you, and have continuous affection for you. I have the best and greatest love for you. Had it not been for that collar (of caliphate) granted to me by Allah, I would have come to you even as crawling, for the great love and affection I have for you. It should be known to you O Abu Abdullah that none among your and my brothers but that he visited me and paid me congratulations for my new position. I opened the treasury and gave them such of gifts as with which I became pleased. But I feel you are too slow to come to me. I sent to you a message out of my great longing for you. You know, O Abu Abdullah the narrations that tell about the excellence of exchange of visits and good relations among the believers. If my message reaches you, hasten to visit me.”

When he finished from writing his message, he turned his face to those who were present with him, and they all recognized Sufyan Ath-Thawri and his hardness. He said: “Bring to me a man from outside the door.” A man called Abbad At-Talqani was made to enter upon him to whom he said: “O Abbad! Take this letter of mine and go to Kufah and ask there about the tribe of Banu Thawr and then ask about Sufyan Ath-Thawri, and when you find him, give him

this letter of mine. And keep in memory al that he would say in detail in order to convey it to me.” Abbad took the letter and went with it until he arrived in Kufah and asked about the tribe and he was guided to it, and when he asked about Sufyan he was told that he was in the mosque. Abbad related: “I came to the mosque, and when he saw me he stood and said: “I seek refuge with Allah, All-Hearing, All-Knowing from Satan the despised, and I seek refuge with You O Allah from any visitant except if he comes with good.” I felt it hard on my heart and when he saw me having descended at the gate of the mosque, he stood and was involved in prayer although it was not time for prayer. I tied my horse to the gate of the mosque and entered. His sitters were sitting and lowering their heads, as if they were thieves upon whom the ruler has come and they have been afraid of his punishment. I paid them salutation and none of them raised his head towards me, although they returned the salutation to me with the signals of finger tips. I kept standing, and none of them suggested to me to sit down. I shivered in awe of them. I stretched my eyes towards them and said (to myself): “Sufyan is the one who is praying.” I threw the letter to him and when he saw it he trembled and moved away from it as if it were a female-snake that seemed to him in his Mihrab. He bowed, prostrated and then concluded the prayer with the end salutation. He then got his hand into his sleeve and wrapped it in his garment and took the letter and turned it with his hand and then threw it to those sitting behind him. He said: “Let anyone of you take and read it, for I deem myself far beyond touching anything touched by the hand of a wrongdoer.” One of them took and unfolded it, as he were afraid of the bite of a female-snake. He then opened and read it. Sufyan turned his face to him with smile of surprise. When reading ended, he then said: “Turn it and write to the wrongdoer on the back of his letter.” It was said to him: “O Abu Abdullah! He is the caliph: why should you not write to him on a blank parchment?” he said: “Write to the wrongdoer on the back of his letter. If he has gained it lawfully, he will be rewarded for it, and if he has gained it unlawfully, he will be punished for it, and nothing touched by a wrongdoer shall thus remain with us lest it would corrupt our faith.”

He was asked: “What should we write?” he said: ‘In the Name of Allah, Most Gracious, Most Merciful. From the sinful slave Sufyan Ibn Sa’id Ibn Al-Mundhir Ath-Thawri to the hope-conceited slave Harun Ar-Rashid, who has been deprived of the sweetness of faith: to go further: I have written to you to let you know that I have cut off the rope of your friendship and severed the relation of affection (I had) for you. You have made me witness against you to your statement that you have illegally taken from the Muslim treasury, which you have spent with no just cause. Furthermore, you have not accepted to do so while you are far from me, but you have written to me to make me witness to it. Behold! I and my brothers in whose presence your letter have been read are witnesses against you, and tomorrow (in the hereafter) we will give such witness against you in front of Allah Almighty. O Harun! You have usurped from the Muslim treasury without their acceptance. Is your conduct accepted by those whose hearts are to be joined in love, those who administer alms, those who fight in the

Cause of Allah, those who are wayfarers, the carriers of the Qur'an, men of knowledge, widows, and orphans? Is your conduct accepted by anyone of your people? O Harun! Straighten your lower garment (round your waist), and prepare your reply to the question, and a dress to face the trial therewith. You should know that you shall stand in front of (Allah) the Just Ruler. You have afflicted yourself when you have been deprived of the sweetness of knowledge, asceticism, Qur'an, and sitting with the good among the people, and rather accepted to be a wrongdoer if not the chief of wrongdoers. O Harun! You have sit on the throne (of majesty) and put on silk, and hung a curtain on your gate, and imitated, with the wardens whom you have taken, the Lord of the worlds. Then, you have made your wrongful soldiers sit at your gate, to deal unjustly and not justly with the people. They drink wine although they beat such as drinks it (other than them). They commit adultery although they execute the legal punishment of adultery on the adulterer. They also steal although they cut off the hand of the thief. Why have you not enforced those rulings on you and them before you enforce them on the people? How should you do O Harun tomorrow when a caller from Allah Almighty calls that you should muster the wrongdoers and their helpers together? You shall come in front of Allah Almighty with your hands tied to your neck, and nothing shall untie them other than your justice and fairness. The wrongdoers will be round you and you will precede them as their leader to the fire (of Hell). You seem, O Harun, as if you will be constricted and suppressed when you see your good deeds in the scale of others, and the evil deeds of others in your scale, besides your own evil deeds, a trial upon a trial, and darkness over darkness. So, please, keep my recommendation, and receive admonition by my preachment to you. You should know that I have advised you sincerely. So, fear Allah O Harun in regard to your people, and observe (the teachings of) Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him" concerning his nation, and be a good vicegerent over them, and know that were the matter of ruling to remain for you, it would not have ended up to you, and inevitably, it will go to others after you. This is the case of the world, which move with its inhabitants from one to another: some of them take therefrom provision to benefit him (when he leaves it), and some lose both their world and hereafter. I think that you O Harun are of those who lose both their world and hereafter. So, beware of sending to me any letter after that, lest I would give you no reply to it: and peace be upon you."

Abbad resumed: He threw the letter to me spread and not folded nor sealed. I took it and went to the market of Kufah being under the influence of the preachment. I called: "O people of Kufah!" they responded and I said: "O people! Who could buy a man who has fled from Allah to Allah?" they turned towards me with Dinars and Dirhams. I said: "I have no need of money. Let it only be a rough woollen cloak and a cotton garment." I put off the clothes I used to wear while I was with the Commander of Believers, and replaced it with the new clothes. I then took the rein of the workhorse with the weapon I was carrying on it until I arrived near the gate of the palace of the Commander of

Believers as barefooted and walking. Those on the gate of the caliph made fun of me. A permission was sought for me to enter and when I was admitted and he saw me in that state he stood and sat down. Then he stood once again and started slapping his head and face and invoking woes and grief saying: "The messenger (whom I have sent) got benefit while the sender failed. What do I have to do with the world and with a dominion which could very quickly vanish from me?" I threw the letter to him as spread in the same way as it was thrown to me. Harun went on reading it with his tears flowing from his eyes and he was sighing. Some of his sitters said: "O Commander of Believers! Sufyan has dared to talk to you with baldness. Why should you not send to him and tie him in heavy iron fetters and put him in a narrow prison and make of him a lesson to be learned by others?" Harun said: "Leave us O slaves of this world! The conceited is him whom you have deceived, and the wretched is him whom you have given to destruction. Sufyan alone is a nation. So, leave Sufyan to his business." The letter of Sufyan remained by the side of Harun to read at the time of every prayer until he died "may Allah have mercy upon him". May Allah's mercy be upon a servant who considers his affairs and fears Allah Almighty in his deed which he is going to bring tomorrow (in the hereafter), for he will be reckoned for his deed and given reward or punishment.

It is reported on the authority of Abdullah Ibn Muhran that he said: Ar-Rashid set out as a pilgrim and he came upon Kufah where he spent some days there. Then he departed and the people departed with him. Among those who came out was Buhlul the Mad whom children were harming. When the howdahs of Harun came, they stopped. Buhlul called at the top of his voice: "O Commander of Believers!" Harun lifted the curtain from his face and said: "I'm responding to your call O Buhlul!" he said: "O Commander of Believers! it is reported on the authority of Ayman Ibn Na'il from Qudamah Ibn Abdullah Al-Amiri that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" throwing the Jamrah of Aqabah while being on a blond red she-camel, which he did not beat nor did he drive away by force (as is widespread now among the chiefs and rulers). (This narration is reported by At-Tirmidhi and An-Nasa'i). No doubt, your humbleness in your journey, O Commander of Believers, is much better for you than your arrogance and haughtiness." Harun wept until his tears fell down on the ground. He said: "O Buhlul! Give us more, may Allah have mercy upon you." He said: "Yes, O Commander of Believers! There is a man whom Allah Almighty gave property and beauty, and he has given out of his property (in charity) and observed chastity in regard to his beauty, and the result was that he was registered in the pure register of Allah Almighty with the pious." He said: "You have done well by that statement O Buhlul." He gave a gift to him and he said: "Return the gift to him from whom you have illegally taken for I have no need of it." He said: "O Buhlul! If you are in debt, let's fulfill it on your behalf." He said: "O Commander of Believers! the men of knowledge in Kufah unanimously agree hat to fulfill the debt with the debt is impermissible." He said: "O Buhlul! Let's then assign a yearly income to sustain

you.” He raised his head towards the sky and said: “O Commander of Believers! both you and I are among the dependents of Allah Almighty, and by no means could He remember you and forget me.” Harun then let the curtain hang down and proceeded on his way.

It is narrated on the authority of Abu Al-Abbas Al-Hashimi from Salih Ibn Al-Ma'mun that he said: One day I entered upon Al-Harth Al-Muhasibi “may Allah bestow mercy upon him” and asked him: “O Abu Abdullah! Have you reckoned yourself?” he said: “Only once.” I asked: “What about today?” he said: “I cancel my state from myself. I read a Holy Verse from the Book of Allah Almighty and fear that my own self would hear it. One night, I was sitting in my Mihrab when a good-looking pleasant smelling young man greeted me and sat in front of me. I asked him: “Who are you?” he said: “I am one of the wanderers on earth and I aim at the worshippers in their Mihrabs, but I see you have made no diligence. What is your deed?” I said: “The concealment of calamities and exportation of benefits.” He cried: “I have never learnt that there is anyone on the whole earth has such a characteristic. Al-Harth said: I liked to tell him more saying: “Do you not learn that the masters of hearts are in the habit of hiding their states and concealing their secrets, and they ask Allah Almighty to conceal that for them? How then do you recognize them?” he cried so loudly that he felt unconscious.

He spent two days with me with his mind lost. He then recovered after he had urinated in his garment, and knowing that he had lost his mind, I took out a new garment for him and said: “This is my shroud with which I have favoured you. So, take bath and compensate your missed prayers.” He said: “Give me water.” He took bath, performed prayer and wrapped himself in the garment and came out. I asked him: “Where should you go?” he asked me to stand with him. He kept walking until he entered upon Al-Ma'mun and greeted him, and said: “O wrongdoer! I am a wrongdoer if I do not tell you that you are a wrongdoer. I ask for Allah’s forgiveness for my indulgence in admonishing you. Do you not fear Allah Almighty in what he has placed under your possession?” he said many things and when he intended to come out and I was sitting near the gate, Al-Ma'mun faced him and asked: “Who are you?” he said: “I am one of the wanderers on earth. I considered the good the righteous before me had done, and since I have no portion of it, I betook myself to admonish you perchance I would join them.” He commanded that his head be chopped off. He was brought out and I was sitting near the gate wrapped in the garment, and a caller was calling: “Who is the guardian of that young man?” Al-Harth said: “I hid myself from him and strange people took him, and buried him and I was with them but without telling them about my state (with that young man). I stayed in a state of grief in a mosque near the graves, until I was overtaken by slumber and behold! He was among servant-maids better than whom I have never seen. He said: “O Harth! By Allah, you are among those who conceal their states and obey their Lord.” I said: “What have they done?” he said: “They are going to meet you now.” I saw a group of riders whom I asked: “Who are you?” they said: “We are those who

conceal their states. This young man was moved by your words to him, and before that his heart had nothing like it. After he had heard you he came out to enjoin right and forbid evil. Allah joined him with us and grew angry for His servant."

It is reported on the authority of Ahmad Ibn Ibrahim Al-Maqri that he said: Abu Al-Hussain An-Nuri was not curious, and he did not ask about what concerned him not, nor did he inspect about what he needed not. Whenever he saw evildoing, he would endeavour to change it even if he was to damage it. One day, he went to a port known as the port of coal makers to get purified and perform ablution for prayer. He saw a boat having thirty large jugs and the word of "Lutf" was written on them with pitch. He read and disapproved of it for nothing like that was learnt to be practiced in the trade or transaction. He asked the navigator: "What do those large jugs contain?" he said to him: "What is your business with them? Go on your work." Heard that from the navigator, An-Nuri became more eager to know what those contained. He said to him: "I like that you tell me what those large jugs contain." He said to him: "What is your business with them? You are, by Allah, a curious Sufi. This is wine for Al-Mu'tadid with which he likes to compete his gathering." An-Nuri asked: "Is this then wine?" the navigator answered in the affirmative. He said: "I like that you give me that big knife." The navigator was enraged by him and said to his slave: "Give it to him and wait to see what he will do." When he took hold of the big knife, he ascended the boat and started breaking them one after the other until he broke all of them except for a single large jug. At that time, the navigator was asking for relief, until the governor of Al-Jisr, Aflah Ibn Bishr came and arrested An-Nuri. He brought him to the presence of Al-Mu'tadid. Al-Mu'tadid used to have his sword precede his speech, and the people had no doubt that he would kill An-Nuri. Let Abu Al-Hussain tell us: he said: I was made to enter upon him while he was sitting on an iron chair, having a pillar which he was turning in his hand. When he saw me he asked: "Who are you?" I said: "A Muhtasib." He said: "Who has appointed you in charge of Hisbah?" I said: "The same Who has appointed you as a ruler has also appointed me in charge of Hisbah O Commander of Believers." he lowered his head for a moment and then raised it to me and said: "What has led you to do what you have done?" I said: "I have done it out of pity for you. I stretched my hand to an evildoing that I dislike for you and deprived you of it." He lowered his head and considered my speech and then raised his head towards me and said: "How has that large vessel been saved from among all the vessels?" I said: "There is a reason for that and I could tell you about it if you give me permission." He gave me permission and I said: "O Commander of Believers! I turned to break the vessels motivated by Allah's demand from me to do so, and at that time, I saw nothing but the truth, which removed from me the reverence and awe of the creatures. I was in that state until I came to that vessel, thereupon I felt myself too arrogant to dare to do the like of that with you, and thus I desisted. Had I turned towards it with the first state, surely, I would have broken as much

vessels as to fill the whole world, with no care." On that Al-Mu'tadid said: "Go and we've released your hand to change such of evildoings as you like to change." He said: "O Commander of Believers! Changing the evildoing has now become hateful to me." He asked: "What is your need then?" he said: "To command that I come out safely." He commanded that he should come out safely, and he came out and left for Basrah. He stayed there until Al-Mu'tadid died and then he returned to Baghdad.

This is the habit of the religious scholars and learned men of enjoining right and forbidding evil, and their careless about the power of rulers and governors, for they relied on the bounty of Allah Almighty to guard them, and accepted the decision of Allah Almighty to bestow martyrdom upon them. When their intentions were sincere to Allah Almighty, their speech had its positive impact on smoothing the hard hearts. But now, the covets and desires tie the tongues of the learned, thereupon they keep silent; and even if they speak, their states never confirm their words, and the result is that they are not successful. Were they to be true and sincere to the right of knowledge upon them, surely, they would prosper. To be sure, the corruption of the people results from the corruption of their kings, and the corruption of kings results from the corruption of the scholars and learned men, and the corruption of scholars and learned men results from their being possessed by love for wealth and celebrity. If the love for this world possesses anyone, he would not be able to prevent the lowly from sins, what then about preventing kings and chiefs from sins? it is Allah whose aid is sought in every state.

End of the book of enjoining good and forbidding evil, praise be to Allah.

Book ten: Etiquettes of living and Prophetic manners

It is the tenth book of the quarter of customs of life
In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, who created the all things, embellished its form and order, and caused His prophet Muhammad "Allah's blessing and peace be upon him" to be well mannered; and who, having adorned his conduct and purified his qualities and character, selected him as His chosen and His beloved. Praise be to Allah who guides the copying of Muhammad's attributes by them whose refinement he desires, and who prevents the assuming of his character by them whose debasement He desires. May Allah bless our lord Muhammad "Allah's blessing and peace be upon him", the lord of the messengers, his good and chaste family, and may He grant (them) peace.

To begin: Verily one's external manner is the mark of one's inner manner, and the movements of the productive members of the body are the results of passing thoughts. Moreover, actions are the result of character, and fine breeding is the distillate of knowledge. Indeed, actions are rooted and originate in the innermost thoughts of the heart. (Verily) the innermost lights of the heart shine upon one's external behavior, adorning and embellishing it, and substitute good qualities for disliked and evil ones. Furthermore he whose heart is not humbled, his external members are not humbled; and he whose chest is not the niche of the divine lights, there does not spread over his external features the beauty of the prophetic manner.

I had resolved to end the "Quarter of Customs of Life" of this Book with a comprehensive book dealing with manners of living, in order that their deduction from the entirety of this book should not be difficult for the student. Then I realized, however, that each book of the "Quarter of Customs of Life" had already dealt with a particular class of manners, and since I find the task of repetition painful and tedious-people being disposed to a dislike of the repetition of customs-I have decided to restrict myself in this book to the mention of the manner and character of the Messenger of Allah "Allah's blessing and peace be upon him" as related by tradition. In this, I will gather together the reports, section by section, without their Isnad, in order that there be brought together in this book, in addition to the mention of the manners (of Muhammad "Allah's blessing and peace be upon him"), the restoration and strengthening of the faith through the testimony of Muhammad's noble character; a fact to which the single traditions testify without a doubt, namely, that he was the most noble of Allah's creations, and the most noble in rank and in power. Hence how much more so is this true when they (the traditions) are all combined!

To the consideration of his character I will join the mention of his physical appearance. Then I will consider his miracles by which the reports are verified, since they (the miracles) speak clearly for the noble qualities of character and nature, and remove the lid of deafness from the ears of the rejecters of his Prophethood. Allah, the exalted, is the Lord who directs one's imitation of the lord of the apostles, in regard to character, qualities, and the rest of the guideposts of religion. Verily, Allah is the guide of the perplexed and the answerer of the prayers of those in need.

We will first mention the account of Allah's disciplining Muhammad "Allah's blessing and peace be upon him" by means of the Qur'an, then the accounts concisely summarizing the fine qualities of his character, his speech and laughter, his character and manner in regard to food, his character and manner in regard to dress, his pardoning although he had the power not to pardon, his aversion from whatever he disliked, his generosity and his liberality, bravery and courage, modesty, his external countenance and appearance, and his miracles and signs which point to his truth. The Account of Allah's Disciplining Muhammad, His Friend and His Chosen, by the Holy Qur'an

The Messenger of Allah "Allah's blessing and peace be upon him" was very humble and supplicatory of Allah, continuously asking Him to adorn him with fine qualities of breeding, and the noble qualities of character. While praying he used to say (according to the narration of Ahmad on the authority of A'ishah): "O Allah, embellish my external and internal natures;" and (according to the narration of At-Tirmidhi on the authority of Qutbah Ibn Malik): "O Allah, cause me to shun the disapproved qualities of character." Thereupon Allah answered his prayer, in fulfillment to his statement: "If you will call me, I will answer you" (Ghafir 60)

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۖ ﴾

By sending down the Qur'an and disciplining him through its teaching, so that Muhammad's nature was the Qur'an.

Sa'd Ibn Hisham said (according to the narration of Muslim): "I visited 'A'ishah, may Allah be pleased with her and her father, and asked her concerning the character of the Messenger of Allah "Allah's blessing and peace be upon him". She said: 'Do you not read the Qur'an?' I said: "Yes." She said: "The moral nature of the Messenger of Allah "Allah's blessing and peace be upon him" was the Qur'an."

Only the Qur'an disciplined him by the examples of its word; e.g., "Take amnesty and command what is just and shun the ignorant." (Al-A'raf 199)

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

"Verily Allah ordered justice, the doing of good, and the giving of gifts to kindred, and He forbade wickedness, wrongdoing, and oppression." (An-Nahl 90)

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ ﴾

“Enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide you; for this is firmness (of purpose) in (the conduct of) affairs.” (Luqman 17)

﴿ وَأُمِرَ بِالْعُرْفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ۚ ﴾

“But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.” (Ash-Shura 43)

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ ۚ إِنَّ ذَٰلِكَ لَمِنْ عَزَمِ الْأُمُورِ ۚ ﴾

“But forgive them, and overlook (their misdeeds): for Allah loves those who are kind.” (Al-Ma'idah 13)

﴿ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۚ ﴾

“Let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.” (An-Nur 22)

﴿ وَلْيَعْفُوا وَلْيَصْفَحُوا ۚ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۚ ﴾

“Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and you was hatred become as it were your friend and intimate!” (Fussilat 34)

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي

بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۚ ﴾

“Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.” (Al Imran 134)

﴿ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۚ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۚ ﴾

“O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs.” (Al-Hujurat 12)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۖ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

وَلَا تَحْسَبُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ ﴾

When Muhammad's two teeth were broken and he was wounded in the battle of Uhud, so that the blood flowed over his face, he wiped the blood saying (according to the narration of Muslim on the authority of Anas): “How do a people who dye the face of their Prophet with blood succeed, while he

calls them to their Lord!" Therewith Allah sent down the verse: "It is not your concern" (Al Imran 128)

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

As a correction in regard to that; and there are innumerable examples of these corrections in the Qur'an."

Muhammad "Allah's blessing and peace be upon him" was the first intended for (the function of) disciplining and refining. Then the light spread from him over the whole of creation, for he was disciplined by means of the Qur'an and he in turn disciplined creation. For this reason he said (according to the narration of Ahmad, Al-Hakim and Al-Baihaqi on the authority of Abu Hurairah): "I was sent to complete the noble qualities of character." Thereupon mankind became desirous of the fine qualities of character as we mentioned in the book *The Disciplining of the Soul and the Refinement of Character*, (a process) which we will not mention here.

When Allah perfected his character, He praised him and said: "Verily you are of a noble nature." (Al-Qalam 4)

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

How great is His state and how perfect His bestowal of favor is! Consider His embracing kindness and great bounty: how munificently He bestowed (favour) and then praised him. It is He Who adorned him with noble character and great excellence. Furthermore, He (Allah) added that praise and said: "Verily you are of a noble nature." (Al-Qalam 4)

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

Thereafter the Messenger of Allah "Allah's blessing and peace be upon him" explained to mankind that Allah loves the fine qualities of character and detests the bad qualities of character (according to the narration of Al-Baihaqi on the authority of Sahl Ibn Sa'd).

(According to the narration of At-Tirmidhi) 'Ali, may Allah be pleased with him, said: "How strange that a Muslim, when a fellow Muslim comes to him in need, does not regard himself competent to bestow favor. For, even were he not to hope for reward and fear punishment, it still would have been necessary for him to hasten to act generously, since good actions point the path to salvation." Then a man said to 'Ali: "Did you hear this from the Messenger of Allah "Allah's blessing and peace be upon him"?" 'Ali said: "Yes, and that which is better than this. When the prisoners of Tai' were brought, there arose a girl from amongst them who said: 'O Muhammad, would that you free me and prevent the Arab tribes from gloating at my misfortune; for, I am a daughter of the chief of my people, who defended the family, freed the captive, satiated the hungry, extended greetings, and never refused anyone who sought

him in need. I am a daughter of Hatim At-Ta'i. Then Muhammad "Allah's blessing and peace be upon him" said: 'O girl, this is truly a description of the Muslims. If your father were a Muslim, we would say, 'Might Allah have mercy on him.' Free her! For her father loved the noble qualities of character, and verily Allah loves these qualities.' Then Abu Burdah Ibn Niyar arose and said: 'O Messenger of Allah, does Allah love the noble qualities of character?' Muhammad "Allah's blessing and peace be upon him" replied: 'By Him in whose hands is my life; no one shall enter paradise except he who is of good character.'

It is further narrated on the authority of Mu'adh Ibn Jabal that Muhammad "Allah's blessing and peace be upon him" said: "Verily Allah encompasses Islam with noble qualities of character and with fine deeds."

Now amongst these qualities are: having pleasant social relations, doing noble actions, being submissive, bestowing favor, feeding others, extending greetings, visiting the sick Muslim whether he be pious or profligate, escorting the bier of a Muslim, protecting your neighbor whether he be a Muslim or a disbeliever, honoring the aged Muslim, answering the invitation to food, inviting others to it, bestowing pardon, making peace between people, liberality, nobility of character, forbearance, being the first to extend greeting, repressing anger, pardoning people, shunning what Islam forbids, namely, frivolous sport, vanity, song, all musical instruments, revenge, guile, slander, falsehood, avarice, niggardliness, rudeness, artifice, deception, calumny, wronging friendship, forsaking blood kindred, bad moral character, haughtiness, boasting, self-conceit, arrogance, pride, immoderation, foulness of language, rancour, envy, levity, injustice, oppression, and tyranny.

Anas Ibn Malik, may Allah be pleased with him, said: "Muhammad "Allah's blessing and peace be upon him" did not call out 'a fine counsel' without having induced and ordered us to follow it, not did he call out 'fraud' or say 'vice' or 'disgraceful' but that he cautioned and prohibited us in regard to it." And this verse of the Qur'an will suffice for all of these maxims, "Verily Allah orders justice and good actions." (An-Nahl 90)

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ﴾

Mu'adh Ibn Jabal said (according to the narration of Abu Na'im and Al-Baihaqi): "The Messenger of Allah "Allah's blessing and peace be upon him" commanded me saying: 'O Mu'adh, I command you to fear Allah, to tell the truth, to fulfill the oath, to act loyally, to avoid perfidious actions, to care for the neighbor, to have mercy on the orphan, to be soft spoken, to be liberal of extending greeting, to perform fine acts, to limit expectation, to stick to faith, to study the Qur'an, to love the other life, to be anxious in regard to the reckoning, to act humbly; I forbid you to abuse the learned, to accuse an honest man of lying, to obey the sinner, to disobey a just man, to put a land in disorder; and I command you to fear Allah at every stone, tree, or village, and

that you show repentance for every sin, secret or public." Thus Muhammad "Allah's blessing and peace be upon him" disciplined the servants of Allah and urged them to be well mannered and to possess the noble qualities of character.

A BRIEF ACCOUNT OF HIS FINE QUALITIES OF CHARACTER, WHICH A LEARNED HAS GATHERED AND COLLECTED FROM THE REPORTS

Muhammad "Allah's blessing and peace be upon him" was the most forbearing, honest, just, and chaste of men. His hand never touched the hand of a woman whom his right hand did not possess, or whom he did not marry, or who was unlawful for him to marry. He was the most generous of men. Neither a Dinar nor a dirham was left with him in the evening. If something remained, and there was not anyone to whom he could give this excess-night having fallen unexpectedly-he would not go to his lodging until he was able to give this excess to who was in need of it.

Muhammad "Allah's blessing and peace be upon him" did not take of those things which Allah gave him, except his yearly provisions. He gave the remaining excess of his small quantity of dates and barley to the needy. He was never asked for anything but that he gave it (to him who asked). Moreover he returned to his yearly provisions (which he stored for his family) and (taking of them) preferred him (the seeker) (over himself and his family). Thus he was often in need before the end of the year, if nothing was presented to him. He patched his sandals and clothing, performed household duties, and ate meat with his women-folk.

Muhammad "Allah's blessing and peace be upon him" was the most bashful of men and did not stare into anyone's face. He answered the invitation of the slave and the freeborn. He accepted presents, even if they consisted only of a draught of milk, or of a leg of rabbit; he ate them and requited equally for them. However, he did not eat of that which was offered to him as legal alms. He did not consider himself too great to answer the (ordinary) people and the poor. He became angry for Allah and not for his own sake. He exacted the truth even though it brought harm to him and his companions.

Muhammad "Allah's blessing and peace be upon him", while fighting certain polytheists, was offered the help of other polytheists. However, he replied, "I do not seek assistance in conquest from a polytheist," even though he was with few men and in need of anyone who could increase his numbers.

One of the most virtuous and best of his companions was found murdered amongst the Jews, but Muhammad "Allah's blessing and peace be upon him" did not hasten against them nor did he exceed the course of justice. Rather he accepted no more than the blood-money of a hundred female camels although his companions needed a single male camel with which they would be strengthened.

Because of hunger he at times tightened a stone around his stomach. He

often ate what was at hand, did not reject what was available, and did he refrain from lawful food. If there was available a date without bread, he ate it; if there was roast meat, he ate it; if there was wheat or barley bread, he ate it; if there was sweets or honey, he ate it; if there was milk without bread, he was content with it; if there was a melon or fresh dates, he ate it.

He did neither eat as reclining nor from a footed tray. He used his sole as a napkin. Until the time of his death, he did not dislike to eat wheat bread three days in succession as a sign that one (should) choose neither poverty nor avarice.

He attended feasts, visited the sick, attended funerals, and walked alone without a guard amongst his enemies. He was the humblest of men, the most silent without being insolent and the most eloquent without being lengthy. He had the most joyful countenance, none of the affairs of the world awing him.

Muhammad "Allah's blessing and peace be upon him" wore what was at hand-at times a cloak covering the whole body, at times a striped-cloth garment of Yemen, at times a gown of wool. He wore any permissible garment which was available. His signet was of silver which he wore now on the little finger of his right hand, now on that of his left hand.

He mounted his servant and others behind him on the same beast. He rode whatever was possible for him. At different times he rode a horse, a male camel, a gray she mule, an ass; at times he walked on foot, barefoot without a cloak, turban, or cap.

He visited the sick in the farthest section in the city. He loved perfumes and disliked foul odors. He sat and ate with the poor. He showed regard to the people of virtue for their character and was intimate with the people of rank because of their piety. He did good for his kindred without preferring them to him who was more virtuous than they. He did not tyrannize anyone and accepted the excuse of him who begged his pardon.

He jested but he only spoke the truth. He laughed without bursting out into laughter. He witnessed the permitted games and did not disapprove of them. He raced sportingly with his family. Voices were raised against him, but he was patient.

His milch camels and sheep nourished him and his family with their milk; He did not eat better food nor wear better clothes than his male and female slave. A moment did not pass without his doing an action for Allah or (doing) that which was indispensable for the soundness of his soul. He went to the garden of his companions. He did not despise a poor man for his poverty and misfortune, nor he did not fear a king because of his power; rather, he urged them equally to Allah.

Allah combined in him virtuous conduct and perfect rule of people, though he was untaught, unable to read or write, grew up poor amongst the shepherds in the land of ignorance and desert, and was an orphan without father and mother. Allah taught him all the fine qualities of character, the praiseworthy paths, the

reports of the first and last affairs, and those matters through which there is (obtained) salvation and reward in the future life and happiness and reward in the world. Allah taught him to cleave to that which is as obligatory and to forsake the useless.

May Allah direct us to obey Muhammad "Allah's blessing and peace be upon him" in his commands and to imitate him in his actions. Amen, Lord of the worlds.

Another Summary of His Manner and Character

Of that which Abu Al-Bakhtari related, they said that the Messenger of Allah "Allah's blessing and peace be upon him" did not insult a Muslim but that he atoned for this and bestowed mercy. Moreover, he never cursed either a woman or a slave. While he was waging war it was said to him, "Would that you curse them (the enemy) O Messenger of Allah!" To which he responded, "I was sent to forgive not as a curser." Whenever he was asked to wish evil against anyone whether he be a Muslim, a disbeliever, a man of the common people, or a man of worth, he turned from wishing him evil to blessing him.

Muhammad "Allah's blessing and peace be upon him" never struck anyone except for the sake of Allah; nor did he ever revenge himself for what was done to him except when the sanctity of Allah was violated. He never chose between two matters but that he chose the easier, unless there was a sin in this choice, or it would result in the forsaking of kindred, in which case Muhammad "Allah's blessing and peace be upon him" would be furthest removed from that.

No person, whether he be free born, male or female, came to Muhammad "Allah's blessing and peace be upon him" but that he supported him in his need. Anas Ibn Malik said: "By Him who sent him with the truth, Muhammad "Allah's blessing and peace be upon him" never said to me in regard to anything what he disapproved, 'why did you do it? Moreover, his wives did not rebuke me but that he said: 'let it be'; it was written in a book and fated."

They said that the Messenger of Allah "Allah's blessing and peace be upon him" did not regard a bed as something amiss; for if they spread out a bed for him, he reclined upon it ; if not, he reclined on the earth.

Allah had already described him in the Torah before he sent him in the first generation saying: "Muhammad "Allah's blessing and peace be upon him" is the Messenger of Allah; he is my chosen servant. He is neither harsh, coarse, nor clamorous in the market places. He does not reward evil with evil, but he forgives and examines the affair. Mecca is the place of his birth, and Medina is the place of his emigration, and Sham is the place of his kingdom. He and those with him clothe themselves with a waistband wrapper. Allah called him for the Qur'an and firm belief. He washes his extremities." He is thus also described in the New Testament.

It was his nature to be the first to extend greetings to whomever he met. He

was patient with anyone who asked him for help, to the point that he (Muhammad "Allah's blessing and peace be upon him") was the one dismissed. While hand-shaking, Muhammad "Allah's blessing and peace be upon him" was never the first one to release his hand. When he met one of his companions he was first to commence handshaking; he then took his hand and clasped it, strengthening his grasp over his hand.

Muhammad "Allah's blessing and peace be upon him" did not rise or sit without the mentioning of Allah. No one sat in his company while he was praying but that he shortened his prayer and came forth to him and said: "Have you a need?" After satisfying his need, Muhammad "Allah's blessing and peace be upon him" returned to his prayer.

Muhammad "Allah's blessing and peace be upon him" sat most of the time with his feet together, grasping them like a cloth which is used as a support. His sitting place could not be distinguished from that of his companions because he sat in the last row of those assembled. He never was seen stretching his legs before his companions, lest he put anyone in a strait position the exception was when there was ample space in which there was no narrowness. Most of the time Muhammad "Allah's blessing and peace be upon him" sat facing in the direction of Mecca.

He used to show regard to his visitor to the point of often spreading his garment and seating upon it him who was neither a relative nor foster brother. He preferred his guest (over himself) by (offering him) the cushion on which he reclined; and if he refused, Muhammad "Allah's blessing and peace be upon him" urged him until he did accept it.

No one chose Muhammad "Allah's blessing and peace be upon him" as a friend, but that Muhammad "Allah's blessing and peace be upon him" regarded him as the most noble of men. He shared his attention with all his guests. Moreover he sat, listened, conversed, acted gracefully, directed himself to his guest, his company being, in spite of all that, modest, humble, and sincere. Allah said: "By the mercy of Allah, you have been mild towards them, but had you been harsh and hard-hearted, they would have certainly dispersed from around you." (Al Imran 159)

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَيْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

He called his companions by their titles so as to honor and conciliate them. He nicknamed whoever did not have a nickname and called him by it. Muhammad "Allah's blessing and peace be upon him" also nicknamed the women who did not have children. He nicknamed the young boys, therewith softening their hearts.

Of all men he was the least angry and the readiest to be pleased. He was the most merciful, beneficial, and useful of men towards his fellow men.

No noise was raised in his company. When he arose he said: "Allah be praised, O Allah, I testify praising Thee that there is no Allah but Thou; I ask Thy pardon and repent to Thee." Then he said: "Gabriel-may Allah bless him-taught me this."

Account Of His Speech And Laughter

Of all men Muhammad "Allah's blessing and peace be upon him" had the most eloquent diction and the most pleasant speech. He said (according to the narration of At-Tabarani on the authority of Abu Sa'id Al-Khudri): "I am the most eloquent of the Arabs." He also said that the people of Paradise speak the dialect of Muhammad "Allah's blessing and peace be upon him" (according to the narration of Al-Hakim on the authority of Ibn Abbas). His speech was exiguous and compliant. When he spoke he was not a babbler. His speech was like a string of (matched) gems. 'A'ishah said: "He did not construct his speech the way you do; he spoke little, and you speak a great deal." They said that of all men Muhammad's speech was most concise, this quality having been brought to him by Gabriel. However, in spite of its concision his speech expressed all that he wanted to say. He used to speak comprehensively and concisely, neither exceeding nor falling short (from his purpose). His sentences followed each other and were cohesive, so that his listener heard and understood him.

He had a powerful and most melodious voice. He was long silent, and did not speak without necessity. He did not say that which was forbidden to say. He only spoke the truth whether he was pleased or prone to anger. He avoided whoever spoke without eloquence. Moreover he used to express himself metonymically whenever he had to say anything which he loathed expressing.

When he was silent, his companions spoke. One did not argue in his presence. He warned by exhortation and by advice. Muhammad "Allah's blessing and peace be upon him" said: "Do not refute the Qur'an by comparing one part by another, for the Qur'an was sent down in various ways."

He was the most smiling and laughing of men in the presence of his companions, admiring what they said: and mingling with them. He often laughed so that his molar teeth showed. The laughter of his companions in his presence, in imitation of him and as a sign of their regard for him, was a smile.

They said: "One day an Arab Bedouin came to Muhammad "Allah's blessing and peace be upon him" while he was in a frame of mind of which his companions were ignorant; and he (the Bedouin) desired to ask Muhammad "Allah's blessing and peace be upon him" something. Thereupon his companions said: 'No, do not do it (ask him), O Bedouin, for we do not know his frame of mind.' The Bedouin answered, 'Let me! I swear by Him who sent Muhammad "Allah's blessing and peace be upon him" as a prophet that I shall not leave him until he smiles.' Then he said: 'O Messenger of Allah, it has reached us that the Anointed, meaning the Anti-Christ, has brought the people who were dying of

hunger a bowl of soup. Do you think, you who are dearer to me than my father and mother, that I should desist from his soup, because of chastity and purity so that I die of emaciation, or do you think that I should take his soup so that when I am satiated I will believe in Allah and deny the Anti-Christ.' Thereupon the Messenger of Allah "Allah's blessing and peace be upon him" laughed until his molar teeth became visible, and said: 'No, but Allah will reward you with that which he rewards the Believers.'

They said that he was the most smiling and agreeable of men except when a revelation (Qur'an) was revealed to him, when he mentioned the hour of the Resurrection, and when he preached a sermon. When he rejoiced and was pleased, he was the most pleased of men. If he preached, he preached vigorously; if he were angered, being angered only for the sake of Allah, nothing could withstand his anger. Thus he was in all his affairs.

When he undertook an affair, he entrusted the matter to Allah, renounced his strength and power, and asked for guidance, saying, "O Allah, show me the truth, qua truth, and I will follow it. Show me what is denied, qua denied, and cause me to shun it. Protect me, lest the truth becomes dubious to me, and I will follow my inclination without guidance from You. Cause my inclination to act in obedience to You, and may You be pleased with my soundness. Guide me correctly in regard to whatever I am, with Your permission, in doubt as to the truth. Verily You guide whomever You desire to the right path."

Account Of His Character And Manner In Regard To Food

The Messenger of Allah "Allah's blessing and peace be upon him" ate whatever was available. His most beloved food was that upon which the hands would multiply (i.e. to share food). When the table was set he said: "In the name of Allah, render the food favorable and praiseworthy and cause it to have the favor of Paradise."

While he sat eating, he frequently joined his knees and feet just as he who prays, except that one knee was over the other knee and one foot over the other foot, and said: "I am only a servant; I eat and sit as he does."

He did not eat very hot food, in regard to which he said: "It is without blessing; verily Allah did not feed us fire, therefore cool it." He ate whatever was within his reach, eating with his three fingers. Sometimes he used a fourth finger but he did not eat with two fingers for he said: "That is the way Satan eats."

Uthman Ibn 'Affan brought Muhammad "Allah's blessing and peace be upon him" a sweetmeat (made of starch, water and honey), and Muhammad "Allah's blessing and peace be upon him" said: "What is this, O 'Abd Allah?" 'Uthman answered, "You who are dearer to me than my father and mother, we put butter and honey in the stone cooking pot, put it over the fire, and boil. Then we take the purest part of wheat when it is milled, and roast it over the butter and honey

in the pot. It is then mixed until it is thoroughly cooked, and the result is what you see." Thereupon Muhammad "Allah's blessing and peace be upon him" said: "This food is good."

He ate bread made of unsifted barley and cucumbers with dates and with salt. His favorite fresh fruit were the melon and the grape. He ate the melon with bread and sugar; he often ate it with dates, using his two hands. One day, while he was eating the dates in his right hand and storing the date stones in his left hand, an ewe passed. Muhammad "Allah's blessing and peace be upon him" showed her the date stones, and the ewe began eating out of his left hand while he ate with his right hand. When he finished eating, the ewe left.

He frequently ate grapes by putting the bunch in his mouth and drawing forth its stalk bare; (in doing this) the foam on his beard appeared as shining beads. His most frequent food consisted of water and dates. He mixed milk and dates and called them "the two best."

His favorite food was meat, of which he said: "It is beyond fame; it is the lord of food in this world and in the next; and if I were to ask Allah to feed it to me every day, he would do so." He used to eat soup with meat and pumpkins. In regard to pumpkins, which he loved, he said: "It is the tree of my brother Yunus."

A'ishah relates that Muhammad "Allah's blessing and peace be upon him" used to say, "O, A'ishah, when you cook a pottage put in plenty of gourds, for verily it strengthens the heart of the grieved." He used to eat meat of hunted birds. However, he did not follow a hunt. Rather he preferred that it be hunted and brought to him; then he ate of it.

When he ate meat, he did not lean over it. Instead he lifted the meat to his mouth and then bit into it with his front teeth. He ate bread and butter, and liked the forearm and shoulder of sheep. Of pottage, he loved gourds; of seasoning, he loved vinegar; of dates, he loved those of Medina (al-'Ajwah), which he named "The Blessed." Moreover he said: "It (the dates of Medina) is of Paradise and is a remedy for poison and magic." Of vegetables, he liked the endive, mountain balm, and garden purslane, which is called Ar-Rijlah. He disliked the kidneys because of their proximity to the urine. He did not eat seven parts of the ewe, namely, the male organ, ovaries, knees, gall vesicle, goiter, vulva, and the blood, since he disliked them. He did not eat garlic, onions, or leek.

Muhammad, "Allah's blessing and peace be upon him" never found fault with food. If he was pleased with it, he ate of it; if he disliked it, he neglected it; if he discarded it, he did not render it hateful to another person. He disliked the lizard and the spleen but did not declare them forbidden.

He used to wipe clean the dish with his fingers saying, "The last portion of food is very much blessed." Moreover he licked his fingers until they became red.

He did not wipe his hand with a towel until he licked his fingers one by one, saying that he did not know in which morsel of food was the blessing. When he finished he said: "Praise be to Allah! Allah, Thou art worthy to be praised. Thou hast fed, sated, given drink, and quenched thirst; praise belongs to Thee, who cannot be denied, who is eternally present, and who is indispensable." When he ate bread and especially meat, he washed his hands vigorously and wiped his face with the excess water.

He used to drink in three portions, invoking Allah thrice. When he finished he praised Allah thrice. He sucked the water and did not gulp it.

Muhammad "Allah's blessing and peace be upon him" gave the excess of his food to him who was on his right side. If there was someone on his left, who was more illustrious as to rank, he said to him who was on his right, "It is the custom that it be given to you, but if you wish I will prefer them."

He sometimes drank with one breath until he was finished. He did not drink from the vessel without separating it from his mouth; rather, he avoided doing it.

There was brought to him a vase in which there was honey and milk, and he refused to drink it saying: "There are two draughts in one, and two foods in one vase." Then he said: "I do not forbid it, but I dislike boasting in respect to the excesses of the world and calculating regarding them for the morrow; rather I love humility. For, verily, whoever is humble before Allah, Allah will extol him."

In his house he was more modest than his freed servants. He did not ask them for food, nor did he importune them with requests for food. If they fed him, he ate. He ate whatever they fed him, and drank whatever they gave him to drink. He often rose and took that which he ate and drank (i.e. he served himself).

Account Of His Character And Manner In Regard To Dress

The Messenger of Allah "Allah's blessing and peace be upon him" used to wear whatever was at hand: e.g., a wrapper, an outer wrapping garment (Rida), a long shirt gown, an upper gown with full sleeves, or other garments. He used to admire green garments. He wore white garments most frequently, saying, "Wear them while you are living and shroud yourself in them when you die." Muhammad "Allah's blessing and peace be upon him" wore a padded tunic for battle and for other occasions.

He had a tunic of fine silk brocade which was very attractive to him because of his white complexion. All of his garments were tucked up above his ankles; his waist wrapper over them (his garments) reached to the middle of his shank. His long shirt gown was fastened by buttons, which he often unfastened during prayer and on other occasions. He had a saffron dyed cloak in which, wearing nothing else, he led prayer. He sometimes wore a single

piece garment wearing nothing else. He had a padded garment which he used to wear saying, "I am only a slave. I dress as the slave dresses." He had two special garments for Friday prayer, excluding his other garments which he wore otherwise.

On occasion he only wore the waist wrapper, tying the two ends between his shoulder blades; and so dressed, he led the people in funeral prayer. Sometimes he prayed in his house wearing the single waist wrapper, tying its two ends crosswise. Moreover he wore that particular garment on the day in which he had sexual relations. Muhammad "Allah's blessing and peace be upon him" sometimes prayed during the night in a waist wrapper, wrapping himself with the end part of the garment, which was in his reach, and laying the remainder over his wife.

Muhammad "Allah's blessing and peace be upon him" gave away a black single piece garment. Thereupon Umm Salamah said: "You who are dearer to me than my father and mother, what happened to that black garment?" Muhammad "Allah's blessing and peace be upon him" answered, "I clothed someone with it." Then she said: "I never saw anything which was more attractive than your whiteness against its blackness."

Anas Ibn Malik said: "I sometimes saw him leading us in prayer; his back (was) in a cloak the two ends of which he tied in a knot." He used to wear a ring on his finger, and sometimes he went out with a string tied to his ring, thereby reminding himself of things. Muhammad "Allah's blessing and peace be upon him" used to put his seal on letters saying, "A seal on a letter is better than suspicion." He used to wear the cap beneath his turban and without a turban. He sometimes removed his cap from his head and making it a covering before him prayed towards it. At times, when he had no turban, he tied a black kerchief over his head and forehead. Muhammad "Allah's blessing and peace be upon him" had a turban called al-Sahib (the cloud) which he received from 'Ali. At times 'Ali went out wearing it, and Muhammad "Allah's blessing and peace be upon him" said: "'Ali comes to you in a cloud."

When he dressed, he dressed from his right side saying, "Praise to Allah who clothed me with that which I conceal my nakedness and with which I adorn myself amongst the people." When he took off his clothing, he removed it from his left side. If Muhammad "Allah's blessing and peace be upon him" put on a new garment, he gave his shabby garment to a poor man and said: "There is not a Muslim who clothes another Muslim with his worn out clothes, doing so for the sake of Allah, but that he (the giver) partakes in the security, refuge, and benefit of Allah, whilst living or dead."

He had a mat (bed) of skins, which was stuffed with palm fibers; its length was approximately two cubits, and its width was approximately a cubit and a span. He had a wide outer garment, which was spread out for him wherever it was carried and which he folded into layers. Muhammad "Allah's blessing and peace be upon him" slept on the ground with nothing else beneath him.

It was Muhammad's habit to name his beasts of burden, his weapons, and his belongings. The name of his banner was Al-'Iqab (the eagle); the name of his sword with which he faced battle was Dhul-Faqar (possessor of vertebrae). He had a sword which was called Al-Midham (the cutting sword), another called Ar-Rusub (the steady), and another called Al-Qadib (the sharp). The handle of his sword was adorned with silver. Muhammad "Allah's blessing and peace be upon him" used to wear a belt made of skins in which were three rings of silver. The name of his bow was Al-Katum (the unbroken), and the name of his quivers was al-Kafur (camphor). The name of his female camel was al-Qaswa' (the clipped ear); it is she whom he called Al-'Atba' (the slit ear). The name of his she-mule was Ad-Duldul (the hedgehog); the name of his ass was Ya'fur (gazelle); the name of the ewe whose milk he drank was 'Ina (choice).

Muhammad "Allah's blessing and peace be upon him" had a vessel for ablutions made of baked clay from which he washed and drank. The people sent to him their young children who had just reached the age of understanding. They visited the Messenger of Allah "Allah's blessing and peace be upon him" and did not quit him. When they found water in the vessel they drank from it and wiped their faces and bodies with the water. In so doing they desired the blessing (therein) for themselves.

Account Of His Pardoning, Notwithstanding His Power Not To Pardon

The Messenger of Allah "Allah's blessing and peace be upon him" was the most forbearing of men and most desirous of pardoning, notwithstanding his power not to do. When he divided a necklace of gold and silver amongst his companions there aroses a Bedouin who said: "O Muhammad "Allah's blessing and peace be upon him", by Allah, verily, He (Allah) commanded that you act justly; whereas, I do not see you act thus." Thereupon Muhammad "Allah's blessing and peace be upon him" said: "Woe to you; who will act equitably to you after me?" When the Bedouin turned away, Muhammad "Allah's blessing and peace be upon him" said: "Bring him back to me gently."

Jabir Ibn 'Abdullah related that the Messenger of Allah "Allah's blessing and peace be upon him", in a wet garment, was giving people silver on the Day of Khaibar. Thereupon a man said to him, "O Messenger of Allah, act justly!" Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you; who will act justly if I do not act justly? in that case I would have failed and lost, if I did not act equitably." When 'Umar Ibn Al-Khattab rose and said: "Shall I not strike his neck, for verily he is a hypocrite?" To which the Messenger of Allah "Allah's blessing and peace be upon him" answered, "God forbid, that the people should relate that I kill my companions!"

The Messenger of Allah "Allah's blessing and peace be upon him" was in battle, and there was observed a carelessness amongst the Muslims, so that a man

advanced against the Messenger of Allah "Allah's blessing and peace be upon him" with a sword saying, "Who will defend you against me?" Muhammad "Allah's blessing and peace be upon him" said: "Allah," and the sword fell from his hand. Seizing the sword Muhammad "Allah's blessing and peace be upon him" said: "Who will defend you against me?" And the man replied, "Be quick about it;" to which Muhammad "Allah's blessing and peace be upon him" said: "Say, I testify that there is no Allah other than Allah and that I am the Messenger of Allah "Allah's blessing and peace be upon him"!" The man replied, "No, I only say that I will not fight you, nor will I be with you, nor will I be with a people who will fight you." Thereupon Muhammad "Allah's blessing and peace be upon him" released him. When Muhammad "Allah's blessing and peace be upon him" came back to his companions he said: "I come to you from the presence of the best of men."

Anas Ibn Malik related that a Jewish woman brought the Prophet a poisoned ewe in order that he ate from it. She was then brought to the Prophet who asked her in regard to this matter. She said: "I desired to kill you;" then Muhammad "Allah's blessing and peace be upon him" said: "Allah did not empower you over that." Thereupon they asked, "Shall we not kill her?" and he said: "No."

A certain Jew bewitched Muhammad "Allah's blessing and peace be upon him", and Gabriel informed him of that. Thereupon he drew forth (the charm) and untied the knots so that the sorcery was removed. However, Muhammad "Allah's blessing and peace be upon him" did not mention nor reveal this matter to the Jew.

‘Ali said: "The Messenger of Allah "Allah's blessing and peace be upon him" sent for me, Az-Zubair (Ibn Al-Awwam) and Miqdad (Ibn ‘Amr Al-Aswad) and said: ‘Go until you come to Rawdat Khakh, where you will find a woman whose husband has left her. In her possession there is a letter. Take it from her.’ We went until we reached Rawdat Khakh, and we said (to the woman), ‘Bring forth the letter,’ to which she replied, ‘I have no letter.’ Then we said: ‘Bring forth the letter or we will take off your garments.’ Therewith she brought out the letter from her plaited hair. When we brought the letter to the Prophet, behold there was contained therein a missile of Hatib Ibn Abu Balta'ah to certain polytheists in Mecca, which informed them of one of the affairs of the Prophet. Then Muhammad "Allah's blessing and peace be upon him" said to him, ‘O Hatib, what is this?’ to which he replied, ‘O Messenger of Allah, do not hasten against me. Verily, I was a man who was adopted amongst my people, and there are amongst the refugees with you those who have relatives in Mecca who protect their families. I desired, since I was unrelated to them, to choose amongst them a hand with which my kindred would be protected. However, I did not do that out of unbelief, or preferring unbelief after being a Muslim, or out of apostasy.’ Thereupon ‘Umar Ibn Al-Khattab said: ‘Let me kill the hypocrite’; and Muhammad "Allah's blessing and peace be upon him" replied, ‘Verily he was at Badr, and how do you know, perhaps Allah examined the people of Badr and

said: 'Do you what you will, I have already forgiven you.' The Messenger of Allah "Allah's blessing and peace be upon him" distributed allotments, and one of the Ansar said: "This is a distribution by means of which the pleasure of Allah is not intended." When this was mentioned to the Prophet, his face reddened and he said: "Allah have mercy; my brother Moses had suffered more than this, and he was patient." Muhammad "Allah's blessing and peace be upon him" used to say, "Let no one of you inform me of anything (unfavorable) regarding one of my companions, for I like to go out to you with a sound heart."

Account Of Averting His Gaze From Whatever He Disliked

The Messenger of Allah "Allah's blessing and peace be upon him" had thin skin and was delicate internally and externally, so that his anger and his pleasure was visible in his face. When he became very excited, he touched his noble beard frequently. He did not talk with anyone in regard to what he disliked. When he was visited by a person who was wearing a yellow dye, which he disliked, he did not say anything to him until he left. Then he said to certain of people, "Would that you tell this man that he forego this (i.e. the yellow dye)." When a Bedouin urinated in the mosque in his presence, and his companions intended to prevent him, Muhammad "Allah's blessing and peace be upon him" said: "Do not stop him." Then Muhammad "Allah's blessing and peace be upon him" said to him, "These mosques are not suited to serve as places of urination, excretion, or of any foul matter." In certain accounts it is stated, "Draw (people) close and do not scare (them) away."

One day a Bedouin came to Muhammad "Allah's blessing and peace be upon him" and asked him for something. Muhammad "Allah's blessing and peace be upon him" gave it to him and said: "Have I done well by you?" To which the Bedouin answered, "No, nor have you acted decently." Upon this reply the Muslims became angered and rose against the Bedouin. At this point, however, Muhammad "Allah's blessing and peace be upon him" advised them to desist. Later, Muhammad "Allah's blessing and peace be upon him" rose and went to his lodging and sent a further amount to the Bedouin and said to him, "Have I done well by you? To which the Bedouin answered, "Yes, may Allah reward you with well being of family and tribe." In reply, the Prophet said to him, "You have made a certain statement and something of that has remained in the minds of my companions. Hence would you like to say before them what you said before me, so that they would remove from their chests (hearts) what they have against you." Thereupon the Bedouin answered, "Yes." When it was dusk or the next day, the Bedouin came, and the Prophet said: "Verily this Bedouin said what he said: and we increased his amount so that he asserted that he was pleased. Is that so? And the Bedouin answered, "Yes, may Allah reward you with well being of family and tribe." Then Muhammad "Allah's blessing and peace be upon him" said: "Verily the narrative of myself and this Bedouin is as the narrative of the man who had a female camel which only caused her to be more frightened. Then the owner of the camel called the people and said to

then, 'Leave me and my camel alone, for verily I am gentle with her and have more understanding.' He turned to the camel, took some sweepings for her, and returned her gently until she kneeled. Then he saddled her and sat upon her. Now, verily, if I forsook you when the Bedouin said what he said: and you had killed him, he would have entered the Fire."

Account Of His Munificence And Liberality

Muhammad "Allah's blessing and peace be upon him" was the most generous and liberal of men. In the month of Ramadan he was like the "Sent-Wind," a withholding nothing. 'Ali, when he described the Prophet, used to say, "Of all men, he was the most liberal handed, the most open hearted, the most truthful, the most fulfilling of promise, the gentlest of temper, and the noblest toward kindred. Whoever saw him unexpectedly was awed by him, and whoever was his intimate, loved him." 'Ali said: describing him, "I did not see his likeness before or after him." Muhammad "Allah's blessing and peace be upon him" was never asked for anything for Islam but that he gave it. When a man came to Muhammad "Allah's blessing and peace be upon him" asking for something, Muhammad "Allah's blessing and peace be upon him" gave him a flock which closed the breach between two mountains. Then the man returned to his people and said: "Accept Islam, for Muhammad "Allah's blessing and peace be upon him" gives the gift of one who does not fear poverty." Muhammad "Allah's blessing and peace be upon him" never said: "No" when he was asked for something. Having put on the earth ninety thousand dirham which were brought to him, he rose and divided it, not refusing anyone who asked until there was no longer any (Dirhams) to distribute.

A man came and asked him for something. Muhammad "Allah's blessing and peace be upon him", having nothing with him, said: "Buy, making me responsible, and when we will have something we will pay for it." Thereupon 'Umar Ibn Al-Khattab said: "O Messenger of Allah, Allah did not impose upon you what you cannot do." This answer having displeased Muhammad "Allah's blessing and peace be upon him", the man said: "Spend graciously, and do not fear from Allah a diminution." The Prophet then smiled and the joy was noticeable on his face.

When he returned from Hunain the Arabs came to him and persisted in asking until they compelled him to climb up a tree, his cloak having been snatched from him. Then the Messenger of Allah "Allah's blessing and peace be upon him" stood up and said: "Give me my cloak. If I had camels equal to the number of these trees, I would divide them amongst you; moreover you will not find me avaricious, a liar, or a coward."

Account Of His Bravery

Muhammad "Allah's blessing and peace be upon him" was the most gallant and the bravest of men. 'Ali said: "You have indeed seen me at Badr at the time when we were taking refuge in the Prophet of Allah, who was closest to the enemy. Muhammad "Allah's blessing and peace be upon him" was on that day

the most courageous of men." 'Ali also said: "When there was intense adversity, and the people encountered each other, we preserved ourselves by the Messenger of Allah "Allah's blessing and peace be upon him", there being no one closer to the enemy than he."

It is said that Muhammad "Allah's blessing and peace be upon him" spoke little. But when he ordered the people to fight, he tucked up his garments and went quickly. He was the bravest of men. The courageous person was one who was close to Muhammad "Allah's blessing and peace be upon him" in battle, because of Muhammad's proximity to the enemy. 'Imran Ibn al-Hussain said: "The Messenger of Allah "Allah's blessing and peace be upon him" did not come upon a squadron but that he was the first to strike." They said that he was very courageous. When the polytheists approached him, he alighted from his male camel and said: "I am the prophet; there is no falsehood in what I say. I am the grandson of 'Abd Al-Muttalib." On that day there was not seen anyone who was more vehement than he.

Account Of His Modesty

Muhammad "Allah's blessing and peace be upon him" was the most modest of men regarding his noble origin. Ibn 'Ammar said: "I saw him throw stones riding on a gray camel; he did not strike, nor whip, nor did he say 'betake yourself!'" He rode on an ass on which there was packed a hairy cloth; Muhammad "Allah's blessing and peace be upon him", notwithstanding that, asked one to ride behind him. Muhammad "Allah's blessing and peace be upon him" used to visit the sick, follow the funeral bier, answer the call of the slave, and patch his shoes and garments. In his house he did the family duties together with the rest of the family. His companions did not rise for him because they knew that he disliked that.

When he passed by young boys, he greeted them. When a man frightened by his reverential fear of Muhammad "Allah's blessing and peace be upon him" was brought to him, Muhammad "Allah's blessing and peace be upon him" said to him, "Be at rest. I am not a king. I am only the son of a woman of Quraish, who eats dried meat."

He sat amongst his companions conversing with them, as if he were one of them. When a stranger came, not knowing which one of them was Muhammad "Allah's blessing and peace be upon him", he asked concerning him until the companions asked Muhammad "Allah's blessing and peace be upon him" to sit in a way in which the stranger could distinguish him from the rest. Later he sat on a mud bench which they built for him.

'A'ishah said to Muhammad "Allah's blessing and peace be upon him": "Eat, let me sacrifice my life for you, as reclining; it is easier for you." Muhammad "Allah's blessing and peace be upon him" replied, inclining his head until his forehead almost touched the ground: "On the contrary, I eat as the slave eats and sit as the slave sits." Muhammad "Allah's blessing and peace be upon him", until he died, did not eat off a tray, from a saucer, or from a

bowl.

No one of his companions called him but that he said: "At your service." When he sat with the people, if they spoke regarding the future world, he participated with them; if they spoke regarding food and drink, he did likewise; if they spoke regarding worldly matters, he did likewise, gently and modestly. They used to recite poetry for a period of time before him and used to mention matters which occurred in the "State of Ignorance." Muhammad "Allah's blessing and peace be upon him" smiled when they laughed; and he did not restrain them except from that which was sinful.

Account Of His External Manner And His Countenance

There is a description of the Messenger of Allah "Allah's blessing and peace be upon him" wherein he is described as not being excessively short or tall. Rather, he was middle stature, when he walked by himself. However, there was not a tall person who walked with him, but that Muhammad "Allah's blessing and peace be upon him" appeared as tall as he. Very often two tall men flanked him, and he appeared as tall as they; but when they left him, they were tall, and Muhammad "Allah's blessing and peace be upon him" again appeared to be middle stature. Muhammad "Allah's blessing and peace be upon him" said: "The best (men) were of moderate stature."

His complexion was Azhar, neither brown nor very white. As for the term "Azhar," it is defined as pure white unmixed with red or yellow or any other color. Moreover, Muhammad's uncle Abu Talib described him saying, "White, with his face the clouds were asked for rain. A feeder of the orphan and a protector for the widow."

Some described him as being of a reddish hue; and they explained, however, that only those parts which were exposed to the wind and sun, such as face and neck, were of a reddish color. However, the color of the parts of his body which were not exposed was pure Azhar unmixed with any red tint.

His beads of sweat on his face were like pearls; they were more fragrant than the most pungent musk. As for his hair, he had beautiful curly hair, which was neither lank nor short and woolly. When he combed his hair, it appeared as streaks of sand. It is said that his hair touched his shoulders; whereas, most of the reports state that his hair reached the lobe of his ear. Muhammad "Allah's blessing and peace be upon him" used to make four plaits with each ear exposed between two plaits. He sometimes put his hair over his ears, so that the locks of hair on his temples appeared to be shining. The total number of white hair on his head and his beard did not exceed seventeen.

Muhammad "Allah's blessing and peace be upon him" was the most handsome and luminous of men. No one described him but that he likened him to the moon on the night of Badr. His anger and pleasure were seen in his face because of the purity of his skin. They said that he was as his friend Abu Bakr As-Siddiq described him when he said: "Loyal, pure, calling to good, as the

moonlight of Badr, darkness was removed from him."

Muhammad "Allah's blessing and peace be upon him" had a wide forehead and very long arched eyebrows. The brightness (of the gap) between his two eyebrows was as if the space was made of pure silver. His eyes were very wide, black of pupil, and had a reddish tint. He had long eyelashes so that one was almost dubious of their length. The upper part of his nose was hooked, i.e. his nose was not humped. There was a space between his teeth, i.e. they were separated; and when he showed his teeth while laughing, they flashed like lightning.

He had the most beautiful lips and the most delicate closed mouth of all of the servants of Allah. He had broad even cheeks. He was not long or round faced. He had a thick beard which he let grow. He clipped his mustache. He had the most beautiful neck of all the servants of Allah—a neck that was neither long nor short. However, that part of his neck which was exposed to the sun and wind was like a kettle of silver mixed with gold, glistening because of the whiteness of the silver and the redness of the gold.

Muhammad "Allah's blessing and peace be upon him" had a broad chest, and his skin did not overlap. His chest was like a mirror in its evenness and the moon in its whiteness. Between his navel and upper chest there was a single hair which was stretched like a sword, there being no other hair on his chest or stomach. He had three belly folds; one of them was covered by the waist band, while the other two were visible. He had big, hairy shoulders; his chief bones were well covered with flesh, that is, for example, the shoulders, elbows, and hips. He had a wide back; between his shoulder blades there was the "seal of prophecy," which was adjacent to his right shoulder. In this place there was a black mole inclining toward yellow; around it were continuous hairs, as if they were from a mane of a horse.

He was bulky of upper arm and forearm, and the bones of the forearm, i.e. his radius and ulna, were long. He was broad of palm and long of extremities. His fingers were as rods of silver. His palm was softer than silk; it was (his palm) as the perfumed hand of a perfumer, whether he did or did not perfume it. If someone shook his hand, when night fell the odor was still present. Muhammad "Allah's blessing and peace be upon him" put his hand on a boy's head, and this boy distinguishable from his fellows by the odor of his head.

Muhammad "Allah's blessing and peace be upon him" was bulky of those parts of the body which are beneath the waist wrapper, i.e. of thigh and shank. He was well proportioned as regards fat. He became stout at the end of his life, but his flesh was almost as compact as formerly age, not having injured it.

As regards his walk, it was as though he fell off a rocky place or walked down a declivity. He walked inclined and walked at a narrow pace without swaggering. It is defined as bringing one's footsteps close together.

Muhammad "Allah's blessing and peace be upon him" used to say, "I most resemble Adam, and my father Ibrahim most resembled me in external appearance and moral nature." He also used to say, "Before my Lord I have

ten names: Muhammad "Allah's blessing and peace be upon him", Ahmad, the Abolisher through whom Allah abolishes disbelief, the Last, there being no one after him; the Assembler, God assembles them after my step; I am the Apostle of mercy, the Apostle of repentance, the Apostle of war, the Follower, I follow all the people (Prophets); I am al-Qutham." Abu I-Bakhtari said that al-Qutham is defined as the complete perfect person. Allah knows whether this is correct.

Account Of His Miracles And Signs Which Prove His Truthfulness

It should be noted that if one witnessed Muhammad's qualities and heard the reports which deal with his character, actions, qualities, habits, natural disposition, his ruling the various classes of people, his guiding their organization, his acquaintance with the various classes of people, leading them to obey him, together with what is related of his wondrous answers in regard to perplexing questions, his wondrous manner of maintaining the well being of the people, his excellent indications in regard to the details of the outer law, its most elementary subtleties being beyond the grasp of the legists and the wise men although it take their entire lifetime, there could not remain for him the slightest doubt or suspicion that all this was not acquired by human means. Rather, all this cannot be conceived except by seeking heavenly help and divine power, nor could all this be conceived by a liar or by a confused person. Moreover, Muhammad's good qualities and his virtues were absolute testimony of his truth, so much so that when a true-born Arab saw him he said: "By Allah, this is not the face of a liar." If his good qualities alone were testimony to this truth, how much more so is his truth validated by the testimony of one who witnessed his character and studied his qualities in all his dealings!

We, however, only presented some aspects of his character in order that the fine quality of his character may become known, and in order that one become mindful of his truth, of his high rank, and his great place with Allah. Moreover Allah bestowed all that upon him, even though he was untaught, did not occupy himself with learning, did not examine books, did not set out in search of learning, did not cease being an orphan, and was weak and regarded as weak amongst the chiefs of the Arabs. Hence from where did he obtain the fine qualities of character and manner, the knowledge of the workings of jurisprudence only for example, besides the other sciences, not to mention his true knowledge of Allah, His angels and His books, the special properties of prophecy, were it not revelation? From whence can the human faculty do this by itself? Furthermore, if only these matters were attributed to Muhammad "Allah's blessing and peace be upon him", it would be enough. Whereas there were revealed his signs and miracles, which the scholar cannot doubt.

We will mention of their totality those signs and miracles which the reports have spread far and wide and which are contained in the "sound books" as an

indication of their great quantity, without, however, going into the detailed narrative. Allah changed the customary course of events through the agency of Muhammad "Allah's blessing and peace be upon him" more than once:

The moon was split at Mecca when he was asked for a sign.) He fed the great party of men in the house of Jabir (Ibn 'Abd Allah al-Ansari).

He fed the great party of men in the house of Abu Talhah (Zaid Ibn Sahl).

He fed the great party of men at the battle of Khandaq (the ditch.)

Once he fed eighty people from four Mudds of barley and a she kid, which is one of the children of goats and superior to the yearling goat.

He fed more than eighty men from four round cakes of barley which Anas (Ibn Malik) carried in his hand.

He fed the army from a small quantity of dates which the daughter of Bashir (Ibn Sa'd) carried in her hand; moreover, after they all ate and were satiated there still remained an excess.

They washed from a small bowl, which was so narrow that Muhammad "Allah's blessing and peace be upon him" could not stretch his hand inside.

The water emerged from between his fingers, and the whole thirsting army, drank.

There being no water, he caused the water of ablution to pour forth at 'Ayn Tabuk, and another time at the well of Hudaibiyah so that they both swelled with water. Furthermore the army at 'Ayn Tabuk which numbered in the thousands drank until they quenched their thirst; whereas one thousand five hundred drank from the well of Hudaibiyah, a well which previously had no water.

Muhammad "Allah's blessing and peace be upon him" ordered 'Umar Ibn Al-Khattab to feed four hundred riders from dates which were arranged in the form of camel lying on its breast, which is the place of its kneeling. Thereupon 'Umar fed all of them, and there remained some dates which he kept.

He threw a handful of dust against the army (foe) and their eyes were blinded; the Qur'an was revealed in regard to that stating, "You did not throw when you threw, but Allah threw."

Allah abolished the practice of divination by sending Muhammad "Allah's blessing and peace be upon him". Thus the practice of divination ceased to exist, although, formerly, it existed openly.

When the platform was made for him, the beam, by which he supported himself while speaking, squeaked, so that all of his companions heard what seemed like a camel sound. Thereupon Muhammad "Allah's blessing and peace be upon him" grasped the beam, and it became silent.

He urged the Jews to covet death but at the same time informing them that they did not wish it. An obstacle intervened between them and their speech, and they were unable to utter their desire for death. And this is what is mentioned in a verse which is read publicly on Friday in all the mosques of Islam from East to West, as an exaltation for the sign therein.

Muhammad "Allah's blessing and peace be upon him" related the affairs which were beyond the reach of sensual or mental perception.

He warned 'Uthman (Ibn 'Affan) that a calamity would overtake him, after which he would enter Paradise.

He warned 'Ammar (Ibn Yasir) that the party of unjust men will kill him.

Muhammad "Allah's blessing and peace be upon him" related that Allah would make peace between the two great Muslim parties through the agency of al-Hassan (Ibn 'Ali).

Muhammad "Allah's blessing and peace be upon him" related concerning a man who fought for the sake of Allah that he was of the people of Hell; this became evident because that man killed himself. Now these are all divine matters which certainly cannot be known by any of the ways through which knowledge was promoted not by the stars, by inspecting the shoulder, by twisting the hair, by lines on sand, nor by the auguring of birds, but by Allah's teaching and revelation.

Suraqah Ibn Malik pursued Muhammad "Allah's blessing and peace be upon him". But the feet of his horse sank, and the dust followed him in his steps until he asked for help. Then Muhammad "Allah's blessing and peace be upon him" wished him Well and freed his horse; at the same time he told him that he would wear on his forearms the bracelets of Khosrau; and it was so.

Muhammad "Allah's blessing and peace be upon him", on the night when the murder took place, reported the murder and the name of the murderer of Al-Aswad Al-Ansi the Liar who was in San'a' in Yemen.

He attacked one hundred of the Quraish who were awaiting him. He cast dust over their heads and they did not see him.

A male camel complained, but became submissive to Muhammad "Allah's blessing and peace be upon him" in the presence of his companions.

He said to a group of his companions who were gathered, "The tooth of one of you is in the fire similar to Uhud;" they all died on the right path; but one of them apostatized and was killed for his apostasy.

Muhammad "Allah's blessing and peace be upon him" said to another group, "The last one of you is dead in fire," and the last one of them fell lifeless into the fire, where he burned and died.

He called two trees; thereupon they came to him and joined; then he ordered them, and they separated.

Muhammad "Allah's blessing and peace be upon him" was of medium-stature, but when he walked with tall people he was as tall as they.

Muhammad "Allah's blessing and peace be upon him" urged the Christians to imprecate him, but they refused. Moreover, Muhammad "Allah's blessing and peace be upon him" informed them that if they did imprecate, they would die, and since they knew the truth of his statement they refused.

Amir Ibn Tufail' and Irbad Ibn Qais, who were the two horsemen and the scorners of the law of the Arabs, came to him and intended to kill him. However,

an obstacle intervened, and Muhammad "Allah's blessing and peace be upon him" cursed them. The result was that Amir was killed by a plague and Irbad was killed by a thunderbolt which burned him.

Muhammad "Allah's blessing and peace be upon him" related that he would kill Ubai Ibn Khalaf Al-Jumahi. At the battle of Uhud Muhammad "Allah's blessing and peace be upon him" scratched him slightly, and Ubai died thereof.

Muhammad "Allah's blessing and peace be upon him" was fed a poisoned shoulder with the result that the one who ate it with him died; however, Muhammad "Allah's blessing and peace be upon him" continued to live for forty years thereafter. Moreover the poisoned shoulder spoke to him, i.e. it informed him that it was poisoned.

He related at the battle of Badr the slaughtering places of the chiefs of Quraish; he furthermore acquainted them man after man of their respective places; not one of them deviated from that place.

Muhammad "Allah's blessing and peace be upon him" warned that a portion of his nation would raid by sea; and it was so.

The earth was rolled up for him and he was shown its eastern parts and its western parts. Muhammad "Allah's blessing and peace be upon him" reported that a king of his nation would reach those areas collected for him. And it was so, for a king of his nation did reach from the beginning of the East, i.e. from the land of the Turks, to the extreme west, i.e. the sea of Spain and the land of the Berbers. However, they did not spread out in the South and in the North, exactly as Muhammad "Allah's blessing and peace be upon him" had related.

He told his daughter Fatima that she would be the first of his family to reach him (i.e. die); and it was so.

Muhammad "Allah's blessing and peace be upon him" told his wives that she who had the longest hand would be the quickest to reach him (die). And it was Zainab Bint Jahsh, who was the longest of hand in regard to alms, i.e. most generous, who was the first to reach him.

He stroked the udder of a barren ewe which gave no milk, and she gave milk; this was the cause of Ibn Mas'ud becoming a Muslim. Muhammad "Allah's blessing and peace be upon him" did this another time in the tent of Umm Ma'bad the Khuza'iyyah.

The eye of a certain of his companions was dislodged and fell. Thereupon Muhammad "Allah's blessing and peace be upon him" restored it with his hand, and it became the handsomer and sounder of his two eyes.

Muhammad "Allah's blessing and peace be upon him" spit into the eye of 'Ali who had an eye sickness at the battle of Khaibar and it became sound; then Muhammad "Allah's blessing and peace be upon him" dispatched him with the banner.

They used to hear the food, which was before Muhammad "Allah's blessing

The foot of a certain of his companions was smitten. Muhammad "Allah's blessing and peace be upon him" rubbed the foot with his hand, and from that moment it was well.

The provisions of the army with Muhammad "Allah's blessing and peace be upon him" having become small in quantity, Muhammad "Allah's blessing and peace be upon him" called for all that remained. When the very small quantity was collected, he blessed it and ordered them to take of it: This they did, and there was not a vessel in the camp but that it was full.

Al-Hakam Ibn al-'As Ibn Wa'il imitated Muhammad's gait in a derisive manner. Thereupon Muhammad "Allah's blessing and peace be upon him" said: "Become like that;" and until he died, Al-Hakam did not stop trembling.

Muhammad "Allah's blessing and peace be upon him" asked a woman in marriage. Her father said to him, "Verily she has leprosy," as an excuse and as an obstacle. The truth being, however, that she was not leprous. Thereupon Muhammad "Allah's blessing and peace be upon him" said: "Be so," and she became leprous. This woman was the mother of Sahih Ibn Al-Barsa' the poet. Etc.

We have confined ourselves to those reports which are spread widely. He who suspects Muhammad "Allah's blessing and peace be upon him" upsetting the customary course of events and asserts that the reports of these occurrences were not transmitted by several independent sources and that only the Qur'an is to be regarded as collectively contiguous, is like the one who doubts the bravery of Ali and the munificence of Hatim At-Ta'i. Whereas, it is known that though the single reports of their occurrence is not collectively contiguous, the sum total of the occurrences gives certain knowledge. Moreover, he will not have doubts concerning the independent consecutive transmission of the Qur'an, which is the greatest everlasting miracle among mankind: there not being any other everlasting miracle by any prophet other than Muhammad "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" contended with the orators of the people and with the eloquent men of the Arabs by means of the Qur'an, the Arab peninsula at this time being filled with thousands of them and with their oratory which was their method of boasting and vying. Furthermore, Muhammad "Allah's blessing and peace be upon him" called them to produce its likeness, or ten Surahs or even one Surah like the Qur'an, if they doubted him. Muhammad "Allah's blessing and peace be upon him" said to them, "Say, indeed, if mankind and the Jinn should conspire to produce the like of this, they could not produce its likeness, although the one should help the other," saying that to baffle them. The result was that they were unable to produce its likeness, and they turned away from him until they exposed themselves to slaughter and their wives and children to capture. Moreover they were unable to match or to impugn its (the Qur'an) chaste

language and its beauty. And it (the Qur'an) was spread after Muhammad's (time) throughout the zones of the world, east and west, generation after generation, age after age-there having elapsed close to five hundred years and yet no one was able to match it. Hence, how great is the ignorance of one who, reflecting upon Muhammad's qualities, sayings, deeds, character, miracles, the continuance of his law till the present, its spreading throughout the zones of the world, the submission rendered to it by the kings of the earth in Muhammad's own age and in the following ages, notwithstanding his being weak and an orphan, still doubts his truth after that! And how great is the salvation of one who believes Muhammad "Allah's blessing and peace be upon him", has faith in him, and follows him in regard to all his doings.

We ask Allah to help us imitate Muhammad's character, actions, qualities, and sayings, through His grace and the ampleness of His generosity.

The Book of "Etiquettes of living and Prophetic manners" is ended with praise of Allah, by means of His help, His grace, His generosity. And there will follow it, if Allah wills, the book of "The Exposition of the Wonders of the Heart" of the "Quarter of Destructives".

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Imam Abu Hamed AL-GHAZALI
(450-505 H.=1058-1111 A.D.)

REVIVAL OF RELIGION'S SCIENCES IHYA' ULUM AD-DIN

إحياء علوم الدين

Translated by
Mohammad Mahdi al-Sharif

Volume III
The quarter of the destructives

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مجمع رجالوت وعلوم
دار الكتب العلمية
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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL REVIVAL OF RELIGIOUS SCIENCES

Quarter of destructives

The third quarter of REVIVAL OF RELIGIOUS SCIENCES

Book one: Exposition of wonders of heart

It is the first book of the quarter of destructives

INTRODUCTION

In the name of Allah, Most Gracious, Most Merciful

Praise be to Allah whose majesty does perplex the hearts and thoughts of those who seek in vain to comprehend him; whose shining light at its beginning bewilders eye and sight; who is acquainted with all hidden secrets; who knows all that conscience does conceal; who has no need of counselor or helper in ruling of His kingdom; the Overturner of hearts and the Forgiver of sins; the Concealer of faults; the Deliverer from anxieties. In addition, Allah's blessing and peace rest in abundance upon the chief of the messengers, the uniter of religion, the exterminator of heretics, and upon his descendants..

To go further: The honor and excellence of man in which he surpasses all other sorts of creatures are his aptitude for knowing Allah, whose is the praise. This knowledge provides for man's beauty and perfection and glory in the present world, and his provision and store for the hereafter. He is prepared for this knowledge only through his heart, and not by means of any of his body organs. For it is the heart which knows Allah, draws near to Him, works for Allah, strives toward Allah, and discloses that which is in the presence of Allah. The organs of body, on the other hand, are no more than followers, servants, and instruments which the heart uses and employs as the king uses his servants, as the shepherd makes use of his flock, or as the craftsman uses his instrument.

That is because it is the heart which is accepted with Allah when it is free from all barring Him, even though veiled from Allah when it becomes wholeheartedly engaged in anything other than Him. It is the heart which is required (to do good), is communicated with, is admonished (for violation), and is punished (for doing evil). It rejoices in nearness to Allah and prospers if justified, and becomes undone and miserable if debased and corrupted. It is that which in reality is obedient to Allah, and the acts of worship manifested in the organs of the body are but (the signs of) its light. It is it also which is disobedient and rebellious against Allah, and the acts of violation that run through the organs are but its effects. By its darkening and its enlightening, there appear the good

and evil qualities of its external appearance, since "every vessel drips of what it contains."

The heart is that, which, if a man knows, he knows himself, and if he knows himself, he knows his Lord Almighty; and vice versa, it is that which, if a man ignores, he ignores himself, and if he ignores himself, he indeed ignores his Lord Almighty. He who ignores his own heart is still more ignorant of everything else, since the majority of mankind ignore their own hearts and their own selves, for intervention has been made between them and their own selves as confirmed by Allah's saying: "Allah comes in between a man and his own heart." (Al-Anfal 24)

﴿أَبَ اللّٰهُ يَحْشُورُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

His intervention consists in preventing man from observing it (his heart), watching over it, and becoming acquainted with its qualities, and perceiving how it is turned between two of the fingers of (Allah) Most Merciful; and how at one time it lusts for the lowest of the low and is brought down to the plane of the demons; and at another time, it mounts up to the highest of the high, and advances to the world of the angels who are drawn near to Allah. He who ignores his heart to watch over it and be mindful of it, and to observe such of treasures of the unseen as shines on and in it from the Dominion of the unseen, he is one of those in whom Allah Almighty says: "they forget Allah, so He has Therefore, caused them to forget themselves. They are indeed the wicked." (Al-Hashr 19)

﴿نَسُوا اللّٰهَ فَانْسَنَهُمْ اَنْفُسَهُمْ اُولٰٓئِكَ هُمُ الْفٰسِقُونَ﴾

Thus, the knowledge of the heart and its qualities is the root of religion and the foundation of the way followed by the novices. Since we have completed the first half of this book which deals with the acts of worship and customs carried on by the external body organs, and this is the exoteric knowledge, and since we have promised to explain in the second half the destructives and saviors which come upon the heart, and this is the esoteric knowledge, we must preface this part with two books: The first will deal with the explanation of the wonders of heart qualities and characteristics, and the other with the manner of disciplining the heart and improving its characteristics. After that, we will launch forth into a detailed discussion of destructives and saviors. Let us now mention that which can be most readily understood of the exposition of the wonders of heart by means of examples. Most minds are too dull to make a clear statement of its wonders and secrets which pertain to the realm of the dominion of the unseen.

CHAPTER ONE

EXPOSITION OF MEANING OF NAFS (SOUL), RUH (SPIRIT), QALB (HEART), AND AQL (MIND); AND THEIR RELATED SIGNIFICANCE

It should be known that these are four names used in these chapters. However, few of the leading scholars have a comprehensive knowledge of these

names and their different meanings, and of the definitions of the things named. Most mistakes regarding them originate in ignorance of the meaning of these names, and of the way in which they are applied to different objects. We will explain the meaning of these names as much as pertains to our purpose.

The first of these is the term Qalb (heart), and it is used with two meanings:

One of them is the cone-shaped organ of flesh which is located inside the left side of the chest. It is flesh of a particular sort within which there is a cavity, and in this cavity, there is black blood which is the source and seat of the spirit. We do not now intend to explain its shape nor its mode of operation since religious ends have no connection therewith, but this is the field of physicians. Animals and even the dead have this heart of flesh. Whenever we use the term heart in this book, we do not mean this sort of heart, for it is but an impotent bit of flesh, belonging to the visible material world, and is perceived by the sense of sight, by animals as well as by mankind.

The other meaning of the heart is a subtle tenuous substance of an ethereal spiritual sort (Latifah Rabbaniyyah Ruhaniyyah), which is connected with the physical heart. This subtle tenuous substance is the real essence of man. The heart is the part of man which perceives and knows and experiences; it is addressed and held responsible and rebuked, and it has some connection with the physical heart. The majority of men have been mentally bewildered when they tried to perceive the nature of this connection. Its connection therewith resembles the connection of accidents with substances, of qualities with the things they qualify, of the user of a tool with the tool, or of that which occupies a place with the place.

We will guard against trying to explain this for two reasons: first, because it deals with mystical sciences (Ulum Al-Mukashafah) and our aim in this book is limited only to the science of practical religion (Ilm Al-Mu'amalah). Second, to verify it summons disclosure of the secret of spirit, concerning which the Messenger of Allah "Allah's blessing and peace be upon him" did not speak, and Therefore, no one else should speak. Our aim then is that whenever we use the term Qalb (heart) in this book we mean by it this subtle tenuous substance. Our intention is to mention its characteristics and states, not its real nature in itself, for the science of practical religion necessitates to know about its characteristics and states and does not require to make a mention of its real nature.

The second term is Ruh (spirit), and it is also used with two meanings relevant to our purpose:

One of these is a subtle body whose source is the cavity of the physical heart, and which spreads by means of the pulsative arteries to all the other parts of the body. Its circulation in the body and the overflowing from it of the light of life, sense perception, sight, hearing, and smelling to the members of the body resemble the flood of light from a lamp which is moved about throughout a house, whenever the lamp is brought to any part of the house it is lighted by it. Life is like the light that falls upon the walls; the spirit is like the lamp; the

circulation of the spirit and its movement within (the body) correspond to the movement of the lamp throughout the house by the moving of him who moves it. Whenever physicians use the term spirit, they have in mind this meaning, which is a subtle vapor produced by the heat of the heart. It is not our purpose to explain this meaning of the term since it lies in the scope of physicians who treat the body. The purpose of physicians of religion who treat the heart that it may be led near to the Lord of the worlds, has no connection at all with the explanation of this 'spirit.

The second meaning is that subtle tenuous substance in man which knows and perceives, as we have already explained in the second meaning of the heart. It is the meaning intended by Allah in His statement: "And they ask you (O Muhammad) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. Moreover, of knowledge, you (mankind) have been given only a little."" (Al-Isra' 85)

﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ٨٥﴾

It is a marvelous and Divine thing, and it is beyond the limit of most minds and understandings to perceive its real and ultimate nature.

The third term is Nafs (soul) and it includes many meanings, two of which pertain to our purpose:

One is intended to refer to the faculties of anger and appetite in man, which we will explain later. This meaning prevails among Sufis, for they mean by the soul that principal in man which includes his blameworthy qualities. So they say: "The soul must be mortified and broken." It is that which is referred to by the Messenger of Allah "Allah's blessing and peace be upon him" in his statement: "Your worst enemy is your soul that lies between your sides." (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas).

The other meaning is that subtle tenuous substance which we have mentioned, i.e. man in reality. It is the soul and essence of man. Nevertheless, its description differs according to its different states. When it is at rest under His command, and agitation has left it on account of its opposition to the fleshly appetites, it is called "soul at rest" (An-Nafs Al-Mutma'innah), of which Allah says: "(It will be said to the pious - believers of Islamic Monotheism): "O soul in (complete) rest and satisfaction! Come back to your Lord well pleased (yourself) and well pleasing (unto Him)! Enter you then among My (honored) slaves, And enter you My Paradise!" (Al-Fajr 27:30).

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ٢٧ فَادْخُلِي فِي

عِبَادِي ٢٨ وَأَدْخُلِي جَنَّتِي ٢٩﴾

The soul according to the first concept cannot be conceived of as returning to Allah for it is far removed from Allah and belongs to the party of Satan. However, when the soul is restless, but is striving to drive off and oppose the appetent soul, it is called "upbraiding soul" (An-Nafs Al-Lawwamah), for it upbraids its possessor whenever he falls short in the worship of his Master, of

which Allah Almighty says: "I swear by the upbraiding soul." (Al-Qiyamah 2).

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾

Nevertheless, if the soul leaves opposition and becomes submissive and obedient to the demands of the fleshly appetites and the invitations of Satan, it is called 'the soul that commands to evil (An-Nafs Al-Ammarah Bis-Su'), of which Allah said relating about the wife of Al-Aziz (Egyptian prime minister): "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." (Yusuf 53)

﴿وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۖ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾

Yet it may be said: "By the soul that commands to evil" is meant the soul with the first concept", for that, 'soul' is most blameworthy. Nevertheless, the soul with the other concept is praiseworthy, for it is man's very self, or his essence and real nature, which knows Allah and all other knowable things.

The fourth term is Aql (mind). It also includes various meanings which we have mentioned in the Book of Knowledge, of which two pertain to our purpose:

First, Aql (mind) refers to the force of knowledge of the real nature of things, and is Thus, an expression for the quality of knowledge whose seat is the heart.

Second, it refers to that which perceives knowledge, and Thus, it points out the heart in the sense of the subtle tenuous substance. We know that every knower has within himself an entity (Wujud) which is a self-existing principle, and knowledge is a quality residing in it, and the quality is something other than the thing qualified. So mind may be used to refer to the quality of the knower, and also to mean the seat of perception, the mind which perceives. It is the latter meaning that is referred to in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The first thing Allah created was mind." (This narration is reported by At-Tabarani on the authority of Abu Umamah; and Abu Na'im on the authority of A'ishah). Knowledge is an accident which cannot be conceived as the first created thing, and its seat should have been created before or along with it, and because one cannot converse with it (knowledge). It is reported in a particular tradition that He (Allah) said to mind: "Draw near" and it drew near. Then He said: "Retreat" and it retreated.

Therefore, it has now been made clear to you the following meanings of these names: the corporeal heart, the corporeal spirit, the appetent soul, and mind. These are four meanings which are denoted by four terms. There is also a fifth meaning which is that subtle tenuous substance in man which knows and perceives, and all these four names are successively applied to it. There are then five meanings and four terms, and each term is used with two meanings. Most scholars are confused in distinguishing between these terms, and concerning their successive usage. So you find them talking about thoughts, saying: "This is the thought of mind, this is the thought of spirit, this is the thought of heart,

and this is the thought of soul", and the observer does not understand the distinction in the meanings of these names. So for the sake of uncovering this matter we have put here at the beginning an explanation of these names.

Wherever the word heart occurs in the Qur'an and in the Sunnah, it refers to that in man which discerns and comes to know the real nature of things. This may be alluded to by metonymy as the heart which is in the breast, because there is a special connection between that subtle tenuous substance and the physical heart. For although this subtle tenuous substance is connected with and used by the rest of the body as well, yet this connection is by means of the heart, so Therefore, its primary connection is with the heart. It is as though the heart where its seat, its kingdom, its world, and its mount. For this reason, Sahl At-Tastari has likened the heart to the throne and the breast to the seat. He said: "The heart is the throne and the breast is the seat." Nevertheless, it must not be supposed that he meant the throne and seat of Allah, for that is impossible. But he meant that the heart is the subtle tenuous substance's kingdom and the primary channel for its planning and activity. These then (the physical heart and the breast) stand in the same relationship to the heart (subtle tenuous substance) as do the throne and seat to Allah Almighty. This simile is appropriate only in certain respects. The explanation of this is not fitting for our purpose and so let us pass it by.

CHAPTER TWO: EXPOSITION OF ARMIES OF HEART

Allah says: "And none knows the armies of your Lord save Himself." (Al-Muddaththir 31).

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ﴾

In hearts and spirits and in other worlds Allah has levied armies, whose nature and the details of whose number none knows save He. We will now refer to some of the armies of heart pertaining to our purpose.

Heart has two armies: one visible seen with the eyes, and the other invisible seen only by insight. The heart is as king, and the soldiers are as servants and helpers, and this is the meaning of army. Now its visible army seen by the eye includes the hand, the foot, the eye, the ear, the tongue, and the rest of the outward and inward body organs. These all serve the heart and are in subjection thereto, and it has the disposition of them, and repels for them. They were created with an inherent disposition to obey it, and cannot disobey it nor rebel against it. For if it orders the eye to be opened, it is opened; if it orders the foot to move, it moves; if it orders the tongue to speak and is decisive about the matter, it speaks; and so also for the rest of the organs.

The subjection of organs and senses to the heart resembles, from one point of view, the subjection of the angels to Allah; for they were created with an inherent disposition to obedience, and they cannot disobey Him. "They disobey not Allah in what He commands them, but they do what they are commanded (to do)." (At-Tahrim 6).

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

But even, there is one difference, that is, the angels know their own obedience and conformity, whereas the eyelids obey the heart in opening and dosing because they are in subjection to it, and have no knowledge of themselves nor of their obedience to the heart. The heart is in need of these armies in the same way as it is in need of a vehicle, and provision for that journey for which it was created, the journey to Allah, thereby it is able to come upon its different stations until He is met face to face. It is for this reason that hearts were created as Allah says: "I have not created jinn and men but to worship Me." (Adh-Dhariyat 56)

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

The vehicle of the heart is the body alone; its provision is knowledge alone; and the means of attaining the provision for the journey and supplying one's self therewith lie only in righteous acts. It is impossible for the creature to reach Allah except by dwelling in the body and passing through this present world, for the nearest stage must be passed through in order that the most distant stage may be attained. This present world is the seedbed of the hereafter, and it is one of the stages of right guidance. It is called nearer only because it is the nearer of the two abodes. The heart must Therefore, get its supply of provision from this world. The body is its vehicle by which it comes into contact with this world. Thus, the body needs to be cared for and preserved, and it is preserved only by procuring for it such food and other things as are suitable for it, and by warding off from it the causes of destruction which are repugnant to it and destroy it. The heart Thus, needs two armies in order to procure food: an internal army which is the appetite, and an external which is the hand and organs that procure food. So the needed appetites are created in the heart, and the members of the body are created which are the instruments of the appetites.

Likewise, the heart needs two armies to drive off the things which destroy: an internal army of anger, by which it drives off things that destroy and takes revenge upon its enemies, and an external which is the hand and the foot by which it carries out the dictates of anger. This is completed by means of things outside the body. The organs then are like weapons, etc. Then, too, the appetite for food and the means of securing it are of no profit to him who needs food as long as he has no knowledge of food. So in order to gain such knowledge the heart needs two armies: an internal army, which is the perception of sight, taste, smelling, hearing, and touch; and an external, which is the eye, ear, nose, etc. A detailed account of the need for these and the wisdom in them would be very long, and many volumes would not be sufficient to contain it. We have referred to a small portion of it in the Book of Thanksgiving, and this will suffice.

All the armies of the heart are limited to three classes. One class incites and instigates either to the obtaining of that which is profitable and suitable, as, for example, appetite; or to the removing of that which is harmful and destructive, as, for example, anger. This impulse may be called will. The second class is that

which moves the members to the attainment of these desired ends, and it is called power. These are armies which are diffused throughout the rest of the members, especially the muscles and sinews. The third class is that which perceives and gathers information as spies. These include the power of sight, hearing, smell, taste, etc, which are divided among particular members. This is called knowledge and perception. Corresponding to each of these internal armies there are external armies which are the physical members. These are made up of flesh, fat, nerve, blood, and bone, which are prepared as the instruments of these armies. Thus, the power to seize lies only in the fingers, the power to see only in the eye, and so on for the other powers. We are not now speaking of the external armies, I mean the physical members, for they belong to the visible material world, but rather of those unseen armies by which the heart is helped.

This third class, which alone of this group perceives, is divided into that which is lodged in the outer abodes, i.e. the five senses, hearing, sight, smell, taste, and touch; and that which is lodged in inner abodes, or the ventricles of the brain which are also five. Thus, a man after seeing an object closes his eye and perceives its image within himself. This is the retentive imagination. This image then remains with him by means of something which preserves it that is the army of memory. He then thinks about what he has remembered and combines pert with pert, after which he recalls what he had forgotten and it comes back to him again. Then he gathers together in his retentive imagination all the meanings of his sense impressions by means of the common sense. For there are within man common sense (Hiss Mushtarak), imagination (Takhayyul), reflection (Tafakkur), recollection (Tadhakkur), and memory (Hifdh).

Had Allah not created the powers of memory, thought, recollection, and imagination, the brain would be devoid of them even as is the hand and the foot. Thus, these powers are internal armies and their seats are internal. Such then they are the armies of the heart. It would take a long time to explain this by setting forth examples so that the understanding of the weak could comprehend it, while our purpose in such a book as this is that the strong and superior from among the learned shall be profited thereby. Yet we will strive to make the weak understand by setting forth examples so that this may be brought within the range of their understanding.

CHAPTER THREE: EXPOSITION OF SIMILITUDES OF HEART WITH ITS INTERNAL ARMIES

It should be known that the two armies of anger and appetite are sometimes perfectly obedient to the heart, and help it go on the path it follows, and be good companions in the journey which lies before it. But these two also sometimes might disobey the heart, in trespass and revolt, until they gain the mastery over it and bring it into subjection. This results in destroying it and cutting it off from its journey by which it might reach eternal happiness. The heart has another army which is knowledge, wisdom, and reflection, the

explanation of which will follow. it should seek the aid of this army, for it is the party of Allah, against the other two armies, for they may join themselves to the party of Satan. If it neglects this help and gives the army of anger and appetite dominion over itself, it will surely perish and suffer a manifest loss.

This is the state of the majority of people, for their intellects have been forced by their appetite to labor at devising stratagems to satisfy the appetite, whereas appetite should have been forced by their intellects to labor to satisfy the need of mind. We will make this clearer to your understanding by means of three examples.

Example One

We may say that the soul (I mean by the soul the aforementioned subtle tenuous substance) is like a ruler in his city and his kingdom, for the body is the kingdom, world, abode and city of soul. The powers and organs occupy the place of craftsmen and laborers. The intelligent reflective power is like the sincere advisor and intelligent minister. Appetence is like an evil slave who brings food and provisions to the city. Anger and passion are like the chief of police. The slave who brings the provisions is a liar, a deceiver, an impostor, and a malicious person who plays the part of a sincere advisor, while there lies beneath his advice dreadful evil and deadly poison. It is his wont and custom to contend against every plan which the wise minister makes, so that not even, for an hour does he cease his contention and opposition to his opinions.

When the ruler in his kingdom seeks the advice of his minister and shuns the counsel of this vile slave, inferring indeed from his counsel that the right course is that which is contradictory to his opinion; and the chief of police disciplines him and brings him under the authority of the minister and causes him to be under his orders, empowering him on his part over this vile slave and his followers and devotees, so that the slave becomes under authority and not the possessor of it, and subject to orders and directions and not one who gives orders and directs; then the rule of his state becomes upright and justice prevails because of him. Thus, when the soul seeks the aid of the intellect and is disciplined by the passion of anger which it empowers over appetite, seeking the aid of one of the two against the other; sometimes through diminishing degree and excess of anger by making an ally of appetite and gradually modifying it; sometimes through subduing and overcoming the appetite by giving anger and ardor power over it and by disapproving of its demands; then its powers are made harmonious and its character comely. Whoever turns aside from this path is like unto him of whom Allah says: "Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?" (Al-Jathiyah 23).

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً ۖ

فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

He also says: "And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs." (Al-A'raf 176)

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾﴾

Again, He says about him who restrains his soul from lust: "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge." (An-Nazi'at 40-41)

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾

The way in which these armies strive, and the way in which some of them are given power over others will be discussed, if Allah so wills, in the Book of Discipline of Soul.

Example Two

It should be known that the body is like a city and the mind, I mean the perceptive power in man, is like a king who rules over it. Its perceptive external and internal powers of the senses are like its armies and helpers. Its organs are like the people of the city. The soul which commands to evil, i.e. appetite and anger, is like the enemy who opposes him in his kingdom and strives to destroy his people. His body Thus, becomes as it were a frontier outpost, and his soul is stationed on guard therein. So if he is one who strives against the enemy and routs him and conquers him as it should be, then will his deeds be praised on the day when he returns to the Presence (of Allah), Who says: "Not equal are those believers remaining [at home] - other than the disabled - and these who strive and fight in the cause of Allah with their wealth and their lives. Allah has preferred these who strive with their wealth and their lives to those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred those who strive over those who remain [behind] with a great reward." (An-Nisa' 95)

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾﴾

But if he loses the frontier and neglects his people, his deeds will be blamed and vengeance will be exacted from him when he meets Allah. According to a certain Tradition: "It will be said to him on the day of Judgement: 'O evil shepherd, you ate meat and drank milk and did not bring back the lost nor restore the broken; today I will revenge on you.'" It is also due to this struggle that the Messenger of Allah "Allah's blessing and peace be upon him" refers in

his statement: "We have returned from the minor fight in the Cause of Allah (jihad) to the major fight." (This narration is reported by Al-Baihaqi on the authority of Jabir).

Example Three

The mind is like a horseman who has gone hunting. His appetite is his horse and his anger is his dog. When the horseman is skilled and his horse well broken and his dog trained and taught, then he is able to succeed. But when he is himself clumsy, his horse ungovernable, and his dog vicious, then his horse neither is guided under him, nor does his dog go forth in obedience to his signs. So he himself deserves to perish rather than to gain that which he seeks. The clumsiness of the horseman is like the ignorance, lack of wisdom, and dim insight of a man. The agitation of the horse is like the victory of appetite, especially the appetite for food and sexual intercourse. The rabidity of the dog is like the victory of anger and its domination. We ask Allah to grant us success with His grace.

CHAPTER FOUR

EXPOSITION OF SPECIAL PROPERTIES OF HEART OF MAN

It should be known that Allah has bestowed on all animals other than man all of the things we have mentioned. For animals, have appetite and anger, and external and internal senses. Thus, the sheep sees the wolf with her eye and knows in her heart its enmity, and so flees from it. That is an inner perception. We will now mention that which peculiarly characterizes the heart of man, because of which he has been given great honor and is qualified to draw near Allah. This special characteristic has its basis in knowledge and will. By 'knowledge' is meant to have knowledge of the things of this world and the hereafter, and of intellectual realities. These things are beyond the objects of sense perception, and animals do not share man in them. Nay rather, knowledge of axioms and universals is a peculiar property of the reason. Thus, a man judges that a single person cannot be imagined to be in two places at one time. This is his judgment for every person, although it is well known that he has observed some persons by his sense perception. So his judgment he passed on all persons goes beyond that which sense has perceived. If you understand this concerning this obvious axiomatic knowledge, it is even more obvious in the rest of theoretical sciences.

Regarding the will, when a man perceives by his intellect the consequences of an act and the good way to deal with it, there is aroused within his essential self a desire for the interest, a desire to exert himself in the means to attain it, and also the will to this end. This differs from the will stirred up by appetite and the willpower that animals have: indeed, it is quite the opposite of appetite. For appetite shuns bleeding and cupping, while the intelligent man wants them, seeks them, and freely spends money for them. The appetite inclines to savory foods in time of sickness, while the intelligent man finds within himself a

deterrent from them. This abstinence does not come from appetite. Had Allah created the intellect which gives information regarding the consequences of things, and not created this motive which moves the organs to carry out the mandates of the intellect, then the Judgment of the intellect would in reality have been lost.

Thus, the heart of man has the special properties of knowledge and will, which are lacking in the other animals, if not lacking in the child in his original constitution, for this comes to him with maturity. Now appetite, anger, and the external and internal senses exist potentially in the child, but in attaining them the child must pass through two stages: the first is that his heart must comprehend the knowledge of axioms and universal principles, such as the knowledge of the impossibility of impossible things, and the possibility of things manifestly possible. But in this stage, he has not yet attained the speculative sciences, save that they have become possible and within easy reach of attainment. His status in relation to knowledge is like that of the writer whose knowledge of writing does not go beyond inkstand, pen, and the letters as they are written separately but not in their combined forms, for such a person is on the way to writing but has not yet achieved it. The second is that he shall acquire that knowledge by experiment and reflection, so that it is stored up in him in a way that enables him to return to it whenever he wills. His status is like that of a man skilled in writing who, on account of his ability therein, is called a writer, even though he is not actually engaged in writing.

This is the highest stage of humanity, but in this stage, there are innumerable degrees of disparity among men in the abundance or paucity of knowledge, in the majesty or sordidness of knowledge, and in the way of attaining it. Sometimes, knowledge comes to some hearts through divine inspiration by way of immediate revelation and disclosure, and for some it is a thing to be learned and acquired. Sometimes it is gained quickly and sometimes slowly. In this stage the varying degrees of learned, wise, saints, and prophets are seen.

The degrees of advancement in knowledge are unlimited in as much as Allah's knowledge is infinite. The highest rank is that of the prophet to whom is revealed all or most of realities, not by a process of acquisition nor after difficulty, but by a divine inspiration within the shortest possible time. In this happiness, man draws close to Allah in thought, reality, and quality, regardless of place and distance. The stepping-stones up to these various degrees are the stations reached by those seeking after Allah, and they are limitless. Each traveller knows his own station which he has attained on his journey. He knows it and he knows also those stations which are behind him. He does not know the real nature of that which is just ahead of him, but he may believe in it as he believes in the unseen.

Even as we believe in Prophethood and the prophet and accept his existence as true, while no one but a prophet knows the real nature of Prophethood; and even as the embryo knows not the state of the baby, nor does the baby know the state of the discerning child and what has been opened

up to him of axiomatic knowledge; nor does the discerning child know the state of the intelligent man and what he has acquired of speculative knowledge; so also the intelligent man knows not what attainments of the grace and mercy of Allah have been revealed to His saints and prophets: "Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise." (Fatir 2)

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

Although this mercy is generously bestowed by virtue of the goodness and generosity of Allah who never withhold it from anyone, it appears in those hearts which are exposed to the gifts of Allah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily your Lord has, in many of your days, gifts (of mercy), so, behold! Expose yourselves to those gifts!" (This narration is reported on the authority of Abu Hurairah and Abu Sa'id). One exposes himself to them through cleansing and purifying the heart from evil and from the wickedness which comes from blameworthy character, as will be discussed later. This liberality is that which is referred to in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah descends every night to the lowest heaven and says, 'Is there anyone who asks, that I may respond to him?'" Again, the Messenger of Allah "Allah's blessing and peace be upon him" said relating from his Lord: "Great indeed is the longing of the righteous to meet me, and I long even more to meet them." Consider also the statement of the Messenger of Allah "Allah's blessing and peace be upon him" in his narration about his Lord Almighty: "Whoever draws a span nearer to me, I come a cubit nearer to him."

All of this is an indication that the light of knowledge is not veiled from men's hearts by any stinginess or prohibition on the part of the Giver, who is far removed from such acts, but rather it is veiled by wickedness, uncleanness and anxiety within the heart. For hearts are like vessels; as long as they are filled with water air cannot enter them. So the knowledge of the majesty of Allah cannot enter into hearts which are occupied by anything else apart from Him. It is that to which the following statement of the Messenger of Allah "Allah's blessing and peace be upon him" refers: "Had it not been for the fact that Satans hover over the hearts of mankind, They would have been able to see the dominion of Heaven." (This narration is reported by Ahmad on the authority of Abu Hurairah).

It is obviously clear that the special characteristic of man is knowledge and wisdom, and that the noblest kind of knowledge is the knowledge of Allah, His attributes and deeds. By this, man achieves perfection, and in his perfection lie his happiness and worthiness to live near the divine majesty and perfection. The body then is a vehicle for the soul, and the soul is the seat of knowledge. Knowledge is the end destined for man and his special characteristic for which he

was created. As well as the horse shares with the donkey the power to carry burdens and is distinguished from it by its own special characteristics of advancing and fleeing properly, and beauty of form, for which the horse was created in a way that the removal of which from it would bring it down to the low rank of the donkey; likewise man shares some things with the donkey and horse, and differs from them in others which are his own special characteristics. These distinguishing characteristics are among the qualities of the angels who are drawn near Allah.

Man lies in a rank between brutes and angels. Man, in nourishment and reproduction, is a plant; in having sense perceptions and movement by his own free will, he is an animal; and as regards his figure and stature, he is like the figure engraved on the wall; but his distinguishing characteristic is his experiential knowledge of the real nature of things. Whoever makes use of all of his organs and powers in such a way as to seek their aid in attaining knowledge and work, becomes like the angels and is worthy to be joined to them, and deserves to be called an angel and a lord-adherent (Rabbani), or an honourable angel as stated by Allah on the tongue of the women who described the Prophet Yusuf: "This is no mortal; this can be no other than an honorable angel." (Yusuf 31).

﴿ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴾

But whoever spends his energy in lagging behind bodily pleasures and lusts as do the animals is brought down to the low depth of the brutes. So he becomes ignorant as an ox, glutinous as a pig, greedy as a dog or a tomcat, malevolent as a camel, arrogant as a tiger, or sly as a fox; or he may unite all of these and become a rebellious devil.

There is not a single organ nor a single sense perception but that it may be helpful along the path that leads to Allah, as will be discussed in part in the Book of Thanksgiving. Whoever uses them therein achieves felicity, but whoever turns aside therefrom loses and fails. The totality of man's happiness therein lies in making the meeting with Allah his aim, the abode of hereafter his dwelling place, this present world his temporary stopping place, the body his vehicle, and its members his servants.

So the perceptive part of man dwells in the heart, as a king in the midst of his kingdom. The imaginative faculty whose seat is in the front of the brain acts as the master of his couriers, for the reports of sense perceptions are gathered therein. The faculty of retentive memory, whose seat is the back of the brain, acts as his storekeeper. The tongue is his interpreter and the active members of his body his scribes. The five senses act as his spies, and he makes each one of them responsible in a carte in domain. Thus, he sets the eye over the world of colors, hearing over the world of sounds, smell over the world of odors, and so on for the others. These are the bearers of news which they collect from their different worlds and transmit to the imaginative faculty which is like the master of the couriers. The latter in turn delivers them to the storekeeper, which is memory. The storekeeper sets them forth before the king who selects therefrom what he

needs in managing his kingdom, in completing the journey ahead of him, in overpowering his enemy by whom he is afflicted, and in warding off from himself those who cut off his path.

If the king does that, he is successful, happy, and thankful for the blessings of Allah. But if he neglects all of these things, or uses them for the welfare of his enemies which are appetite and anger, and other swiftly passing pleasures, and in the building of his path instead of his abode, given that this present world is his path through which he must pass, while his own homeland and permanent abode is the hereafter, then he is forsaken, wretched, ungrateful for the blessings of Allah, being one who misuses the armies of Allah and forsakes His path. So he deserves hatred and exile in the day of overturn and return. We seek refuge with Allah from such.

Ka'b Al-Ahbar "Allah be pleased with him" referred to this example which we have set forth when he said: "I visited A'ishah "Allah be pleased with her" and said to her: "Man's eyes are a guide, his ears a funnel, his tongue an interpreter, his hands wings, his feet couriers, and the heart is his king.

If the king enjoys good health, so also will his armies." She said: "Thus, have I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying." In his illustration of man's heart, Ali "Allah be pleased with him", said: "Verily Allah has vessels on His earth, and they are the hearts of men. Those most beloved to Him are the smoothest, the purest, and the most robust." Then he explained: "The most robust in religion, the purest in certainty (of faith), and the smoothest to the brethren." This is a reference to the statement of Allah Almighty: "and those with him (the Prophet) are forceful against the disbelievers, merciful among themselves." (Al-Fath 29)

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

And: "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire." (An-Nur 35)

﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ نَوْرٍ مِثْلُ نَوْرِهِ ۖ كَمِشْكَوْرَةٍ فِيهَا مِصْبَاحٌ مِصْبَاحٌ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ ﴾

Ubai Ibn Ka'b "Allah be pleased with him" said: "This refers to the light of a faithful believer and his heart." He Almighty further says: "Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. (An-Nur 40)

﴿ أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ ۖ مَوْجٌ مِّنْ فَوْقِهِ ۖ سَحَابٌ مِّمَّا تُلُمَّتْ بِهَا فَوْقَ بَعْضٍ إِذَا

أَخْرَجَ يَدَهُ لَمْ يَكْذِبْ بِرَبِّهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٢٢﴾

It is an illustration of the heart of the hypocrite. Zaid Ibn Aslam "Allah be pleased with him" said in comment on the statement of Allah: "in a preserved tablet" (Al-Buruj 22)

﴿ فِي لَوْحٍ مَحْفُوظٍ ﴾

"It is the heart of the faithful believer." Sahl said: "The heart and the breast are like the throne and the seat." These then are the examples of the heart.

CHAPTER FIVE

EXPOSITION OF QUALITIES AND SIMILITUDES OF HEART

It should be known that there are four mingled factors which dwell together in man's nature and makeup, and Therefore, four kinds of qualities are combined against him. These are the qualities of the beasts of prey, brutish qualities, devilish qualities, and lordly qualities. In so far as anger rules over him, he is addicted to the deeds of a beast of prey, such as enmity, hatred, and attacking people by beating and cursing them. In so far as appetite rules over him, he is addicted to brutish acts of gluttony, greed, carnal desire, and so on. In so far as there is within his soul something lordly, as Allah says: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord, and of knowledge, you (mankind) have been given only a little" (Al-Isra' 85)

﴿ وَتَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

He claims lordship for himself and loves mastery, superiority, exclusiveness, and despotism in all things, and to be the sole ruler, and to slip away from the rope of servitude and humility. He longs to study all the sciences, and even he claims for himself science and knowledge and the comprehension of the real nature of things. He rejoices when knowledge is attributed to him, and grieves when accused of ignorance. The comprehension of all realities, and seeking to rule by force over all creatures are among the lordly qualities, for which man is greedy. In so far as he differs from the brutes in having the faculty of discernment, although sharing with them in anger and appetite, he attains to devilish qualities. Thus, he becomes wicked and uses his discernment in the discovery of ways of evil. He seeks to attain his ends by guile, deceit, and cunning, and sets forth evil as though it were good. These are the characteristics of devil.

Every man has within him a mixture of these four qualities, i.e., lordly, devilish, beastly, and brutish; and all of these are gathered together in the heart. So there are gathered inside of a man's, skin, as it were, a pig, a dog, a devil, and a pig. The pig is appetite, for the pig is not dispraised for his color, his shape or appearance, but for his covetousness, his voracity, and his greed. The dog is anger, for the wild beast and the rabid dog are not dog and beast for their appearance or color or shape, but because the spirit and meaning of this bestial

quality is rabidity and enmity. Now within man there is the rabidity and anger of the beast, and the greed and voluptuousness of the pig. Thus, the pig through gluttony invites man to excess and abomination, and the wild beast by means of anger calls him to oppression and harmful acts.

The devil continues to stir up the appetite of the pig and the wrath of the wild beast, and to incite the one by means of the other, and makes their inborn dispositions alluring to them. The sage, who represents the intellect, is in duty bound to ward off the plotting and guile of the devil by disclosing his dissembling, by way of penetrating insight and evident clear illumination; and to destroy the gluttony of this pig by setting the dog over him, for by means of anger he breaks down the assault of appetite. He wards off the rabidity of the dog by setting the pig over him and bringing the dog in subjection under his rule. If he does this successfully, his affairs are set right, equity is manifest in the kingdom of the body, and all goes in the straight path. But if he is unable to overcome them, they overpower him and bring him into servitude, and so he continues to search out crafty tricks and careful plans to satisfy his pig and please his dog. Thus, he is constantly in servitude to a dog or a pig.

This is the condition of the majority of mankind whenever their primary concern is for the belly, sexual indulgence, and vying with the enemy. The strange thing is that he disapproves of idolaters worshipping stones, whereas if the veil were removed and his true state were disclosed and his true condition were disclosed to him as it is disclosed to mystics, either in sleep or when awake, he would see himself standing before a pig, now prostrating himself before him and again kneeling, awaiting his signal and his command: whenever the pig is roused up to seek the satisfying of any of his appetites, the man is sent forth at once to serve him and to bring that for which he lusts. Or else the man would see himself standing before a rabid dog, worshipping him, obeying his demands and requests, and carefully planning schemes to render obedience to him. Thus, he endeavors to please his devil, for it is he who stirs up the pig and arouses the dog and sends them forth to bring the man into subjection. In this way, he worships the devil in his worship of these two.

So every man should first of all watch over times of his activity and inactivity, his silence and his speech, his rising up and his sitting down, and let him meditate them with careful insight, and he will find, if he is just to himself, nothing but an effort all day long to serve these base impulses. This is the peak of oppression for it makes the possessor to be possessed, the lord to be lorded over, the master a slave, and the conqueror to be conquered, for that man forces the mind which is worthy of lordship, conquest and rule to serve these low impulses.

Undoubtedly from obedience to these three, there spring forth unto the heart qualities which are heaped up thereupon so that they become a dirty stain and a rust which is destructive and deadly to the heart. From obedience to the pig of appetite, there result the following characteristics: shamelessness, wickedness, wastefulness, avarice, hypocrisy, defamation, wantonness, nonsense, greed,

covetousness, flattery, envy, rejoicing at another's misfortune, etc. As for obedience to the dog of anger there issue to the heart the qualities of rashness, squandering, haughtiness, boasting, hot temper, pride, conceit, sneering, disregard, despising of creatures, the will to evil, the lust of oppression, etc. In regard to obedience to devil through obedience to appetite and anger, there result from it the qualities of guile, deceit, craftiness, cunning, deception, dissembling, violence, fraud, mischief, obscenity, and such like.

But if the matter is reversed and man overcomes all these, bringing them under the rule of the lordly element within him, then his heart becomes the abode of such lordly qualities as knowledge, wisdom, comprehension of real nature of things, knowledge of things as they really are, subjugation of all by the power of knowledge and insight, and worthiness to excel all creatures because of the completeness and majesty of his knowledge. Then, too, he dispenses with the worship of appetite and anger, and, through holding in check the pig of appetite and placing him back again within his proper limits, he acquires such honorable qualities as chastity, contentment, quietness, abstemiousness, godliness, piety, happiness, goodly aspect, modesty, sagacity, helpfulness, and such like. By holding in check the power of anger and conquering it, and putting it back within its proper limits, man attains the qualities of courage, generosity, gallantry, self-control., patience, gentleness, endurance, pardoning, steadfastness, nobility, valor, majesty, and others.

The heart is as a mirror which is surrounded by these factors which exert their influence upon it. These influences reach the heart in an uninterrupted succession. The praiseworthy influences which we have mentioned increase the clearness, shining, illumination, and brightness of the mirror so that the clear statement of Reality shines therein and there is revealed in it the real nature of thing sought in religion. To such a heart the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "Whenever Allah intends good for a man He causes his heart to exhort him." He further said: "The man whose heart is his exhorter has a protector from Allah over him." This is the heart in which there abides the celebration (of the Praises of Allah Almighty). Allah says: "Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra'd 28)

﴿أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾

The blameworthy influences are like a darkening smoke which rises up over the mirror of the heart and is heaped up upon it time after time until it becomes black and gloomy and entirely veiled from Allah. This is corrosion and rust. Allah said: "No! Rather, the stain has covered their hearts of that which they were earning." (Al-Mutaffifin 14)

﴿كَأَلَّا بَلَّ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾

He also said: "if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear." (Al-A'raf 100)

﴿لَوْ نَشَاءُ أَصَبْتَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ﴾ (١٠٨)

Here He connected their lack of hearing with sealing over their hearts by sins, even as He connected hearing with godly fear in His statement: "Fear Allah and listen" (Al-Ma'idah 108)

﴿وَاتَّقُوا اللَّهَ وَأَسْمَعُوا﴾ (١٠٨)

(And: Fear Allah, for Allah teaches you." (Al-Baqarah 282

﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (٢٨٢)

Whenever sins are heaped up the heart is sealed, thereupon it is blinded to the perception of reality and the goodness of religion. It scorns the hereafter and magnifies this present world, feeling concern for it alone. So if anything concerning the hereafter and the dangers therein knocks at its ear gate, it goes into one ear and out the other. It does not find an abiding-place in the heart nor stir it to repentance and making amends. These are they who despair of the hereafter just as the infidels despair of those who are in their graves. This is the meaning of the blackening of the heart by sins according to the statement of the Qur'an and the Sunnah.

Maimun Ibn Muhran said: "Whenever a man commits a sin he makes a black spot upon his heart, and whenever he turns away from it and repents, the spot is polished away, and if he returns to sin it increases until it covers the heart." This is rust. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of the believer is stripped clean therein a lamp shines, but the heart of the disbeliever is black and upside down." (This narration is reported by Ahmad and At-Tabarani on the authority of Abu Sa'id). Obedience to Allah by striving against the appetites polishes the heart, but disobedience to Him blackens it. So whoever engages, in acts of disobedience blackens his heart; and whoever does a good deed after he has done an evil one, thereby removes its effect, does not have his heart blackened, but its light decreases. It is like a mirror which is breathed upon and then wiped off, and then breathed upon again and wiped off, causing it to be without cloudiness.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are four kinds of hearts: a heart which is stripped clean in which a lamp shines and this is the believer's heart; a heart which is black and upside down, and it is the unbeliever's heart; a hardened heart bound in its sheath of evil, and it is the heart of the hypocrite; and a broad heart in which there is both belief and hypocrisy. Its belief is like green herbage which pure water causes to abound, and its hypocrisy is like an ulcer which purulent matter and pus cause to spread. This heart is judged to belong to whichever of the two prevails over the other." (This narration is reported by At-Tabarani and Ahmad on the authority of Abu Sa'id). Allah said: "And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing." (Al-A'raf 200)

﴿وَمَا يَزْعَمُكَ مِنَ الشَّيْطَانِ تَزَعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

Thus, He stated that the clearness of the heart and its perspicacity are attained by the practice of celebration of Allah, and none achieves this except those who fear Him. For the fear of Allah is the door to celebrating Him; celebration is the door to disclosure; and disclosure is the door to the greatest felicity which is the success of meeting Allah.

CHAPTER SIX: EXPOSITION OF SIMILITUDES OF HEART REGARDING SPECIAL SCIENCES

It should be known that the seat of knowledge is the heart, by which I mean the subtle tenuous substance which rules all the parts of the body and is obeyed and served by all its members. In its relationship to the real nature of intelligibles, it is like a mirror in its relationship to the forms of changing appearances. For even as that which changes has a form, and the image of that form is reflected in the mirror and represented therein, so also every intelligible has its specific nature, and this specific nature has a form which is reflected and made manifest in the mirror of the heart. Even as the mirror is one thing, the forms of individuals another, and the representation of their image in the mirror a third, being Thus, three things in all, so here too there are three things: the heart, the specific nature of things, and the representation and presence of these in the heart. The intellect stands for the heart in which there exists the image of the specific nature of things. The intelligible stands for the specific nature of things. Comprehension stands for the representation of the image in the mirror.

As well as the act of grasping, for example, requires that which grasps, such as the hand, that which is grasped, such as the sword, and an act bringing together the sword and the hand by placing the sword in the hand which is called the act of grasping, so also the presence of the image of the intelligible into the heart is called comprehension. The reality was in existence and so also was the heart, but there was no comprehension present, for comprehension stands for the presence of the reality into the heart. Similarly the sword was in existence and so also was the hand, but there was nothing named 'the act of grasping and taking' hold because the sword has not actually come into the hand. It is true that grasping stands for the presence of the sword itself in the hand, while the Intelligible itself does not actually come into the heart. For fire, itself does not actually come into the heart of one who knows fire, but that which is actually present is its definition and real nature which corresponds to its form. So the comparison of the heart with the mirror is more fitting, for man himself is not really present in the mirror, but there is present merely an image which corresponds to him, and Thus, the presence of an image in the heart corresponding to the real nature of the intelligible is called comprehension.

The mirror may not reflect the forms for five reasons: first, because of a defect in its formation, as, for example, a piece of crude iron before it is turned and shaped and polished; second, because of its dirt and rust and dullness, even

though it is perfect in formation; third, because it is turned away from the direction of the object toward something else, as, for example, if the object were behind the mirror; fourth, because of a veil placed between the mirror and the object; and fifth, because of ignorance of the direction of the object desired, so that it is impossible to place it in front of the position and direction of the object.

Likewise, the heart is a mirror ready to have reflected in it the true nature of reality in all things. Hearts are short of knowledge which they lack only because of the following five reasons:

The first reason is an imperfection in its own nature, such as the heart of a child which does not reflect intelligibles because of its imperfection.

The second reason is because of the dullness due to acts of disobedience, and the filth heaped up upon the face of the heart because of many lusts, for these prevent the purity and cleanness of heart. Reality ceases to be manifest therein in proportion to its darkness and the filth heaped up upon it. To this, the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "When a man commits a sin something of his mind forsakes him and does not return to him again." That is to say, there comes over his heart a dullness whose influence abides forever, even when his purpose is to remove it with a good deed. But if he had done the good deed without the preceding evil deed, then the heart would unquestionably shine more. However, when the evil deed preceded, the value of the good deed was lost, although the heart was restored by it to its state previous to the evil deed, but its light was not increased thereby. This is an evident loss and an inescapable defect. The mirror which has been stained and then wiped off with a polishing cloth is not like that which has been wiped with the polisher to increase its clearness without any previous stain. So undertaking obedience to Allah and opposing the demands of the appetites brighten the heart and purify it. Therefore, Allah Almighty says: "But those who strive in Our Cause We will surely guide them into our ways." (Al-Ankabut 69)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah causes him who acts upon the best he knows to become the heir of knowledge which he knows not." (This narration is reported by Abu Na'im on the authority of Anas).

The third reason is that the heart may be turned away from the direction of reality which is sought. The heart of the righteous and obedient man, although being bright, might not have the clear statement of reality, for he does not seek reality nor does he have his mirror opposite to the direction of the thing sought. Perhaps all of his attention is taken up by the details of bodily submission or arranging the means of his livelihood, and his thought is not free to contemplate the Lordly Presence and the hidden divine realities. So there is revealed to him only that which he thinks about, whether it is the minute defects of his religious works or the hidden faults of the soul if it is these which

occupy his mind, or the interests of gaining a livelihood if he thinks of them. If limiting one's attention to works and details of acts of obedience prevents the revelation of reality with clarity, what is your estimation of one who spends his energy in the lusts and pleasures of this present world and the things connected therewith? How should true revelation not be veiled from such a man?

The fourth reason is the veil. The obedient man who has overcome his appetites and devoted himself exclusively to a certain specific reality may not have this revealed to him because it is veiled from him by some belief which he had from his early childhood, and he has blindly followed and accepted in good faith. This belief walls him off from the true nature of reality and prevents anything being revealed to his heart in opposition to the strict interpretation of the doctrines which he has blindly accepted. This too is a great veil which overshadows most Muslim scholastic theologians and those who are fanatical followers of juristic schools, if not most righteous men who think upon the dominion of the heavens and the earth; for they are veiled by their blindly followed dogmas which are hardened in their souls and firmly fixed in their hearts, and have become a veil between them and the perception of realities.

The fifth reason is ignorance of the direction from which the knowledge of the thing sought must be obtained. For the novice cannot obtain knowledge of that which is unknown except by recalling the sciences which are related to what he desires. Once he recalls them and arranges them within himself in a special order to which the learned name process of deduction, he will then have found the direction of the thing sought, and its true nature will be clearly revealed to his heart. For the things which are not instinctive that one desires to know cannot be caught save in the net of acquired knowledge; indeed no item of knowledge is acquired except from two preceding items of knowledge which are related and combined in a special way, and from their combination a third item of knowledge is gained. This is like the product of the copulation between a male stallion and a mare. Here even as well as one who wishes to produce a mare cannot do so from donkey, camel, or man, but from a special source, from male and female horses, through a particular way of union, so also every item of knowledge has two special sources and a particular way for their combination, and from this combination there is gained the derived item of knowledge which is sought. Ignorance of these sources and of the manner of combining them is what hinders understanding. An example of this already mentioned is the ignorance of the direction in which the object is.

Another example is that of a man who desires to see his nape in a mirror. If he holds up the mirror in front of his face, he does not have it placed opposite to the position of his nape, which Thus, does not appear in it. If he holds it behind his nape and facing it, he has turned the mirror away from his eyes and so cannot see either the mirror or the reflection of his nape in it, So he needs another mirror to place behind his nape, with the first mirror facing it in such a way that he can see it and he must observe the proper relationship between the placing of

the two mirrors so that the image of his nape is reflected in the mirror opposite to it, and the image of this mirror is reflected in the other mirror which faces the eye. Then the eye perceives the image of his nape. So in the pursuit of knowledge there are strange ways in which there are devious turnings and oblique ways, stranger than those we have mentioned concerning the mirror; and rare indeed upon the face of the earth is he who is guided to the way of clearly seeing through those devious ways.

These are the reasons which prevent the heart from coming to know the real nature of things. Otherwise every heart is constitutionally fitted to come to know realities, for it is a lordly and noble thing, distinctive from other substances in the world by this special property and noble quality, To which it is referred by the statement of Allah Almighty: "Verily we offered the trust to the heavens and the earth and the mountains, and they refused to bear it, and feared it; but man (undertook to) bear it." (Al-Ahzab 72)

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

This refers to the special characteristic which distinguishes him from the heavens, the earth, and the mountains, by which he is enabled to bear the trust of Allah; This trust is experiential knowledge and monotheism.

The heart of every human being is, in its original constitution, fitted for and capable of bearing this trust, but the reasons which we have mentioned prevent it from carrying this burden and realization of the trust. In this connection, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every child is born with a natural conformity to the true religion (of Islam), and it is only his parents who make him a Jew, a Christian or a Magian." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Had it not been for the fact that devils hover over the hearts of the children of Adam they would have been able to see the dominion of Heaven." This is a reference to many of these hindrances which are the veil between the heart and the dominion.

To this also is the reference in the narration on the authority of Ibn Umar "Allah be pleased with him" in which he said: the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! Where is Allah: on earth or in the heaven?" He replied: "In the hearts of His believing creatures." According to a particular narration, Allah said: "Neither My earth nor my heaven could contain me, but the tender and calm heart of my servant." It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Who are the best of men?" He replied: "Every believer whose heart is cleansed." They asked: "What is the cleansed heart?" He answered: "It is the god-fearing pure heart in which there is no fraud, nor inequity, nor treachery, nor rancour, nor envy."

In this context, Umar Ibn Al-Khattab "Allah be pleased with him" said: "My

heart saw my Lord when, because of piety, He removed the veil." For if the veil is lifted between oneself and his heart, the visible material world and the dominion of invisible unseen become clearly manifest in his heart, and he sees a Garden the breadth of a part of which is that of the heavens and the earth. Its total expanse is greater than the heavens and the earth, for the heavens and the earth stand for the visible material world, which, although broad in extent and far-reaching in compass, is yet but finite in relation to the whole, But the dominion of invisible unseen is boundless, consisting of those mysteries that are beyond the sight of the eyes and perceived only by insight. It is true that only a part of it appears to the heart, but in itself and in its relation to the knowledge of Allah, it is infinite.

The material world and the unseen dominion taken together under one classification are called the Lordly Presence, for the Lordly presence encompasses all existing things. For there exists nothing except Allah, His Acts and Dominion; and His servants are a part of His Acts. What appears of this to the heart is, according to some, the Garden itself; but according to the people of truth, it is the means of meriting the Garden, and the extent of his possession in the Garden is in proportion to the extent of his knowledge, and the extent to which Allah and His attributes and Acts have been revealed to him. The intent of all of these acts of worship and actions of organs is the purification, improvement and enlightenment of the heart. "Prosperous is he who purifies it." (Ash-Shams 9).

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾

The purpose of purification is to achieve the Illumination of faith in it; I mean the shining of the light of knowledge (of Allah). That is the point in the statement of Allah Almighty: "Whomsoever Allah wishes to guide, He expands his breast to Islam" (Al-An'am 125)

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْشَرْحْ صَدْرَهُ لِلْإِسْلَامِ﴾

And: "Is he whose breast Allah has expanded for Islam, and who is in light from his Lord" (Az-Zumar 22).

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ﴾

This illumination and this faith have three degrees: The first degree is the faith of the laymen which is purely blind imitation. The second is the faith of scholastic theologians which is mingled with a sort of logical reasoning. The third degree is the faith of the Gnostics, which is seeing clearly with the light of certainty (of faith).

We will make this clear to you by an example: your admitting that Zaid, for instance, is in the house has three degrees. The first is that someone has told you, someone whom you have experienced to be truthful and never known to lie and never doubted his word. Your heart by the mere hearing calmly receives his report and is satisfied with it. This is the belief by mere blind acceptance, and of such nature is the faith of the laymen. For when they reached the age of discrimination they heard from their fathers and mothers of the existence of Allah, of His knowledge, will, and power, and the rest of His attributes; also of

the sending of the Messenger of Allah "Allah's blessing and peace be upon him", his veracity, and his message. They received even as they heard and became established therein and satisfied therewith, and it never occurred to their minds to disagree with what their fathers and mothers and teachers told them because of the high esteem in which they held them. This faith is the efficient cause of salvation in the hereafter, and those who embrace it are in the first (i.e. lowest) ranks of the people of the right hand, but not among those who are drawn near Allah. For this faith has in it no mystical unveiling, nor insight, nor expansion of the breast by the light of certainty, since it is possible for errors to lie in what is heard from individuals, nay indeed from groups, in that which pertains to doctrine. The hearts of Jews and Christians are also satisfied with what they hear from their fathers, only their belief is a mistaken one because an error has been passed on to them. Muslims believe the truth, not because they have studied it, but because the word of truth has been passed on to them.

The second degree of belief is that you hear the words and voice of Zaid from within the house, but from behind, a wall and you deduce from this the fact of his being in the house. Then your belief, your admittance, and your certainty that he is in the house are stronger than your belief through hearsay alone. For if you are told that "He is in the house" and then hear his voice, you become more certain of it, for the voice indicates shape and form to him who hears it on condition of seeing the form. So his heart judges this to be the voice of that person. This is belief mingled with proof. It is also possible for error to follow because one voice might resemble another. Also, pretense is possible by means of imitating the voice. This does not occur to the mind of the hearer, for he had no thought of any such accusation, or that anyone had a purpose in such dissembling and imitation.

The third degree of belief is to enter the house and look at him with your own eyes and see him. This is the real experiential knowledge and sure observation. It is like the knowledge of those who are drawn near Allah and of the sincere lovers of truth, for their belief is based on eyewitness. This belief includes that of laymen and that of scholastic theologians; and they have this very evident additional advantage that leaves no place for the possibility of error. It is true that believers of this class differ in rank according to their attainments in knowledge, and the degrees of unveiling.

An example of the difference in degrees of knowledge is that one man sees Zaid in the house when he is near at hand in the courtyard and while the sun is rising, and so he sees him perfectly; while another sees him in a room, or at a distance, or in the evening, so that his form is sufficiently plain that he can be sure that it is he, but the minute details and hidden features of his form are not made clear to him. The variance in degree in seeing divine things is of this sort. Regarding the difference in the attainment of knowledge, it is as though one sees Zaid, Amr, Bakr, and others in the house, while another sees Zaid only. The knowledge of the former is unquestionably greater than that of the latter because of the abundance of things known.

This is the state of the heart in relation to the sciences; and Allah knows best that which is right.

CHAPTER SEVEN:

EXPOSITION OF CONDITIONS OF HEART REGARDING DIVISIONS OF SCIENCES: INTELLECTUAL AND RELIGIOUS, AND PERTAINING TO THIS WORLD AND THE HEREAFTER

It should be known that the heart is innately predisposed to apprehend the real nature of ideas as has been stated previously. But the knowledge which exist in it is of different kinds: intellectual and Sharia-based. Intellectual knowledge is divided into axiomatic and acquired, Acquired knowledge is divided into that which deals with this present world, and that which deals with the hereafter. By intellectual knowledge, we mean that by which the innate mind makes its judgments and which does not come into existence through blind imitation and instruction. It is divided into axiomatic and acquired. No one knows whence or how the axiomatic is attained, Such is a man's knowledge that one person cannot be in two places at the same time, and that one thing cannot be both created and eternal, existent and non-existent at the same time. For man finds this knowledge to be a natural endowment of his soul from his early childhood, and does not know when or whence he attained it, I mean that he does not know any proximate cause for it. Otherwise, it would not be hidden from him that it is Allah who has created and guided him.

Acquired knowledge is that which is gained by learning and deduction. Both of these are sometimes called intellectual. Ali "Allah be pleased with him" said: "I beheld the intellect as though it were two-fold: innately endowed, and developed through instruction. That which is developed through instruction is of no avail apart from the innately endowed, even as the sun is of no avail apart from a seeing eye." The first of these is referred to in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah certainly has created nothing more honorable to Him than the intellect." The second is referred to in his statement to Ali "Allah be pleased with him": "When men draw near Allah by different kinds of good deeds, you draw near by your intellect." For it is impossible to draw near by innate constitutional endowment, nor by axiomatic knowledge, but by that which is acquired. In Ali's case, he was able to draw near by using his intellect to acquire the knowledge by which close proximity to the Lord of the worlds is bestowed.

The heart is like the eye, and the innate intellect in it is like the potentiality of sight in the eye. The potentiality of sight is a subtlety which is lost in blindness, but present in sight, even though a man may have closed his eyes, or the darkness of night may have enfolded him. The knowledge attained thereby in the heart is like the potentiality of perception of sight in the eye, and seeing of the essence of things. The fact that knowledge is deferred from the eye of the intellect during childhood until the age of discretion and maturity is like the deferment of vision

from the sight until the time when the sun shines with its flood of light upon the objects of sight.

The pen with which Allah has written knowledge upon the pages of the heart is like the disk of the sun. Knowledge is not achieved within the heart of the child before the age of discretion only because the tablet of his heart is not yet prepared to receive the engraving of knowledge. The pen is one of the creations of Allah which He has made a cause for achieving the engraving of knowledge upon the hearts of men. Allah said: "Who taught with the pen, taught man what he did not know." (Al-Qalam 4-5)

﴿الَّذِي عَلَّمَ بِالْقَلَمِ ۖ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

The pen of Allah does not resemble the pen of His creatures, even as His attributes do not resemble the characteristics of His creation. Thus, His pen is not made from a reed nor from a piece of wood, even as He Himself is not made up of substance nor of accident.

So the comparison between the inner insight and the outer vision is valid from these points of view, save that there is no comparison between them in honor. For the inner insight is the very soul itself which is the perceiving subtlety. This is like the horseman, and the horse like his mount; and blindness of the horseman is more dangerous to him than blindness of his mount. Indeed, there is no relation between the one affliction and the other, nor comparison between the inner insight and the outer vision. Allah has called it by its name for He said: "The heart belies not what he saw" (An-Najm 11)

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾

Thus, calling the perception of mind "vision". Likewise is the statement of Allah Almighty: "Thus, did we show Abraham the dominion of the heavens and the earth" (Al-An'am 75)

﴿وَكَذَٰلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ﴾

In this, He did not mean the outer vision of the eye, for that was not granted exclusively to Abraham that it should be set forth as having been a special favor. Therefore, the non-perception is called blindness. Allah Almighty says: "For it is not their eyes which are blind but blind are the hearts which are within their breasts." (Al-Hajj 46)

﴿فَإِنَّمَا لَا تَعْمَىٰ ٱلْأَبْصَرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ﴾

He further says: "But he who in this life is blind shall be blind in the hereafter too, and err farther from the way." (Al-Isra' 72)

﴿وَمَنْ كَانَتْ فِى هٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾

This is the exposition of intellectual science.

Now as regards the religious sciences, they are taken by way of acceptance on the authority of the prophets "Peace be upon them". This is acquired by learning the Book of Allah and the Sunnah of the Messenger of Allah "Allah's blessing

and peace be upon him", and understanding their meaning after having heard them. In this is the heart made perfect in quality and safe from illness and disease. For the intellectual sciences, although needed by the heart, are not sufficient for its safety; just as the intellect is not sufficient to maintain the causes of physical health, but needs also to gain the experiential knowledge of the properties of medicines and drugs by learning them from the physicians, since the intellect alone cannot find the knowledge. But after it is heard, it cannot be understood except by means of the intellect. Thus, the intellect cannot dispense with instruction nor can instruction dispense with the intellect.

So he who is a proponent of mere blind imitation and of setting the intellect entirely aside is ignorant; and he, who is satisfied with the intellect alone, without the light of the Qur'an and the Sunnah, is deceived. Take care of not becoming in either of these two groups, but be one who combines both sources. For the intellectual sciences are like foods, and the religious sciences are as medicines. The sick person is harmed by food whenever he neglects the medicine. Thus, the diseases of the heart can be treated by the medicines derived from Sharia, which are the duties of the acts of worship and the works which the prophets set in order for the reformation of hearts. So he who does not treat his sick heart by the use of ritual worship, but is content to use the intellectual sciences alone, is harmed thereby, even as the sick man is harmed by food.

The assumption of those who think that the intellectual sciences are contradictory to the sciences of Sharia and that it is impossible to combine them arises from blindness in the eye of insight. We take refuge with Allah from it. But often such a man finds some of the sciences of Sharia contradictory to others and is unable to combine them; so he supposes that there is a contradiction in our religion and is perplexed thereby, and he withdraws from religion as a hair is withdrawn from dough. This is only because his own impotence has caused him to imagine an inconsistency in our religion. How far that is from the truth. He is indeed like a blind man who entered a house and there stumbled over some of the vessels of the house and said: "What are these vessels doing in the path; why are they not put in their place?" They answered him: "Those vessels are in their place, but you did not find the way because of your blindness. How strange it is of you not to hold the blame of your stumbling on your blindness, but rather to hold blame of it upon the negligence of someone else." This is the relationship between religious and intellectual sciences.

The intellectual sciences are divided into those of the present world and those of the hereafter. Those of this present world are such sciences as medicine, arithmetic, geometry, astronomy, and the other professions and trades. Those of the hereafter are such as the knowledge of the states of the heart, of defects in religious works, and of the knowledge of Allah and His attributes and acts as we have explained in the Book of Knowledge. These are two incompatible kinds of

sciences, by which I mean that whoever devotes himself to one of them and goes deeply into it has his insight into the other fallen short for the most part.

Ali "Allah be pleased with him" has given three parables of this present world and the hereafter. He said: "They are like both scales of balance; and like the East and the West; and like two fellow-wives, for when he makes one content he displeases the other." So you see those, who are wise in the affairs of the present world, in medicine, arithmetic, geometry, and philosophy, are ignorant in the matters of the hereafter. Similarly, those who are wise in the minute details of the sciences of the hereafter are ignorant, for the most part, of the sciences of this present world; for the power of the intellect cannot accomplish the two things together, as a general thing. Thus, one of them prevents the perfection of the other.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Most of the inhabitants of the Garden are simpletons." That is, they are simpletons in the things of this present world. Al-Hassan said: "We saw a group, which if you saw them, you would say that they are mad; and if they saw you, they would say that you are demons." So whenever you hear about a strange thing in the field of religion which people well-versed in the sciences deny, do not let their denial delude you so that you do not accept it; for it is impossible for him who walks the Eastern path to get possession of that which exists in the West. So also is the case with this present world and the hereafter. Allah Almighty says: "Verily those who hope not for our meeting, and are content with the life of this world, and are comforted thereby and feel secure therein and those who are heedless of Our signs, " (Yunus 7)

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا

وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾﴾

He further says: "They know the outward appearance of the life of this present world, but of the hereafter they are heedless." (Ar-Rum 7)

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾﴾

He also says: "But turn aside from him who turns his back upon our warning and desires naught but the life of this present world. This is their sum of knowledge." (An-Najm 29-30)

﴿فَأَعْرِضْ عَنْ مَّن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ﴿٣٠﴾﴾

So to combine a complete attentive observance of the affairs of this present world and of religion could hardly be available, save to those whom Allah has firmly established for the direction of His servants in their livelihood and their return (to Allah). Such are the prophets who are helped by the Holy Spirit, and receive divine power sufficient for all things, that does not fall short at all. But when the hearts of creatures are given over completely to that which pertains to this present world, they turn aside from the hereafter and fall short of coming to perfection therein.

CHAPTER EIGHT

EXPOSITION OF DIFFERENCE BETWEEN GENERAL INSPIRATION AND LEARNING; AND DIFFERENCE BETWEEN SUFI WAY OF SEEKING THE UNVEILING OF REALITY AND THE WAY OF SPECULATIVE PHILOSOPHERS

It should be known that the sciences which are not axiomatic but which come into the heart at certain times differ in their manner of attainment. Sometimes they come upon the heart as though something were flung into it from a source it knows not. At other times, they are gained through deduction and study. That which is not attained by way of acquisition nor through the cunning of proof is called general inspiration and that which is attained through inference is called reflection and mental perception. Furthermore, that which exists in the heart apart from some expedient or cunning or effort on the part of man is divided into two classes. In the first, the man is not aware how he achieved it, and whence it came; in the other he is acquainted with the cause from which he has derived that knowledge, which is the vision of the angel who casts it into his heart. The former is called general inspiration, and breathing into the heart. The latter is called Divine revelation, and it is an exclusive characteristic of the prophets, whereas the former is given only to saints and pure. The preceding kind of science which is gained through deduction is that given to the learned.

The true doctrine is that the heart is predisposed by nature to have the true nature of reality in all things revealed in it. But this is prevented by the intervention of the five aforementioned causes. These are as a veil which hangs down between the mirror of the heart and the Preserved Tablet, which is engraved with all that Allah, has decreed until the day of Judgement. The reflection of the real nature of knowledge from the mirror of the Tablet upon the mirror of the heart is like the reflection of an image from one mirror to another mirror opposite it. The veil between the two mirrors is sometimes removed by the hand and at other times by a gust of wind which moves it. Thus, the winds of divine favor sometimes blow and the veils are drawn aside from the eyes of hearts so that there is reflected in them something of that which is written upon the Preserved Tablet.

Sometimes this takes place during sleep, thereby there is revealed that which will come into being in the future. The veil is completely lifted by death when the covering is withdrawn. At other times, revelation is made during wakefulness and the veil is lifted by a secret favor from Allah, and some of the marvels of knowledge glisten in the heart from behind the curtain of the unseen. This may be like a dazzling flash of lightning, or it may be continuous up to a certain point, but its continuance is most rare. Revelation then does not differ from acquiring as regards the knowledge itself, its seat, and its cause, but it differs only in the removal of the veil, for this is beyond man's will. General inspiration does not differ from Divine revelation in any of these respects, but only in the matter of seeing angel who imparts the knowledge; for our hearts attain knowledge only by

means of angels. To this Allah Almighty refers in His statement: "It is not fitting for any mortal that Allah should speak to him, except by inspiration, or from behind a veil, or by sending a messenger who reveals, by His permission, what He pleases." (Ash-Shura 51).

﴿ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِلَاذِيهِ مَا يَشَاءُ ﴾

If you have come to know this, know also that the inclination of the Sufis is toward the knowledge gained through inspiration, and not to that gained through instruction. Therefore, they do not covet the study of knowledge, nor the acquiring of that which authors have composed, nor discussion about the statement of doctrines and proofs which have been mentioned. But they say: "The way of knowledge is to put foremost self-mortification, to abolish blameworthy traits, to cut all ties, and to advance toward Allah with utmost concern." Whenever this takes place, Allah becomes the ruler over the heart of His creature and the surety for its illumination with the light of knowledge. When Allah becomes the ruler of the heart He floods it with mercy and sheds His light upon it, and the breast is opened and there is revealed to it the mysteries of the unseen, and by a gift of mercy there is cleared away from the surface of the heart the veil of deceit which blinds its eye, and there shines in it the real nature of divine things.

The novice has only to make himself ready by a thorough purifying, by summoning intention along with a sincere desire, by utter longing, and by watching with constant expectation for the mercy which Allah may grant him. Prophets and saints had divine things revealed to them, and the light flooded their breasts, not by learning and study of books, but by their approach of asceticism in this present world, by cutting their own selves off from all of its ties, by disengaging the heart of all of its affairs, and by advancing with the utmost concern toward Allah; for, whoever belongs to Allah, Allah belongs to him. The Sufis assert that the way to this is, first of all, by cutting off all ties with this present world and by disengaging the heart of them, by taking away concern for family, possessions, children, native land, knowledge, rule, and rank.

Nay, rather, he must bring his heart into that state in which the existence and non-existence of all these are the same. Then he must withdraw alone and remain in privacy in a special place apart and limit himself to the prescribed religious duties and supererogatory prayers. He must sit with empty heart and concentrated purpose. He must not divide his thought by reciting the Qur'an, nor the contemplation of its exegesis, nor by books of tradition, nor anything else. But he must strive that nothing save Allah shall come into his mind.

Then after he has seated himself in a place apart, he shall keep saying continuously with his tongue, "Allah, Allah," and his heart shall be fixed on it too, until he comes finally to a state in which the motion of the tongue will end and it will seem as though the word is flowing over his tongue. He must continue

patiently in that until every trace of the word is effaced from the tongue and he finds his heart persevering in that devotional exercise. Still he shall persevere until the form and letters of the expression and the very appearance of the word is effaced from the heart and there remains present in it naught save the ideal meaning which is, as it were, adhering to and inseparable from the heart.

It is up to him to choose to attain this point or to prolong this condition by warding off the suggestions of Satan. But it is beyond his choice to procure Allah's gift of mercy. By what he has done Thus, far he has exposed himself to the breezes of Allah's mercy, and it only remains for him to wait for such mercy which Allah may grant to him, even as He gave His mercy to the prophets and saints. Upon doing this, if his desire is sincere, his intention pure, and his perseverance good, and if his lusts do not draw him aside nor the suggestions of the self engross him with the ties of this present world, there will shine forth the gleams of reality into his heart. In its beginning, this will be like a swift flash of lightning. It is not continuous but it returns, although it may delay. If it returns it may continue, and it may be but a flash. If it continues, it may be for a longer or shorter time. These different types may appear, one succeeding the other, or they may be limited to one sort only. The stages of the saints of Allah in this are unlimited, even as the superiority of their nature and moral characteristics is beyond limitation. So this way goes back to an absolute purifying and clarifying and brightening of the heart on your part, and then only to make ready and wait in expectation.

The speculative theologians and those whose opinions deserve consideration have not denied the existence of this way, that it is a possibility, and that it does, in rare instances, lead to the desired end. Indeed this way has been that of most prophets and saints. But they consider it a difficult way, and think it slow in bringing results, and feel that the fulfilling of all of its conditions is very improbable. They claim that to blot out all ties to this extent is practically impossible. If it does happen for a moment, its continuation is even more difficult, since the slightest evil prompting or involuntary suggestion disturbs the heart. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of the believer is more unsteady than a cooking vessel as it boils." (This narration is reported by both Al-Hakim and Ahmad on the authority of Al-Miqdad Ibn Al-Aswad). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The heart of the believer is between two of the fingers of (Allah) Most Merciful." (This narration is reported by Muslim on the authority of Ibn Umar)

During such strenuous effort, the physical constitution may be disordered, the intellect confused, and the body diseased. If progress in the discipline and improvement of the soul is not made by means of the realities of the sciences, then the heart is ensnared with corrupt images which the soul trusts for a long time before they come to an end; and one may live out his appointed time without success. Many Sufis has traveled this way and still has continued to hold a certain fancy for twenty years, whereas if he had studied science thoroughly

beforehand, the point of confusion in his fancy would have been opened up to him at once. So to engage one's self in the path of learning is a surer and easier means of attaining the aim.

They claim that it is as though a man left off the study of jurisprudence, asserting that "the Messenger of Allah "Allah's blessing and peace be upon him" did not study it, but even he became one who understood the divine law by means of Divine inspiration without any repetition or application, and perhaps discipline of the soul will bring me finally to that goal." Whoever thinks this wrongs himself and wastes his life. Nay rather, he is like one who gives up the way of gain through farming, hoping to chance upon some treasure. The latter is indeed possible, but extremely unlikely. So too in the matter of gaining knowledge.

They say: "It is first of all necessary to attain that which the learned have achieved and to understand what they said. Then after that there is no harm in expectantly waiting for that which has not been disclosed to the other learned men, and it may be that this will be disclosed afterwards through strenuous effort."

CHAPTER NINE: EXPOSITION OF DIFFERENCE IN RANK BETWEEN BOTH POSITIONS BY A TANGIBLE EXAMPLE

It should be known that the wonders of the heart are beyond the realm of perceptibles of senses, for the heart is also beyond sense perception. The understandings are too weak to grasp, except by means of a tangible example, to put to sense that which is not perceived through the senses. So we shall explain this to people of weak understanding by means of two examples.

For the first illustration let us suppose a reservoir dug in the earth, into which the water can be conducted from the surface above through streams which empty into it. The bed of the reservoir may also be dug up and the dirt removed from it until the fountain of pure water is reached, and then the water bursts forth from the bottom of the reservoir. This water is purer and more constant, and perhaps more copious and abundant. The heart than is like the reservoir and knowledge like the water. The five external senses are like the streams. Knowledge may possibly be conducted to the heart by means of the streams of the senses and the consideration of things observed until it is Thus, filled with knowledge. It is also possible to stop up these streams from it by solitude and retirement and averting the eyes from seeing, and then to resolve in the depth of the heart upon purifying it and taking away from it the layers of coverings until the fountain of knowledge bursts forth from within it. But you might say: "How can knowledge burst forth from the heart itself while it is destitute of it?" Know that this is one of the wonders of the heart's mysteries. It is not permissible to deal with it in the science of practical religion.

What can be mentioned is that the real natures of things are written down in the Preserved Tablet, and indeed in the hearts of the angels who are brought near (Allah). For just as an architect draws plans for buildings on blank paper and then

brings them into actuality in accordance with that archetype; Thus, the Creator of the heavens and the earth wrote an archetype of the world from beginning to end upon the Preserved Tablet, and then brought it into actuality in accordance with that archetype. From the world which has been brought into actuality in the image of the archetype there is transmitted to the external senses and retentive imagination still another image. For whoever looks at the sky and the earth and then closes his eyes, sees in his imagination the image of the sky and the earth, so that it is as though he were looking at them; and were the sky and the earth annihilated and he himself survived, he would find within himself the image of the sky and the earth as though he were beholding them and looking at them, Then from his imagination an effect is transmitted to the heart, so that there is represented in it the real natures of things which have entered into sensation and imagination.

The representation in the heart corresponds to the world which is represented in the imagination, which in its turn corresponds to the world as it exists in itself external to the imagination and heart of man. This existing world corresponds to the archetype existing in the Preserved Tablet. Thus, the world has four degrees of existence. There is existence in the Preserved Tablet which is prior to its corporeal existence. Sequel to it is its real existence, which is followed in turn by its imaginative existence; I mean the existence of its image in the imagination. Its imaginative existence is followed by its intellectual existence; I mean the existence of its image within the heart. Some of these orders of being are of spiritual and some of corporeal character. Of the spiritual, some are more spiritualistic in their order of being than others. This is a kindness coming from the divine wisdom; for Allah has made your eyeball in such a way that, in spite of its smallness, there is pictured within it the image of the world, the heavens and the earth, with all their widely spreading extent. Then it goes on from existence in the realm of sensation to existence in the imagination; and from it to existence in the heart. For you can never apprehend anything save that which has reached you; and Had He not placed an image of the whole world within your very being you would have no knowledge of that which is apart from yourself. Glory be to Him who has arranged these wonders in heart and eye, and then blinded heart and eye to the perception of them so that the hearts of the majority of creatures have become ignorant of themselves and their wonders

Let us now go back to the purpose in view and say: It is conceivable that the real nature of the world might be represented in the heart, once from the senses and once from the Preserved Tablet; even as it is conceivable that the image of the sun should be represented in the eye once from looking directly at it and once from looking at the water on which the sun shines which reproduces its image. So whenever the veils are lifted between the heart and the Preserved Tablet, the heart sees the things which are therein, and knowledge bursts forth into it therefrom, so that it does not have to acquire its knowledge through the avenues of the senses. This is like the bursting forth of water from the depth of the earth. Whenever the heart becomes occupied with things in the imagination derived

from sensibles, this veils it from examining the Preserved Tablet, just as when water is preserved in streams thereby it is prevented from bursting forth from the earth; or just as he who looks into the water which reproduces the image of the sun is not looking at the sun itself.

Thus, the heart has two doors. One door opens toward the dominion of the unseen which is the Preserved Tablet and the world of the angels. The other door opens toward the five external senses which lay hold on the visible material world; This visible world also resembles the dominion of the unseen to a certain extent. Now the fact that the door of the heart is opened to the acquisition of knowledge through the senses is a thing you understand. But regarding its door which opens to the dominion of the unseen and the examining of the Preserved Tablet, you have certain knowledge through meditating upon the wonders of visions and the heart's observation in sleep of what will be in the future or what was in the past, without any acquisition on the part of the senses.

That door However is opened only to him who devotes himself exclusively to the remembrance of Allah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Men of a single thought have taken the lead." He was asked: "Who are they?" He answered: "Those who are infatuated with the remembrance of Allah, for this devotional exercise of theirs has put away from them their load of sin and they come to the resurrection unburdened." Then he described them by relating the statement of Allah: "Then I shall draw near with my face toward them. Do you think about what anyone knows what thing I desire to bestow upon him toward whom I turn my face?" Then He said: "The first thing I give them is that I cast something of my light into their hearts and they give tidings of me even as I give tidings of them." (This narration is reported by Muslim, Al-Hakim, Al-Baihaqi and At-Tabarani on the authority of Abu Hurairah).

The entrance for these tidings is the inner door. So then therein lies the difference between the knowledge of the prophets and saints and that of the learned and the philosophers: the knowledge of the former comes from within the heart through the door which is opened toward the dominion of the unseen, whereas the knowledge of the philosophers comes through the doors of the senses which open to the material world. The wonders of the world of the heart and its wavering between the visible and invisible worlds cannot be fully dealt with in the science of practical religion. But this is an example which will teach you the difference in the place of entrance of the two kinds of knowledge.

The second example will let you know the difference between the two types of work; I mean the work of the learned and that of the saints. The learned work to acquire knowledge itself and gather it into the heart, but the saints among the Sufis labor only to the end of polishing, cleansing, clarifying, and furbishing the heart. It is related that once the Chinese and the Byzantine Greeks vied with one another before a certain king as to the beauty of their workmanship in decorating and painting. So the king decided to give over to them a portico so that the Chinese might decorate one side of it and the Byzantine Greeks the other side

and to let a curtain hang down between them so as to prevent each group from looking at the other. And he did so. The Byzantines brought with them numerous strange colors, but the Chinese entered without any color at all and began to polish their side and to furbish it. When the Byzantines had finished the Chinese claimed that they had finished also. The king was astonished at their statement and the way in which they had finished the decorating without any color at all. So they were asked: "How have you finished the work without any color?" They replied: "You have nothing to do with us; just lift the veil." So they lifted it, and behold on their side there shone forth the wonders of the Byzantine skill with added illumination and dazzling brilliance, since that side had become like unto a polished mirror by virtue of much furbishing. Thus, the beauty of their side was increased by its added clearness. The care of the saints about cleansing, polishing, purifying, and clarifying the heart until the true nature of reality shines forth clearly therein with utmost illumination is like the work of the Chinese. The care of the learned and the philosophers about acquiring and adorning knowledge, and the representation of this adornment in the heart is like the work of the Byzantines.

But, whatever it might be, the heart of the believer never dies, nor is its knowledge erased at death nor its clearness beclouded. To this Al-Hassan referred in his saying: "Dust will not consume the seat of faith." This knowledge is a means of access that draws one near to Allah, But what the heart has attained of knowledge itself, or what it has attained of purity and capacity to receive what knowledge writes upon the heart, does not enable it to dispense with more knowledge. There is no happiness for anyone apart from learning mystical knowledge, and some degrees of happiness are more noble than others, just as there is no wealth without money. For he who has a dirham is wealthy and he who has storehouses crammed full is wealthy. The difference between degrees of the happy is in accordance with their difference in mystical knowledge and faith, just as the difference between degrees of men of wealth is in accordance with the scarcity or abundance of their money.

The varieties of mystical knowledge are lights, and believers do not run to meet Allah save by their lights. Allah Almighty says: "On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what the great attainment is." (Al-Hadid 12)

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ﴾

It is narrated that "Some of them are given light as much as a mountain and some smaller...and so on until the last of them will be a man who is given a light on his big toe, which sometimes shines and sometimes goes out. Whenever it shines, he puts his foot forward and walks, and when it goes out, he stands still.

Their crossing the bridge (that is over the Hell) is in accordance with their light. Some of them cross within the twinkling of an eye, some as quick as a flash of lightning, some as the passing of a cloud, some as a falling star, and some as a charging horse. He who is given a light on his big toe crawls prone on his face, hands and feet. When one hand slips off, he holds on with the other, and when one foot slips off, he holds on with the other. The fire reaches his sides, but he keeps on. In this way, until he is saved." (This is reported by At-Tabarani and Al-Hakim on the authority of Ibn Mas'ud).

Thus, the distinction in the faith of men seems evident, and if the faith of Abu Bakr "Allah be pleased with him" is to be placed on one scale of the balance, and on the other scale that of all men except prophets and messengers, it shall overweigh. This resembles the statement of him who said: "Were the light of the sun to be placed in the one scale of balance against that of all lamps it would preponderate." For the light of the faith of individuals among the laymen is like the light of a lamp, and with some it is as the light of a candle. But the light of the faith of the righteous is like that of the moon and stars, and the faith of the prophets is as the light of the sun.

Just as the form of the entire horizon with all its broad expanse is revealed in the light of the sun, while only a narrow corner of the house is revealed in the light of a lamp, Thus, also is there a distinction in the expansion of the breast by mystical knowledge, and in the disclosure of the breadth of the dominion of the unseen to the mystics. It is narrated that "On the day of resurrection the command will be given: 'Bring out from the fire whoever has as little faith as a weight, half a weight, a quarter of a weight, or even a grain of barley, or an atom.'" (This narration is reported by both sheikhs on the authority of Abu Sa'id). All of this goes to show the distinction in the degrees of faith, and that these quantities of faith do not prevent entering the fire. It is also understood from this that whoever has more than a weight of faith will not enter the fire. For were he to enter orders would be given for bringing him out first of all. Again, whoever has an atom's weight of faith in his heart does not deserve to abide forever in the fire even though he would enter it.

Similarly, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is nothing better than a thousand like it except a believing man", (this narration is reported by At-Tabarani on the authority of Salman) referring to the superiority of the heart of a believing mystic, for it is better than a thousand hearts of the common folk. Allah Almighty says: "You shall be the highest if you but be believers." (Al Imran 139)

﴿وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

He Thus, gives preference to believers over Muslims. The one referred to is the believing mystic and not the blind imitator. Allah Almighty says: "Allah will raise all you who believe, as well as those who are given knowledge, many degrees." (Al-Mujadilah 11).

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

By 'those who believe' here He means those who give trust apart from learning. Thus, distinguishing them from 'those who are given knowledge. This indicates that the word 'believer' is applied to the blind imitator even though his giving trust does not result from insight nor mystical revelation. In his comment on the statement of Allah: "Allah will raise all you who believe, as well as those who are given knowledge, many degrees" (Al-Mujadilah 11)

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

Ibn Abbas "Allah be pleased with both" said: "The learned man is exalted above the believer by seven hundred degrees, between each two of which there is a distance equal to that between heaven and earth." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Most of the people of the Garden are simpletons, but the seventh Heaven is for men of understanding." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The learned man is as far superior to the layman as I am superior to the least man of my Companions" or, according to another version "as the full moon is superior to the rest of the stars." (This narration is reported by At-Tirmidhi on the authority of Abu Umamah). These evidences make it clear that the distinction in rank among the people of the Garden is in accordance with the distinction in their hearts and their mystical knowledge. For this reason, the day of resurrection will be a day of mutual gain and loss, since he who is deprived of the mercy of Allah will be a great loser and suffer a severe failure. For he who is Thus, deprived will see high ranks above his own station, and he will look forward to them in the same way that a rich man who owns ten Dirhams looks forward to the rich man who owns the earth from East to West. Each of them is rich, but how great is the difference between both. So how great loser has he been who has lost his fortune (of the favor of Allah):" In the hereafter are greater degrees and greater preference." (Al-Isra' 21)

﴿ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴾

CHAPTER TEN:

EXPOSITION OF TESTIMONY OF DIVINE LAW TO VALIDITY OF METHOD OF MYSTICS IN GAINING EXPERIENTIAL KNOWLEDGE, NOT THROUGH INSTRUCTION NOR BY THE ORDINARY WAY

It should be known that whosoever has had even a small thing revealed to him through inspiration, and brought into his heart from whence he knows not, has learnt by experience the validity of this way. He who has never apprehended this must nevertheless believe in it, for the rank of mystical knowledge therein is very rarely attained. It is attested by proof texts from Divine law, experiences, and stories.

In regard to the proof texts of Divine law, a mention may be made of His

statement: "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." (Al-Ankabut 69)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

All wisdom that appears in the heart through regular steadfastness in worship apart from instruction comes by way of mystical disclosure and inspiration. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah causes him who acts upon what he knows to inherit the knowledge of that which he knows not, and aids him in what he does so that he comes to deserve the Garden. But he who does not act upon what he knows goes astray in that which he knows, and is not aided in what he does so that he comes to deserve the fire." Allah Almighty says: "And whoever fears Allah, to him will He grant a way out (from all difficulties and doubts), and will provide for him from whence he reckons not" (At-Talaq 2)

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

I.e. 'He will cause Him to know without instruction and to be sagacious without experiment.' Allah further says: "O you who believe! If you fear, Allah He will make for you a criterion" (Al-Anfal 29)

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾

I.e. light thereby to distinguish reality from falsehood, and one finds a way out of uncertainties.

Therefore, the Messenger of Allah "Allah's blessing and peace be upon him" used to invoke much for light. He said (by way of supplication): "O Allah! Give me light and increase light unto me; grant me light in my heart, light in my grave, and light in my hearing, light in my sight..." until He said: "(and light) in my hair, my skin, my blood, my flesh, and my bones." (This narration is reported by both sheikhs on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the significance of the statement of Allah: "Is he whose breast Allah has expanded for Islam, and who is in light from his Lord" (Az-Zumar 22)

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۖ﴾

Thereupon He replied: "Expanding (of the breast) is enlarging, for, when the light is cast into the heart, the chest is enlarged and expanded for it." (This narration is reported on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said to Ibn Abbas "Allah be pleased with both": "O Allah! give him religious understanding and teach him interpretation." Ali "Allah be pleased with him" said: "We have nothing which the Messenger of Allah "Allah's blessing and peace be upon him" divulged to us save that Allah gives a servant understanding in His book." This was not by instruction.

In his comment on the following statement of Allah Almighty: "He brings wisdom unto whom He wills" (Al-Baqarah 272)

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ﴾ (٣١)

It is said that 'wisdom is understanding in the Book of Allah. Allah says: "And this we gave Solomon to understand" (Al-Anbiya 79)

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ﴾ (٣٢)

Referring especially to what was revealed to him under the name of standing. Abu Ad-Darda' "Allah be pleased with him" used to say: "The believer sees with the light of Allah from behind a thin veil." And by Allah, that is the truth; Allah casts it into their hearts and makes it to move upon their tongues. One of the righteous predecessors said: "The estimation of the believer is divination." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the natural insight of the believer, for he sees with the light of Allah." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id). It is to this that the following statements of Allah Almighty refers: "Verily, in that there are signs for those who read them aright" (Al-Hijr 75)

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَنْ تَوَسَّيْنَ﴾ (٣٣)

And: "We have made manifest the signs unto a people that are sure." (Al-Baqarah 118)

﴿قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ﴾ (٣٤)

Al-Hassan related a tradition from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "Knowledge is of two kinds: one of them is the esoteric knowledge within the heart and it is the profitable knowledge." One of the learned was asked about that esoteric knowledge, and he replied: "It is one of the secrets of Allah which He casts into the hearts of His beloved, and with which He has acquainted no angel nor human being." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily there are from among my nation those communicated with, instructors and (Divinely) inspired, and Umar is one of them." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah; and Muslim on the authority of A'ishah). Ibn Abbas "Allah be pleased with both" recited: "We have not sent any Messenger before you" (Al-Anbiya 25)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ﴾

Nor any prophet, nor anyone to be communicated with, i.e. trustworthy. The (Divinely) inspired is he in whose heart an unveiling has been made from within, and not from the direction of external sensibles.

The Qur'an states that god-fearingness is a key to right guidance and mystical revelation, and it is knowledge without instruction. Allah says: "And in what Allah has created in the heavens and the earth are signs unto a people who do fear." (Yunus 6)

﴿وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ (٣٥)

He Thus, makes it particular to them. He further says: "This is an explanation unto men, and a guidance and a warning to those who fear." (Al Imran 138)

﴿ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴾

Abu Yazid and others used to say: "The learned man is not he who learns something by heart out of a book, for if he forgets what he has memorized he becomes ignorant, but the learned man is he who takes his knowledge directly from his Lord whenever he wishes without any memorizing or study." Such a man is a Divine learned, and to him it is referred in the statement of Allah Almighty: "We taught him knowledge from our presence." (Al-Kahf 65)

﴿ وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴾

Although all knowledge is from His presence, yet some of it come through the means used in teaching mankind, and this is not called Divine knowledge. This latter however, is the knowledge which is opened in the secret of the heart without any usual means from without. These are the traditional evidences, and were all of the existing evidences of this sort to be gathered together including verses, traditions, and recorded sayings, it would be boundless.

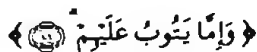
The witness of experience to this is also boundless. This appears from the Companions, the Followers, and those who came after them. Abu Bakr As-Siddiq "Allah be pleased with him" said to A'ishah "Allah be pleased with her" just before his death: "They are but your two brothers and two sisters." At that time, his wife was pregnant and later she bore a daughter, and he knew before her birth that she was a girl. Umar "Allah be pleased with him" said during his sermon on Friday: "O Sariyah! (Take shelter to) the mountain"; since it had been disclosed to him that the enemy was upon them. Learnt about that, he warned them. The fact that his voice reached them was one of the many miraculous gifts of the saints.

Anas Ibn Malik "Allah be pleased with him" said: "I entered upon Uthman "Allah be pleased with him" and on my way there I had come across a woman and looked at her out of the corner of my eye and reflected on her charms. As I entered, Uthman "Allah be pleased with him" said: "One of you comes upon me with the traces of adultery visible in his eyes. Do you not know that the adultery of the eye is the look? So repent or I shall punish you." I said: "Is there Divine revelation after the Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "No, but mental perception, inference, and true natural insight."

Abu Sa'id Al-Kharraz said: "I entered the sacred mosque and saw a poor man wearing two tattered cloaks and said to myself: 'This man and his like are a burden upon mankind.' He called me to him and said: "Allah knows what is in your hearts, so beware of Him." (Al-Baqarah 235)

﴿ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ﴾

Then I asked for forgiveness of Allah secretly, at which he again called me and said: "He it is who accepts repentance from His servants." (At-Tawbah 106)



Then he disappeared from me and I did not see him again."

Zakariyya Ibn Dawud said that Abu Al-Abbas Ibn Masruq went to see Abu Al-Fadl Al-Hashimi when he was sick; and at that time, he had children but was without known means of livelihood. Abu Al-Abbas said: "When I got up I said to myself: 'How does this man get earnings to eat from?' But he shouted at me: 'O Abu Al-Abbas put away this sordid anxiety, for Allah has hidden kindnesses.'"

Ahmad An-Naqib said: "I went to Ash-Shibli who said: 'Tried be you O Ahmad.' I said: 'What do you mean?' He said: 'As I was sitting there came over me the thought that you are niggard.' I said: 'I am not niggard.' But my thought continued to reproach me saying: 'but you are niggard.' So I said: 'Whatever the day brings to me, I shall give to the first poor man who meets me.' No sooner had I finished the thought than there came to me a courier of Mu'nis Al-Khadim who brought fifty Dinars and said: 'Use this for your own expenses.' When he said so, I rose up and took it and went out, and behold, a poor blind man was sitting in front of a barber who was shaving his head. So I approached him and gave him the Dinars. He said: 'Give them to the barber.' I said: 'But their sum is such and such.' He replied: 'Have we not told you that you are niggard?' When he said this I gave them to the barber, who said: 'When this poor man sat down before me I agreed that I should take no fee from him,' So I threw them into the Tigris and said: 'No one magnifies you but Allah Almighty humbles him.'"

Hamzah Ibn Abdullah Al-Alawi said: "I went to Abu Al-Khair An-Ninani, with the intention in my heart to greet him but not eat food in his house. After I left his house, he soon caught up with me, carrying a plate of food. He said: 'Eat, O young man, for you have now passed out from the limits of your former resolution.'" This man Abu Al-Khair An-Ninani was famous for his miraculous gifts. Ibrahim Ar-Raqi said: "I went to see him to greet him, but I arrived at the time of Maghrib prayer, and he had not recited Al-Fatihah correctly. So I said to myself that my journey was in vain. When he finished I went outside to perform ablution and a lion attacked me, so I went back to Abu Al-Khair and told him that a lion had attacked me. Then he went and shouted at it: 'Had I not told you not to attack my guests?' Thereupon the lion turned aside and I performed ablution. When I returned he said to me: 'You have labored to make right the external act and were afraid of the lion, while we have labored to make right the internal act and the lion was afraid of us.'"

The stories of the natural insights of Sheikhs and of the way they were able to tell the thoughts and intents of men are beyond calculation. Indeed, the stories told of their seeing Al-Khadir "Peace be upon him" and asking him questions, of hearing the voice of an unseen speaker, and of various kinds of miraculous gifts are numerous. A story is of no value to him who denies as long as he does not see it with his own eyes, and he who denies the basic idea denies also the details.

The absolute proof which no one can deny consists of two things. One of

them is in the wonders of true vision, for by it the unknown is unveiled. If this is permissible in sleep, it is also not impossible during wakefulness; for sleep does not differ from wakefulness save in the fact that the senses become still and disengaged from the things perceived by them. How many a waking man is there so deep in thought that he neither hears nor sees because of his preoccupation with himself.

The second is that the Messenger of Allah "Allah's blessing and peace be upon him" was able to speak accurately about the unknown and things in the future, as is set forth in the Qur'an. If that is permissible in the case of the Messenger of Allah "Allah's blessing and peace be upon him" it is also permissible for others. For the prophet is merely a person to whom the true nature of things has been disclosed, and who worked for the reformation of mankind. So it is not impossible that there should exist a person to whom the true nature of things might be disclosed, but who does not work for the reformation of mankind. Such a man is not called a prophet, but a saint.

So whoever believes in the prophets and considers true vision as trustworthy must unquestionably assert that the heart has two doors: a door to the outer world which is the external senses; and a door to the dominion of the unseen within the heart, which is the door of both general and prophetic inspiration and breathing into the heart. If he asserts his belief in both of these, he cannot limit knowledge to what is gained by learning and the ordinary direct methods, but striving is also another way for him. This illustrates the fact which we have mentioned of the strange swaying of the heart between the material world and the dominion of the unseen.

As for the cause that lies behind the unveiling of a thing in sleep by means of an example which needs interpretation, and likewise the appearance of angels to prophets and saints in different forms, these are among the secrets of the wonders of the heart, the knowledge of which befits not but the science of disclosure. So let us limit ourselves to what we have mentioned, for it is sufficient to stir up to striving and to seeking unveiling therein.

One of those to whom secrets are unveiled said: "There appeared unto me an angel who asked me to dictate to him something of my hidden celebration of the Oneness of Allah. He said: "What deed shall we write down to your account? We wish to take up (to Allah) for you a deed by which you shall draw near to Allah." I said: "Do you not write down the practice of the obligatory duties?" They answered: "Surely." I said: "That will suffice you." This is an indication that the noble recording angels are not acquainted with the secrets of the heart, but only with deeds which are manifest.

One of the mystics said: "I asked one of the Substitutes (Abdal) concerning the perception of certitude, and He turned to his left and said: "What do you say, Allah's mercy be upon you?" Then he turned to his right and said: "What do you say?" Then he smote upon his breast and said: "What do you say?" Thereupon he answered me with the strangest reply I have ever heard. So I asked him about his turning and he replied: "I did not have any ready answer in that matter; so I asked

the angel on the left and he said: 'I do not know'; then I asked the angel on the right who is more learned than he, and he also said: 'I do not know'; then I looked into my heart and asked it, and it told me the answer which I gave you, so Therefore, it is more learned than both of them." This is the meaning of statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Verily there are in my nation such as inspired, and Umar is one of them."

According to a certain tradition, Allah says: "Whenever I examine the heart of a man and find persistent remembrance of me preponderant therein, I assume control over him and become his companion; I converse with him and become his familiar friend." Abu Sulaiman Ad-Darani said: "The heart is like a pavilion pitched, around which are closed doors, and whatever door is opened into it influences on it." So it appears that one of the doors of the heart is opened toward the dominion of the unseen and the highest assembly (of angels). This door is opened by means of striving, scrupulous abstinence, and shunning the lusts of this present world.

For this reason, Umar "Allah be pleased with him" wrote to the commanders of the troops: "Memorize what you hear from those who are obedient (to Allah) for they have revelations which are true." One of the learned said: "The Hand of Allah is on the mouth of sages, and they only speak of that reality which Allah has prepared for them." Another said: "You can say, if you will, that Allah acquaints the submissive humble with some of His mysteries."

CHAPTER ELEVEN

EXPOSITION OF DOMINATION OF SATAN OVER HEART THROUGH PROMPTING EVIL SUGGESTIONS; MEANING OF SUCH EVIL SUGGESTIONS; AND MEANS OF OVERCOMING THEM

It should be known that the heart, as we have mentioned, is like a pavilion pitched, to which there are doors and their influences and resultant effects pour into it from each door. It is also like a target into which arrows are shot from every direction. Or it is like a mirror which is set up, across which there pass various different images; so there appears in it one image after another, one (the current) image being always present. Or it is like a basin into which different streams of water empty from channels opening into it.

The entrances of these influences which are constantly being renewed in the heart are either from without i.e. the five external senses; or from within i.e. imagination, appetite, anger, and characteristics which are made up of the temperament of man. For if, he apprehends a thing by means of senses it has an effect upon the heart. Likewise when lust is aroused, caused, for example, by vigorous eating and a strong constitution, it leaves its trace on the heart. Even if the effect upon senses ceases, there remain the imaginative images which have been formed in the soul. The imagination shifts from one thing to another, and in accordance with the shifting of the imagination, the heart shifts from one state to another. We mean that the heart is constantly in a state of change and of being

influenced by these causes. The most important of these influences which come into the heart are involuntary thoughts. By involuntary thoughts, I mean the ideas and recollections which take place therein. By these, I mean its perceptions of knowledge, either by way of renewal or recollection; for these are called involuntary thoughts since they occur to the mind while the heart has been unmindful of them.

These involuntary thoughts are motives of wills. Intention, resolution, and will are all unquestionably subsequent to the thought of the thing intended to the mind. Thus, the basis of action is involuntary thoughts. Then the thought stirs up desire; desire stirs up resolution; resolution stirs up intention; and intention stirs up the members of the body. The involuntary thoughts which stir up desire are of two kinds: that which leads to evil, I mean that which has a harmful result; and that which leads to good, I mean that which is profitable in the hereafter. These are two different kinds of thought and need two different names. The praiseworthy thought is called inspiration, and the blameworthy thought, I mean that which leads to evil, is called evil suggestions.

Moreover, it should be known to you that these thoughts is a created occurrence, and every created occurrence must have a creator. Whenever the created occurrences differ, this refers to a difference in their causes. This is what is known from the Sunnah of Allah regarding the relationship between effects and causes. Whenever the walls of a house are lighted by the light of the fire and its ceiling is blackened by the smoke, you know that the cause of the blackening differs from that of the lighting. Similarly, the light of the heart and its darkness have two distinct causes. The cause of the thought which leads to good is called an angel, and the cause of the thought which leads to evil is called Satan. The divine favor by which the heart is prepared to receive the inspiration of the angel is called divine succor; while that by which it is prepared to receive evil suggestion of Satan is called deception and disappointment. For these different meanings, need different names.

Angel' stands for a creature whom Allah has created whose business is to bestow benefit, to serve knowledge, to reveal the truth and right, to promise good, and to enjoin good; and Allah has created him and constrained him to do these things.

Satan' stands for a creature whose business is the opposite of all this, to promise evil, to enjoin shameful deeds, to threaten with poverty whenever one intends to do good. Thus, evil suggestion vis-à-vis inspiration; Satan vis-à-vis angel; and divine succor vis-à-vis disappointment. To this is referred in the statement of Allah Almighty: "And of everything have we created pairs." (Adh-Dhariyat 49)

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

All existing things have opposites, being in pairs, save only Allah who is unique and has none vis-à-vis Him, Indeed He is the One and Only, the Real, the Creator of all these pairs. The heart is strained between Satan and angel. The

Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart has two visitations. The one is from the angel and it is a promise of good and belief in the Divine Reality; and whoever finds this let him know that it is from Allah, and let him give praise to Allah. The other visitation is from the enemy and it is a promise of evil, a denial of the Divine Reality, and forbidding of good; and whoever finds it let him take refuge with Allah from Satan the Stoned." Then he recited the statement of Allah Almighty: "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing." (Al-Baqarah 268)

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

Al-Hassan said: "These are but two anxieties which revolve in the heart: an anxiety from Allah, and another from the enemy. Allah has mercy on the creature who pays attention to his own concern, executing that whose source is from Allah and striving against that whose source is from His enemy." In regard to the attraction of the heart toward these two ruling forces, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of the believer is between two of the fingers of (Allah) Most Merciful." Allah is too highly exalted to have a finger made up of flesh, bone, and blood, and divided by joints. But the significance of a finger here refers to swiftness in turning and ability to move and change objects; for you do not want your finger for its own sake, but for what it will do in turning and replacing things, even as you ordinarily do your work with your fingers.

Allah does what He does by subjugating the angel and Satan by His power to turn hearts, even as, for example, your fingers are forced by you to turn objects. The heart in its original innate condition is fitted for receiving the influences of angel and Satan alike, with no preponderance of the one over the other. The preponderance of the one side over the other is, however, brought about either by following whims and giving one's self over to the appetites, or by turning from and opposing them.

When a man follows the dictates of anger and appetite the domination of Satan through desire appears, and the heart becomes the nest and seat of Satan. Desire is the pasture and abundant provision of Satan. But when a man strives against the appetites and does not give them the rule over him, and imitates the moral character of the angels, then his heart becomes the habitation and resting place of angels. Since no heart is devoid of Appetence, anger, miserliness, covetousness, hope of long life, and other similar human qualities which originate in desire, there is no heart in which Satan does not roan about prompting to evil. In connection with this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is not one of you but that he has a devil." They asked: "And you, O Messenger of Allah?" He answered: "And I also, save that Allah helped me to gain the victory over him and he became a Muslim and commands only good." (This narration is reported by Muslim on the authority of Ibn Mas'ud). This is because Satan works only through

appetence. So when Allah has given anyone the victory over appetite so that it extends only in proper directions and within proper limits, then appetite does not invite to evil and Satan which is armored thereby commands naught but good. Whenever the thought of this present world predominates in the heart by virtue of the demands of desire, then Satan finds an opportunity and prompts to evil. But when the heart is devoted exclusively to the thought of Allah, Satan leaves it and his field is constrained, and the angel draws near and inspires.

In the battle of the heart, there are constant attacks and counter-attacks between the forces of the angels and Satan until it is conquered by one of them which takes up its residence and abode therein. When the other enters, he takes it by a trick. Most hearts have been conquered and occupied by the forces of Satans, and so filled with evil suggestions which call for the preference of the swiftly passing world and the casting aside of the hereafter. The starting point for their taking possession is the following of the appetites and desire. After this takes place, the heart cannot be reconquered except by emptying it of the Satan's sustenance which is desire and appetites, and building it up by means of remembrance of Allah which is the place of angelic influence.

Jabir Ibn Ubaidah Al-Adawi said: "I complained to Al-'Ala' Ibn Ziyad about the evil suggestions I find in my breast. He said: "This is like a house which thieves pass by; if there is anything in it they take it. otherwise they pass on and leave it." That is to say, Satan does not enter the heart which is devoid of desire. Regarding this Allah Almighty says: "Verily you have no authority over My servants." (Al-Isra' 67)

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

But whosoever follows his desire becomes the servant of desire, not a servant of Allah; Therefore, Allah gives Satan power over him. Allah says: "Do you see him who takes his desire as his god?"

That is, his desire is his god and the object of his worship, and so he is a servant of Satan, not a servant of Allah.

Therefore, Amr Ibn Al-As "Allah be pleased with him" said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah, a devil has kept me from my prayer and reciting (the. Qur'an)." He replied: "That demon is called Khinzib, so whenever you are conscious of his presence seek refuge from him with Allah, and spit thrice to your left." He said: "I did so, and Allah sent him away from me." (This narration is reported by Muslim). According to another tradition there is a devil for ablution called Al-Walhan, so seek refuge from him with Allah. (This narration is reported by both Ibn Majah and At-Tirmidhi on the authority of Ubai Ibn Ka'b). The evil suggestion of Satan is not removed from the heart save by the remembrance of anything other than what he suggests. For if there is suggested to the heart the

thought of anything, what has been in it previously is annihilated. Everything other than Allah and what is connected with Him may possibly become a field for Satan's activity.

The remembrance of Allah is the safe side, for it is known that there is no room for Satan there. A thing is treated only by its opposite, and the opposite of all the evil suggestions of Satan is the remembrance of Allah by seeking refuge with Him and disclaiming strength and power. This is what you mean when you say: "I seek refuge with Allah from Satan the Stoned", and: "There is no strength nor power save in Allah Most High, Almighty." This can be done only by the pious in whom the remembrance of Allah predominates, and Satan only approaches them as a sly trick at the times of their blunders. Allah says: "Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." (Al-A'raf 201)

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

In his comment on Allah's statement: "...from the whisperer who slinks off" (114: 4)

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾

Mujahid said: "He (i.e., Satan) stretches out his authority over the heart; if Allah is remembered he slinks away and crouches down, but if this is carelessly overlooked he stretches out his authority over the heart." The mutual hostility existing between the remembrance of Allah and the evil suggestion of Satan is like the mutual hostility between light and darkness and night and day. Of their mutual opposition, Allah says: "Satan has overcome them and made them forget the remembrance of Allah." (Al-Mujadilah 19)

﴿أَسْخَوْذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ﴾

Anas "Allah be pleased with him" told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan places his snout on the heart of the son of Adam, If he remembers Allah, Satan slinks away, but if he forgets Allah, Satan gobbles up his heart." (This narration is reported by Ibn Abu Ad-Dunya, Abu Ya'li and Ibn Adi). Ibn Waddah in one of his traditions said: "When a man becomes forty years old without repenting, Satan rubs his hand over the man's face and says: 'By my father it is the face of one who will not succeed.'" Just as the appetites are mingled with the flesh and blood of the son of Adam, so the authority of Satan runs through this flesh and blood and surrounds the heart on all sides. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan runs through the son of Adam just like the circulation of his blood, so make difficult his circulation by means of hunger." For hunger breaks down appetite, and Satan's course is in the appetites. Because the appetites surround the heart on all sides, Allah has revealed the words of Iblis: "I will lie in wait for them in Your straight path; then I will surely come to them from before and behind, on their right hand and on their left." (Al-A'raf 16-17)

﴿لَا قُعْدَنَ لَهُمْ صِرَاطُكَ الْمُسْتَقِيمَ ۖ ثُمَّ لَا يَنْتَهُمُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan lies in wait for the son of Adam in all his ways. He lay in wait in the way of Islam and said: 'Will you become a Muslim and leave your religion and the religion of your fathers?' But he disobeyed him and became a Muslim. Then he lay in wait for him in the path of emigration and said: 'Will you emigrate; will you leave your land and your sky?' But he disobeyed him and emigrated. Then he lay in wait for him in the path of Jihad saying: 'Will you engage in war which is the destruction of self and property, and kill and be killed, and your wives be remarried and your property divided?' But he disobeyed him and took part in Jihad." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does this and dies, it is incumbent upon Allah to admit him to the Garden." (This narration is reported by An-Nasa'i on the authority of Sabrah Ibn Abu Fakih). Thus, the Messenger of Allah "Allah's blessing and peace be upon him" mentioned the meaning of evil suggestion, i.e. the thoughts that occur to the mind of the Mujahid that he will be killed and his wives remarried, and similar thoughts which would keep him from Jihad.

These thoughts are known, and so the evil suggestion is known by observation. Every involuntary suggestion has a cause which requires a name to define it, and the name of this cause is Satan. It is not to be imagined that any human being will be released from him. People differ only in the degree of their disobedience or obedience to him. Therefore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one but that he has a (companion from) Satans."

From this sort of investigation there is made clear the meaning of evil suggestion, inspiration, angel, Satan, divine succor, and disappointment. In addition to this, some have speculated out the essence of Satan: whether he is a refined body, or incorporeal; and how, if he is a body, that which is a body can enter into the body of a man. But this is not now needed in the science of practical religion. He who seeks after this is like the man into whose clothing a female-snake has crawled. What he needs is to remove it and get rid of its harm, but he occupies himself with investigating its color, form, length, and breadth, which is absolute ignorance. The way in which these involuntary evil suggestions strike the soul is known. This indicates undoubtedly that a cause lies behind it. It is known that he who invites to the evil against which warning has been given for the future is an enemy. Undoubtedly, also, man knows through experience who the enemy is, so he ought to busy himself in struggling against him. Allah has made known his enemy in many passages of His Book that men might believe in his existence and guard against him. Allah Almighty said: "Satan is a foe to you, so take him as a foe. But he only calls his party that they may become the companions of the blaze." (Fatir 6)

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

He further says: "Did I not enjoin on you, O children of Adam, that you should not serve Satan? Verily he is an open enemy to you." (Ya Sin 60)

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

So man must work to ward off the enemy from himself, not by asking about his origin, his relationships, and his dwelling place. It is true that he must ask about his weapons so that he may ward them off from himself. The weapons of Satan are desire and the appetites. This is sufficient for the intelligent. But in regard to the knowledge of the quality of his essence, his real nature, and the real nature of the angels, this is the field of the mystics who have penetrated deeply into the science of mystical revelations, and it is not required in the science of practical religion that one should know it. One must indeed know that involuntary suggestions are divided into the following: what is known certainly to invite to evil, which is manifestly evil suggestion; what is known to invite to good, which is undoubtedly inspiration; and what one is uncertain about, for he does not know whether it is from the visitation of the angel or Satan.

Indeed, it is one of the tricks of Satan to set forth evil in the form of good. To make correct distinctions in this matter is a subtle problem and the majority of men perish therein. Satan cannot invite them to open evil, but he portrays evil in the form of good. Thus, he says to the learned in the art of preaching: "Will you not look at mankind dead through ignorance, lost through heedlessness, and about to enter the fire? Do you not have mercy on the creatures of Allah to rescue them from the dangerous places by your counsel and preaching? Allah has blessed you with a perspicacious heart, an eloquent tongue, and an acceptable manner of speaking; so how can you deny the grace of Allah and expose yourself to His wrath by refraining from spreading knowledge abroad and calling mankind unto the straight path?" He continues to confirm this idea within the man's soul and to draw him on by agreeable tricks until he engages in preaching to the people for a time. After that Satan invites him to adorn himself for them, and to affect a more beautiful style of utterance and a show of good, saying to him: "If you do not do this your discourse will make no impression upon their hearts, and they will not be guided to the Truth." Satan keeps on confirming this to him, and at the same time fastening on him unmistakably the stains of hypocrisy, popularity with the crowd, delight in high rank, pride in the power given by many followers and much learning, and a contemptuous attitude toward mankind. Thus, with his advice he leads the poor man gradually to destruction, for he speaks, supposing that his purpose is good, whereas it is actually to attain high rank and popularity. By reason of this he perishes, supposing his position is good in the Sight of Allah, even though he is among those of whom the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah aids this religion by a group for which there is no share of happiness." (This narration is

reported by An-Nasa'i on the authority of Anas). He further said: "Verily, Allah establishes this religion by means of the impious man." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

It is narrated that Iblis appeared to Jesus and said to him: "Say, 'There is no god save Allah.'" He answered: "That is a true word, but I do not say it because of your saying." So, underneath the good, Satan has dissemblings, and his dissemblings of this sort are endless. By them are destroyed learned men, godly worshippers, ascetics, the poor and the rich, and all types of men who hate evident evil, and will not allow themselves to enter into open acts of disobedience. We shall give a summary of the tricks of Satan in the Book of Things that Deceive in the end of this Quarter.

It is our purpose, if time allows to write a special composition on the subject which we shall call "The Dissembling of Iblis. His dissembling is now spread abroad among lands and peoples, especially among the sects and creeds, so that of good things only a trace remains. All of this is in submission to the dissemblings of Satan and his tricks. So it is the duty of man to pause at every intent which is suggested to him so that he may know whether it is from the visitation of the angel or of Satan, and to ponder over it as he looks into it with true insight, not with the desire of nature. He should not consider it save in the light of piety, insight, and abundant knowledge, as Allah Almighty says: "Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] (i.e. return to the light of knowledge) and at once they have insight (have the ambiguity revealed to them)." (Al-A'raf 201)

﴿إِبْنُ الْذِينَ اتَّقُوا إِذَا مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

But he who has not disciplined his soul through godly fear, and whose nature is inclined to submit to the dissembling of Satan through following after desire, makes many mistakes thereby, and his destruction is, though unknown to him, hastened through it. Allah Almighty says about him: "...But there shall appear to them from Allah that which they had not reckoned on." (Az-Zumar 47)

﴿وَبَدَا لَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾

It is said that this refers to deeds which they supposed to be good deeds, and behold they are evil deeds.

The most obscure type of the sciences of practical religion to understand is the deceit of the soul and the will of Satan. This is the individual obligation of every creature, but men have neglected it and busied themselves with sciences which bring evil suggestions to them and give Satan authority over them, and cause them to forget his enmity, and the way to guard against him. Nothing can deliver from an abundance of evil suggestions save closing the doors of the involuntary thoughts. These doors are the five external senses, and the inner doors are the appetites and the affections of this present world. Solitude in a dark house will close the door of the senses, and disentangling one's self from kin and

money lessens the entrances for evil suggestions from within. There remain, however, inner entrances in the imaginings which course in the heart, and these cannot be warded off save by exercising the heart in the remembrance of Allah. But still Satan continues to contend and struggle with the heart, and to divert it from meditating on Allah. So there is no escape from struggling against him, and this struggle has no end but death, since no one, as long as he lives, is safe from Satan.

It is true that one may become strong so that he is not led astray by him, and he may ward off his evil from himself by means of struggle, but he can never dispense with struggle and defense as long as the blood runs through his body. For as long as he is alive, the gates of evil are open to his heart and cannot be closed. They are appetite, anger, envy, covetousness, greed, and others which will be explained later. So whenever the gate is open and the enemy not careless, he cannot be warded off except by watchfulness and struggle.

A man said to Al-Hassan: "O Abu Sa'id! Does Satan sleep?" He smiled and answered: "Were he to sleep we should rest." Therefore, the believer has no escape from him. It is true that he has a way of warding him off and weakening his power. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer can trouble his Satan just as anyone of you troubles his camel on his journey." (This narration is reported by Ahmad on the authority of Abu Hurairah). Ibn Mas'ud "Allah be pleased with him" said: "The Satan of the believer is emaciated." Qais Ibn Al-Hajjaj said: "My Satan said to me: 'When I entered into you I was like a camel fit to be slaughtered, and now I am like a sparrow.' I asked him: 'Why is that?' He answered: 'You cause me to melt away by your remembrance of Allah.'" Thus, it is not impossible for pious people to stop up the doors of Satan and to keep them by being on guard; I mean the obvious doors and the clear paths which lead to overt acts of disobedience. But they stumble in his obscure paths, for they are not clearly guided to them so as to guard them, as we mentioned in "The Deceiving of Learned and Preachers".

The difficulty lies in the fact that the doors to the heart which are opened to Satan are many, while there is but a single door for the angels, and that one door is likely to be confused with all the others, Man before them is like a traveler in a desert of many paths and obscure roads on a dark night, where he can hardly know the way except by the eye of insight or the rising of a shining sun. The eye of insight here is the heart which has been purified by piety; and the shining sun is that abundant knowledge derived from the Book of Allah and the Sunnah of the Messenger of Allah "Allah's blessing and peace be upon him". By these two, he is rightly guided regarding Satan's obscure ways; otherwise, his paths are many and obscure.

Abdullah Ibn Mas'ud "Allah be pleased with him" said: "the Messenger of Allah "Allah's blessing and peace be upon him" one day drew a line for us and said: 'This is the way of Allah.' Then he drew other lines to the right and left of that line and said: 'These are ways on every one of which, there is a Satan inviting

(men) to him.' Then he recited the statement of Allah: "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous." (Al-An'am 153)

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّيْكُمْ

بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٥٣﴾﴾

He Thus, referred to those other lines. Thus, the Messenger of Allah "Allah's blessing and peace be upon him" showed the abundance of Satan's ways.

We have mentioned an example of one of his obscure ways by which he deceives the learned and worshipers who have control over their appetites and abstain from overt acts of disobedience. Let us now mention an example of his plain ways by which it is evident that the son of Adam must pass. This is contained in the following narration attributed to the Messenger of Allah "Allah's blessing and peace be upon him".

There was once a monk of the children of Israel. Satan entered into a maid and caused her to have a fit, and put it into the hearts of her folk that she could be cured by the monk. So they brought her to him, but he refused to receive her. They continued asking him until he finally took her in. When she was with him for treatment, Satan came to him and made approaching her seem alluring to him, and he kept on tempting him until he had sexual relation with her and she became pregnant. Then he whispered to him saying: "Now you will be disgraced. Her folk will come to you: so kill her, and if they ask you, tell them that she died." So he killed her and buried her. But Satan went to her folk and whispered to them, and put in their hearts that he had sexual relation with her and made her pregnant, and then killed and buried her. Her folk then came to him and asked him about her and he told them that she had died. They took him to kill him in revenge for her. Then Satan came to him and said: "I am he who caused her to have the fit, and I put the thought in the hearts of her folk. Now obey me and you will be rescued. Prostrate yourself before me twice," So he prostrated himself twice. He (Satan) said to him: "Now, I am disassociated from you." It is of him that Allah said: "Like unto Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said: 'Verily I am disassociated from you.'" (Al-Hashr 16)

﴿كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٥٤﴾﴾

So look at his tricks and the way in which he compelled the monk to commit these great sins, and all of this because he obeyed him in taking in the maid for treatment.

This in itself was an insignificant matter, and perhaps he who did it considered it a good and charitable act, and he approved of it in his heart because of a hidden desire. So he went ahead with it as one desirous of doing good, and thereafter the matter went beyond the sphere of his choice, one

thing leading him on to another, until he found no escape. We seek refuge with Allah from the loss of the beginnings of things. To this, the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "He who hovers about a forbidden thing is in danger of falling into it." (This narration is reported by both sheikhs on the authority of An-Nu'man Ibn Bashir).

CHAPTER TWELVE

EXPOSITION IN DETAIL OF WAYS BY WHICH SATAN ENTERS HEART

It should be known that the heart is like a fortress, and Satan is an enemy who wishes to enter the fortress, to take possession of it, and to rule over it. The fortress cannot be kept secure from the enemy except by guarding its doors and entrances, and the breaches in its walls. He who does not know its doors cannot guard them. The protection of the heart from the evil suggestions of Satan is an prescribed duty and an individual obligation upon every legally competent. That which is indispensably connected with fulfilling duty is itself also obligatory. The warding off of Satan cannot be achieved save by the knowledge of his ways of entering, and so the knowledge of his entrances becomes an obligation. The entrances and doors of Satan are the characteristics of the creature, and they are many. But we shall refer to the great doors which are like the large street gates, which are not too narrow for the many forces of Satan.

One of his great gates is anger and appetite. Anger is the ogre of the intellect. If the forces of the intellect grow weak the forces of Satan attack, and whenever man becomes angry Satan plays with him just as a lad plays with a bell. It is narrated that Iblis met Moses "Peace be upon him" and said: "O Moses! You are he whom Allah chose to give His message and spoke to directly, and I am one of the creatures of Allah. I have sinned and desire to repent. So intercede with my Lord on my behalf that He may forgive me." Moses said: "Well." So Moses climbed the Mount and talked to his Lord, and then intended to descend, his Lord said to him: "Fulfill the trust (you have been required to fulfill)." Moses "Peace be upon him" said to him: "O Lord! Your servant Iblis likes that you should accept his repentance." Allah revealed to Moses: "O Moses, you have fulfilled your duty; order him to prostrate himself before the grave of Adam in order that he may be forgiven." Then Moses met Iblis and said to him: "You are commanded to prostrate yourself before the grave of Adam in order to be forgiven." But he became angry and proud and said: "I rejected to prostrate myself to him when he was alive, should I do it now that he is dead?" Then he said: "O Moses, you have made me indebted to you in that you have interceded with your Lord on my behalf. So remember me on these three occasions and I shall not destroy you: Remember me when you are angry, for then my spirit is in your heart and my eye in yours, and I run through you even as the circulation of your blood. Remember me when you are angry, for when a man is angry I 'breathe into his nose and he does not know what he is doing. Remember me when you encounter the army of the enemy,

for I come to a man who meets the army of the enemy and remind him of his wife, his children and people, so that he will turn back. Do not sit by a woman who is unlawful for you, for I am her apostle to you and yours to her." By this, he referred to appetite, anger and greed. Fleeing from the army is greed for this present world. His refusal to prostrate himself to Adam after he was dead was envy, which is the greatest of his entrances.

It is narrated that one of the saints said to Iblis: "Show me how you overcome a son of Adam." He replied: "I take him while in anger or desire." It is further related that Iblis appeared to a monk who asked him: "Which characteristics of mankind are more helpful to you?" He answered: "Hastiness of temper; for if a man is sharp-tempered we can turn him upside down even as lads toss a ball." It is narrated that Satan says: "How can the son of Adam overcome me, for if he is content I come so that I may be in his heart, and if he gets angry I fly so that I may be in his head."

Among the great doors for his entrance are envy and greed. For whenever a man is greedy for anything his greed makes him blind and deaf, as the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your love for the thing blinds and deafens." (This narration is reported by Abu Dawud on the authority of Abu Ad-Darda'). The light of insight is that which makes known the entrances of Satan, but if envy and greed cover it up man cannot see and then Satan finds his opportunity. He makes everything which will help to the attainment of his desire seem alluring to the greedy one, even though it be disapproved and immoral.

It is narrated that when Noah "Peace be upon him" entered the ark, he took into it a pair of every sort as Allah commanded him. He saw in the ark an old man whom he did not recognize. So he asked him: "What brought you here?" He said: "I came to seize the hearts of your friends, so that their hearts would be with me and their bodies with you." So Noah "Peace be upon him" said to him: "Go out from here, O Enemy of Allah, for you are accursed." Iblis said to him: "By means of five things I destroy mankind, and I shall tell you about three of them, but I shall not tell you about the other two." Allah then revealed to Noah: "You have no need of the three; let him tell you of the two." Noah said to Iblis: "What are the two?" He replied: "They are the two which never play me false nor disobey me, and by them I destroy man: they are greed and envy. Through envy I was cursed and became stoned Satan; and as for greed, the whole garden was permitted to Adam, save only the tree, but I obtained my desire over him through greed."

One of his great doors is satiety of food, even though it be lawful and pure. Satiety strengthens lusts, and lusts are weapons of Satan. It is narrated that Iblis appeared to Yahya Ibn Zakariyya "Peace be upon both" who saw on him hooks of every sort. So he said to him: "O Iblis, what are these hooks?" He replied: "These are the lusts by which I overcome the son of Adam." He asked: "Do I have any of these?" He answered: "Perhaps you become satiated with food and Thus, we make ritual prayer and devotional exercises a burden to you." He asked:

"Is there anything else?" He answered: "No." So he said: "By Allah I shall never eat my fill." Iblis replied: "And, by Allah, I shall never give advice to a Muslim again."

It is said that in eating abundantly there are six blameworthy qualities: First, it drives the fear of Allah from his heart. Second, it drives from his heart compassion toward mankind; for he supposes that, they are all satiated. Third, it makes the acts of worship a burden upon him. Fourth, if he hears wise speech he is not impressed by it. Fifth, if he speaks in admonition and wisdom it makes no impression on the hearts of men. Sixth, it stirs up disease within him.

Another one of his great doors is the love of adornment in furnishings, apparel and house. When Satan sees this quality dominant in the heart of man he lays eggs in that heart and hatches them, and keeps on bidding him to make the house heritable, to adorn its ceiling and walls, and to enlarge its buildings. He invites him also to adorn his apparel and his riding animals, and seeks to enslave him therein along his lifetime. If he overcomes him in this, he has no need to return to him again, for one phase of this leads on to another and continues to take him on from one thing to another until his fixed term comes, and he dies while he is in the way of Satan and following desire. Evil consequences are to be feared therefrom in infidelity; we seek refuge with Allah from it.

Another one of his great doors is covetousness of men. Satan constantly makes it seem alluring to him to use craftiness and flattery towards him whenever his desire prevails over his heart, using all sorts of hypocrisy and deception so that he becomes the object of his desire or the object of his worship. So the man keeps on thinking of a trick for attracting his love and affection, and tries every means possible to attain this end. The very least he does is to praise him for something he does not possess, and to treat him with adulation by not commending him to do good nor forbidding him to do evil.

Safwan Ibn Salim told that once Satan appeared to Abdullah Ibn Hanzalah and said to him: "O Ibn Hanzalah! Learn from me a thing which I shall teach you." He answered: "I have no need of it." He said: "Look, and if it is good, take it, otherwise, leave it. O Ibn Hanzalah do not ask for anything for which you desire any save Allah; and look how you will be if you get angry for I take possession of you when you become angry."

Among his great doors is haste, and giving up steadfastness in affairs. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Haste is from Satan whereas deliberateness is from Allah Almighty." (This narration is reported by At-Tirmidhi on the authority of Sahl Ibn Sa'd). on that, Allah Almighty says: "Man was created of haste." (Al-Anbiya 37)

﴿ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ﴾

And: "And man was ever hasty" (Al-Isra' 11)

﴿وَكَانَ الْإِنْسَانُ عَجُولًا﴾

He said to His Prophet "Peace be upon him": "Hasten not (on reciting) the Qur'an until its inspiration is completed for you." (Ta Ha 114)

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ﴾

This is because actions should follow clear understanding and experiential knowledge. Clear understanding requires reflection and leisurely action, but haste prevents this. For when man seeks to make haste Satan readily dispenses to him his own evil from whence he knows not.

It is narrated that when Jesus "Peace be upon him" was born devils came to Iblis and said: "All of the idols have bowed their heads this morning." He answered: "This is some new event that has taken place; remain in your places." So he flew over the earth until he came from its East to West, but he found nothing. Then he found Jesus who had been born, and beheld the angels surrounding him. So Satan returned to them and said: "A prophet was born last night. No female ever conceived or brought forth save when I was present except this one. So despair of idols being worshipped after this night, but approach the sons of Adam through haste and agility."

Another one of his great doors lies in Dirhams and dinars, and all types of possessions, such as goods, beasts and estates; for whatsoever exceeds the bounds of daily sustenance and need is the abiding-place of Satan. For he who has his daily provision has an empty heart. But if he found a hundred dinars, for example, on the road, ten desires would be stirred up in his heart, each of which would require another hundred dinars. So what he found would not satisfy him, but he would need nine hundred more. Before he found this hundred, he had been self-sufficient, and now when he has found the hundred he thinks that through them he has become rich. But he has come to be in need of nine hundred in order to buy a house in which to dwell, to buy a servant girl, furniture, and graceful clothing. Each one of these things calls for something else to go with it, and that for something else ad infinitum, until he falls into a pit the bottom of which is Hell, for it has no other end.

Thabit Al-Bunani narrated that when the Messenger of Allah "Allah's blessing and peace be upon him" was sent forth on his mission, Iblis said to his soldiers: "Something has happened, so go and see what it is." They dispersed in their search until they were weary, and then they came back and said: "We do not know." He said: "I shall bring you the news." So he went, and returned saying: "Allah has sent forth Muhammad." Thabit went on to say: "So He began sending his soldiers to the Companions of the Messenger of Allah "Allah's blessing and peace be upon him", but they returned frustrated, saying: 'We have never encountered such folk as these. We no sooner smite anyone of them than they rise up for their prayers and it is all cancelled.' Iblis said to them: 'Take your time with them; perhaps Allah will give them some of this present world's goods, and then we shall seize those of whom we have need.'" (This narration is reported by Ibn Abu Ad-Dunya).

It is related that one day Jesus "Peace be upon him" took a stone for a cushion and Iblis passed by him and said: "O Jesus! You have desired something in this present world." On that Jesus "Peace be upon him" took it and threw it away from beneath his head and said: "You may have this along with this present world." In reality, he who owns a stone to use for a cushion during sleep, possesses a thing of this world which may be a tool of Satan against him. Take for example a man who rises by night for prayer. whenever there is near him a stone which he can use for a cushion, it keeps on calling him to sleep, and to use it as a pillow, and but for it he would not think of doing such a thing, nor would his desire for sleep be aroused. This being true for a stone, what is the state of who possesses downy pillows and a soft bed and goodly recreation pieces? Then will such a man rouse himself to the worship of Allah?

Among his great doors is stinginess and fear of poverty. This is what prevents from spending and giving alms, and summons to storing up roods, to laying up treasures, and to that, painful punishment which is promised to those who vie with one another in possessions, as the Qur'an says. Khaithamah Ibn Abd-Ar-Rahman quotes Satan as saying: "No son of Adam has overcome me, nor will anyone overcome me in three things when I command him: to take money wrongfully, to spend it wrongfully, and to withhold it from its proper use." Sufyan said: "Satan has no weapon like the fear of poverty, and if man accepts this from him he begins doing deeds of vanity, withholding the right, talking with falsehood, and supposing evil of his Lord." One of the evils of stinginess is a greedy frequenting of markets to gather money, for marketplaces are nesting-places of Satans.

It is narrated on the authority of Abu Umamah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Iblis descended to the earth he said: 'O Lord! You have cast me down to the earth and caused me to become a stoned one, so appoint for me a house.' The Lord answered: 'The bath.' Then he said: 'Appoint for me a sitting place.' He answered: 'The marketplaces and the intersections of the streets.' He said: 'Appoint food for me.' He answered: 'That on which the name of Allah has not been mentioned.' He said: 'Appoint drink for me.' He answered: 'Everything intoxicating.' He said: 'Appoint for me an announcer,' He answered: 'Musical instruments,' He said: 'Appoint a Qur'an for me.' He answered: 'Poetry.' He said: 'Appoint for me a kind of writing.' He answered: 'Tattooing.' He said: 'Appoint a tradition for me.' He answered: 'Falsehood.' He said: 'Appoint snares for me.' He answered: 'Women.'" (This narration is reported by At-Tabarani).

Among his greed doors is sectarianism and partisanship, prejudice and secret hatred of opponents and looking upon them contemptuously and disdainfully. This is one of the things which destroy both pious and profligate together. For one of the savage characteristics in nature is an inborn disposition to slander, and to busy oneself with men's shortcomings. So when Satan makes this appear to a man as the truth and it becomes agreeable to his nature, its sweetness overcomes

his heart, and he goes to work at it with all enthusiasm. He is glad and happy in it, and thinks that he is striving in the field of religion when he is really endeavoring to follow Satan. Thus, you will see one who is a devoted partisan of Abu Bakr As-Siddiq "Allah be pleased with him" and at the same time a partaker of that which is unlawful, giving free rein to his tongue as a busybody and in falsehood addicted to all manner of corruption, and were Abu Bakr "Allah be pleased with him" to see him he would be his foremost enemy; for the follower of Abu Bakr is he who chooses his way and walks in his mode of life, and guards his mouth. It was the habit of Abu Bakr "Allah be pleased with him" to put pebbles in his mouth so that his tongue would be silent about what did not concern him. So how can such a busy body pretend loyalty to and love for him?

Then you will see another busy body who goes beyond all bounds in his partiality for Ali "Allah be pleased with him" who was so much ascetic in his manner of life that he wore, while he was Caliph, a garment which he bought for three Dirhams, and cut off the end of the sleeve up to the back of the hand. But you see the wicked wearing silk garments and adorned with wealth gained unlawfully, while he quarrels over love to Ali "Allah be pleased with him" and pretends such love, when in fact Ali "Allah be pleased with him" will be his foremost opponent on the day of Judgement. What would you say of a person who took a man's son, dear to him, his consolation and his heart's life, and began to beat him and tear him, to pluck out his hair and cut it off with sheers, and at the same time he pretended to love the boy's father and be loyal to him? What would the father think of such a man?

Now it is a well-known fact that religion and religious law were more loved by Abu Bakr, Umar, Uthman and Ali and the rest of the Companions "Allah be pleased with them" than their families or children, if not more than their own selves. Those who rush blindly into disobedience to the law are they, who rend the law and cut it off with the shears of lusts, thereby show their love for Iblis, the enemy of Allah and of His saints. What then do you suppose will be their condition on the day of resurrection in the presence of the Companions of the Prophet and the saints of Allah? May rather, if the lid were removed so that these might know what the companions desire in the people of the Messenger of Allah "Allah's blessing and peace be upon him", they would be ashamed to mention them with their tongues because of the turpitude of their acts. Satan also makes them imagine that if anyone dies as a devotee of Abu Bakr and Umar "Allah be pleased with them" the fire will not come near to him. He makes another imagine that if he dies as a devotee of Ali "Allah be pleased with him" there will be no fear for him. This is what the Messenger of Allah "Allah's blessing and peace be upon him" said to Fatimah "Allah be pleased with her" who was a part of his own self: "Do righteously, for I cannot avail you against Allah in the least." (This narration is reported by both sheikhs on the authority of Al-Miswar Ibn Makhramah).

We have cited that as a representative example of all the partisan loyalties. Such also is the predicament of the partisans of Ash-Shafi'i, Abu Hanifah, Malik

and Ahmad. For if anyone pretends to belong to the sect of an imam and does not walk according to his manner of life, that imam will be his opponent on the day of resurrection when he will say to him: "My doctrine is to do, and not merely to talk with the tongue; and talking with the tongue is to the end of doing, not raving. So why have you disobeyed me in the practise and manner of life which are my belief, and my walk by which I advanced, and in which I departed to Allah, and then afterward you pretended falsely to belong to my sect?" This is one of the greed entrances of Satan by which he destroyed most of the world.

The juristic schools have been given over to a group in which there is but little fear of Allah, whose insight into religion has grown weak, whose desire for this present world has become intense, and whose greed to gain followers has grown strong, and they have not been able to gain a following and attain influence save through their partisanship. So they have veiled this within their own breasts, and have not reminded their followers of the wiles of Satan therein, but indeed, they have acted as agents of Satan in carrying out his wiles against them. So men have continued in partisanship and have forgotten the principal truth of their religion. Thus, they have perished and caused others to perish. May Allah forgive us and them.

Al-Hassan narrates that Iblis said: "I enticed the people of Muhammad "Peace be upon him" to disobedience, but they overcame me by seeking forgiveness. Then I enticed them to sins for which they would not seek forgiveness: these are partisan prejudices." In this, the Accursed One told the truth, for they do not know that these are the causes which lead to acts of disobedience, so how should they seek forgiveness for them?

One of the great devices of Satan is to turn man's attention away from himself by busying them with the disputes and contentions which arise between people in the matter of sects. Abdullah Ibn Mas'ud "Allah be pleased with him" said: "A group of people were sitting in the state of celebration (of Allah) when Satan came to cause them to abandon their assembly and to cause divisions among them, but he could not. So he came to another company who were conversing on worldly affairs, and stirred up dispute among them so that they began to fight with one another. But it was not they on whom he had set his purpose. Then they who were engaged in the celebration (of Allah) rose up and busied themselves in deciding between those who were fighting, and so were scattered from their assembly; and this was what Satan was aiming to accomplish with them."

Another one of his great doors is to induce the laymen, who are not experienced in the science of theology and have not gone deeply into it, to set themselves to thinking about the essential nature and attributes of Allah, and about subjects which their limited intelligence cannot attain, until he causes them to doubt the basis of their religion or to indulge in vain imaginings unworthy of Allah, thereby a man becomes a disbeliever or an innovator, while at the same time he is happy, joyful, and rejoicing at that which has come into his heart. He supposes it to be mystical knowledge and insight, and that this has been revealed

to him because of his own perspicacity and greater intelligence. The most foolish of men are those who believe most strongly in their own intelligence; and the men of most stable intelligence are those most suspicious of themselves and most ready to ask the learned.

A'ishah "Allah be pleased with her" narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan comes to one of you and says: 'Who has created you?' He replies: 'Allah who is blessed and exalted.' Then Satan says: 'But who has created Allah?' Therefore, if one of you has this experience let him say: 'I believe in Allah and His Apostle', and Satan will go away from him." (This narration is reported by Ahmad, Abu Ya'li and Al-Bazzar; and both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" did not order any investigation of a way of treating this evil suggestion because it effects the laymen rather than the learned. The laymen should content themselves with believing, submission, and occupying themselves with their worship and their means of gaining living, and leave learning to the learned. It is better for a layman to commit adultery and theft than to talk about the science of theology, for he who speaks about Allah and His religion without sure learning falls into disbelief in a way which he knows not, and is like one who rides the fathomless sea without knowing how to swim. Satan's devices that have to do with creeds and sects are numerous, and we only mentioned these by way of example.

Another one of the doors by which Satan enters the heart is thinking evil of Muslims. Allah says: "O you who believe, shun much assumption, for verily sin lies in much assumption." (Al-Hujurat 12)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

For if, anyone passes an evil judgment on another through conjecture, he is sent by Satan to slander him by means of backbiting, and he shall perish. Satan may induce him to give the other less than his just rights, or to be remiss in honoring him, or to look at him with the eye of disdain, considering himself much better than the other. These all are among the things that destroy. Divine law has Therefore, forbidden man to give himself to accusations. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ward off the places of accusations." He himself guarded against exposing himself to accusation.

In this issue, it is narrated on the authority of Ali Ibn Al-Hussain that he said: Safiyyah, the wife of The Prophet "Allah's blessing and peace be upon him" told me that she went to The Messenger of Allah "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salamah, two Ansari men were passing by and they greeted The Messenger of Allah "Allah's blessing and peace be upon him". He told them: "Do not run away! And

said: "She is (my wife) Safiyyah Bint Huyai." Both of them said: "Glory to Allah, (How dare we think of any evil) O Allah's Apostle!" And they felt it. The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds." (This narration is reported by both sheikhs).

Observe how the Messenger of Allah "Allah's blessing and peace be upon him" was anxious about their religion and guarded them, and how he felt anxiety for his nation and taught them how to guard themselves against accusation. Thus, the godly learned who is known for his religion should not think lightly about his affairs and say in self-admiration: "No one would assume aught but good of me." For all men do not look at even the most godly and pious and benevolent people in the same way. Some look upon them with the eye of approval, and others with the eye of displeasure. A poet said: "The eye of consent is dulled to every fault, but the eye of disapproval reveals the defects." So one must guard against supposing evil of another, and against accusation of evil men. Wicked men think naught but evil of all men; so whenever you see a person thinking evil of men and looking for faults, know that he is a corrupt person in his own heart. His wickedness is his thinking evil of others, and this fairly oozes out of him. He thinks of others only from his own standpoint. The believer looks for excuses; the hypocrite for faults. The believer is sound-hearted in his attitude toward all creatures.

These are some of the entrances of Satan into the heart. If I desired to compass all of them, I should be unable to do so. But that number will point to others. There is no blameworthy characteristic in man that is not an instrument of Satan, and one of his entrances into the heart.

Now you may ask: "What then is the remedy and the way to ward off Satan? Is it not enough to remember Allah and for a man to say: 'There is no might nor power save with Allah?'" It should be known that the remedy for the heart in this matter is to obstruct these entrances by purifying the heart of these blameworthy characteristics. This is something that would take a long time to mention. Our aim in this quarter of the book is to set forth the remedy for the destructive characteristics, and every characteristic needs a separate book, as will be explained later. It is true that if you are to cut out of the heart the roots of these characteristics, Satan would still be able to pass through it and make suggestions to it, but it would not be an abiding-place for him, and the celebration of Allah prevents him from passing through it. The true nature of celebration does not dominate the heart until after it has been ^{built} up in piety and cleansed of all blameworthy qualities. Otherwise remembrance is merely a suggestion of the self which has no power over the heart and does not ward off the power of Satan. Therefore, Allah says: "Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." (Al-A'raf 201)

﴿إِبْنُ الْذَرِّبِ أَتَقْوَى إِذَا مَسَّهُمْ طَيْفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

He thereby makes this a special characteristic of the god-fearing men.

Satan is like a hungry dog which comes to you. If you have neither bread nor meat in your hands it is driven back by your saying 'go away', the voice alone sufficing to ward it off. But if you have some meat in your hands and the dog is hungry, it will rush at the meet and will not be driven away by mere talk. Thus, Satan can be driven away from the heart which is devoid of his food by merely remembering Allah. But if appetite overcomes the heart it drives the true nature of remembrance of Allah to the marginal regions of the heart so that it does not gain the mastery over its core. This core becomes the abiding-place of Satan. But Satan tempts the hearts of those who fear Allah, which are devoid of whims and blameworthy characteristics, not to lusts, but to emptiness through neglect of remembrance. When one begins the exercise of celebration again Satan crawls back. The proof of this is the statement of Allah Almighty: "So seek refuge with Allah from Satan the expelled [from His mercy]." (An-Nahl 98)

﴿فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

There are also other traditions and Holy Verses on the subject of remembrance.

Abu Hurairah "Allah be pleased with him" said that the devil of a disbeliever met the devil of a believer. the devil of the unbeliever was sleek, fat, and well clothed, while the devil of the believer was emaciated, dishevelled, dust-colored, and naked. The unbeliever's devil asked that of the believer: "What is the matter with you that you are so emaciated?" He replied: "I am with a man who mentions the name of Allah when he eats, and so I remain hungry. He mentions the name of Allah when he drinks, so I stay thirsty. He mentions the name of Allah when he gets dressed, and I continue naked, and when he anoints himself he mentions the name of Allah and I remain disheveled." The other said: "I dwell with a man who does nothing of all of this, so I share with him his food, his drink and his clothing."

Muhammad Ibn Wasi' used to say every day after the morning prayer: "O Allah, You have invested with power over us an enemy who has insight into our faults, and who with his cohorts sees us as we cannot see them. O Allah, cause him to despair of us ever, as You have caused him to despair of Your mercy. Make him abandon hope of us as You have made him abandon hope of Your pardon. Remove him far from us as You have removed him far from your mercy, for You have power over all things." One day he was on his way to the mosque when Iblis appeared to him and said: "O Ibn Wasi', do you recognize me?" He replied: "Who are you?" He said: "I am Iblis." He asked: "What do you want?" He said: "I desire that you will not teach anyone this supplication of seeking refuge perchance I would not touch you with harm." He answered: "By Allah, I shall not keep it from anyone who desires it, and you may do what you will."

Abd-Ar-Rahman Ibn Abu Laila said: "There was a devil who used to come to the Messenger of Allah "Allah's blessing and peace be upon him" with a firebrand in his hand and stand before him as he prayed. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited and sought refuge with Allah, the demon would not go away. Then Gabriel "Peace be upon him" came to him and said to the Messenger of Allah "Allah's blessing and peace be upon him": "Say, 'I seek refuge with the perfect words of Allah, which neither pious nor impious crosses, from the evil which persists in the earth and from what goes forth from it; from what comes down from heaven and what ascends up into it; from the temptations of night and day and the misfortunes of night and day, except that which brings good, O (Allah) Most Merciful.'" When he said this the devil firebrand was extinguished and he fell on his face. (This narration is reported by Ibn Abu Ad-Dunya and others).

Al-Hassan said: "I was informed that Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: 'Verily a demon of the jinn is plotting against you, so when you retire to your bed recite the Holy Verse of Throne (of Majesty, i.e. Al-Baqarah 255).'" (This narration is reported by Ibn Abu Ad-Dunya). The Messenger of Allah "Allah's blessing and peace be upon him" said: "A demon came to me and contended with me and contended with me again, so I seized him by the throat, and by Him Who sent me forth as a messenger of truth, I did not release the demon until I found the cold saliva from his tongue on my hand; and had it not been for the summons of my brother Solomon "Peace be upon him", he (the demon) would have been left lying in the mosque." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ash-Sha'bi; Al-Bukhari on the authority of Abu Hurairah; and An-Nasa'i on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Never did Umar follow a path but that Satan took a course different from his." (This narration is reported by both sheikhs on the authority of Sa'd Ibn Abu Waqqas). This is because the hearts of these had been cleansed of that on which Satan pastures and feeds, namely the appetites. So if you desire that Satan be warded off from you only by mere celebration of Allah, as he was warded off from Umar "Allah be pleased with him", you will find it impossible, and you will be like a man who takes medicine before he abstains from food, whose stomach is burdened with heavy foods, and yet he hopes that the medicine will benefit him as it benefits one who has taken it after abstaining and emptying his stomach. The celebration of Allah acts as medicine, piety as abstinence which frees the heart from the appetites. When celebration comes into a heart that is empty of anything else save the thought of Allah, Satan is warded off, even as illness is repelled when the medicine enters a stomach that is empty of all foods.

Allah said: "Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]." (Qaf 37)

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

He also said: "It has been decreed for every devil that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze." (Al-Hajj 4)

﴿كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ﴾

Whoever helps Satan by his work is his devotee, even though he celebrates Allah with his tongue. If you say that the tradition is absolute that celebration of Allah drives out Satan, and do not understand that most general statements of the divine law are limited in their particular application by conditions transmitted by those learned in religion, then consider your own self, for hearing is not like seeing with the eye. Consider prayer, the highest point of your celebration of Allah and of your worship. Watch your heart when you are at prayer and see how Satan attracts it to the markets, to the reckoning of dealers, and to answering those obstinate. Observe how he causes you to pass through the valleys of this present world and its places of destruction, so that you do not recall the unnecessary things of this world which you had forgotten, except during your prayer. Satan does not press upon your heart save while you prey. Thus, prayer is the touchstone of hearts by which its good and vile qualities both appear. Prayer which comes from hearts laden with lusts is not accepted.

It is no wonder then that Satan is not driven away from you; nay rather, his evil suggestions to you may increase, just as the medicine taken before refraining from food may increase disease. So, if you seek deliverance, do abstinence through piety, and then follow it with medicine of remembrance and Satan will flee from you as he fled from Umar "Allah be pleased with him". It is narrated on the authority of Wahib Ibn Munabbih that he said: "Fear Allah, and do not insult Satan openly while in secret you are his friend", i.e., while you are obedient to him. Another said: "How strange it is that a man, knowing the benefactor's goodness, will disobey Him; and knowing likewise the Accursed One's rebellion, will obey him." As Allah said: "Call upon me, I will answer you ", (Ghafir 60)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

And you claim He does not answer, so also you celebrate Allah, and Satan does not flee from you because of your failure to observe the conditions of celebration and supplication.

Ibrahim Ibn Adham was asked: "Why is it that we invoke and our invocations receive no answer, although Allah Almighty says: 'Call upon me, I will answer you'?" He answered: "Because your hearts are dead." He was asked: "What has caused them to die?" He answered: "Eight habits: You have known Allah's right (over you) but have not done your duty towards Him. You have read the Qur'an, but have not acted according to the limitations it has imposed. You have said 'We love the Messenger of Allah 'Allah's blessing and peace be upon him'" but you have not followed his law. You have said 'We fear death' but you have not prepared for it. Allah said: 'Verily Satan is to you a foe, so take him as a foe' (Fatir 6)

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾

But you have agreed with him upon acts of disobedience. You said 'We fear the fire', and constrained your bodies to enter it. You said 'We love the Garden', but have not labored to gain it. Whenever you get up from your beds you cast your faults behind your backs and spread the faults of other men before your faces. You have angered your Lord, so how can He answer your prayers?"

If you ask whether he who invites to the different acts of disobedience is a single devil or different devils, you should know that in practice you have no need to know about this matter. Busy yourself in warding off the enemy, and do not ask about his characteristics. Eat the vegetable wherever it comes from, and do not ask where the garden is. However, in the light of investigation and the testimony of tradition it appears evident that the devils are armies set in array, and that every type of disobedient act has its own devil, appointed to it and inviting to it. But the path of investigation is a long one, and what we have mentioned will suffice you, namely, that different effects indicate different causes. This is what we have mentioned regarding the light of the fire and the blackness of smoke.

As for tradition, Mujahid said: "Iblis has five sons and has appointed to each one of them the charge over a certain matter. They are Thabr, Al-A'war, Mabsut, Dasin, and Zalanbur. Thabr is the master of afflictions who enjoins destruction, splitting of pockets, smiting of cheeks, and the claim of the pre-Islamic days of ignorance. Al-A'war is the master of adultery who commands thereto and makes it appear beautiful. Mabsut is the master of lies. Dasin enters into the relations between a man and his wife, bringing about faults to him and making him angry at them. Zalanbur is the master of the market-place, and by virtue of him those in the market continue to be unjust to one another." The devil of prayer is called Khinzib, and the devil of ablution is called Walhan. There are many narration on this subject.

As well as devils are a host so also angels are a host. In the Book of Thanksgiving we mentioned the secret of the multitude of angels, and that each one of them is appointed for a special work unique to him. It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "One hundred and sixty angels have been given charge over the believer to drive away from him that which he cannot ward off. Of these seven are for sight and they drive away (evil) from it just as flies are driven away from a plate of honey on a summer day. They drive away also those who, were they to appear to you, you would see them on every plain and mountain, each one with outstretched hand and open mouth; and that which if the believer were given charge of himself therein for a single instant, the demons would snatch him away." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani).

Ayyub Ibn Yunus Ibn Yazid said: "We have been reported that there are born children to the jinn along with the children of mankind, and these grow up together." It is narrated on the authority of Jabir Ibn Abdullah "Allah be pleased with him" that when Adam was cast down to the earth he said: "O Lord, You have placed enmity between this creature and myself, so should You not give me help against him I would not be able to overcome him." Allah answered: "There shall not be a child born to you but he will be given to the keeping of an angel." He said: "O my Lord, give me more." He answered: "I shall recompense an evil deed with an evil deed and a good deed with ten and more." He said: "O Lord, give me more." He answered: "The door of repentance is open as long as the spirit is in the body." Then Iblis said: "O Lord, would You not give me help against this creature whom You have honored above me, so that I may be able to overcome him?" He answered: "No son shall be born to him but there shall be one born to you also." He said: "O Lord, give me more." He answered: "You shall course through them as the circulation of their blood, and you shall take their breasts as dwelling- places." He said: "O Lord, give me more." He answered: "incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion." (Al-Isra' 64)

﴿وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has created the jinn of three sorts. One sort is snakes, scorpions and creeping insects of the earth. Another is like the wind blowing through the air. The third sort is subject to reward and punishment. Allah has also created three kinds of men. One kind is like the brutes, as Allah Almighty says: "They have hearts they discern not therewith; they have eyes they see not therewith; they have ears they hear not therewith; they are like cattle, nay, they go more astray" (Al-A'raf 178)

﴿هَمَّ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهَمَّ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهَمَّ آذَانٌ لَا تَسْمَعُونَ بِهَا
أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ﴾

Another kind have bodies of human beings and spirits of devils. A third sort are those who will be in the shadow of Allah on the day when there is no other shadow save his alone." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Hibban).

Wuhaib Ibn Al-Ward told that once Iblis appeared to Yahya Ibn Zakariyya "Peace be upon both" and said: "I want to give you an advice." He said: "I do not need your advice, but tell me about the sons of Adam." He said: "They are of three sorts. The first sort which is the strongest of them upon us, is such that, when we come to one of them to tempt him and gain control over him, he in fear

betakes himself to protection to seeking forgiveness and repentance. Thus, he destroys every advantage we may have gained over him. we return to him again and he repeats the same thing. Thus, we neither despair of him, nor do we achieve our purpose in him, so we are in distress regarding him. Another kind consists of those who are in our hands just like a ball in the hands of your children, and we catch them as we will, for we can cope with their souls. The third kind are those who, like yourself, are infallible (from committing sin), and we can do nothing with them."

You may say: "But how can Satan appear to some men and not to others? If one sees his form, is it his real form, or is it an image in which Satan appears to him? If it is his real form, how is it that he is seen in different forms? How can he be seen in two places and in two forms at the same time in such a way that two people see him in two different forms?" It should be known that the angels and devils each have two forms which are their real forms. These are not perceived by natural sight, save only by the illumination of the prophetic office. The Prophet only saw Gabriel in his true form on two occasions. Once the Messenger of Allah "Allah's blessing and peace be upon him" asked him to appear to him in his real form, and Gabriel made his appointment with him at Baqi', and he appeared to him and filled the whole horizon from East to West. He saw him again in his true form on the night of the Heavenly Journey at the Lote tree. But for the most part he saw him in the form of a man. He used to see him in the form of Dihyah Al-Kalbi who was a good-looking man.

For the most part he (angel or devil) unveils an image of his form to mystics and masters of hearts, and Thus, he appears to one of them while he is awake, and this man will see him with his eye and hear him with his ear. This will take the place of his real form. likewise he is revealed to a majority of good men during sleep. Revelation during wakefulness is made only to one who has attained such a high rank that the occupation of his senses with the things of this world does not prevent the revelation which comes in sleep, so he sees while awake what one sees during sleep. It is narrated on the authority of Umar Ibn Abdul-Aziz that a man asked his Lord to show him the place Satan occupies in relation to the heart of a man. He saw in his sleep the body of a man like crystal, and the inside of it was visible from without. He saw Satan in the form of a frog sitting on the left shoulder, between the shoulder and the ear, and he had a long and thin proboscis which he had put in through the left shoulder into the heart in order to make evil suggestions to it. Whenever the man made mention of Allah, Satan withdrew. This very same thing is sometimes seen during wakefulness, for some of the mystics have seen Satan in the form of a dog reclining on a carcass and inviting men to it. The carcass represents this world.

This is like observing his real form. That's because reality must appear in the heart from that side of it which is turned toward the dominion of the unseen. Then its influence shines upon the side which is turned toward the visible materiel world, for the two sides are connected with each other. We have already

explained that the heart has two sides. One of them is turned toward the dominion of the unseen which is the place of entrance of inspiration and Divine revelation, and the other side is turned toward the world of sense; and that which appears of this world in the side turned toward the world of sense is only an imaged form, for the world of sense is entirely subject to imaginative reproduction. But that image comes from looking by means of sense (of sight) at the exterior of the visible world. It is possible that the form may not correspond to the ideal reality. You may see a person with a beautiful external appearance, while he is abominable in his heart and hideous in his inner life, because the world of sense abounds in deception.

But the form produced in the imagination by the illuminating effect of the dominion of the unseen upon the inner secret hearts cannot but reflect accurately their qualities and correspond to them. For the form in the dominion of the unseen follows the true characteristic and corresponds to it. So it is not strange that the hideous reality is not seen save in a hideous form. Thus, Satan is seen in the form of a dog, a frog, a pig, etc, whereas angel in a pretty beautiful form. form is an indication of the ideal realities and a true reflection of them. Therefore, the monkey or pig seen in sleep indicates some hideous likeness, while a sheep indicates a man of integrity, Thus, it is with all the categories of dreams and their interpretation. These are strange mysteries, and they belong to the wonders of the heart. It is not fitting to mention them in the science of practical religion. But the intent is that you shall believe that Satan and angels are revealed to masters of hearts, sometimes by means of representation and reflection during sleep, and sometimes in reality. For the most part revelation is representation by a form that reflects the ideal reality, not the ideal reality itself. The latter is However, seen by the eye in very truth. Only the mystic has this direct sight, not others around him, as for instance a man asleep.

CHAPTER THIRTEEN: EXPOSITION OF THAT FOR WHICH MAN IS HELD ACCOUNTABLE AND THAT FOR WHICH HE IS PARDONED IN FIELD OF EVIL SUGGESTIONS TO HEARTS, THEIR DECISIONS, INVOLUNTARY THOUGHTS AND PURPOSES

It should be known that this is an obscure matter and that there have appeared Holy Verses and traditions regarding it which contradict each other. It is confusing for all save discriminating scholars of the law to find a way of combining these statements.

Regarding pardon, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "My people are pardoned their self talk as long as they do not translate it in words or deeds." (This narration is reported by both sheikhs on the authority of Abu Hurairah). It is further narrated by both Al-Bukhari and Muslim on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah says to the recording angels: 'If a servant of mine intends to do an

evil deed, do not write it down; but if he does it then write it down as an evil deed. If he intends to do a good deed record it as a good deed, and if he does it write it as ten." This points to pardon for the act of heart and its intention to do an evil deed. According to another version: "He who intends to do a good deed but does not do it has it reckoned to him as a good deed, and he who intends a good deed and does it has it reckoned to him up to seven hundred folds. He who intends an evil deed but does not do it does not have it reckoned against him, but if he does it, then, it is written down." According to a third version: "If one thinks about doing an evil deed, I will forgive him this, as long as he does not do it." All of this points to pardon.

In relation to punishment, Allah Almighty says: "Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent." (Al-Baqarah 284)

﴿ وَإِنْ تَبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

He further says: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Al-Isra' 36)

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

This indicates that the deed of the heart is like that of the hearing or sight and is not pardoned. He also said: "And conceal not testimony, for he who conceals it, verily, sinful is his heart." (Al-Baqarah 283)

﴿ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ

He also says: "Allah will not hold you accountable for a casual word in your oaths, but He will hold you accountable for what your hearts have earned." (Al-Baqarah 225)

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ

One cannot become well acquainted with the true nature of this matter, as it seems to us, unless he comprehends the details of the heart's acts from the time they begin to appear until the act is committed by the members of the body. Let's say that the first thing that comes to the heart is the involuntary thought, For example, of the form of a woman, and that she is behind him in the road so that if he were to turn around he would see her. The second is the stirring up of his desire to look, which is the moving of appetite in human nature. This is generated by the first involuntary thought and we call it natural inclination, while the first is called the self-talk. the third is the judgment of the heart that the thing must be done, i.e., that he must look at her. For when there exists a natural inclination there is still no decision nor intention until the inhibitions are put away. Thus, modesty or fear may prevent him from looking. The nullification of

those inhibitions may come through reflection, but in any case it is a judgment of the reason and is called a conviction. This is subsequent to the involuntary thought and natural inclination.

the fourth stage is to fix his determination upon looking, and to make it his definite intent. This is call a decision to act and intent and purpose. This decision may have a weak beginning, but if the heart gives heed to the first involuntary thought until its attraction to the heart is prolonged, this decision becomes inevitable, and it becomes a determination of the will. Then when the will is determined one may repent after determination and give up the action. Perhaps he may neglect it because of some happening and neither do it nor give heed to it, or again, perhaps some hindrance may come along to prevent him from the action. There then are four states of the heart before the bodily member acts: involuntary thought, which the talk of the self is; then inclination; then conviction, then decision.

Now regarding the involuntary thought we say that one is not held accountable for it because it is not included in voluntary choices. Such also is the case with inclination and the stirring up of appetite, for they too are involuntary. These are what the Messenger of Allah "Allah's blessing and peace be upon him" intended in his statement: "My people are pardoned the talk of the self." The talk of the self stands for the involuntary thought which suddenly occurs to the mind, but is not followed by any determination to carry it out. Determination and decision are not called talk of the self. This is confirmed by a narration on the authority of Uthman Ibn Maz'un "Allah be pleased with him" in which he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Apostle of Allah! My self talks to me to divorce Khawlah." The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Be deliberate; my usage includes marriage." He said: "My self talks to me to get castrated." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be deliberate; castration of my nation is persistent fasting." He said: "My self talks to me to become a religious ascetic." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be deliberate; the asceticism of my people is to take part in Jihad and pilgrimage." He said: "My self talks to me to give up meat." The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Be deliberate, for I like it. If I should find it I would eat it; and if I were to ask Allah for it He would feed me therewith." (This narration is reported by At-Tirmidhi on the authority of Sa'id Ibn Al-Musayyab; and Ad-Darimi on the authority of Sa'd Ibn Abu Waqqas; and At-Tabarani and Al-Baghawi on the authority of Uthman Ibn Maz'un). These are involuntary thoughts, unaccompanied by a determination to carry them out, and they are the talk of the self. Therefore, he consulted the Messenger of Allah "Allah's blessing and peace be upon him" since he had no determination nor decision to act.

The third stage is conviction, and the judgment of the heart that the thing must be done. There is an extent of uncertainty in this, in that it may be

compulsory or voluntary, and the states differ accordingly. One is held accountable for that which is voluntary, But not for that which is compulsory.

The fourth is a decision to act, and one is held accountable for it. But if it is not carried out, in this case: if one has given it up through fear of Allah and contrition for his decision, then this is reckoned to him as a good deed. His decision was evil, but his abstaining from it and struggle with himself against it were good. A decision in accord with nature does not indicate a complete heedlessness of Allah, but abstinence through struggle against the nature requires great power. One's effort in going contrary to nature, which is a work done for Allah, is stronger than his effort to agree with Satan through agreeing with his own nature. Thus, it is reckoned to him as a good deed, because his effort in abstaining and his decision thereto outweighed his decision to do the deed. But if the act is stopped by a hindrance, or if he gives it up for any reason other than the fear of Allah, it is reckoned to him as an evil deed, for his decision is a voluntary act of the heart. The proof of this detailed statement is attested from the authentic narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels say: 'O Lord, that servant of You desires to do an evil deed', although He perceives (that) better (than they). He says: 'Keep watch of him, and if he does it, write it as an evil deed like it. But if he gives it up write it down as a good deed for him, for he has given it up only for my sake'." Then He said: 'If he does not do it', He meant the forsaking of it for Allah's sake.

But if one has determined on an act of lewdness which is made impossible for him by some cause or neglect, how can this be reckoned to him as a good deed? The Messenger of Allah "Allah's blessing and peace be upon him" said: "People will be mustered (on the Day of Judgement) according to their intentions solely." (This narration is reported by Ibn Majah on the authority of Jabir and Abu Hurairah; and Muslim on the authority of A'ishah and Umm Salamah). We know that he who determines at night to get up the next morning and kill a Muslim or commit adultery with a woman, and then he dies that night, he will have died with his deed made up and will be mustered (on the Day of Judgement) according to his intention, having decided upon an evil deed which he has not carried out. The decisive proof of this is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "If two Muslims meet in a sword fight, both the killer and the killed will be in the fire." Someone said to him: "This one was a murderer, but what about the slain?" He replied: "Because he desired to slay his fellow." (This narration is reported by both sheikhs on the authority of Abu Bakrah).

This is an authoritative statement which shows that by mere desire a man became one of the people of the Fire even though he himself was unjustly slain. How can anyone suppose that Allah will not punish for intention and decision, when man is punished for everything that comes within the scope of voluntary action, save as he atones for it by a good deed? Destroying the determination by contrition is a good deed, and it is Therefore, reckoned to him as a good deed. But to miss the thing desired because of hindrance is not

a good deed.

But involuntary thought, the talk of the self and the stirring up of desire are all outside the realm of voluntary acts. So to consider them as worthy of punishment would be to make man responsible for what is beyond his power. In this connection, It is narrated by the grand imam Ahmad and Muslim on the authority of Abu Hurairah "Allah be pleased with him": When Allah Almighty revealed: "To Allah belongs all that is in the heavens and on earth. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom he pleases, and punishes whom he pleases. For Allah has power over all things", (Al-Baqarah 284)

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾

The companions of The Messenger of Allah felt it hard. They went to the Messenger of Allah "Allah's blessing and peace be upon him" and knelt down. They said to him: "O Messenger of Allah! We have been order to do the deeds, which are within our capacity, such as performing the prayer, observing fasts, practicing Jihad and giving in charity. Then, this Verse has been revealed to you, which we cannot bear." The Messenger of Allah "Allah's blessing and peace be upon him" said (to them): "Do you want to say the same as those of the two Scriptures (i.e. Jews and Christians) said: "We hear and disobey"? no! you should say: "We hear, and we obey: (we seek) Your forgiveness, our Lord, and to You is the end of all journeys." Accordingly, they said: "We hear, and we obey: (we seek) Your forgiveness, our Lord, and to You is the end of all journeys." they recited it, and it flowed smoothly on their tongues, and when they did so, Allah Almighty annulled it by the following Holy Verse: "On no soul does Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns." (Al-Baqarah 286)

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا إِلَّا وَسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ﴿٢٨٦﴾﴾

From this it appears that man is not held accountable for the deeds of the heart which are not within his power.

Here then is an uncovering of this ambiguity. who ever supposes that every act of the heart is called self-talk and does not differentiate between these three classes must inevitably err. For how could it be that man would go unpunished for such acts of his heart as pride, conceit, hypocrisy, dissimulation, envy, and all the malicious acts of the heart? Allah Almighty says: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Al-Isra' 36)

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾﴾

I.e., as much as is included in voluntary action. If one's eye were to fall involuntarily upon a woman unlawful for him, he would not be blameworthy for it; but if he followed it with a second look he would be punished, for it

would be voluntarily. likewise the involuntary thoughts of the heart follow the same course. Indeed the heart is more deserving of blame since it is fundamental.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Piety is here", pointing to his heart. (This narration is reported by Muslim on the authority of Abu Hurairah). Allah says: "Their flesh will never reach Allah, nor will their blood; but piety on your part will reach Him." (Al-Hajj 37)

﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sin is the allurements of heart." He further said: "Righteousness is that in which the heart quietly trusts, even though men may give you advice after advice." (This narration is reported by At-Tabarani on the authority of Abu Tha'labah; and Ahmad on the authority of Wabisah). So we can say that if the heart of a mufti gives an advice making anything obligatory, even though it errs therein, this becomes a meritorious act. Indeed, if a man thinks that he has performed ablution and must pray, and then prays, but afterwards remembers that he had not performed ablution, he still has the reward for doing it. But if he remembers and then neglects it he is punished. If a man finds a woman in his bed and supposes her to be his wife, he commits no act of disobedience by sleeping with her, even though she is stranger. But if he thinks that she is a stranger and then sleeps with her, he becomes disobedient even though she is his wife. All of this is so because it is the heart and not the organs that is considered.

CHAPTER FOURTEEN

EXPOSITION OF WHETHER OR NOT EVIL SUGGESTION COULD BE IMAGINED TO BE ENTIRELY CUT OFF DURING DEVOTIONAL EXERCISES

It should be known that the learned, who observe the heart of man and investigate its characteristics and its wonders, disagree on this question, holding five different opinions. One group says that evil suggestion is cut off by remembrance of Allah. They quote the statement of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Whenever Allah is remembered, he (Satan) hides himself." To hide one's self is to keep still, so it is as though he keeps silent.

Another group says that the source of evil suggestion does not entirely cease to exist, but continues to move in the heart, even though with no effect, however, for the heart, since it is entirely immersed in remembrance, is veiled from the effect of evil suggestion. The heart is like a man so engrossed in his chief concern in a way that, if he were spoken to, he would not understand, even though the voice reaches his hearing.

A third group says that neither the evil suggestion nor its effects are out off entirely, but its domination over the heart is cut off. It is as though Satan weakly whispers at a distance.

A fourth group says that evil suggestion ceases to exist for a moment at the remembrance of Allah, and that remembrance also stops for a moment. These two states follow each other in succession at such close intervals that they seem, because of their closeness, to be pressing against each other. They are like a ball which has many separate dots on it, for if you roll it rapidly you will see the dots as though they were circled, because of the speed with which the motion brings them together. This group says that (Satan's) hiding is mentioned (by the Prophet), while we observe evil suggestion along with remembrance, and there is no other explanation for it than this.

A fifth group says that evil suggestion and remembrance crowd upon each other constantly within the heart endlessly. Just as a man may see two things at the same time, so also the heart may be the channel for two things. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every man has four eyes. Two are in his head and through them he sees what pertains to his relationships to this present world. The other two are in his heart, and through them he sees what pertains to his religion." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Mu'adh). Al-Muhasibi held this view.

But in fact, in our sight, all of these groups are correct. Each one fails to include all the species of evil suggestions, and looks only at one species of evil suggestion and tells of it.

Evil suggestions are of different sorts. The first is clothed with truth to a certain degree, for Satan may be garbed with truth. Thus, he will say to a man: "Do not give up the enjoyment of pleasures; life is long and resisting your desires throughout your whole life causes great suffering." But if the man remembers at this time the greatness of Allah's right (over him) and His great rewards and punishments, he will say to himself: "Resisting the desires is hard, but it is still more difficult to endure the Fire, and one of the two is inevitable." So if the man remembers the promise and threat of Allah and renews his faith and certainty, then Satan hides himself and flees away, For he cannot say that the Fire is easier to bear than resisting acts of disobedience, nor can he say that disobedience does not lead to the Fire, because his faith in the Book of Allah prevents him from that, and Thus, his evil whisperings are cut off.

So also he will suggest that one should be proud of his own deeds, saying: "What creature knows Allah as you know Him, or serves Him as you serve Him? How great then is your place with Allah." But then the man remembers that his knowledge, his heart, and his members with which he works, and his work itself are all of these created by Allah, so how can he be proud of them? Then Satan hides himself, for he cannot say: "This is not from Allah", because his knowledge and faith compel him. This is a sort of evil suggestion that can be cut off entirely from those who have mystical knowledge and are enlightened by the light of faith and knowledge.

The second species of evil suggestion is that which moves and stirs up appetite. This is divided into that which man knows assuredly to be an act of disobedience, and that of which he is almost certain. If he knows it assuredly

Satan withdraws from the stirring up which results in moving appetite, but does not withdraw from stirring up per se. But if it is of the suspected sort it may continue to exert its influence in such a way as to call for a struggle in warding it off. Thus, the evil suggestion exists, but is warded off and does not gain the victory.

The third type of evil suggestion is that which comes only from involuntary thoughts and recollecting past states; like, for example, thinking about something other than prayer while praying. So when the man begins the practice of remembrance, conceivably it is warded off and returns again and again. Remembrance and evil suggestion Thus, keep alternating. It is conceivable that they press so closely upon one another that the understanding will include an understanding of the meaning of the thing recited, and also of those involuntary suggestions, as though the two were in two different places in the heart. That this sort of evil suggestion should be entirely warded off so as not to recur is very unlikely, but it is not impossible since the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever prays a two-cycle prayer without experiencing any suggestions of the self about this present world during the prayer will have all his former sins forgiven." If this were not conceivable he would not have mentioned it. This cannot be conceived, however, save of a heart over which love has so gained the mastery that it has become as one infatuated. Thus, we sometimes see a man whose heart is so wholly occupied with an enemy who has injured him that he may think about contending with his enemy as long as is equal to offering a two-rak'ah prayer and more, and no other idea save that of his enemy will cross his mind. So too one deeply in love may think in his heart about conversing with his beloved and be so deeply submerged in this thought that nothing else save conversing with his beloved ever occurs to him. If someone else were to speak to him he would not hear, and if one should pass in front of him he would be as were unseeing. If this is conceivable in the case of fearing an enemy and coveting reputation and money, why should it be inconceivable in the case of fearing the Fire and coveting the Garden? But this is rare because of the weakness of faith in Allah and the last day.

If you consider all of these classifications and types of evil suggestions you will understand that each one of these groups has its own point which applies under particular circumstances. To summarize: Salvation from Satan for a moment or for an hour is not unlikely, but salvation from him for a long lifetime is indeed very out-of-the-way and impossible of attainment. If anyone could have escaped from the evil suggestions which Satan makes by means of involuntary thoughts and rousing of desire, the Messenger of Allah "Allah's blessing and peace be upon him" surely would have escaped it. It is narrated about him that he looked at the marks of his garment during prayer, and when he finished the prayer he threw the garment away, saying, "It distracted me from prayer." He said: "Take it to Abu Jahm and bring me his coarse garment." (This narration is reported by Al-Bukhari). It is further narrated that the Messenger of Allah

"Allah's blessing and peace be upon him" had a gold ring on his finger, and he looked at it while he was in the pulpit. Then he flung it away, saying: "One look at it and one at you." (This narration is reported by An-Nasa'i on the authority of Ibn Abbas). This was due to the evil suggestion of Satan by arousing the pleasure of looking at the gold ring and the marks of the garment. This took place before gold was forbidden, and Therefore, he wore it and then threw it away.

The evil suggestions of this world of show and its money are cut off only by casting them away, and separating one's self from them. For as long as a man owns anything beyond his actual need, be it but a single dinar, Satan will not cease during prayer to cause him to think about his dinar. How will he keep it? For what will he spend it? How can he hide it so that no one will know about it? How shall he show it so as to boast of it, etc.? Whoever fixes his clutches on this present world and then desires to get rid of Satan is like a man dipped in honey who thinks that the flies will not light on him. This is impossible, for this present world is a great entrance for the evil suggestions of Satan, Indeed there is not one entrance only, but many.

One of the wise men said: "Satan approaches the son of Adam from the direction of his acts of disobedience. If he abstains from these, Satan comes to him by way of giving advice, in order to cause him to fall into some religious innovation. If he refuses this he commands him to lead a life of narrowness and abstinence so that he considers as unlawful that which is lawful. If he refuses this, Satan makes him doubt regarding his ablution and prayer so that he may not have certain knowledge (about the performance of them). If he abstains from this Satan makes righteous acts easy for his so that men may see him as patient and pure, and their hearts be turned to him. Then he becomes proud of himself, and by this he (Satan) destroys him. At this point man is in great need, for this is the extreme degree of temptation, and Satan knows that if man passes by it he has escaped from him into the Garden.

CHAPTER FIFTEEN

EXPOSITION OF HOW SWIFT HEARTS TURN, AND ARE CLASSIFIED IN RESPECT TO CHANGE AND STABILITY

It should be known that the heart, as we have mentioned, is surrounded by the qualities which we have spoken of, and that various effects and states are poured into it from the entrances which we have described. So it is, as it were, a target which is being hit constantly from every direction. Whenever a thing hits the heart by which it is influenced, it is also hit from another direction by an opposing influence so that its character is changed. If a demon comes to the heart and calls it to desire, there comes also an angel to drive it away. If a demon entices it to one evil, another demon entices it to another. If an angel attracts it to one sort of good, another angel attracts it to some other good. So at one time it is torn between two angels, at another between two demons, and at another between an angel and a demon. It is never left alone at all.

To this refers the statement of Allah Almighty: "We will overturn their hearts and their sights "(Al-An'am 110)

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ﴾

The Messenger of Allah "Allah's blessing and peace be upon him", because of his wide observation of the strange doings of Allah in the wonders of the heart and its constant changes, used to swear by it and say: "No, by Him Who overturns hearts." (This narration is reported by Al-Bukhari on the authority of Ibn Umar). He often used to say: "O You Who overturn hearts, establish my heart firmly upon Your religion." They said: "Do you fear, O Apostle of Allah?" He answered: "What is there to make me sure since the heart is between two of the fingers of (Allah) Most Merciful, Who turns them about even as He wills?" Or according to another version, "...if He wills to establish it He causes it to stand, and if He wills to cause it to go astray He does so." (This narration is reported by At-Tirmidhi on the authority of Anas; and Al-Hakim on the authority of Jabir; and Muslim on the authority of An-Nawwas Ibn Sam'an).

The Messenger of Allah "Allah's blessing and peace be upon him" set forth three parables for the heart saying: "The heart is like a sparrow, turning about every hour." (This narration is reported by Al-Hakim, Al-Baghawi and Al-Baihaqi on the authority of Abu Ubaidah Ibn Al-Jarrah). "The heart in its constant changes is like a pot boiling up together." (This narration is reported by Ahmad and Al-Hakim on the authority of Al-Miqdad Ibn Al-Aswad). "The heart is like a feather in a desert which the winds blow along over and over." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Abu Musa Al-Ash'ari; and Al-Bazzar on the authority of Anas).

These changes and the wonders of the dealings of Allah in causing them, which cannot be sought out, are known only by those who watch and ponder over their own condition in relation to Allah. Hearts are divided into three classes from the standpoint of being fixed on good, on evil, or wavering between both:

There is a heart which is inhabited by piety, purified by discipline, and cleared of all evil characteristics. Into it are poured involuntary suggestions of good from the storehouses of the unseen and the entrances to the heavenly dominion. The intellect is then wholly occupied with thinking about that which has been suggested to it so as to know the minute details of good therein and understand the secrets of its benefits. Thus, its purpose is revealed to the intellect by the light of insight, and so it decides that this thing must be done. It then urges the heart and calls it to do the act. The angel looks to this heart and finds it good in substance, pure because of its piety, enlightened by the light of reason, furnished with the light of experiential knowledge, and he sees that it is worthy to be his place of abode and alighting. Thereupon he supplies it with an unseen host, and guides it into other blessings, so that good is Thus, led on to greater good unceasingly. His help in causing it to desire good and making it easy of attainment does not cease. To such a heart is referred in the statement of Allah

Almighty: "But as for him who gives alms and fears Allah and believes in the best, we will make easy his path to happiness." (Al-Lail 5-7)

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَىٰ ﴿٧﴾ ﴾

In such a heart there shines the light of the lamp from the niche of lordship, so that therein lies no hidden polytheism, for such is more hidden than the creeping of a black ant on a dark night. No hidden thing is concealed from this light, nor does any of the wiles of Satan get the start of a heart like this. Indeed Satan stands and speaks flowery words striving to deceive, but the heart will not turn to him. This heart, after being purified from the destructives, soon becomes filled with the saviors we are going to mention: thanksgiving, patience, fear, hope, poverty, asceticism, love, satisfaction, longing, trust, meditation, examination of conscience, etc. This is the heart to which Allah turns His Face. It is the heart referred to in His statement: "Do hearts not find rest in remembrance of Allah?" (Ar-Ra'd 28)

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ ﴾

And : "O You soul which are at rest." (Al-Fajr 27)

﴿ يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ﴾

The second heart is disappointed, laden by passion, corrupted by foul actions, stained by blameworthy characteristics, Its doors for demons are open, and its doors for angels closed, The starting point of evil in it is an involuntary suggestion of passion which is cast into it and speaks therein. Then the heart turns to the intellect as judge to get its decision and learn the right course therein. But the intellect has become accustomed to serve passion, and familiar with it, and continues to invent tricks to agree with passion and assist it until they entice the soul and help on the passion. Thus, the breast rejoices in passion whose darkness covers it because of the withdrawal of the forces of the intellect from the defense of the heart. Accordingly the power of Satan grows because of the breadth of his area due to the spread of passion. Satan then approaches the heart with allurements and seduction and anticipations, speaking flowery words to deceive. The power of faith in (Allah's) promise and threat grows weak and the light of certainty regarding fear of the hereafter is extinguished. For there rises up from passion a dark smoke over the heart which fills it entirely so that its lights are extinguished. Then the intellect becomes like an eye whose lids are full of smoke so that it is not able to see.

This is what the victory of appetite does to the heart, so that there is no possibility left for the heart to stop and look. If a warner should try to make it see and hear what the truth is, it would blind itself to understanding and close its ears against hearing. Appetence is roused up in it and Satan overpowers it. The bodily members move in accordance with the desires of passion, and the act of disobedience appears in the physical material world from the dominion of the unseen in accordance with Divine decree and fate of Allah. To such a heart is referred in the statement of Allah Almighty: "Do you consider him who takes his

lusts for his god? Will you then be in charge over him? Or do you reckon that most of them will hear or understand? They are only like the cattle, if not more straying from the way." (Al-Furqan 43-44)

﴿أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۖ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ۖ﴾

And: "Already the word has come into effect upon most of them, so they do not believe." (Ya Sin 7)

﴿لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۖ﴾

And: "It is all the same to them if you do warn them or do warn them not; they will not believe." (Ya Sin 10)

﴿وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۖ﴾

Many a heart in this condition is regards all desires, and many a heart is in this state as regards certain desires, like a man who abstains from some things, but if he sees a pretty face he cannot control his eye and heart. Or it may be like a man who cannot control himself in anything having to do with high rank, leadership, and pride. He has no grip to hold himself firm when the occasion appears. It may be like one who cannot control himself in anger, no matter how much he may despise it and recall its faults. Or it may be like a man who cannot control himself when he is able to get a dirham or a dinar, but he covets it as one bereft and disordered, forgetting therein manly virtue and piety. All of this is because of the rising of the smoke of passion over the heart so that the light of modesty, manly virtue, and faith is extinguished, and he strives to secure what Satan desires.

The third heart is that in which there appears suggestions of passion which summon it to evil. But there follows then a suggestion of faith which summons it to good. the soul with its lusts hastens to the aid of the evil suggestion, the lust grows stronger, and enjoyment and delight seem good. But the intellect hastens to the aid of the good suggestion, repels the idea of the lust, and makes the doing of it appear abominable, attributing it to ignorance and likening it to a brute or a lion in rushing blindly into evil and showing little concern for consequences. The soul then inclines toward the advice of the intellect. Satan in turn attacks the intellect and makes the call of passion louder, saying: "What is this cold narrow aloofness? Why do you abstain from your passions and torment yourself? Do you see any of your contemporaries going contrary to his passions, or giving up his aim? Will you Thus, leave the pleasures of this present world for them to enjoy, and deprive yourself of them until you are avoided, miserable, and worn out, and become the laughing-talk of modern folk? Do you want to attain a higher rank than so-and-so and so-and-so? They have done what you have longed to do and have not abstained. Don't you see the learned man so-and-so? He does not guard against doing this, and if it were evil he would abstain from it." Thus, the soul inclines to Satan and is turned to him. Then the angel attacks Satan and says: "Has Anyone ever perished save he who followed the pleasure of the moment,

forgetting the consequences? will you be contented with a trifling pleasure and forsake the pleasure of the Garden and its blessedness forever? Or do you think that the pain of resisting your lust is too great a burden, but do not think the pain of the Fire grievous? Will you be deceived by men's neglect of themselves, their following their own passions, and their taking sides with Satan, in spite of the fact that the torment of the Fire will not be made easier for you to bear because of the disobedience of another? Now if it were summer and all the people were standing in the sun, but you had a cool house, would you stay with the people, or would you seek shelter for yourself? How could you disagree with men through the fear of the sun's heat and not disagree with them through fear of the Fire?" Thereupon the soul inclines to the saying of the angel.

The heart continues to sway between the two forces, being attracted by each of the two parties, until there overcomes It that which is dominant therein. For if the satanic qualities are predominantly in the heart which we have mentioned, then Satan is victorious and the heart inclines to its own sort among the parties of devils, turning away from the party of Allah and His saints, and taking sides with the party of Satan and its own soldiers. Because of predestination its members have done what causes them to be remote from Allah.

If the angelic characteristics are predominant in the heart it will not give heed to the allurements of Satan, nor his urging the claim of the swiftly passing world, nor his making light of the hereafter. But it inclines to the party of Allah, and its obedience appears in its members in accordance with what has previously been decreed.

"The heart of the believer is between two of the fingers of (Allah) Most Merciful", i.e., between the attraction of these two parties. This is the case with most men; I mean the turning and shifting from one party to another, for perpetual constancy in the party of the angels or that of the devils is rare in both cases. These acts of obedience and of disobedience appear, coming from the storehouses of the unseen into the physical material world, by means of the storehouse of the heart; for it is one of the storehouses of the dominion of the unseen. When these appear they are signs which teach masters of hearts the fact of the predetermined decree. For him who is created for the Garden the means of obedience are made easy, and for him who is created for the fire the means of disobedience are made easy. Evil companions have been empowered over him, and the sayings of Satan have been cast into his heart. For by varieties of sayings he (Satan) deceives the foolish. Examples of these sayings are: "Truly Allah is merciful, so do not worry. Men do not all fear Allah, so do not disagree with them. Life is long, so wait and repent tomorrow." "He makes them promises, and stirs up desires within them, but Satan promises only dilution." (An-Nisa' 120)

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

He promises them repentance and stirs up within them a desire for forgiveness, but he destroys them, by the permission of Allah, through these

tricks and the like. He opens a man's heart to receive deception, but contracts it against the reception of truth. All of this is because of the Divine decrees of Allah. "Whomsoever Allah wishes to guide, He expands his breast to Islam; but whomsoever He wishes to lead astray, He makes his breast tight and constricted, as though he would mount up into the sky." (Al-An'am 125)

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْ صَدْرُهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

"If Allah helps you there is none can overcome you; but if He leaves you in the lurch, who is he that can help you after Him?" (Al Imran 160)

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ﴾

He is the One who guides aright and leads astray. He does as He wills and judges as He desires. There is none to avert His judgment, nor is there any who can repel His decree, He has created the Garden and created a people for it, and He engages them in obedience. He has also created the fire and created a people for it, and He engages them in disobedience.

He has taught mankind the sign of the people of the Garden and of the people of the fire. He said: "Surely the righteous are in bliss, and, verily, the wicked are in hell." (Al-Infitar 13-14)

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفَجَّارَ لَفِي حَيْمٍ﴾

Then He said, according to a narration of the Messenger of Allah "Allah's blessing and peace be upon him": "These are in the Garden and I care not, and these are in the fire and I care not." So Allah, the King, the Real, is exalted; "He shall not be questioned concerning what He does, but they shall be questioned." (Al-Anbiya 23)

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

Let us then limit ourselves to this brief amount in mentioning the wonders of the heart, for to survey it completely is not suitable for the science of practical religion. But we have mentioned what is needed in order to know the depth and secrets of the science of practical religion, in order that one may be profited thereby who is not satisfied with things external, nor content to take the shell instead of the kernel, but longs to have a detailed knowledge of the true nature of causes. In what we have mentioned he will find that which, if Allah wills, will both suffice and convince. Allah is Lord of success.

The Book of Wonders of Heart is ended, and to Allah be praise and gratitude. It is followed by the Book of Discipline of Soul and Improvement of Character, Praise be to Allah alone, and may His blessing be upon every chosen servant.

Book two: Self-Discipline and improvement of moral character and remedy of heart diseases

This is the second book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who has managed affairs with His ordinance and justice, and composed creatures and gave them good form, and adorned the form of man with making him stand straight, and giving him good estimate, causing him to be proportionate in shape and size, and referred the matter of improving character to the effort of man, and urged him to improve his character by frightening and warning him (of His punishment), and made it easy on the private among His servants to improve theirs by granting them help and success, and favored them with making easy its difficulty and complexity for them. Allah's blessing and peace be upon Muhammad, the slave and Messenger of Allah, His beloved and well chosen, the bearer of His glad tidings and warnings, on whom the lights of Prophethood were visible, and from his visions and glad news the reality of the true nature of things seemed evident. Blessing and peace be also upon his family and companions, who purified the surface of Islam from the darkness and dimness of infidelity, and obliterated falsehood whose filth never touched them.

To go further: the good character is the quality of the chief and master of the Messengers, and the best conduct of the sincere lovers of truth. it represents, with certainty, half of religion, and the fruit of the efforts of god-fearing, and discipline of worshippers. On the contrary, the bad manners are the deadly poisons, abrogating destructive, disgracing shames, evident vices, and the wicked things that draw one far from (the mercy of) the Lord of the worlds, and rather bring him into the way of devils. They are the doors that are opened to the blazing fire of Allah Almighty, which burn hearts, whereas the good manners are the doors that are opened from the heart to the pleasures and delights of the Garden and the neighbourhood of (Allah) Most Gracious.

Of a surety, wicked manners are the diseases of hearts and ailments of souls. But they differ from the ordinary diseases that do not go beyond the living body in that they transcend to the eternal life (of the spirit). If the physicians care about setting laws of remedy for bodily diseases, that do not go beyond the life of this world, it should be preferable to set laws of treatment of the heart diseases that transcend to the eternal life. However, it is incumbent upon every man of sound mind to learn this sort of medicine, for all hearts could hardly be free from diseases and if they were to be neglected, they would accumulate and become too strong to remedy. For this reason, one needs to have knowledge of their sources and causes, and exert his greatest effort to remedy and reform them. Treating them is intended by the statement of Allah Almighty: "He has succeeded who

purifies it”, (Ash-Shams 9)

﴿قَدْ أَفْلَحَ مَنْ زَكَّهَا﴾

Whereas neglecting them is intended by the statement of Allah Almighty: “And he has failed who instills it [with corruption].” (Ash-Shams 10)

﴿وَقَدْ خَابَ مَنْ دَسَّهَا﴾

In that book, we are going to refer to some of heart diseases and the way of treating them, but briefly and with no minute details, for the details shall be brought along the remaining books of that quarter. Our purpose is to have a general overview of the improvement of character, and paving the way for treating them, taking from the treatment of the body an example to make it more understandable and perceptible. This matter shall be clarified by exposing first the merit of good character; exposing the true nature of the good character; exposing the changeability of character by discipline; exposing the means of attaining good character; exposing the ways by which the means to improve character and discipline souls are known; exposing the signs by which the heart disease is known; exposing the ways by which a man knows his own defects; exposing evidences from tradition that the way of treating heart diseases is to leave desires; the signs of good character; exposing the way to discipline children during their early childhood; and exposing the conditions of discipline and commencements of self-mortification. Those are eleven chapters to be included in this book, Allah willing.

CHAPTER ONE:

MERIT OF GOOD CHARACTER; AND DEMERIT OF BAD CHARACTER

Prophetic Narrations

Allah Almighty said addressing His Prophet “Peace be upon him” out of praising him and showing his favour upon him: “And you (stand) on an exalted standard of character.” (Al-Qalam 4)

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

It is narrated on the authority of A’ishah “Allah be pleased with her” that she said: “The character of the Messenger of Allah “Allah’s blessing and peace be upon him” was taken from the Qur’an.” (This narration is reported by Muslim). It is narrated that a man asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the good character, thereupon he recited the statement of Allah Almighty: “Hold to forgiveness; command what is right; but turn away from the ignorant.” (Al-A’raf 199)

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

Then he said: “It is to keep good relation with such as severs relation from you, to give such as withholds from you, and to forgive such as wrongs you.” (This narration is reported by Ibn Mardawaih on the authority of Jabir). The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “I

have been sent (as a Prophet) in order to perfect the noble manners.” (This narration is reported by Al-Hakim, Ahmad and Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah “Allah’s blessing and peace be upon him” also said: “The heaviest thing to be put in the scale of balance (on the Day of Judgement) will be a good character.” (This narration is reported by Abu Dawud on the authority of Abu Ad-Darda’).

It is narrated that a man came to the Messenger of Allah “Allah’s blessing and peace be upon him” in front of him and said: “O Messenger of Allah! What is religion?” He said: “It is to have good character.” He came to him on his right side and said: “O Messenger of Allah! What is religion?” He said: “It is to have good character.” He came to him for the third time on his left side and said: “O Messenger of Allah! What is religion?” He said: “It is to have good character.” Then, he came to him from behind his back and said: “O Messenger of Allah! What is religion?” He turned his face to him and said: “Do you not understand? It is not to grow angry.” (This narration is reported by Al-Marwazi on the authority of Abu Al-Ala’ Ibn Ash-Shikhkhir).

The Messenger of Allah “Allah’s blessing and peace be upon him” was asked: “O Messenger of Allah! What is the bad omen?” he said: “It is the bad character.” (This narration is reported by Ahmad on the authority of A’ishah). A man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “Advise me!” he said: “Fear Allah wherever you are.” He said: “Give me more.” He said: “Make the good deed follow the evil deed so that it would erase it.” He said: “Give me more.” He said: “Deal with the people depending upon good character.” (This narration is reported by At-Tirmidhi on the authority of Abu Dharr).

The Messenger of Allah “Allah’s blessing and peace be upon him” was asked: “Which deed is the best?” he said: “To have good character.” The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “Allah does not make good the character and appearance of a man to let him to the fire (of Hell) to devour.” According to Al-Fudail, it was said to the: “So and so of women stands for prayer at night and observes fast during the day, but she is of bad character, and she causes harm to her neighbours with her tongue.” On that he said: “She has no good; and she will be among the denizens of the fire (of Hell).” According to Abu Ad-Darda’ “Allah be pleased with him”: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “The first thing to be placed in the scale of balance (on the Day of Judgement) will be the good character and generosity. When Allah Almighty created faith it said: “O Allah! Give me power.” He strengthened it with good character and generosity. When Allah created disbelief it said: “O Allah! Give me power.” He strengthened it with bad character and stinginess.”

The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “Verily, Allah has chosen that religion for His Own Self; and your religion is good only through the good character and generosity. So, adorn your religion with them.” (This narration is reported by Ad-Daraqatni and Al-Khara’iti on the

authority of Abu Sa'id). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good character represents the greatest of Allah's manners." (This narration is reported by At-Tabarani on the authority of Ammar Ibn Yasir). It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Who among the believers has the best faith?" he said: "Who has the best character." (This narration is reported by Abu Dawud, An-Nasa'i, At-Tirmidhi and Al-Hakim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "You never satisfy the people with your property, but at least satisfy them with your joyfulness and good character." (This narration is reported by Al-Bazzar, Abu Ya'li and At-Tabarani on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The bad character spoils the deed just as vinegar spoils honey." (This narration is reported by Ibn Hibban on the authority of Abu Hurairah; and Al-Baihaqi on the authority of Ibn Abbas and Abu Hurairah). It is narrated on the authority of Jarir Ibn Abdullah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has made your good appearance, so, make your good character." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" was the best of people in character and appearance." (This narration is reported by Al-Khara'iti).

It is further narrated on the authority of Abu Mas'ud Al-Badri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his supplication: "O Allah! As You have made my good appearance, make my good character." (This narration is reported by Al-Khara'iti; and Ahmad on the authority of A'ishah). It is narrated on the authority of Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate so much saying: "O Allah! I ask You to provide me with good health and wellbeing and good character." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer's religion represents his honour, his good character represents his ancestry, and his gallantry represents his mind." (This narration is reported by Ibn Hibban, Al-Hakim and Al-Baihaqi).

It is narrated on the authority of Usamah Ibn Sharik "Allah be pleased with him" that he said: I was present when the desert Arabs asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "What is the best to be given to a man?" He said: "The good character." (This narration is reported by Ibn Majah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The dearest one to Allah Almighty who will have the closest seat to me on the Day of Judgement is the one who has the best manners among you." (This narration is reported by At-Tabarani on the authority of Abu Hurairah). It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he

said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three characteristics, which if one has not, or at least one of them, his deeds will be fruitless: fear of Allah that prevents him from committing sins therewith he disobeys Allah, forbearance therewith to hold back the weak-minded, and good character therewith he lives among the people." (This narration is reported by Al-Khara'iti; and At-Tabarani on the authority of Umm Salamah).

The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate Allah in the beginning of his prayer saying: "O Allah! Guide me to the best of characters, for none could guide to the best of them but You; and keep me away from the worst of characters, for none could keep me away from the worst of them but You." (This narration is reported by Muslim on the authority of Ali). It is narrated on the authority of Anas "Allah be pleased with him" that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him" one day he said: "Verily, the good character dissolves sin just as sun dissolves ice." (This narration is reported by Al-Khara'iti; and At-Tabarani and Al-Baihaqi on the authority of Ibn Abbas and Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good character is out of one's happiness." (This narration is reported by Al-Khara'iti and Al-Baihaqi on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The good character is out of one's good fortune." (This narration is reported by Al-Khara'iti on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Dharr "Allah be pleased with him": "O Abu Dharr! No mind is better than to dispose of (the affairs), and no family status is better than the good character." (This narration is reported by both Ibn Majah and Ibn Hibban on the authority of Abu Dharr).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: Umm Habibah "Allah be pleased with her" said to the Messenger of Allah "Allah's blessing and peace be upon him": "Tell me about a woman who has two husbands in the world and they die and both are admitted to the Garden: to whom should she be in the hereafter?" he said: "To the one of the better character in her sight in the world. O Umm Habibah! The good character has taken away all the good of the world and the hereafter." (This narration is reported by Al-Bazzar, At-Tabarani and Al-Khara'iti). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, the Muslim who does deeds correctly attains the rank of the fasting person who stands at night for prayer (or the rank of the thirsty person during the scorching heat of noon, according to another version) by virtue of his good character and noble standing." (This narration is reported by Ahmad on the authority of Abdullah Ibn Amr, and the other version on the authority of Abu Hurairah). It is narrated on the authority of Abd-Ar-Rahman Ibn Samurah "Allah be pleased with him" that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace

be upon him" when he said: "Yesterday, I saw (in a dream) an amazing thing. I saw a man from my nation kneeling, and there was a screen between him and Allah Almighty. Then, his good character came and admitted him to Allah Almighty." (This narration is reported by Al-Khara'iti).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, one might attain by virtue of his good character the great ranks in the hereafter and the noble positions (given to the honoured people) no matter weak he might be in worship." (This narration is reported by Al-Khara'iti and At-Tabarani on the authority of Anas).

It is narrated on the authority of Sa'd Ibn Abu Waqqas "Allah be pleased with him" that he said: Umar Ibn Al-Khattab "Allah be pleased with him" asked the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to see him while some Quraishi women were sitting with him, talking to him, asking him for more expenses, and raising their voices (above the voice of Allah's Apostle). When Umar asked for the permission to enter, the women quickly went behind the curtain. The Messenger of Allah "Allah's blessing and peace be upon him" allowed him to enter. Umar came in while The Messenger of Allah "Allah's blessing and peace be upon him" was smiling.

Umar said: "O Allah's Apostle! May Allah always keep you smiling." The Prophet "Allah's blessing and peace be upon him" said: "I was astonished at these women who have been here. as soon as they had heard your voice, they quickly went behind the curtain." Umar said: "O Allah's Apostle! You have more right to be feared by them than I." Then Umar addressed the women saying: "O enemies of yourselves! Do you fear me more than you fear The Messenger of Allah "Allah's blessing and peace be upon him"?" They said: "Yes, for you are harsher and sterner than Allah's Apostle "Allah's blessing and peace be upon him"." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al-Khattab! By Him, in Whose Hands my life is! Never does Satan find you going on a way, but that he takes another way other than yours." (This narration is reported by both sheikhs).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, the bad character is unpardonable sin; and the distrust (of people) is a foul-smelling sin." (This narration is reported by At-Tabarani on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, a servant might fall down, because of his bad character, until he reaches the lowest bottom of the fire of Hell." (This narration is reported by Al-Khara'iti and At-Tabarani on the authority of Anas).

Traditions And Sayings

The son of Luqman the Wise said to his father: "O my father! Which characteristic is the best that a man should have?" he said: "Faith." He said: "But in case they should be two?" he said: "Faith and property." He said: "In case they

should be three?" he said: "Faith, property and modesty." He said: "In case they should be four?" he said: "Faith, property, modesty and good character." He said: "In case they should be five?" he said: "Faith, property, modesty, good character and generosity." He said: "In case they should be six?" on that he said: "O my son! If he combines those five characteristics he will be pious and pure, a devotee of Allah, and far removed from Satan."

According to Al-Hassan: "He, who has bad character will have tormented himself." According to Anas "Allah be pleased with him": "A man might attain, by virtue of his good character, the highest rank in the Garden regardless of his weak worship; and a man might fall down to the lowest bottom of the fire of Hell because of his bad character, regardless of his much worship." According to Yahya Ibn Mu'adh: "There lies in the good character the abundance of sustenance." According to Wahb Ibn Munabbih: "The example of the one of bad character is like a broken pot which could neither be repaired nor be returned to clay." According to Al-Fudail: "It is better for me to have a wicked companion of good character than to have a worshipping companion of bad character."

Once, a man of bad character accompanied Ibn Al-Mubarak on journey, and he endured from him and at the same time dealt with him kindly. When he left him he wept for him. Being asked about that he said: "I have wept out of pity and kindness towards him. It is true that I have left him, his bad character still remains with him and has not left him." According to Al-Junaid: "Four things raise man up to the highest degree, regardless of his little work and knowledge: forbearance, humbleness, generosity and good character; and this is the perfect faith." According to Al-Kinani: "Sufism makes one of good character. Thus, he whose character is better than yours is more Sufi than you." According to Umar "Allah be pleased with him": "Mix with the people depending upon your good manners, and leave them with deeds."

According to Yahya Ibn Mu'adh: "The bad character is a sin with which much good deeds would not avail; and the good character is a good deed with which much sins would cause no harm." Ibn Abbas "Allah be pleased with them" was asked about honour, thereupon he said: "It is what Allah Almighty has exposed in His Holy Book: "Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full Knowledge and is well-acquainted (with all things)." (Al-Hujurat 13)

﴿إِنْ أَكْرَمَكَ عِنْدَ اللَّهِ أَتَقَنَّمُ إِنَّ اللَّهَ عَلِيمُ خَبِيرٌ﴾

He was further asked about family status, thereupon he said: "He who has the best character among you is of the best family status among you."

He further said: "Every structure should have a foundation, and the foundation of Islam is the good character." According to Ata': "None among those who has risen high (above others) has become so except by virtue of the good character, and none has attained the perfection therein except the chosen one, (i.e. the Messenger of Allah "Allah's blessing and peace be upon him"). Thus, those among the creatures who are the nearest to Allah Almighty are the

followers of his traces with their good character.”

CHAPTER TWO

EXPOSITION OF REAL NATURE OF GOOD AND BAD CHARACTER

It should be known that although the people talked much about the reality of the good character and made attempts to define it, they in fact did not mention its true nature in so much as they mentioned its fruits, which they did not also encompass. Each of them mentioned of its fruits what occurred to his mind, but they did not care about mentioning its definition and true nature, and all of its fruits in minute details. Al-Hassan, for instance, said: “The good character comprises cheerfulness, openhandedness and holding back harm.” Al-Wasiti said: “It is not to fall in dispute (with anyone) due to his great knowledge of Allah Almighty.” Shah Al-Karmani said: “It is to hold back harm and bear food supplies.” According to another one: “It is that one should be close to the people and strange among them.” According to Al-Wasiti once again: “It is to please the creatures at both times of ease and adversity.” According to Abu Uthman: “It is to be satisfied and well-pleased with Allah Almighty.”

When Sahl At-Tastari was asked about the good character he said: “At least it is to stick to endurance, not to expect for reward, to show mercy towards the wrongdoer, ask for forgiveness for him and sympathize for him.” Once again he said: “It is to have no distrust of the Real about sustenance, and rather to have confidence of Him, and admit the fact that He is going to fulfill what He has ensured which causes him to obey Him, and not to disobey Him in all affairs, in what is between both as well as in what is between him and the people.” Ali “Allah be pleased with him” said: “Three qualities constitute the good character: to avoid what is forbidden, to seek after what is lawful, and to be openhanded with one’s dependents.” According to Al-Hussain Ibn Mansur: “It is not to be affected by the desertion of the people after you have known the truth.” according to Abu Sa’id Al-Kharraz: “It is to be concerned only with Allah Almighty.”

Those and many sayings alike refer to the fruits of the good character and not to its true nature. Moreover, all of those do not encompass all of its fruits. But even, to uncover the reality is preferable to transmit the different sayings.

Let’s say that both words of character and appearance are concomitant in usage. It is said that so and so is of good character and appearance, i.e. both his internal and external are good. The appearance is intended to mean the external image, whereas the character the internal image. Man is composed of a concrete body to be visible by the eye, and a soul and a spirit to be perceived by insight. Each of those has an image, which might be either beautiful or ugly. The soul that is perceived by insight is of more importance than the body that is visible by the eye. This is why Allah Almighty gave it a great estimate when he ascribed it to Himself as shown from His statement: “Behold! your Lord said to the angels: “I am about to create man, from sounding clay, from mud moulded into

shape; When I have fashioned him (in due proportion) and breathed into him of My spirit, fall you down in obeisance unto him." (Al-Hijr 28-29)

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَلَقْتُ بَشَرًا مِّنْ صَلٰصَلٍ مِّنْ حَمَلٍ مَّسْنُوْنٍ ﴿٢٨﴾ فَاِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٢٩﴾﴾

In this he alerted that the body is ascribed to clay, whereas the spirit to the Lord of the worlds.

Both spirit and soul are synonyms here. The character then is a quality well established in the soul from which all acts and behaviours issue easily with no need of reasoning or reflection. If such quality is set in a way that from which beautiful acts issue that is accepted by law and reason, it is named the good character; and if it is set in a way that from which bad acts issue, it is named bad character. However, we describe it as being well established in the soul for if one gave money out of his property in a few cases in order to serve an accidental need, he would not be described as generous unless the characteristic of generosity is affirmed to him. The condition of easy issuance of acts with no need of reasoning or reflection is necessary here, for he who forces himself to give money out of his property, or he who exerts a great effort to have control over himself when he becomes angry could not be ascribed to generosity or forbearance.

There are then four things to be observed here: the first pertains to the beautiful and ugly act; and second pertains to the power to do them; the third is to have knowledge about them; and the fourth is the quality therewith the soul inclines to any of both sides, and it is made easy for it to do either the good or the bad act.

The character is not the act itself. How many a man who is generous, but he does not give money either because of lack of property or of another impediment; and how many a man who is niggard although he gives money either because of a particular motive or out of showing off to be seen of men. It is also not the power, because it is the same to ascribe the power to giving or withholding. Everyone is created by nature with the power either to give or to withhold, which does not require the quality of generosity or the quality of niggardliness. It is not the knowledge, since knowledge pertains to both the beautiful and ugly alike. Thus, it applies only to the fourth meaning, i.e. the quality with which the soul is prepared in a way that from which either giving or withholding should issue.

The character then is the quality and internal image of the soul. As well as the external appearance is not perfectly good only by the beautiful eyes on the exclusion of the beautiful nose, mouth and cheeks, but all the external features should be beautiful in order for the good appearance to be perfect, four principles should be beautiful in the internal image in order for the good character to be perfect. Once those four become straight, upright and proportionate the good character shall be achieved. They are the power of

knowledge, the power of anger, the power of appetite, and the power of making proportionate those three powers.

The power of knowledge should be correct and good in a way that enables it to perceive with ease the difference between the true and false of statements, beliefs, the beautiful and ugly of acts if this power is valid, its fruit will be wisdom, which is the fountainhead of good character. It is the wisdom about which Allah Almighty says: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

The power of anger is good when it grows and shrinks in accordance to wisdom. Similarly, the power of appetite is correct and good when it becomes at the disposal of wisdom, i.e. at the disposal of mind and religious law.

The power of justice is to adjust both anger and appetite to come under the disposal of mind and religious law. The example of mind is like the consultant advisor; and the power of justice is like an executive power, and it undertakes to implement the mind's orders and instructions. The anger is that on which the order is implemented; and its example is like a hunting dog which needs to be trained in order for its setting off and stoppage are subject to the disposal of mind and not in accordance to the self-agitation. The example of appetite is like the horse that is ridden in order to chase a game: sometimes it is trained and well mannered and sometimes it is rebellious. Whoever has all of those qualities moderate and proportionate, his character is absolutely good; and whoever has some of those qualities moderate his character is good in relation to those on the exclusion of the others, just like him who has some parts of his face good-looking on the exclusion of the others. The good moderate power of anger is called courage, whereas the good moderate power of appetite is called chastity.

If the power of anger exceeds the due bounds it is called recklessness; and if it weakens and decreases from the due limit, it is called cowardice and half-heartedness. Likewise, if the power of appetite exceeds the due bounds, it is called greediness; and if it weakens and decreases from the due limits, it is called lifelessness.

The praiseworthy is the moderate which is meritorious virtue, whereas both extremes are blameworthy vices. Justice itself has no extremes of increase or decrease: it has but one opposite, i.e. injustice.

When wisdom is overused particularly for evil purposes, it is called cunning and sneakiness, and silliness in case it is short, and it is the moderate only that is worthy of the name of wisdom.

The foundations of manners are four: wisdom, courage, justice and chastity. Wisdom is intended to mean a state of mind therewith to distinguish right from wrong in all optional and voluntary acts. Justice is intended to mean a state of mind and power that adjusts both anger and appetite, and subjugates their activity and stoppage to the requirements of wisdom. Courage is intended to

mean that the power of anger is, in its advance and retraction, subject to the mind. Chastity is intended to mean that the power of appetite is disciplined in accordance with the requirements of mind and religious law.

From the moderateness of those four foundations there issue the beautiful and good manners:

The moderate power of mind brings about common sense, sound mind, penetrating opinion, right suspicion, and making sense to the minute and fine details of work, and the hidden diseases of souls. But excess in it brings about cunning, craftiness, deception and sneakiness. Indulgence in it brings about silliness, folly, naïvety and madness. Naïvety is intended to mean inexperience in matters, but with sound imagination: a man might be naive about something apart from another. The difference between folly and madness is that a foolish might be right in purpose even though wrong in conduct, due to his shortage of judgment while following the way that enables him to achieve his purpose. The mad's preferences are unsuccessful, which leads to his failure.

The manner of courage brings about generosity, relief, gallantry, self-submission, forbearance, endurance, steadfastness, control of anger, reverence, lovability, etc. all of those manners are praiseworthy. Excess in it, i.e. recklessness brings about pigheadedness, profligacy, burst with anger and loss of temper, arrogance and conceit. Indulgence in it brings about mortification, humiliation, fright, baseness, subjection, and refraining from getting right.

The manner of chastity brings about openhandedness, modesty, patience, tolerance, satisfaction, piety, kindness, helpfulness, gaiety, and non-covetousness. Excess or indulgence in it brings about tightfistedness, greediness, rudeness, cunning, extravagance, parsimony, showing off, depravity, debauchery, jest, flattery, envy, schadenfreude, self-humiliation before the wealthy, and scorn of the poor, etc.

These four virtues then constitute the fountainhead of all good manners, i.e. wisdom, courage, justice and chastity; and the other virtues act as their shooting branches.

None but the Messenger of Allah "Allah's blessing and peace be upon him" has ever attained the perfect moderateness of those four virtues, and after him the people are of different degrees in closeness to and remoteness from him. The more one becomes close to him in those good manners, the more he draws near to Allah Almighty in proportion to his being close to the Messenger of Allah "Allah's blessing and peace be upon him". If one combines (as much as he could of) those manners, he deserves to be among the people an obeyed angel, whom they all refer to and emulate in all of their behaviours and conduct. On the contrary, whoever leaves all of those manners and rather is described with their opposites, deserves to be removed from among the nation, for he has become close to Satan, the accursed and despised, and it is for this that he should be kept away, just as the former has become close to the angel that is near Allah, and it is for this that he should be emulated, and to him people should draw near. Of a surety, the Messenger of Allah "Allah's blessing and peace be upon him" was sent

only to make perfect the noble manners as he himself said.

In description of the faithful believers, the Holy Qur'an refers to those manners. Allah Almighty says: "Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones." (Al-Hujurat 15)

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِ ۖ أُولَٰئِكَ هُمُ الصّٰدِقُونَ ﴾

Faith in Allah and His Messenger with no doubt is the power of certainty, which is the fruit of mind, and the utmost of wisdom. Striving with property is the openhandedness that refers to the adjustment of the power of appetite. Striving with soul and life is courage which refers to the use of the power of anger in accordance with the prerequisites of mind and the due limit of moderation. Allah Almighty described the companions "Allah be pleased with them" saying: "and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other" (Al-Fath 29)

﴿ مُحَمَّدٌ رَسُولُ اللّٰهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

In reference to the fact that strength should be used when it is needed, and compassion should be used when it is needed. Perfection does not lie in absolute strictness or compassion.

This is an exposition of the concept of character, its goodness and badness, its pillars, fruits and branches.

CHAPTER THREE

EXPOSITION OF CHANGEABILITY OF MANNERS BY WAY OF DISCIPLINE

It should be known that the idle among men regards self-mortification and discipline hard upon himself, and feels it difficult to engage in justifying himself and improving his manners. He does not admit that this is due to his indulgence, shortage and wickedness in so much as it is due to his claim that manners are unchangeable since disposition remains constantly fixed.

He supports his claim with two proofs: the first is that the character represents the internal image as well as the appearance the external image, and just as the external appearance is unchangeable, for the short could not make himself tall, nor could the tall make himself short, nor could the ugly make beautiful his features, so is the case of the internal ugliness. The other is that they say that 'the good character suppresses both appetite and anger, and we have experienced it through a long mortification, and have come to know that it is subject to the temper and disposition, and Thus, it never leaves man, who spends his time in vain if he engages in attempt to get rid of it. The point is to divert the heart from concern with the transitory fortunes of this present world'.

In reply to that, let's say that if manners are unchangeable, of no avail then

will be all advices, recommendations and preachings, and of no significance will be the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Make good your manners." How should we reject the changeability of human character given that the conduct of a beast is changeable? The falcon, for instance, is susceptible to turn from wildness to domestication, the dog from greediness to self-discipline and abstinence, and the horse from rebellion to obedience and submission. If this is not to change the character, what should it be?

To unveil the abstruseness, let's say that things are divided into those in which mankind has no way to choose or put in different order, like the sky, stars and planets, the internal and external members of the body, and the parts of animals. In brief, this applies to all perfect things from whose existence and perfection it have been finished. the other sort of things are those that exist with shortage and are susceptible to change into perfection, once the necessary conditions are fulfilled. The condition might be related with the choice of mankind. Although the kernel is not an apple not a date-palm, it is created in a way that enables it to turn into a date-palm once it is planted, but by no means should it become an apple. Henceforth, based upon the case of the kernel that is, by virtue of choice, susceptible to some states on the exclusion of others, if we like to suppress and overpower both appetite and anger absolutely, in order to become completely ineffective, of a surety, we would fail. But if we like to make them obedient and submissive by way of discipline and mortification, we would succeed to do so. It is with this that we have been commanded, and it is the means and way of salvation that shall convey us to the Presence of Allah Almighty.

It is true that dispositions are different: some are quick in response to change and others are slow. There are two reasons for that difference. The first is the power and duration of instinct. The powers of appetite, anger and arrogance exist in man, but from among them, the power of appetite is the most difficult and disobedient to change. It is the oldest. It is created within the child once he becomes a baby, and in his seventh year the anger might be created within him, and some time later, the power of discernment is created.

The other is that a particular manner might be confirmed by acting upon it so much, and being subject to its requirements, and having the faith that it is good and satisfactory. Mankind are divided into four types in this connection: the first is the naive who could not distinguish true from false, beautiful from ugly: but he remains on his innate nature on which he was created, void of any acquired beliefs or opinions, and his appetite is not mature by seeking after pleasures. Such is responsive to remedy. He needs only a tutor and a guide, and a self-motive that leads him to strive with the result that his character would be improved as soon as possible. The second is he who knows the ugliness of the ugly, but he has not got accustomed to do good. His evil act has been made alluring to him, and Thus, he does it in obedience to his appetite, and refraining from his sound opinion because he is possessed by appetite. But he knows he

is indulgent in his deed. His case is more difficult than the former, for he has to exert a double effort. First, he has to get rid of the evil and wickedness he has been accustomed to, and then to plant within himself the quality of getting accustomed to do good. But he is susceptible to self-discipline if he takes it seriously and decisively. The third is to believe that the bad manners is binding nice-to-see and true and beautiful, on which he has been brought up. The treatment of such is almost impossible, and his righteousness is unexpected save very rarely, due to the multiple ways leading to misguidance. The fourth is that although he has been brought up to wicked opinion upon which he acts, he sees it virtuous to make much of evil of which he is proud before others, thinking that thereby his rank is high. Such is the most difficult level. From amongst those, the first is only ignorant; and the second is ignorant and misguided; and the third is ignorant, misguided and dissolute; and the fourth is ignorant, misguided, dissolute and evil.

As for their second proof, i.e. their claim that as long as man is living, he could not leave anger, appetite, love for world and the other vices. But it is false. Some people who committed such falsity had the impression that the purpose of self-mortification is to absolutely suppress anger and appetite, and exterminate them; and how far! Appetence was created for a particular benefit and it is necessary for the sound disposition. If the appetite for food discontinues man will be ruined; and if the appetite for sexual relation is absent, there will be no propagation. If the power of anger does not exist, man will not be able to defend himself against his destructives, and Thus, he will be given to destruction.

As the origin of appetence remains, one will be in the habit of love for money to enable him fulfill such appetence, after which he might refrain from money. What is required is not to remove that entirely in so much as it is to adjust it to be moderate, i.e. to be in the middle between excess and indulgence. What is required in the quality of anger is the good zeal, which draws one far from both recklessness and cowardice. In brief, it should be a power in itself and at the same time be subject with its power to the requirements of mind (and religious law). This is why Allah Almighty says: "and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other" (Al-Fath 29)

﴿أَشِدَّاءَ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ﴾

In reference to the fact that strength should be used when it is needed, and compassion should be used when it is needed. Of a surety, strength springs from anger, and were anger to be idle, there will be no Jihad.

How should they intend to remove both anger and appetite absolutely, given that the Prophets and Messengers "Peace be upon them" were not free from those? The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am but a human being and I grow angry (when my anger is provoked) just as human beings grow angry." (This narration is reported by Muslim on the

authority of Anas). (It is narrated by both sheikhs on the authority of Abdullah Ibn Az-Zubair that he said about the Prophet): "If somebody spoke in front of him with what he disliked, he would grow angry so much that the colour of his cheeks would turn red, but he never said but the truth, and by no means did anger keep him from the truth." Allah Almighty says in description of the righteous: "who restrain anger, and pardon (all) men" (Al Imran 134)

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ﴾

And does not tell that they have no anger at all.

In this way, both anger and appetite are to be adjusted to be moderate in a way that none of them should overpower the mind : on the contrary, it is the mind that should adjust them, and might possibly overpower them; and this is what is intended by change of character. Appetence might possess a man so forcefully that his mind would have no power to avert it, and Thus, he dares to commit shameful deeds. But through self-discipline, it might be reduced to the limit of moderateness; and it is possible, as certainly attested from experience and observation. That the moderate and not one of both extremes in all manners is required is confirmed by the fact that openhandedness, that is praiseworthy under religious law, lies in the middle between both extremes of profligacy and parsimony. Allah Almighty praises it many times as shown from His statement: "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Al-Furqan 67)

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

He Almighty further says: "Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute." (Al-Isra' 29)

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾

The same is true of the appetite for food, that should be moderate, and this places it in between greediness and prevention. In confirmation of that, Allah Almighty says: "eat and drink: but waste not by excess, for Allah loves not the wasters." (Al-A'raf 31)

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

He says about anger: "and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other" (Al-Fath 29)

﴿وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The moderate is the best in all matters." (This narration is reported by Al-Baihaqi on the authority of Mutarrif Ibn Abdullah).

There is a great mystery that lies behind this fact. Happiness lies in the heart's soundness and freedom from the accidental causes of this present world. Allah Almighty says: "But only he (will prosper) that brings to Allah a sound heart."

(Ash-Shu'ara 89)

﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

Both niggardliness and extravagance are among the accidental causes of this present world. It is requisite for the heart to be safe from both, i.e. not to be devoted to the money, nor be eager to spend or withhold it. The perfect heart is that which is safe from both. But as this is not possible in this present world, we seek after what is close to it, i.e. the moderate that is far from both extremes. The tepid is neither hot nor cool, but it is in the middle between them; and Thus, it is close to be safe from both. The same is true of openhandedness that lies in between extravagance and niggardliness, courage that lies in between cowardice and recklessness, and chastity that lies between greediness and prevention, etc. both extremes of all matters are blameworthy.

That is what is required; and it is possible. It is true that the man who guides a novice should deface in his sight anger and criticize withholding of money wholly, and give him no concession about anything of that, for in this case the novice will depend upon the least amount in which concession is given to take excuse to stick to niggardliness and anger. If he intends the origin and it is not made easy for him but to be close to it, i.e. to be moderate, the right is that he should intend to remove the origin in order for the intended amount to be made easy for him. This secret should not be unveiled for the novice, for by which the foolish is deceived, thinking that his anger and niggardliness are true.

CHAPTER FOUR

EXPOSITION OF WAY OF ATTAINING GOOD CHARACTER

You have known that the good character refers in the end to the moderate power of mind and perfect of wisdom, as well as to the moderate powers of anger and appetite, and their being obedient to mind and subject to religious law. Such moderateness is attained by virtue of one of two ways: the first is existence by nature and perfection by disposition, in the sense that man is created with perfect mind and good character, as being guarded against the overwhelming power of both appetite and anger, which are created moderate and obedient to mind and subject to religious law. Such a man becomes educated with no need to be educated, polite with no need to be disciplined, like Jesus, son of Mary and Yahya, son of Zakariyya, and all the Prophets and Messengers "Peace be upon them". But there are things that should be attained by way of acquisition. A child might be created as true and openhanded, and he might be created on the contrary of that, and he acquires those good qualities by getting accustomed to them and mixing with those who behave in accordance with them, or attains them through learning.

The other way is to acquire those good manners by way of self-mortification and discipline, i.e. to force oneself to do the deeds required by a certain character. If one, for instance, likes to acquire the quality of generosity, he should force himself to do all things a generous man does, pertinent to giving money. He

should press himself upon doing it, and mortify himself to do it regularly until he gets accustomed to do it fluently by nature. Thus, he becomes generous. The same is true of him who likes to acquire the quality of humbleness, and he is arrogant: he should do all things the humble do for a long time during which he has to force himself with mortification and striving until he gets accustomed to do it fluently by nature. All good manners praiseworthy under religious law might be acquired through that way. The end he should seek to achieve is to get pleasure of the act he is doing. The innate openhanded is him who gets pleasure of giving money, unlike him who does so unwillingly; and the humble by nature is him who gets pleasure of behaving humbly towards others, and so on.

Indeed, the religious manners will not become deep-rooted in the soul unless one gets accustomed to do all good deeds and leave all evil deeds, and does so regularly as the one who has longing for beautiful deeds and gets pleasure thereof, and aversion towards the ugly acts and is pained thereby. This is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" who said: "The pleasure of my eye has been made in prayer." (This narration is reported by An-Nasa'i on the authority of Anas).

When doing the acts of worship and avoiding what is forbidden is done under compulsion, it is imperfection, and by no means could happiness be attained thereby. It is true that to strive oneself to do it regularly is good, but this applies to avoiding (what is forbidden) and not to doing (the acts of worship) that should be done willingly. This is the significance of the statement of Allah Almighty: "Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit." (Al-Baqarah 45)

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Worship Allah with satisfaction; and if you could not do, (you should know) that much good lies in your patience on doing what you dislike." (This narration is reported by At-Tabarani).

Furthermore, the happiness that lies in getting pleasure of obedience and feeling aversion towards disobedience should not apply to one time on the exclusion of another: on the contrary, it should apply to all times along the lifetime of men. The more the life is longer, the more the virtue becomes deep-rooted and closer to perfection. When the Messenger of Allah "Allah's blessing and peace be upon him" was asked about happiness, he said: "It lies in the long life to be spent in worship of Allah Almighty." (This narration is reported by Ad-Dailami on the authority of Ibn Umar). This is why the Prophets and Saints disliked death, for indeed the present world is the farm of the hereafter. The more worship is much because of the long life, the more reward becomes abundant, soul clean and pure, and character strong and well established.

It is the impact of worship on the heart that is intended, and its impact becomes stronger by doing it regularly. The final aim of good manners is that

one's love for this present world should discontinue, for his love for Allah Almighty to become strong, in a way that nothing becomes dearer to him than to meet Allah Almighty. He does not use the whole of his property but in a way that conveys him to that effect. He also subjugates both his anger and appetite to serve that purpose, and does not use them but in a way that conveys him to the way of Allah Almighty. He measures all of his acts and deeds with the measure of both mind and religious law, and then becomes happy and well pleased therein. He should strive as much as it lies within his capacity to make prayer the pleasure of his eye.

However, the way of doing the acts of worship is pleasant, and the soul might experience many things more wonderful. Many of kings and those who live in luxury might been seen in perpetual sadness and grief, whereas the signs of pleasure and joy might be visible on a gambler with his gambling, in such a way that he feels it hard how the people live without gambling, given that gambling might deprive him of his property, ruin his house, and leave him bankrupt. But even, he loves and is proud of it, due to his long practice and familiarity with it, and his wholehearted devotion to it. Similarly, the one who plays with birds might stand on his feet along the day with its scorching heat, but he does not feel trouble because of his pleasure and joy of the movement, flying and hovering of birds in the air.

Moreover, a wicked dissolute might be seen to show pride of himself and his power to keep patient on wickedness and debauchery. One of them might choose to be cut off other than to confess of his own crimes or of the crimes of others, and insist on denial, careless about punishment, seeing it a source of pride for what he thinks to be courage, manhood and power of perfection. That is because those have become the pleasure of his eye and the cause of his pride, regardless of their harmful pain. There is no state more odious than that of an effeminate in his imitation of women as shown from dilapidating hair, tattooing face, and mixing with women. Such effeminate in his joy of his state and pride of his perfect effeminateness vies in glory with his peers. Sweepers and cuppers also might feel proud of their states in the same way as kings and learned might do of their states. All of that is a result of the long and regular practice of one thing. It might be seen in many people.

If soul is apt to get pleasure of falsity and inclined to what is shameful to which it is accustomed, why should it not be inclined to get pleasure of the truth once it is returned to it for a long time and get accustomed to it? This is due to the fact that the soul's inclination to those odious things is unnatural, just like the inclination to eating mud and clay. Some people might be so only by habit. But one's inclination to wisdom, and love, knowledge and worship of Allah Almighty is natural, like inclination to food and drink. It is an innate inclination instilled in the heart and disposition by the Lord, whereas his inclination to the causes and means of appetite is strange. The food of the heart is wisdom, and love and knowledge of Allah Almighty. But man is diverted from it for being stricken by a particular disease just as a stomach might be afflicted with a particular disease

that causes it to abstain from food and drink, by which it survives. In short, every heart is diverted to the love of anything other than Allah Almighty should be under the influence of a particular disease in proportion to the degree of diversion unless he loves that thing only to help him love Allah Almighty and strengthen his faith.

You then have come to know that those good manners might be acquired through self-discipline, i.e. to force oneself in the beginning to do a particular act by effort in order for that act to spring from it by nature in the end. This is due to the wonderful relation between the heart and the organs, i.e. the soul and the body. Every quality in the heart has its effect flood on the organs in a way that makes them move only in accordance to it. Similarly, every act issued from the organs might have an effect in the heart. Let's illustrate that by an example: if one likes to be skilled in writing and make it a natural characteristic well-established in the soul, in order to become in the end a writer by nature, he should at first force himself to do by his hand what a skilled scribe does, i.e. to remain for a long time in the habit of regular imitation of the good handwriting, since the act of the writer in the end is the good handwriting. Thus, he imitates the writer by force and by doing so regularly and constantly, until it becomes a characteristic well established within his soul. The good handwriting then will spring from him by nature in the end in the same way as it used to spring from him by force in the beginning. In the first stage, he makes the good writing by force, from which an effect overflows on the heart, therefrom it is reflected on the organ of the hand, and therewith he comes to write with good handwriting by nature in the last stage.

Similarly, if one likes to become a jurisprudent by nature, there is no way for him but to do repeatedly the acts of jurisprudents, until the quality of jurisprudence is reflected on his heart therewith he becomes jurisprudent by nature. Likewise, if one wills to become openhanded, chaste and humble by nature, he should first do the acts of those (who have these characteristics) by force, until those characteristics become integral to his disposition. This is the only remedy for such a person. As well as the one who likes to be a jurisprudent by nature would not attain such a degree by doing the act of jurisprudence for one night, nor would he be deprived of it by stopping for one night, likewise the one who seeks to justify, purify and make good his own soul by the good deeds, who would not attain that by the worship of one day, nor would he be deprived of it by the disobedience of one day.

This is the significance of our saying that in no way would a major sin assure perpetual punishment, but stoppage from practice only for one day might summon another one like it, and little by little they would invite each other and accumulate on the soul until it gets sociable with idleness and abandons the acquisition of knowledge, and Thus, loses the virtue of jurisprudence. Similarly, the minor sins lead to each other until the origin of happiness is lost by ruining the origin of faith in the end of one's lifetime. As well as the doing of jurisprudence for one night has no immediate concrete effect on the soul, which

appears gradually along time, just like the growth of the body and the rising of stature, similarly, doing an act of worship for one time has no immediate concrete effect on justifying and purifying the soul. But at the same time, the single acts of worship should not be regarded with slightness, for although much of them are influential, this much in the end is a compilation of single acts of worship. Every single act of worship has a share of effect, no matter invisible it might be, for which one surely receives reward. The same is true of sin (in relation to punishment).

How many a jurisprudent who regards with slightness to stop from learning and studying for a single night and pacifies himself with hope he shall do later and remains as such day after day until his disposition comes to reject learning at all. The same is true of him who regards with slightness the minor sins and pacifies himself with the future repentance day after day until death snatches him suddenly before he repents, or the darkness of sins rusts over his heart until repentance becomes difficult upon him. Of a surety, the little gradually summons the much until the heart gets fascinated with the chains of lusts and desires which it could not be released from. This is when the door of repentance is closed; and this is the significance of the statement of Allah Almighty: "And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see." (Ya Sin 9)

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾

It is shown clearly from the statement: "Faith appears as a white dot in the hart, which increases by the increase of faith and when one has his faith complete, the heart becomes entirely white; and hypocrisy appears as a black dot in the heart which increases by the increase of hypocrisy until when one has hypocrisy complete, the heart becomes entirely black."

Perhaps you now have come to know that the good manners might be once by disposition, once by getting accustomed to the good acts, once by seeing and mixing with the masters of good acts, who are the companions of good and brothers of righteousness, given that disposition is always affected by the dispositions of others in good and evil. The most virtuous is he who has the good manners by way of the three ways, i.e. by nature, habit and learning; and the most vicious and remote from Allah Almighty is he who is wicked by nature, and happens to have evil companions, from whom he learns, and the means and ways of evil are made available to him, until he gets accustomed to them. Between both extremes, there are various levels, different according to the strength or weakness of one way of those three, and each level is close or remote (from Allah) in accordance with its different states and conditions: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 7-8)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢٥﴾﴾

"It is not Allah that has wronged them, but they wrong themselves." (Al

﴿وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ﴾

CHAPTER FIVE

EXPOSITION OF DETAILED WAY OF IMPROVING MORAL CHARACTER

You have known that the moderate character is healthy, and the diversion therein causes ailment, just as the moderate mood is healthy for the body and the diversion therein causes ailment to it. So, let's take the body as an example (for illustration). Let's say that the example of the soul in being treated by removing vices and bad manners from it and rather bringing virtues and good manners is like the body in being treated by removing ailments and bringing health. As well as the mood is supposed to be moderate, and the stomach receives harm by the effect of food and the other factors, every child is born as moderate with sound disposition, and it is his parents who convert him to Judaism, Christianity or Magianism. This implies that by practice and teaching, vices might be obtained. As well as the body is not created as complete, but it attains completion and strength gradually by nourishment and rearing, the soul also is created as incomplete, and obtains completion by education, improvement of moral character and knowledge.

Just as if the body is healthy, the role of the physician is to prepare the law that preserves it healthy, and if it is sick, his role is to bring health to it, likewise if the soul is pure and clean, your role is to endeavor to preserve it pure and clean, and bring more purity and transparency to it, and if it is lacking in perfection and purity, your role is to seek to make it perfect and pure. Just as the cause that changes the condition of the body and makes it sick is treated only by its opposite, i.e. if it is from heat, it should be treated by cold, and if it is from cold, it should be treated by heat, and so on, likewise the vice that causes the heart to be sick should be treated by its opposite, i.e. the virtue: the ailment of ignorance should be treated by learning, the ailment of niggardliness by becoming openhanded, the ailment of arrogance by showing humbleness, and the ailment of greediness by forcing oneself to refrain from what is desired. As well as one should endure the bitterness of the medicine and keep patient on leaving the desired things for the sick bodies to be treated, similarly, one should endure the bitterness and pain of self-mortification and keep patient in order for the sick heart to be treated well. But if one might get rid of the sickness of his body by death, the sickness of his heart, we seek refuge with Allah, survives forever (since its negative impact extends to the hereafter).

As well as the remedy of cold by heat is not beneficial unless it lies within a certain limit, which is different in terms of strength and weakness, permanence and intermission, muchness and littleness, and it should be measured on a particular criterion to distinguish what is beneficial from what is harmful thereof, for in case it goes beyond it, the damage shall be aggravated, similarly, the opposites therewith the manners are treated should be subject to a particular

criterion, to be determined by the degree of the ailment. The physician does not start to remedy unless he knows first whether the ailment is caused by heat or by cold. If it is caused by heat, he should know its degree, and whether it is weak or strong. If he knows that, he should turn to the conditions of the body, the atmosphere, the profession and age of the patient, and then determine the remedy according to all of those.

Likewise, the followed sheikh who remedies the souls of the novices, and treats the hearts of those who seek guidance, should not surprise them with discipline in a particular field unless he becomes well acquainted with their morals and heart diseases. As well as if the physician remedies all the patients with one medicine, he will bring the majority of them to death, similarly, if the sheikh guides all the novices to the same sort of self-discipline, he will ruin the majority of them, and cause their hearts to die. But rather, he should consider the patient's state, age, mood, and capacity to endure self-discipline, and build his sort of discipline on that.

If the novice is a beginner, ignorant of the limits of religious law, he should first instruct him in the rules of purification and prayer, and the other outward actions of worship. If he is involved in unlawful property, or committing sins, he should first order him to leave it. If he outwardly gets adorned with the acts of worship, and his organs get purified from the external sins, then, he should consider ins inward, to know his morals and the diseases of his heart. If he finds with him surplus money that is beyond his necessary requirements, he should take it from him, and spend it on the sides of good, lest the novice should devote himself to it. If he sees him haughty, arrogant and over-confident, he should order him to go out to markets and engages himself in begging, for indeed, the over-confidence and arrogance get broken only by humiliation, and there is nothing more humiliating than begging. So, he should oblige him to do so for a long time until his arrogance and over-confidence get broken. To be sure, both arrogance and haughtiness are among the destructive diseases.

If he sees him clean in body and clothes, which he is inclined to and fond of, he should make him take care of the water closet, by cleaning it, sweeping the dirt places, sticking to kitchens and the places of smoke, so that his fondness of cleanness would be distracted. However, there is no difference between the one who excessively cleans his garment, gets himself adorned, and seeks the decorated pieces and colourful carpets and the bride who gets herself adorned along the day. There is no difference between man's worshipping himself and worshipping an idol, for if he worships anything other than Allah Almighty he will be veiled from Allah; and if one observes in his garment anything other than its being pure and lawful, in a way that occupies his heart, he then is engaged by himself.

One of the fine things pertinent to self-discipline in relation to him who is not able to leave a blameworthy character like haughtiness, all at once and move to its opposite, is to make him turn from a certain blameworthy character to

another blameworthy character lighter and less harmful. The example of him is like that of a man who washes off blood with urine, and then washes off urine with water, in case the water could not remove blood by itself. Another example is the boy who is fond of playing with ball and toss from which he is moved to be concerned with adornment and expensive clothes, from which to the desire of seeking authority and majesty, from which to be exhorted to seek the hereafter.

Likewise, he, who is not pleased to be moved from leaving majesty all at once, should be moved to another kind of majesty, lighter and less harmful. The same is true of all the characteristics. If one is seen to be greedy for food, he should first be exhorted to observe fasts and diminish the food he takes, and then obliged to prepare delicious food and serve others therewith on the exclusion of himself, in order that he would become stronger and get accustomed to patience and break his greediness. If one is seen to be a young man who has great longing for marriage, although he does not have the financial wherewithal, he should be commanded to observe fasts, perchance his sexual desire would be diminished. He might be commanded to break his fast one night with water only, and on another night with bread only. But he should be prevented from meat and other condiments in order that his own soul would get broken, and his power weakened. That is because there is no remedy in the beginning more influential than hunger. If one is seen to have his anger provoked most frequently, he should be commanded to stick to stillness and calmness, and obliged to serve such of persons as of bad manners, in order to be trained to endurance and patience.

It is reported about one of the predecessors that he used to habituate himself to forbearance and remove anger from himself by hiring such as would insult him at the presence of the people, and force himself to keep patient and control his anger, until forbearance became his main habit, to the extent that he was an ideal of forbearance. One of the people felt coward and weak-hearted, and in order to acquire the characteristic of courage, he used to set out aboard the sea during the severe winter and surging waves. Some Indian worshippers remedy their indolence from worship by forcing themselves to keep standing for the whole night on one state. One of the sheikhs used, at the beginning of his way, was lazy from standing (at night for supererogatory prayer), hereupon he forced himself to keep standing on his head for the whole night, in order that it would become much easier upon him to stand on foot willingly. Another one remedied his love for wealth by selling all his possessions and threw the money in the sea, for he was afraid of the suspicion of haughtiness by being described with generosity and showing off by being described with giving in case he distributed it among the people.

Those examples let you know the way to remedy the diseases of hearts. It is not our purpose here to mention the medicine of every disease for this will be mentioned along the coming books. But the point is to bring to the attention the fact that the universal way to remedy in general is to follow the opposite of every conduct that the soul has desire for, and inclination to. Allah Almighty gathered

all of that in a single statement in His Holy Book when He said: "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge." (An-Nazi'at 40-41)

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

The basic rule is the self-mortification and fulfillment of determination. If one is determined to leave a particular desire, its means shall have been available to him, by way of trial and test from Allah Almighty, and Thus, he should keep patient and continue to leave it. But if he gets accustomed to abandon determination, it would weaken and he would return with failure. If he happens to repeal his determination, he should betake himself to punishment for it, as we have mentioned it earlier in the self-punishment in the Book of Self-Reckoning and self-watch. But if he does not frighten himself with the punishment (for cancelling his determination), he would see it good to fulfill his desire, which will corrupt self-discipline entirely.

CHAPTER SIX

EXPOSITION OF SIGNS BY WHICH HEART DISEASE IS KNOWN, AND SIGNS BY WHICH RECOVERY IS KNOWN

It should be known to you that every part of body is created for a certain functioning, and its ailment represents in its failure to do it, or at least to do it perfectly. The ailment of the hand for instance is to fail to do the particular functioning for which it is created. All parts of body are created to help man attain knowledge, wisdom, learning, love of Allah Almighty, worship, the pleasure of celebrating His Praises, and giving it preference over any desire else, and seek the aid of all desires and parts of body to achieve the act of worship. Allah Almighty says: "And I did not create the jinn and mankind except to worship Me." (Adh-Dhariyat 56)

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

Then, there is a benefit for every part of body.

The benefit of heart is wisdom and knowledge, which is the distinctive characteristic that separates mankind from all animals. Indeed, mankind is not distinguished from animals by the power of eating, drinking, having sexual relation, or seeing, but by his knowledge of the real nature of things. The primal source and creator Who causes things to come to existence is Allah Almighty, Who causes them to be things. If man knows all things, but without knowing Allah, their Creator, he indeed knows nothing. Furthermore, the sign of knowledge is love, and whoever knows Allah Almighty surely loves Him, and the sign of love is to give no preference over Him to this present world and any of the loved things as confirmed by Allah Almighty in His statement: "Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His

command. And Allah does not guide the defiantly disobedient people." (At-Tawbah 24)

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ (٩٥)

So, whoever has a thing which he loves more than Allah, his heart is sick, just as every stomach that loves clay more than bread and water, or loses its appetite for bread and water is sick.

Those are the signs of ailment, therewith all hearts are known to be sick, except what Allah wills. But there are diseases that the sick might not know, and the heart disease is of those which the sick does not know. For this reason, he is heedless of it; and even if he knows it, it is difficult on him to keep patient on its bitter medicine, which is to oppose desires, and this is like the removal of one's spirit. Moreover, if one is powerful enough to keep patient on such bitter medicine, he might not find a skillful physician to remedy him therefrom. The physicians are the learned and scholars, who have come to be possessed by disease, and a sick physician could hardly make sense to remedy it. This is why the disease has become chronic. This science has been obliterated, and the heart medicine and disease have been entirely rejected, and the people devoted themselves to the love of this present world, and doing the deeds which are outwardly acts of worships, and inwardly no more than habits and means of showing off. Those are the signs of the fundamental diseases.

The signs of recovery after remedy are to consider first the ailment which is treated: if one treats the evil of niggardliness, which is a destructive ailment that keeps one far away from Allah Almighty, and its remedy is to give out money and spend (it properly). But spending might exceed the due limits which causes one to become spendthrift, and over-spending itself is a disease which should be treated. His example is like him who treats cold with heat so much excessively until he becomes hot, and both are diseases. Moderateness between both extremes then is required, in order for one to be in the middle, and it is this which keeps him far from both extremes.

If you like to know the middle (between both extremes), consider the act enjoined by the forbidden character. If it is easier and more pleasant to you than its opposite, then, you frequently are on that character which enjoins it, like, for instance, the case in which you find it more pleasant and easier on you to withhold and gather property than to spend it properly: you should know then that you are possessed by niggardliness. Then, you should increase your spending until when you find that spending improperly has become easier and more pleasant to you, you should know that you are possessed by extravagance; and in this case, you should return to withholding once again. Continue to observe yourself and see your character by way of finding acts easy or difficult on you, until your heart is diverted from devotion to wealth, in the sense that you incline

neither to withholding nor to spending it, for it becomes in your sight like water, which you do not withhold except to satisfy the need of a needy, or spend only to fulfill the need of a needy, giving none of both preference over the other.

If the heart attains such a state, it is sound in this respect. It should be sound in all respects until its relations with all the things of this present world are cut off, enabling his soul to leave the world without being fastened to anything pertaining to it. It is in this station that it returns to its Lord with satisfaction, well pleased, and pleasing (to Him), and enters into the assembly of Allah's servants who are nearest to Him, from among the Prophets, sincere lovers of truth, witnesses, and righteous, and what a good company it is!

Since the middle that lies in between both extremes is abstruse, for it is thinner than hair and sharper than the sword, there is no doubt that he who stands straight on that path in the present world will be able to cross the bridge (held over the Hell) in the hereafter. But a servant cannot hardly persist without swerving, even a bit, from the straight path, i.e. that moderate, until he becomes inclined to anyone of both extremes, with his heart attached to the side to which he is inclined. This is why he will hardly come without punishment and crossing over the fire (of Hell) even as swift as a lightning. In confirmation of that, Allah Almighty says: "And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees." (Maryam 71-72)

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ٥٥ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ ٥٦ ﴾

﴿ فِيهَا جَبَّتْ ٥٦ ﴾

Those who fear Allah are those who are nearer to the straight path in this world than the others (who will be left in the Hell). In view of the difficulty of remaining on the right course, it has become obligatory upon every servant to invoke Allah Almighty seventeen times a day saying: "Guide us to the straight path", (Al-Fatihah 6)

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٥٧ ﴾

For it is binding to recite Al-Fatihah in every rak'ah (in the prayer).

It is narrated that one of the predecessors saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and asked him: "O Messenger of Allah! You said: "The (Surah of) Hud has made me hoary-headed: why have you said so?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "For Allah Almighty says: "So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do." (Hud 112)

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٥٨ ﴾

Thus, to remain on the right course in this present world is very abstruse. But

man should do his best to do it as much as lies within his capacity if he is not able to do it perfectly. Whoever wants to be saved should do righteous deeds, and righteous deeds are produced only by good manners. So, let everyone consider his characteristics and manners and enumerate them, and engage himself in treating them one by one according to the sequence of priorities. We ask Allah Almighty to make us among the pious.

CHAPTER SEVEN

EXPOSITION OF WAY BY WHICH MAN KNOWS HIS DEFECTS

It should be known to you that if Allah intends good for a man, He lets him see the defects of his own self; and if one has a penetrating insight, his defects are not hidden from him; and once he knows his defects, he becomes able to remedy himself. But unfortunately, most people are ignorant of their defects. One of them sees the speck in the eye of his brother, even though he does not see it in his own eye. However, if one wants to know the defects of his own self, he has four ways to achieve that:

The first is to sit in front of a sheikh insightful of the self-defects, and acquainted with the hidden diseases, and let him judge on him and then follow his advice in relation to self-mortification. This is the case of the novice with his sheikh, and the student with his mister. The sheikh and mister should let novices and beginners know the defects of their own selves, and put them on the right way to remedy them. But regrettably, this could no longer be found in this time.

The second is to seek a truthful, sincere, insightful and religious friend and appoint him watchful over himself, in order to observe his states and deeds, and alert him to what he dislikes of his deeds, acts, states and internal and external defects. This was the practice of the intelligent and important imams of religion. Umar "Allah be pleased with him" used to say: "May Allah bestow mercy upon he who let me know my defects." He used to ask Salman "Allah be pleased with him" about his own defects. When Salman "Allah be pleased with him" came to him (from his governorate) he said to him: "What has reached you about me of the acts you dislike?" he demanded that he should exempt him, but he insisted thereupon he said: "I have been reported that you combined two condiments on one table and that you have two suites, one you put on by day and the other at night." He asked: "Has anything else reached you?" he answered in the negative, thereupon he said: "As regards those, I have been sufficed against them." He further used to ask Hudhaifah "Allah be pleased with him": "You are the keeper of the secret of the Messenger of Allah "Allah's blessing and peace be upon him" concerning the hypocrites: do you see in me any sign of those signs characteristic of hypocrites?" he thus, in spite of his high rank and elevated position, used to suspect himself, "Allah be pleased with him".

The more one is intelligent and high in rank, the less he is fond of himself and the more he is suspicious of himself. But this also could hardly be found at

that time. A very few friends are those who abandon flattery in order to tell about the defects, or are far from envy that causes them to go far beyond the real defects. From among your friends, there are such as is envious or tendentious who renders as defect what is not a defect, or such as is an adulator who conceals from you some of your defects.

It is reported that Dawud At-Ta'i get himself isolated from the people and when he was asked: "Why do you not mix with the people?" He said: "What should I have to do with people who conceal from me my defects?" it was the desire of the religious people to make sense to their own defects through being alerted to them by others. But now, we have become in such a state as the most hateful to us is he who gives us advice, and draws our attention to our defects. This indicates to the weak faith. To be sure, the bad manners are like stinging female-snakes and scorpions. If somebody draws our attention to the fact that there is a scorpion underneath our clothes, of a surety, we would grow pleased with him, and become under obligation to him, and occupy ourselves by removing and killing that scorpion. The scorpion affects the body, and its pain stands for a day or so, whereas the bad manners affects the heart, and I fear it might survive forever. But in spite of that, we do not grow pleased with the one who alerts us to it, nor do we engage ourselves in removing it: on the contrary, we engage ourselves by confronting such as alerts us with a counter alert telling him that he also does such and such (evil), and our enmity towards him diverts us from getting benefit from his advice. This is out of the hardened heart which is a fruit of much sins. The fundamental cause that lies behind all of that is the weak faith. So, we ask Allah Almighty to put us on the right way, let us see our defects, and occupy us by treating them, and help us, by His grace and bounty, be thankful to such as shows us our shortcomings.

The third way is to seek to know his own defects from his enemies, for indeed the eye of hatred always reveals the faults. It is better for a man to get benefit from a disputing enemy who lets him know his own defects more than from a flattering friend who praises and lauds him and conceals from him his defects. But man is predisposed by nature to give lie to the statements of the enemy, and construe what he says to be out of envy and jealousy. Therefore, the insightful is he who gets benefit from what is said by his enemies about him, for his faults are to spread on his tongue.

The fourth way is to mix with the people, and require himself to get rid of such of deeds as he sees blameworthy among them, supposing it to be attributed to him, for indeed the believer acts as a mirror for the believer. Thus, he sees his own defects through the defects of others, regarding the dispositions to be almost similar in following desires. Any quality that exists in one person might be found, more or less, in his fellow. So, let one inspect himself, and purify it from what is seen blameworthy by him. If all the people abandon what they dislike to see in the others, of a surety, they would dispense with the educator.

It was said to Jesus "Peace be upon him": "Who has educated you?" He said: "None has educated me. But I saw the ignorance of the ignorant a defect which I

avoided." But if one finds a sheikh who is knowledgeable and insightful of the defects of the people, sincere in advice about the religion, disengaged from disciplining himself and devoted to disciplining the servants of Allah, he indeed has found a good physician whom he has to stick to, for it is he who will relieve him of his disease, and save him from the destruction he is going to encounter.

CHAPTER EIGHT

PROOFS HANDED DOWN FOR INSIGHTFUL; AND EVIDENCES OF RELIGIOUS LAW FOR THE FACT THAT WAY OF REMEDY OF HEART DISEASES LIES IN ABANDONING DESIRES, AND HEART DISEASES LIE IN FOLLOWING DESIRES

It should be known that if you take in consideration what we have mentioned, your sight will be opened, and the heart diseases and their remedy will be revealed to you by the light of knowledge and certainty. But if you fail to attain it, you should, at least, give trust and faith by way of imitation to such people who deserves to be imitated. Faith has a particular degree, and so does knowledge which ensues from faith. Allah Almighty says: "Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do." (Al-Mujadilah 11)

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Whoever trusts the fact that the opposition of desires is the way to (know) Allah Almighty, even without being acquainted with its cause and mystery is of the believers; and whoever is acquainted with the assistants of desires we have mentioned earlier is of those endowed with knowledge; and both are promised good by Allah Almighty.

What makes faith in that matter binding in the Qur'an, sunnah and statements of scholars are beyond calculation. Allah Almighty says: "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge." (An-Nazi'at 40-41)

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنْ أَهْوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

He further says: "they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward." (Al-Hujurat 3)

﴿أُولَٰئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

In comment on it, it was said that He deprived them of the love of desires. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer lies between five disasters: an envious believer who envies him, a hypocrite who dislikes him, a disbeliever who fights him, a devil who misleads him, and a soul that disputes him." (This narration is reported by Abu Bakr Ibn Lala on the authority of Anas). He Thus, showed that the soul is a disputing enemy which should be opposed.

It is narrated that Allah Almighty revealed to David "Peace be upon him": "O

David! Beware, and warn your companions of following their desires, for the people whose hearts are attached to their desires of the present world, their minds will be veiled from Me (in the hereafter)." Jesus "Peace be upon him" said: "Blessed be he who leaves a present desire for an absent invisible promised (reward)." The Messenger of Allah "Allah's blessing and peace be upon him" said to a people who returned from Jihad: "Welcome to you! You have come from the minor Jihad to the major Jihad." They asked: "O Messenger of Allah! What is the major Jihad?" he said: "It is the self-mortification." (This narration is reported by Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Mujahid is him who mortifies himself in obedience of Allah Almighty." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Fadalah Ibn Ubaid). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Withhold your harm from your soul and do not follow its desire in disobedience of Allah Almighty."

According to Sufyan: "I have never treated anything harder on me than my own soul: once I overpower it and once it overpowers me." Abu Al-Abbas Al-Mawsili used to address his soul saying: "O my soul! Neither you are in the present world living in comfort with the sons of kings, nor do you strive seeking for the hereafter with the worshippers (of Allah), as though you are detained in between the Garden and the fire (of Hell). O my soul! Do you not feel shy?" according to Al-Hassan: "There is no noncompliant beast in need to be reined more than your soul."

According to Yahya Ibn Mu'adh Ar-Razi: "Strive against yourself with the swords of discipline. Discipline is of four kinds: lack of food, lack of sleep, lack of speech, and enduring harm of all the people. The lack of food diminishes desires; and the lack of sleep purifies willpower; and the lack of speech saves from faults; and enduring the harm of the people helps one attain his desired purpose. To be sure, there is nothing harder on the slave than forbearance on desertion, patience over the harm. If the will of desires is stimulated and the sweetness of surplus speech is provoked, the swords of the lack of food are taken out of the sheathes of the shortage of sleep to strike it with the hands of silence and lack of speech until it stops from wrongness and vengeance. The result is that it would be purified from the darkness of its desires and saved from the evil of its defects, and become clean and luminous like a light spirit, roaming in the fields of good, and following the ways of the acts of worship, like the horse that attacks the enemy in the battlefield, or like the king who tours in the garden."

He said once again: "The enemies of man are three: his present world, his devil and his own soul. So, beware of the present world by abstinence in it, of the devil by opposing him, and of the soul by leaving desires."

One of the sages said: "He, who is possessed by his soul, becomes captivated by the love of its desires, imprisoned in the custody of its whims, oppressed and chained, and his rein is with its hand, driving it wherever it wishes, and hindering his heart from any benefit." According to Ja'far Ibn Humaid: "The scholars and wise men unanimously agree on the fact that he

blessing (of the hereafter) could be attained only by leaving the blessing (in the present world)." According to Yahya Al-Warraq: "He, who pleases his organs by desires has indeed planted the trees of regret in his heart." According to Wuhaib Al-Word: "What is beyond the bread belongs to the appetite." He said once again: "Whoever loves the desires of this present world, let him get ready for humiliation."

It is narrated that after Joseph "Peace be upon him" became in charge of the depositories of the land, the wife of Al-Aziz said to him, and she had sat on the way in expectation for him while he was marching in a procession of nearly twelve thousand from among the chiefs and nobles of his kingdom: "Glory be to (Allah) Who has made the kings slaves because of their disobedience, and the slaves kings by virtue of their obedience to Him. Verily, greediness and desire have made the kings slaves; and this is the requital of the doers of mischief, and patience and righteousness have made the slaves kings." On that Joseph "Peace be upon him" said, as Allah Almighty tells about him: "Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good." (Yusuf 90)

﴿مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

Al-Junaid said: "One night I was befallen by insomnia and when I stood to recite my daily portion, I did not detect the same sweetness I was accustomed to. I tried to sleep but I failed. I sat but I could not endure sitting. I came out and behold! There was a man wrapped in a garment and he was lying in the street. When he saw me he said: "O Abu Al-Qasim! Are you coming to me at that hour?" I said: "But there is no appointment O sir." He said: "Nay! I asked Allah Almighty to move your heart towards me." I said: "He has really done. What is your need?" he asked: "When does the disease of the soul turn to be the remedy?" I said: "When the soul opposes its desire." He addressed himself saying: "Listen! I gave you the same reply seven times, and you insisted but to listen to it only from Al-Junaid. Now, you have listened to it." Then, he turned away, and I did not recognize him."

Yazid Ar-Raqashi said: "Keep away from me the cold water in this present world, perchance I will not be deprived of it in the hereafter." A man asked Umar Ibn Abdul-Aziz: "When should I speak?" he said: "When you desire for silence." He further asked: "Then, when should I keep silent?" he said: "When you desire for talking." According to Ali "Allah be pleased with him": "He, who has longing for the Garden should abandon the desires in the present world." Whenever Malik Ibn Dinar was roaming and he saw something which he desired, he would say to himself: "Keep patient, for by Allah, I forbid you only for the honour you have in my sight."

Thus, the religious scholars and wise men agree on the fact that the only way to the happiness in the hereafter is to prevent the soul from the unlawful inclinations and oppose the desires. It is binding to have faith in this fact. We have already introduced what lets one have knowledge of the details of the

forbidden and lawful desires. The basis and mystery of discipline are that the soul should not be made to enjoy of anything that is not in the grave except as much as is necessary. In this way, he should limit himself from food, marriage, clothes and residence only to what satisfies his need. If one enjoys of anything thereof, he will be affable with it, to the extent that if he dies, he will hope to return once again to the present world because of it. Without doubt, none hopes to return to the present world but he, who has no portion in the hereafter. There is no salvation from it unless the heart is engaged in the knowledge and love of Allah Almighty, thinking of Him, and devoting oneself to celebrating Him; and one has no power to do it except by virtue of Allah Almighty. One should limit himself only to what averts the obstructions of celebration (of Allah).

But whoever has no power to do it as it should be in reality, he should, at least, do it with proximity. The people are of four kinds in that respect: the first is a man whose heart is devoted to the celebration of Allah, and does not turn to this present world except to fulfill the necessities of living. He is of the sincere lovers of the truth, a rank which could be attained only through long discipline and patience over (the abandonment of) desires for a long time.

The second is a man whose heart is wholly devoted to the present world in which there remains no place for the celebration of Allah Almighty except through the self talk, that he remembers Him only by tongue and not by the heart. This is among the ruined.

The third is a man who is engaged in both world and religion altogether, even though religion is preponderant in his heart. Such should pass by the fire, but in the end he will be saved from it as quickly as is equal to the prevalence of the celebration of Allah over his heart.

The fourth is a man who is engaged in both altogether, even though the world is dominant in his heart. This will stand longer in the fire, but he ultimately will come out of it in view of the power of the celebration of Allah in his heart, regardless of the fact that the remembrance of the present world dominates his heart. O Allah! We seek refuge from Your putting the people to disgrace, for You are the One with Whom refuge is sought.

But even, one might say: "As the enjoyment of the permissible is permissible, how should it be a cause of being far from Allah Almighty?" however, this thought is not accurate, for the love of this present world is the fundament of all sins and mistakes, and the cause of rendering fruitless all good deeds. The permissible that is beyond the need in this world is not praiseworthy, as will be discussed in detail later in the Book of Criticizing the Present World.

Ibrahim Al-Khawas said: "Once, I was in the mountain of Lukam when I had a desire for pomegranates thereupon I picked up one and split it open, and found it sore. I left it and went away. On the way I found a man lying with bees over his body. I greeted him with peace: "Peace be upon you." He replied: "Upon you be peace O Ibrahim." I asked him: "How have you recognized me?" he said: "He who knows Allah Almighty, nothing becomes hidden from him." I said to him: "I

see you have a good position with Allah, why do you not ask Him to protect you from those bees?" on that he said: "And I also see that you have a good position with Allah. Why do you not ask Him to protect you from the desire for pomegranates? Of a surety, the pain caused by the sting of pomegranates extends to the hereafter, whereas the pain caused by the sting of bees is detected only in that present world." Then, I left him and went. As-Sari said: "For forty years, I have been confronting the idea of dipping a morsel of bread in fat, but I have never taken it."

Thus, the heart could not be amended and adjusted to be fit for following the way to the hereafter unless it is prevented from the enjoyment of what is permissible. If the soul is not prevented from some of the permissible, it surely will covet of the forbidden. If one likes to safeguard his tongue from backbiting and curiosity, he should stick to silence except from the celebration of Allah Almighty, and the necessities of religion until the desire for talking vanishes with him, and he talks only with what is true and right, with the result that both his silence and talking become acts of worship. Likewise, if the eye gets accustomed to look at all that is beautiful, it will not safeguard itself from looking at the forbidden (as long as it is beautiful). The same applies to all desires, for both lawful and unlawful are subject to the same desire. The desire is one, and it is binding upon one to prevent it from the unlawful. Unless he habituates it to be limited only to what is necessary, of a surety it will overpower him.

This is one of the permissible things, and there lie behind it a great deal of blights. The soul always rejoices at the enjoyment of this present world, in which it feels secure and on which it relies, out of arrogance and haughtiness until it becomes intoxicated like a drunk who never recovers from the influence of intoxication. To be sure, this joy of the present world is like a deadly poison that runs in the veins and removes from the heart the fear, grief, reminder of death and the terrors of the Day of Judgement. This is, therefore, the heart death. In confirmation of that, Allah Almighty says: "Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs: For those their refuge will be the Fire because of what they used to earn." (Yunus 7-8)

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِمَا وَالَّذِينَ هُمْ عَنْ عَائِتِنَا غَفْلُونَ ﴿٢٦﴾ أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٢٧﴾﴾

He further says: "And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment." (Ar-Ra'd 26)

﴿وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتْنَعٌ ﴿٢٨﴾﴾

Allah Almighty also says: "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children." (Al-Hadid 20)

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ﴿١٠﴾﴾

The means that it (the present world) is blameworthy. So, we ask Allah to grant us safety.

The people of determination from among the masters of hearts tried their hearts in the state of joyfulness of the things of this present world, and found them hardened and far from the effect of the celebration of Allah and the Last Day, and they tried them in the state of grief and found them lenient, smooth and pure, susceptible to the effect of the celebration of Allah Almighty. They came to know that salvation lies in the permanent grief and remoteness from all means of joyfulness and arrogance. Thus, they weaned them from its pleasures and delights, and habituated them to keep patient over their desires, be they lawful or unlawful, given that the lawful among them leads to reckoning, whereas the unlawful among them leads to punishment, and the suspicious among them incurs rapprochement, which is a sort of punishment; and of a surety, whoever is called to account on the Day of Judgement will be punished.

They relieved themselves of its punishment, and attained permanent freedom and dominion in the present world and the hereafter by releasing themselves from all desires, and rather socialized with the celebration of Allah Almighty and engaged in obedience of Him. They did with their souls the same as one does with a falcon which is to be disciplined and moved from uncontrollable flight and wildness to obedience and submission. First of all, it is detained in a dark house and his eyes are sewed in order to be weaned from flying in the air, and made to forget its unruly wildness to which it was accustomed. At a second stage, it is treated with lenience and gentility until it gets familiar to its owner to the extent that whenever he invites it, it responds to his invitation, and whenever it hears his voice, it returns to him.

Likewise, the soul becomes familiar with Allah Almighty and socializes with the celebration of Him only when it is weaned from its old habits, and this is achieved through living in privacy and seclusion for hearing and seeing to be safeguarded against their habitual things. Secondly, it gets accustomed to supplicating, celebrating and lauding Allah Almighty until it becomes sociable with the celebration of Allah Almighty in substitution for its being sociable with the things of the present world and its related desires. The novice finds it difficult on him in the beginning. But in the end, he comes to enjoy of its pleasure. His example is like a baby who is weaned from the breast of his mother, to which he is powerfully attached to the extent that he could not keep patient over leaving it even for an hour: and Thus, in the beginning, he weeps and is scared so much, and refrains from food that is served to him instead of milk. But when he is prevented from milk all at once, and he gets tired and exhausted out of hunger, he forces himself to take food. But across time, he comes to take it by nature to the extent that if he is made to return to the breast once again, he will reject it, refrain from milk, and rather become familiar with food. Similarly, the riding

mount in the beginning disdains saddle, rein and riding, and Thus, it is compelled to it by force.

The soul then should be disciplined in the same way as the birds and animals are disciplined. The way of disciplining it is to be prevented from looking at, socializing with and enjoying of the good things of this present world, and in total, from all things which it is going to leave by death. It is said to the soul: "Love whatever you wish to love, but in the end, you are going to leave it." When it is learnt that whoever loves anything should inevitably leave it and become so much miserable of that departure, he then has to direct his longing and love to that which he never leaves, i.e. the celebration of Allah Almighty, which accompanies him in the grave, and never leaves him. All of that is achieved by patience in the beginning for a few days, for the lifetime is very short in comparison with the duration of the hereafter.

The rational is he who willingly accepts to set out on journey and be involved in learning a profession for a month, in order to enjoy thereof for a whole year, if not for his entire lifetime. The entire lifetime in comparison with the duration of the perpetual time is shorter than the month in comparison with the duration of the world lifetime. Patience and mortification then are necessary in this respect. Every morning, the people sing the praises of daylight, and the darkness that covers their eyes because of sleep leaves them, according to the statement of Ali "Allah be pleased with him". The way of mortification and discipline in relation to everyone of the people differs by the difference of his particular states and conditions. The basic rule therein is that everyone should leave that with which he rejoices of the things of this present world. The one who rejoices with wealth should leave wealth; and the same applies to him who rejoices with majesty, acceptability in preaching, honour and power in judgement, increasing number of followers and devotees in teaching and instructing, etc. Everyone then should leave at first that with which he rejoices.

If one is prevented from any of those and is told that prevention has not affected his reward in the hereafter, for which he was aggrieved and disliked that prevention, he then is of those who rejoices with the life of this world, and feels secure therein; and the result is that he will be given to destruction. When one leaves all means and causes of joyfulness, let him get isolated from the people and remain alone in solitude, and watch his heart so that it would be engaged only in the celebration of Allah Almighty. He also should lie in wait for such of desires and suspicion as occur within himself, in order to suppress them, for there is a reason for every kind of suspicion, and in order to vanish, its reason should vanish first. Let him remain as such for the remaining portion of his life, for the mortification comes to end only by death.

CHAPTER NINE

EXPOSITION OF SIGNS OF GOOD MORAL CHARACTER

It should be known to you that every man is ignorant of his own defects; and if he mortifies himself in the least until he leaves the shameful sins, he might think that he has improved his own self and made good his moral character, and thus dispense with self-mortification. For this reason, the sign of good character should be made clear. The good character lies in the faith, whereas the bad character lies in hypocrisy. Allah Almighty made a mention of the qualities of both believers and hypocrites in His Book, and both are direct fruits of good and bad character. Let's introduce a set of those qualities in order that you would know the sign of good character.

Allah Almighty says: "Certainly will the believers have succeeded: They who are during their prayer humbly submissive And they who turn away from ill speech And they who are observant of Zakat And they who guard their private parts Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors - And they who are to their trusts and their promises attentive And they who carefully maintain their prayers - Those are the inheritors." (Al-Mu'minun 1-10)

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَسَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ ﴾

He Almighty further says: "[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers." (At-Tawbah 112)

﴿ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّابِقُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِنُونَ بِالْمَعْرُوفِ وَالنَّاهِيهِ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٠٠﴾ ﴾

He also says: "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision." (Al-Anfal 2-4)

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٥﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٦﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٢٧﴾ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٨﴾ ﴾

Allah Almighty says too: "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace..." up to the end of the Surah (Al-Furqan 63)

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

Therefore, if one finds it abstruse upon him to discover his own state, he should then offer himself to those Holy Verses. The sin of good character lies in the presence of all of those qualities, whereas the sign of bad character lies in the loss of them all, and there are fields in between both according to the presence or loss of some of them. So, let one engage in acquiring what he loses, and keeping what he has got of them.

The Messenger of Allah "Allah's blessing and peace be upon him" described the faithful believer with many qualities, all of which refer to the good moral character. He said: "The believer is he who loves for his brother the same as he loves for himself." (This narration is reported by both sheikhs on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who has faith in Allah and the Last, should deal with his guest generously; and he, who has faith in Allah and the Last Day should deal with his neighbour generously; and he, who has faith in Allah and the Last day should say good or (at least) keep silent." (It is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah and Abu Shuraih Al-Khuza'i).

He mentioned that the good moral character distinguishes the faithful believers, as shown from his statement: "The one who has the most perfect faith among the believers is he, who has the best manners among them." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you see the believer silent with reverence, then, approach him, for wisdom appears on his tongue." (This narration is reported by Ibn Majah on the authority of Abu Khallad). The Messenger of Allah "Allah's blessing and peace be upon him" aid: "He, who is pleased with his good character, and displeased with his bad manners, is then a believer." (This narrations reported by Ahmad, Al-Hakim and At-Tabarani on the authority of Abu Musa and Abu Umamah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a believer to hint to his brother with a harmful glance." (This narration is reported by Ibn Al-Mubarak). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is unlawful for a Muslim to frighten another Muslim." (This narration is reported by At-Tabarani on the authority of An-Nu'man Ibn Bashir; and Al-Bazzar on the authority of Umar). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "(When two persons sit with each other) they sit with safety of Allah Almighty. So, it is unlawful for anyone of them to disclose what his brother dislikes."

One of the predecessors combined the signs of the good character saying: "They are that one should be more modest, less harmful, more righteous, true in speech, who talks little and works much, less stumbling, less curious, dutiful, keeping of good relations (with his kith and kin), respectful, forbearing, thankful,

well-satisfied, wise, kind, chaste, sympathetic, who is neither cursing, nor abusing, nor a talebearer, nor a backbiter, nor hasty, nor resentful, nor a niggard, nor envious; and rather he is joyful, cheerful, who loves and hates, is pleased and displeased only for the sake of and in (the religion of) Allah Almighty. The good character lies in all of that.

Once, the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the sign of the believer and the sign of the hypocrite, thereupon he said: "The believer directs his endeavor to prayer, fasting and acts of worship, and the hypocrite directs his endeavor to food, drink, like the animal." According to Hatim Al-Asamm: "The believer is occupied by thought and meditation, whereas the hypocrite by greediness and hope; and the believer despairs of all except Allah Almighty, whereas the hypocrite expects from all except Allah Almighty; and the believer feels safe from all except Allah Almighty, whereas the hypocrite feels afraid of all except Allah Almighty; and the believer gives up his property for the sake of his religion, whereas the hypocrite gives up his religion for the sake of his property; and the believer does good and weeps, whereas the hypocrite does evil and laughs; and the believer loves seclusion and solitude, whereas the hypocrite loves mixing and assembly; and the believer plants and fears corruption, whereas the hypocrite uproots and expect for harvest; and the believer commands and forbids for the sake of policy thereupon he amends, whereas the hypocrite commands and forbids for the sake of sovereignty, thereupon he does mischief."

The first thing with which the good character is tested is to keep patience over harm and endure desertion. Whoever complains of the bad character of the others provides evidence for his bad character, for it is out of the good character to endure the harm. It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: I was walking with the Messenger of Allah "Allah's blessing and peace be upon him" who was wearing a Najrani garment with a thick border. A Bedouin met him and pulled the garment so violently that I saw the traces of its border on the neck of the Messenger of Allah "Allah's blessing and peace be upon him" because of this violent pulling. He (the Bedouin) said: "O Muhammad! Order that something should be given to me from the wealth of Allah which is with you." The Messenger of Allah "Allah's blessing and peace be upon him" turned to him, smiled, and ordered that a gift (provision) will be given to him. (This narration is reported by Muslim).

When the Quraish people intensified their harming and beating him, the Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication): "O Allah! Forgive for my people for they do not know (the truth)." It is said that this happened on the day of the holy battle of Uhud. This is why Allah Almighty revealed: "And you are indeed on a great moral character." (Al-Qalam 4)

﴿وَأَنَّكَ لَکَلِّ خَلْقٍ عَظِيمٍ﴾

It is narrated that once, Ibrahim Ibn Adham set out to the desert where he met a soldier who asked him: "Are you a slave?" he said: "Yes." He asked him

to guide him to the habitations. He pointed out the graveyards to him. The soldier said: "I meant the habitations." He said: "Those are the graveyards." He was exasperated and struck him with the whip over his head and wounded it and took him back to the town. His companions received him and asked him about the story, and the soldiers told them. They told the soldier that he was Ibrahim Ibn Adham. On that the soldier dismounted from his horse and went on kissing his hands and feet and apologized to him. Later on, he was asked: "Why did you say to him that you were a slave?" he said: "He did not ask me whose slave I was. He just asked me: 'Are you a slave?' and I answered in the affirmative, for I'm the slave of Allah. When he struck my head I asked Allah to admit him to the Garden." It was said to him: "How since he wronged you?" he said: "I learnt that I would get reward for the harm I had received from him, and I did not want that my portion from him be good and his from me evil."

Once, Abu Uthman Al-Hiri was invited by somebody who intended to examine his character. When he reached the gate of the house, he returned him and he did accordingly. He did so with him so many times and Abu Uthman did not change. In the last time the inviter said to him: "O sir! I intended only to test you; and how good your character is!" on that he said to him: "That character you have seen from me is like the dog's character: whenever it is invited it would respond, and whenever it is averted, it would return."

It is reported from him also that one day he was crossing the street when a bowl of ashes was thrown at him. He dismounted and fell in prostration out of thankfulness and then wiped the dust off his garment and said nothing. He was asked: "Why have you not scolded them?" he said: "It is not possible for such as deserves the fire to become angry, given that he is reconciled with ashes instead." It is reported that Ali Ibn Musa Ar-Rida was of blackish complexion for his mother was black. In front of his house, there was a public bath, and whenever he liked to enter it, the worker would empty it for him. One day, he entered and the worker closed the door on him and went to fulfill his needs. Then, a man came and opened the door of the public bath and entered and put off his clothes and then saw Ali Ibn Musa. Thinking him to be a servant working in the bath, he asked him to stand up and bring water to him. He did accordingly, and executed his other commands. When the worker returned and saw the clothes of the man and heard his speech with Ali Ibn Musa, he feared and escaped. When Ali Ibn Musa came out he asked about the bath worker and he was told that he had escaped for fear of him. On that he said: "He has not to escape for it is the sin of him who had sexual relation with a black slave-girl (and begot a black child from her)."

It is narrated that Abu Abdullah Al-Khayyat (the tailor) used to sit in front of his shop, and he had a Magian client, and whenever he made a dress for him, he would give him the charge in the form of false coins, which he would accept from him, without telling him about that, although he knew they were false. One day, Abu Abdullah happened to go to fulfill some of his needs, and the Magian came and gave his apprentice the charge and took the sewed garment. Since the

charge was a false Dirham, which the apprentice knew once he looked at it, he rejected to take it. When Abu Abdullah returned, his apprentice told him about that, thereupon he said to him: "How bad! This Magian has been treating me with those (false coins) and I have been patient over him: I accepted from him the false coins which I threw in the well lest he would deceive another Muslim by them."

According to Yusuf Ibn Asbat: "Ten characteristics comprise the sign of the good moral character: taking oaths rarely, good justice and fairness, keeping away from pursuing slips of others, making good what seems of evil deeds, accepting the excuses of others, enduring harm, blaming oneself, seeking to know one's defects on the exclusion of the defects of others, cheerfulness of countenance in the face of both the young and the old, and the kind speech for the higher and lower."

When Sahl was asked about the good moral character he said: "The least of which is to endure harm, leave seeking the reward (for favour), showing mercy towards and asking forgiveness for the wrongdoer." Al-Ahnaf Ibn Qais was asked: "From whom have you learnt forbearance?" he said: "From Qais Ibn Asim." He was said: "To what extent was he forbearing?" he said: "While he was sitting in his house, one of his slave-maids brought to him a tray having a roasted meat, which fell from her hand over a child belonging to him, thereupon the child died. The slave-maid was scared, and he said to her: "Let no fear befall you! Go, you have become free for the Countenance of Allah Almighty."

It is reported that whenever boys saw Uwais Al-Qarni they would throw him with stones. On that he said to them: "O my young brothers! If it is necessary for you to do so, then, let it be with small pebbles, lest you would cause my legs to bleed and Thus, hinder me from performing prayer." A man insulted Al-Ahnaf Ibn Qais and he did not reply to him. He kept pursuing and insulting him and Al-Ahnaf kept silent. When they became a short distance before the entrance of the dwelling places, he turned his face to him and said: "O my brother! If there remains anything with you to say (of insults), say it now before we enter the habitations, lest some of the inhabitants would hear you and cause you harm because of that."

It is reported that Ali "Allah be pleased with him" called a slave who did not respond to him. He called him twice or thrice, and he did not respond to his invitation. He stood to see him and found him lying. He asked him: "Have you not heard my call O slave?" he said: "Yes I have heard." He asked: "Then, what has led you not to respond to my call?" he said: "Since I felt safe of your punishment, I have been too lazy (to answer you)." On that he said to him: "Then, go, you have become free for the Countenance of Allah Almighty." A woman called Malik Ibn Dinar, "may Allah have mercy upon him" saying: "O adulter!" on that he said to her: "No doubt, you have discovered one of my names from which the people of Basrah have gone astray." Yahya Ibn Ziyad Al-Harithi had an evil slave, and it was said to him: "Why do you keep him?" he said:

"In order to learn forbearance through him."

Those souls have been subdued through self-discipline, resulting in the moderateness of their manners, and their internals were cleansed from cheating, rancour and resentment, resulting in their satisfaction with what has been decreed by Allah Almighty; and this is the highest level of good moral character. That is because the highest level of bad character is to dislike and be dissatisfied with the act of Allah Almighty. The signs (of good moral character) then appeared on the external behaviour of those in the very way we have mentioned. If one does not detect within himself the same signs, he should not deceive himself, thinking himself to be of good moral character. On the contrary, he should engage in self-discipline and self-mortification until he attains the degree of good moral character, for it is a high degree which none attains but the nearest (to the Presence of Allah Almighty) and the sincere lovers of truth.

CHAPTER TEN

EXPOSITION OF WAY TO DISCIPLINE KIDS FROM THEIR EARLY YEARS; AND WAY TO IMPROVE THEIR MANNERS

It should be known to you that the way to discipline kids is one of the most important things; and a kid represents a trust in the hands of his parents: his heart is like a precious gem, pure and clean from every engraving and image, and Thus, it is susceptible to every image that might be engraved and imprinted on it. If one is accustomed to good, and instructed to do it, he surely will be brought up on it, with the result that he will attain happiness in both the world and the hereafter, and his parent besides all the teachers who contribute in his learning will have a share in the reward. If one is accustomed to evil, and neglected in the same way as an animal is neglected, he will become wretched and be ruined in both this world and the hereafter, and the sin of that will be due upon his guardian. Allah Almighty says in this respect: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones." (At-Tahrim 6)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ﴾

If a child's parent is to protect him from the fire of this world, then, it will be preferable to protect him from the fire of the hereafter. To protect him is to discipline him, improve his manners, instruct him in the good character, keep him from the evil companions, not to habituate him to comfortable life, nor to endear to him adornment and luxury, lest he would waste his time in pursuit of them when he grows old, and be given to everlasting destruction. He rather should watch him from his early childhood: he should choose a religious woman who eats from lawful sources to wet-nurse and suckle him, for no blessing lies in the milk that is produced from the unlawful. If the child happens to drink it, his clay would be made up of malice, to which he will be predisposed by nature.

Once he notices in him the commencements of discernment, he should observe him. The first portent of that is modesty: if he is self-effacing and feels shy of doing some things, this will be due to the shining of the light of mind on him, in which he sees many things ugly and disagreeing with the requirements of usage and practice, on the exclusion of others, and Thus, he feels shy of doing many acts apart from others. Therefore, this is a gift bestowed upon him by Allah, and a portent of the moderateness of character and pureness of heart, and gives glad tidings of his would-be perfect mind at adolescence. The bashful child should not be neglected: on the contrary, the aid of his bashfulness and discernment should be sought to discipline him.

The first quality that prevails over him is the greed for food, in which he should be disciplined: he should be accustomed to pick food only with the help of his right hand, to mention the Name of Allah on it, to eat only from what is close to him in the dish, not to start taking food before others, not to stare at it or to those who eat, not to be swift in eating, to chew food well, not to stain his hand or garment. Furthermore, he should be accustomed to eat bread alone with no condiment in many times so that condiment would not become inevitably necessary in his meals. On the other hand, eating much food should be dispraised in his sight, by likening such as eats so much to the animals, and criticizing before him the child who eats so much, and praising before him the child who eats little. He also should be made to like giving others preference over him in terms of food, about which he has to be careless, and to be satisfied with the rough kinds of food whatever they might be.

He also should be made to like the white among the clothes, on the exclusion of the colorful and silk garments, giving him the impression that those are the clothes of women and effeminate apart from men. He should be made to disdain it as a man to the extent that if he sees a silk or a colorful garment on a child, he should disapprove of and criticize it. Furthermore, the child should be kept far from the children who are accustomed to luxurious and comfortable life, and dress themselves in the expensive dresses. He should also be kept far from mixing with such of people as encourages him to do so, for however, if a child is neglected in his beginning and early age, he will come to have bad manners, and grow a liar, envious, going about with calumnies, and dissolute. He should be kept from all of that through good discipline and being diverted to engage in learning and memorizing Qur'an, the stories and narrations (of the Prophet and the companions), the tales and states of the pious, in order to be brought up on the love of the righteous from among all the people. At the same time, he should be kept far from the poetic compositions of love and adoration, and from mixing with the poets and writers who allege this is out of kindness and smoothness of disposition, for it sows the seeds of corruption in the hearts of children.

The child should be honoured and rewarded for such of good deeds and praiseworthy acts as appear from him, which causes him to grow happy and have a good position among the people. If he behaves in opposition to that only once, his behaviour should be overlooked, and not to be disclosed nor should he be

encountered with it, giving him the impression that none has the courage to do the like of it, particularly if the child himself does his best to screen it (out of shyness and regret for it). That is because if it is disclosed to him, he might turn to be more audacious and bold to repeat it once again. But in case he repeats the same odious act, he should be encountered with, and blamed for it in secret, and given the impression that it is too heinous that one like him should do the same, with the warning statement: "I warn you of returning to the same act once again, lest you would be scandalized among the people." Do not blame him so frequently at all times, for one by one, it would become easy upon him to hear reprimand and do the evil things, and the warning speech would become of no effect on his heart. The father always should keep the reverence of words with him: he should not reproach him but sometimes; and the mother should always frighten him with the father, out of averting him from doing what is shameful.

He should be prevented from sleep during the day for it brings about laziness, but he should not be prevented from it at night. He should be kept from the smooth beds in order for his body members to get hardened, and his body not to grow fat, with the result that he would not keep patient over leaving luxury. Thus, he should be accustomed to coarseness and roughness in terms of food, clothes and bed. Therefore, he should be prevented from doing anything in secret, for one always conceals what he thinks to be shameful and in opposition to the generally accepted practice. So, if he is left to do it, he will get accustomed to it. He should be accustomed to practice regular walk, movement and sport during the day in order not to be lazy and inactive. He should be habituated not to uncover his limbs, nor to walk at a quick pace, nor to relax his hands, which should be tightened to his chest.

He should be prevented from boasting over his fellows because of anything his father possesses, or because of anything he has on the exclusion of them, regarding food, clothes and money. On the contrary, he should be habituated to behave humbly and generously with such as with whom he mixes. He also should be prevented from taking anything from the other children depending upon the high authority and majesty of his family: but he should be taught that supremacy lies in giving rather than in taking, and that taking is out of baseness and sordidness; and if he belongs to the offspring of the poor, he should be taught that covet and taking are out of humiliation, mortification and disgrace, for one is like a dog which peeps into the things of others in expectation for a morsel to be thrown away to it.

In brief, the covet of and love for gold and silver should be defaced in the sight of children, of which they should be warned more than they should be of female-snakes and scorpions. Of a surety, the evil of love for and covet of gold and silver is more harmful to the children, if not to the old too, than that caused by the poison of female-snakes and scorpions. He should be habituated not to spit nor to expectorate in the gathering, nor to yawn in the presence of others, nor to turn his back to anyone, nor to put his leg over the other, nor to place his palm underneath his chin, nor to support his head against his forearm, for this

indicates to laziness and idleness.

A child also should be taught the way to sit, and that much (useless) talk indicates to rudeness and impoliteness, since it belongs to the acts of the sons of the cunning persons. He should be prevented from taking oaths at any rate, truthful or untruthful he might be, in order not to get accustomed to it since his early childhood. He should be prevented from taking the initiative to speak first, and rather not to talk unless he is required in reply and proportion to the question. He should be encouraged to pay attention to the speech of others, particularly if they are older than him. He should be instructed to stand up and leave his place to the older and superior and make space for him to sit. He should be prevented from false speech, foul and obscene language, cursing and insulting, and from mixing with such of people as on whose tongue these foul words run. To be sure, this is obtained from the evil fellows; and the basic rule of disciplining children is to be prevented from mixing with the evil fellows. On the other hand, if a child is beaten by his tutor, he should not cry so much, nor prove unruly, nor invoke for the intercession of anyone: but he'd rather keep patient and remember that patience over harm is always the behavior of the courage and brave among men, whereas the cry is always the usage of slaves and women.

After leaving the nursery school, he should be given permission to play in order to relieve himself of the trouble of the day nursery. However, if a child is prevented from play and rather given to the trouble and exhaustion of learning all the time, his heart would die, and his intelligence would be idle, and his living would embitter to the extent that he would seek a way to flee from it. He should be instructed to obey his parents, his tutor who disciplines him, and anyone who is older than him, be he a relative or a stranger, and show respect and exaltation for them, and leave playing in front of them. Once a child has attained the age of discernment, he should not be excused for leaving purification, ablution and prayer. He should be encouraged to observe many fasts during the month of Ramadan. He also should be prevented from wearing silk and brocade clothes, in addition to gold. He should be taught everything required by the limits of religious law.

He should be frightened from stealing, eating the unlawful, telling a lie, deceiving and cheating, betraying, behaving shamefully and immorally, etc. if he is warned of those in his early childhood, then, when he becomes adult, it is possible (and easier) for him to be acquainted with their mysteries. A mention may be made to him of the fact that different kinds of food are medicines intended to strengthen the body and provide him with power enough to be able to worship Allah; that the entire world is useless, for it should inevitably come to end by death, which interrupts its blessing for it is only a pathway, and not an abode of residence, whereas the hereafter is the abode of residence and not a pathway; that death is expected to come at any time; that the intelligent is he who takes from this world provisions for the hereafter in order for his rank to become great in the Sight of Allah Almighty, and his blessing in the Garden to

be abundant.

If upbringing is good, then, all of this will have a strong effect on a child once he becomes an adult, and is firm in his heart just in the same way as the engraving is constantly firm on the stone. But if upbringing is on the opposite, in a way that allows for the child to be accustomed to play, foul and obscene language, impoliteness, rudeness, greed for food, clothes and adornment, inclination to boast over others, he then will come to reject the truth. It is the commencements of things then that should be observed. That is because every child is created with readiness, by nature, to accept both good and evil, and it is his parents who make him incline to any of them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every baby is born on the true religion (of Islam), and it is his parents who convert him to Judaism, Christianity or Magianism." (This narration is reported by Muslim on the authority of Abu Hurairah).

Sahl Ibn Abdullah At-Tastari said: "When I was three years old, I used to get up at night and look at my maternal uncle, Muhammad Ibn Sawa', while he was praying. He saw me and said: "Do you not remember Allah Who has created you?" I said: "How should I remember Him?" he said: "Say thrice in your heart, without moving your lips therewith, whenever you turn: 'Allah is with me; Allah is looking at me; Allah is seeing me'." I said it for many nights and when I told him he said: "Then, say it seven times every night." I did and told him thereupon he said to me: "Then, say it eleven times every night." I said it and I found its sweetness in my heart. A year later my maternal uncle said to me: "Retain what I have taught you, and say it regularly until you (die and) enter the grave, for it shall benefit you in both this world and the hereafter." I have done it for many years until I found its sweetness in my breast. One day my maternal uncle said to me: "O Sahl! He, whom Allah is with, looking at and seeing, should not disobey Him. So, beware of committing any sin." I used to sit in seclusion and when they (my family) sent me to learn in the nursery school, I said: "I am afraid I might divide my concern." They stipulated with the tutor the condition that I should go to him to learn for some time and then return to the house. I then went to the nursery school and learnt the Holy Qur'an which I was able to keep in full when I was six years old. I used to observe fasts perpetually (i.e. on alternate days) when I was twelve years old, and parley bread at that time constituted my main sustenance. When I was thirteen years old, I had a problem, and I requested that my family should send me to the learned of Basra to ask them about it. I went to Basra and asked its learned about it, but none of them quenched my thirst. I then set out to Abdan where there was a man called Abu Habib Hamzah Ibn Abu Abdullah Al-Abdani, whom I asked about it, and he gave me a satisfactory answer. I spent a period of time with him to get benefit from his speech, and obtain his morals. Then, I returned to Tastar where I limited my sustenance so much. I asked that as much parley as is equal to one Dirham be bought and ground and baked as bread for me, and I used to break my fast with no more than an ounce thereof, just a short while before dawn, with no salt nor condiment. This quantity should suffice me for one year. Then I decided to keep fasting and tie my belly (out of

hunger) for three nights and break my fast in the fourth; and those three rose gradually to five, seven, up to twenty-five. I remained as such for twenty years. I then set out and wandered through the different parts of the land for many years after which I returned and stabilized in Tastar. I used to stand the whole night (for supererogatory prayer) as much as Allah willed me to do." Ahmad commented: "I have never seen him eating salt (or any kind of condiment) until he died and met Allah Almighty."

CHAPTER ELEVEN

EXPOSITION OF CONDITIONS OF WILLPOWER AND COMMENCEMENTS OF SELF-MORTIFICATION; AND NOVICE'S GRADUATION IN FOLLOWING WAY OF SELF-DISCIPLINE

It should be known to you that he, who sees the hereafter with his heart by way of certainty of faith has come to seek after its tilt, have longing for it, and follow the way that leads to it, attaching no importance to the delights and pleasures of this present world. If one has a bead and then he sees a precious stone, he will have no desire for the bead, and rather will be inclined to sell it for such precious stone. If one does not seek after the tilt of the hereafter, nor does he have a desire for meeting Allah Almighty (in the hereafter), he is nearer to have no faith in Allah and the Last Day. Of a surety, I do not mean by faith self-talk and movement of tongue with both testimonies with no truthfulness nor sincerity, for this is equal to the statement that 'the precious gem is better than the bead, even though he knows only the word and not the real meaning of the gem.

If such a man becomes familiar with the bead, he might not be inclined to leave it, nor to have longing for the gem. Thus, it is the lack of following the way that impedes from reaching (the end), and it is the lack of will that impedes from following the way, and it is the lack of faith that impedes the will; and it is misguidance that lies behind the lack of faith, due to the absence of the reminders and those who have knowledge of Allah Almighty, who guide the people to His Way, and bring to the attention the insignificance and extinction of this present world, and the significance and permanence of the hereafter. The people are heedless, since they have become involved in their desires and lusts, and among the religious scholars, there is none to alert them. More important, if anyone of them takes heed, he will fail to follow the way to the hereafter because of his ignorance; and if he asks the learned to lead him to it, he will find them more inclined to their desires and whims, and deviating from the true and straight way. Thus, the weakness of will, the ignorance of the true and straight way, and the scholars' following their desires cause the people to deviate from the true way of Allah Almighty. When the required thing is veiled, the evidence is missing, the desire is prevalent, and the petitioner is heedless, of a surety, that will lead to failure to reach the end, and all ways will inevitably become idle.

If one takes heed by himself, or another person stimulates in him the will to seek for the tilt and profit of hereafter, he should observe many necessary conditions in the beginning, and hold fast to a protective fort in order to feel safe of the enemies who might cut the road on him. Additionally, he has to fulfill many duties during his following of the way.

As far as conditions to be observed first are concerned, they are to lift the barrier and veil that lies between him and the truth. However, the people are deprived of the gift of truth because of the accumulated veils and the barrier on the way. Allah Almighty says: "And We have put before them a barrier and behind them a barrier and covered them, so they do not see." (Ya Sin 9)

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾

There are four things that constitute the barrier which lies between the novice and the truth: property, majesty, imitation and sin. The barrier of property is lifted when wealth becomes not in one's possession, and there remains with him only what is necessary. That is because if there remains something beyond the necessary, even though as little as a Dirham, to which he turns, he then will become fastened to it and veiled from Allah Almighty. The veil of majesty is lifted by keeping oneself far from the positions of majesty, and sticking to humbleness and anonymity, and flight from the means of celebrity. The veil of imitation is lifted by abandonment of fanaticism for juristic doctrines, and having sincere faith in the fact that there is none worthy of worship except Allah Almighty, and that Muhammad is the Messenger of Allah, and confirming that faith by leaving all things that could be taken as objects of worship other than Allah Almighty, the greatest of which is one's inclination and desire. Once he does so, the real nature of his faith which he has received by way of imitation at first is revealed to him. He should seek to have this revealed to him by way of self-mortification rather than argumentation. But if he remains zealous for his own doctrine, which leaves in his heart no place for anything else, he will become fastened to it, and veiled by it, for it is not requisite for a novice to abide by a particular doctrine. In relation to sin, it is a veil in itself, and nothing lifts it except sincere repentance from it, decision not to return to it once again, showing regret for it, restoring rights to their real men, and pleasing foes. However, unless one makes right his repentance, and leaves external sins, and at the same time, he likes to be acquainted with the mysteries of religion by way of disclosure is like him who likes to be acquainted with the mysteries and interpretation of the Qur'an without having learnt the Arabic language yet. That is because one has to understand first the language of the Qur'an, from which one should rise up to know the mysteries of its meanings. Similarly, the Sharia should be acted upon correctly first, from which one moves to its mysteries and depths.

If one does those four conditions first, and relieves himself of property and majesty, he will be like him who gets purified and performs ablution in preparation for prayer. Being so, he needs an imam to follow him, just as a novice needs a sheikh and mister to copy his conduct, in order to guide him to the

straight path, for indeed, the path of religion is abstruse, whereas the ways of Satan are obvious and evident. Whoever has no sheikh to guide him, becomes vulnerable to Satan who drives him to one of his different ways. If one follows the destructive ways of desert with no sentinel exposes himself, with no doubt, to ruin and destruction. The man who depends on himself solely in this respect is like the tree which grows independently: it inevitably withers in the near future, and even if it produces leaves, it will remain fruitless.

The protective shield which a novice should hold fast to after accomplishing the four conditions is his sheikh: he should stick to him in the same way as a blind on a river's bank sticks to his sighted guide, and depends on him in all of his affairs, and does not disagree with him in the least. If such a protective shield is found, it has to protect the protection-seeker with an impenetrable protection, therewith to avert from him these which might cut the way on him; and those are four: seclusion, silence, hungry and insomnia. The purpose here is to repair the novice's heart in order to witness his Lord therewith, and become fit to come close to Him.

The role of hunger is to decrease the blood of the heart and whiten it, and in such whiteness lies its light. It also dissolves its fat which causes it to become smooth; and its smoothness is the key to disclosure, whereas its hardness veils it. When the blood of heart decreases, the way of the enemy becomes narrow, for indeed, the veins that are filled with lusts and desires are the paths which that enemy follows. In this respect, Jesus "Peace be upon him" said: "O assembly of disciples! Make hungry your bellies, perchance your hearts would see your Lord." Sahl Ibn Abdullah At-Tastari said: "The Abdal (Substitutes) have become so only by virtue of four characteristics: exposing themselves to severe hunger, insomnia, silence, and isolation from the people." The benefit of hunger in enlightening heart is self-evident. The gradual approach regarding it will be discussed in detail later in the Book of Breaking Two Desires.

As for insomnia, it polishes, purifies and enlightens the heart. Taking it together with the purity that resulted from hunger, it becomes like a shining star and a polished mirror, in which there is reflected the beauty of truth, the high rank in the hereafter in opposition to the contempt and baseness of this world. It is that which makes one turn from this world and its vanities, and rather devote himself to the hereafter. Insomnia results from hunger, since by no means could it be achieved with satiety. Sleep always hardens the heart and causes it to die unless it is as much as is equal to what is necessary, which makes it a means of disclosing the mysteries of the unseen. In description of the Abdal (Substitutes), it is said that they eat but are never satisfied, sleep only when they are overpowered by slumber, and speak only when it is necessary for them to speak. According to Ibrahim Al-Khawwas: "About seventy sincere affirmers of truth agree together on the fact that sleep so much results from drinking water in great quantity."

Although silence becomes easier by seclusion, the one who lives in solitude could hardly dispense with such as serves him. Thus, he should speak only when it is necessary for him to speak, for indeed speech diverts the heart; and the heart has great gluttony for it, since it gets comforted with it, to the extent that speech makes it heavy and difficult upon the heart to return to be disengaged for celebration and meditation. In this way, silence revises mind, brings about abstention, and teaches piety. The benefit of living in seclusion is to push away occupations and adjust both hearing and seeing, since they are the heart's courtyard. The heart is like a fountain to which malodorous dirty water is poured from the rivers of the five senses. The purpose of self-discipline is to empty such fountain from that stinking water with its mud in order for the heart to burst and the clean and pure water to gush forth therefrom. How could the fountain be emptied given that the rivers (of the five senses) are open to it and what enters into it is more than what comes out of it? For this reason, the senses should be adjusted in order to receive only what is necessary. This could be achieved only by living in seclusion in a dark house; and in case one has no dark house to live in, let him cover his head with his shirt or wrap his body in a covering, for at that time, he is susceptible to hear the call of the truth, and witness the majesty of the Divine Presence.

Those four act as a shield and a fort that avert from him the evil and means of those who cut the way on him. Once he does them, he becomes ready to follow the way (to the hereafter) and eliminate the obstacles that might hinder him. However, the obstacles on the way to Allah Almighty depend upon the constitution of the heart itself, in its turning towards this present world. Some obstacles are harder and more difficult than others. The right order for eliminating them is to engage in the easiest then the easier and so on, i.e. the ties which he cut at first (that relate him with the present world), and their effects representing in property, majesty, love for this present world, devotion to people, and longing for committing sins. One then should empty his interior from their effects just as he has emptied the exterior from their apparent means. In this respect, self-mortification might take a very long time, and vary in accordance with the difference of states. A particular one might happen to be sufficed against most of those qualities, and thus, his mortification shall take no long time.

We have already mentioned that the way of self-mortification is to behave in opposition to desires and appetite in all fields. If those desires and appetite get broken or at least weaken through mortification, nothing then shall remain in the heart to divert it from having a kind of regular celebration (supplication of Allah Almighty) which makes him not in need of doing numerous external daily portions: on the contrary, he limits himself to only the obligatory duties and regular acts of worship in addition to a single daily portion. This is the core and fruit of daily portions, i.e. to get the heart persist in the celebration of Allah Almighty after disengaging it from the celebration of others than Him. Once, Ash-Shibli said to Al-Husari: "If any thought other than Allah Almighty occurs

to your mind from the Friday on which you visit me to the next Friday, then, it will be unlawful for you to visit me." That disengagement is attained only with the sincere willpower and true possessing love for Allah Almighty in a way that makes it preoccupy the whole concern of the lover.

Having done so, his sheikh then has to make him stick to a certain corner to live in seclusion, and assign somebody to serve him only with the necessary requirements of lawful sustenance, for the lawful sustenance is the basis for the way of religion. At that point, he has to dictate to him a supplication to occupy thereby his tongue and heart, like "Glory be to Allah; glory be to Allah", or anything similar to it. He should persist in uttering it until the tongue stops from movement and the word seems to run on the tongue without movement. He also should continue to say it until its effect fades from the tongue, and only its image remains reflected on the heart. He should continue until the image of the word fades from the heart, and only its real meaning comes to predominate and preoccupy it wholly. It is known that if the heart is occupied by a particular thing, it will be disengaged from anything else. If it is occupied by the celebration of Allah Almighty, and this is the intended goal, it will be disengaged from anything else.

At that point, he has to watch such of doubts and passing thoughts as occur to the mind, regarding the present world, and remembrance of the states and affairs of him as well as of others. However, if he does his best to avert all doubts and passing thoughts and reduces his soul to that word solely, some doubts and passing thoughts will still occur to his mind from the direction of this word: what does this word mean? What is the significance of our saying 'Allah'? what is the reason for His being a God that is to be worshipped? This, therefore, opens to him the gate of suspicions and evil thoughts brought about by Satan, which lead him to disbelief and religious heresies. But if he dislikes that, and does his best to push it away from the heart, it will not harm him.

Those are divided into things which it is evidently known that Allah Almighty is deemed far beyond, but Satan dictates them to his heart and makes them run on his passing thoughts. Those should be cared for, and one should betake himself to celebrate Allah Almighty, and implore to Him to avert them from his heart. Allah Almighty says in this respect: "And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." (Al-A'raf 200-201)

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ

طَنيفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾﴾

The other things are those in which one has doubt; and those should be offered to the sheikh, putting in mind that he should conceal it from anyone else other than the sheikh.

The sheikh should then consider his state and intelligence: if he knows that through meditation he might attain the truth, he then should leave him to meditation and tell him to persist in it until a light is cast into his heart, thereby the real nature of the truth is disclosed to him, otherwise, he should return him to the certainty of faith through a suitable preaching and evidence that he could endure and understand. The sheikh should be kind and gentle to him, for those are the destructive things and places of risk on the way. How many a novice engaged himself in self-mortification, and, being occupied by a false thought which he failed to remove and Thus, it cut the way on him, turned from self-mortification to the opposite, i.e. the way of falsehood and dissoluteness; and this is, to be sure, the great destruction.

Whoever devotes himself to celebration (of Allah Almighty), and drives away from his heart all ties that relate him to anything else, could hardly be far from such thoughts, for indeed, by so doing, he has ridden the ship of danger: if he is safe, he shall be one of the kings of religion, and if he errs, he shall be given to destruction. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to stick to the faith of the old women." (This narration is reported on the authority of Ibn Umar, and it is very weak). It is to receive the fundamental faith and apparent belief by way of imitation and doing good deeds. Much danger lies in swerving from that. For this reason, it is said that the sheikh should gaze at the novice: unless he finds him too intelligent, prudent and ready to be competent in the external faith, he should not engage him by meditation and celebration: on the contrary, he should return him to the apparent deeds and collectively contiguous daily portions, or by having him serve those who are devoted to celebration and meditation in order to get benefit from their blessing. However, the one who is unable to take part in fighting among the rows of fighters should provide soldiers with water and look after mounts in order that on the Day of Judgement he will be mustered in their company, regardless of having a degree less than theirs.

On the other hand, the one who is devoted to celebration and meditation might have many obstructions that hinder his way, like pride, showing off, joyfulness of what is disclosed to him and what seems to him of the first commencements of miracles. If he is to be diverted by those and turn himself to them, his way might be closed against him. So, he should persist in his state along his lifetime just as a thirsty persists in water who is not quenched even if the water of oceans is poured over him. His capital should be to disengage himself from the people and get devoted to the truth, and persist in seclusion. One of the wanderers through the land said: I asked one of the Abdal who live in seclusion from all the people: "What is the way to uncover the veils of truth?" he said: "It is to be in this present world like a wayfarer." He said once again: I asked him: "Guide me to a deed in which I could find my heart with Allah Almighty perpetually." On that he said: "Look not at the people, for looking at them brings about darkness." I said: "But, this matter is inevitable." He said: "Then, hear not their speech, for their speech brings about harshness."

I said: "But this matter is inevitable." He said: "Then, deal not with them, for dealing with them leads to desertion." I said: "But I live with them, and it is necessary for me to deal with them." He said: "Then, get not comforted with them, for indeed comfort with them leads to destruction." I asked: "What is the reason for that?" he said: "O man! Do you look at the heedless, hear the words of the ignorant, and deal with the false and at the same time, like to have your heart with Allah Almighty perpetually? It is surely impossible."

The culminating peak of self-discipline is to find one's heart with Allah Almighty perpetually, and this is impossible unless it is disengaged from anything else; and it is not disengaged from anything else except through long self-mortification. If his heart becomes with Allah Almighty, the majesty of Divine presence will be disclosed to him, and the glory of the truth will appear to him. But one of the hindrances here is that he might find himself speaking with that by way of instructing and teaching, a thing in which the soul finds a great pleasure, which summons him to think about the way how to bring about those meanings, prepare and beautify the words expressive of them, adorn that with supportive stories, tales and Qur'anic quotations, and improve the art of speech in order for receivers to become more inclined to him. Satan might give him the false impression that by so doing, he brings to life the dead hearts of those heedless of Allah Almighty.

Satan's intrigue here is clear when one of his fellows appears to be of better speech, more elegant words and more capable of attracting the hearts of laymen: if he is moved by the scheme of acceptability, he will become envious of that man, and if he is moved by the truth and eagerness to inviting the worshippers of Allah Almighty to His straight path, he will rejoice with him and say: "Praise be to Allah Who has helped and aided me with him who supported me to reform His worshippers." His example is like him upon whom it is incumbent under Sharia to carry the dead body of a man to bury him for he has none of his family to do so, and when somebody comes to help him do so, he rejoices with him, and does not envy such as aids him. The heedless are those whose hearts are dead, and preachers are to give life to their hearts. For this reason, their increasing number leads to comfort and mutual support, with which one should be pleased.

However, this hardly exists, and a novice should be very careful of it. It is the longest snare of Satan, with which he cuts the way on him to whom it is opened. Man, by nature, gives preference to this present world over the hereafter. This is the significance of the statement of Allah Almighty: "But you prefer the worldly life, While the Hereafter is better and more enduring." (Al-A'la 16-17)

﴿ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۖ ﴾

In highlighting the fact that this evil is deep-rooted in disposition as of old as mentioned in the previous scriptures, He Almighty says: "Indeed, this is in the former scriptures, The scriptures of Abraham and Moses." (Al-A'la 18-19)

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى﴾ ﴿صُحُفِ إِبْرَاهِيمَ وَمُوسَى﴾ ﴿١﴾

This is the method of novice's self-discipline and gradual approach to meet Allah Almighty. But the details of each quality will be discussed later. Most evil comes upon man from his abdomen, private parts and tongue, i.e. the desires that are related to them, and the anger that acts as an army to protect those desires. If man likes and gets affable with the desire of abdomen and private parts, he shall love this present world, and it is by virtue of wealth and majesty that in which he will be well established; and if both wealth and majesty are available to him, he will become arrogant and haughty. Such being the case, his soul never accepts to leave this world, and rather takes from the religion what supports his haughtiness.

Thus, after introducing those two books, it becomes incumbent upon us to complete the quarter of destructives with eight books, Allah willing: a book Concerning the breaking of the Two lusts: The Appetite of the Stomach and the Sexual Desire; a book concerning The evil of Tongue; a book concerning the breaking of Anger, Resentment, and Envy; a book concerning The Curse of the World; a book concerning The breaking of love for Wealth, and Curse of Niggardliness; a book concerning The Curse of Showiness and Hypocrisy; a book concerning The Curse of Pride and Vanity; and a book concerning The Places of Haughtiness. By making a mention of those destructives, and the way to remedy them, our purpose will be achieved, Allah willing. The first book pertains to the wonders of the heart which is the primal source of destructives and saviors, and the second book is a total reference to the way of improving morals and remedy of heart diseases. The details will be mentioned in the following books, Allah willing.

The Book of Self-Discipline and Improvement of Moral character is ended, praise be to Allah, by virtue of the aid and help of Allah Almighty, and it is followed by the Book of Curbing Two desires.

Praise be to Allah Alone, and Allah's blessing and peace be upon Muhammad, his family and companions, and upon every servant chosen by Allah Almighty, from the inhabitants of the earth and the heaven. I depend in my success on Allah Alone, on Whom I rely, and to Whom I return.

Book three: Curbing Two Appetites

This is the second book of the quarter of destructives

In the name of Allah, Most Gracious, Most Merciful

Praise be to Him Who is Alone in His majesty and grandeur; who deserves adulation, sanctification, praise and loftiness; who is just in what He establishes and what He decrees; who is generous with what He bequeaths and what he fulfills; who takes on the responsibility to safeguard His servant in all his comings and goings; who grants him more than His commitments require that his wishes might be fulfilled; for He is the one who guides him and sets him upon the straight path, and He is the one who ordains when he lives and when he dies. Should he (the servant) become ill, it is He who cures him. Should he become weak, it is He who strengthens him. He is the one who guides him to obedience and contentment. He is the one who causes him to eat and drink; preserves him from destruction; protects him, guards him with food and drink against the agents of destruction and perdition; who causes him to be satisfied with little food and to be tranquil that he might curb the ways of the devil who haunts him. In so doing he curbs the lust of the self (An-Nafs), which opposes him, and wards off its (the self-s) evil. He worships His lord and fears Him.

It results from His (the Lord) granting him (the servant) that which he desires and delights him; kindles his initiatives and strengthens his motives. He tries him therewith and afflicts him in order to test how He can curb his covetousness and whims (and points to him) how he might safeguard His decrees and desist from what He enjoins against in order that he (the servant) might resume his obedience to Allah and cease his acts of defiance.

May prayer be upon His enlightened servant Muhammad "Allah's blessing and peace be upon him", His illuminating messenger, and may such prayer draw him (the Prophet) ever nearer to Allah and to (good) fortune, raise his station, and lift him to ever loftier heights.

It should be known to you that the greatest pain afflicting man is the lust of the stomach. It is on account of it that Adam "Allah's blessing and peace be upon him" and Eve were ejected from the abode of tranquility (the garden of Eden) to the abode of humiliation and impoverishment (this world). The fruit of the tree (apple) had been proscribed to them but they allowed their covetousness to overwhelm them, so they ate of it and the evil thereof became clear to them.

In truth, the stomach is the fount of lust and the source of ailment and evil in that its cravings are followed by the craving of the penis for coitus with women. Food and sex lead to intense desire for ostentation and wealth, to all kinds of envy and greed. Both give rise to the evil of deception, boastfulness, excessiveness, and ostentation (or, in modern terms, elitism). This in turn leads to

hatred, envy, jealousy, enmity, and hostility, which (in turn) induces one to commit (what is) outrageous, objectionable, and adultery. Such are the fruits of yielding to the stomach and its strong demands for food and satiation.

If the servant (of Allah) were to humble himself through hunger and deprive the devil (power to) work (within himself), the self would meekly yield to the obedience of Allah, may He be praised and glorified, and would refrain from pursuing the path of arrogance and oppressiveness. It would not cause him to become preoccupied with the world and to prefer that which soon passes away (the transient world) over the (day of) Accounting (Judgment and the Hereafter and its rewards). Nor would he persist in pursuing (offerings of) the world. And should the evil of the stomach's lust intensify (much), then it becomes necessary to view its disasters and evils as (constituting) a warning (to him).

It is incumbent (upon us) to explain the way to combat it (lust) and point out the virtue thereof as an incentive in itself. The same applies to the lust of the penis, in that it follows a similar course. We shall make this clear, with the help of the Lord, in those chapters treating this subject, showing hunger to be a virtue, also how to exercise in order to curb the appetite of the stomach by reducing and delaying food intake. We shall also point out preferences decreed by hunger, and the virtue thereof, in terms of differing conditions in people, as well as those exercises that are necessary for abandoning lust. Next we shall relate sayings concerning the lust of the penis and why the one who seeks the path (the novice or Murid) should set aside marriage and what is required by such an abandonment. Lastly, (we shall recount) the virtue of the one who combats the lust (induced by) stomach, penis (sic) and sight.

CHAPTER ONE

VIRTUE OF HUNGER AND REJECTION OF SATIETY

The Prophet "Allah's blessing and peace be upon him" said: "Combat the self with hunger and thirst, for the reward thereof is like the reward of the one who strives (Mujahid) for the sake of Allah. There is no commitment dearer to Allah than that of hunger and thirst. Ibn Abbas "Allah be pleased with him", quoted the Prophet saying, "no one who has filled his stomach will enter the kingdom of heaven." When he (the Prophet) was asked: "who among mortals is the more virtuous?" he replied: "he who eats and laughs less and is content with that which conceals his nakedness." He also said that the best way to achieve hunger and subjugation of the self is to wear wool. Abu Sa'id Al-Khudri "Allah be pleased with him" quoted the Prophet "Allah's blessing and peace be upon him" as having said: "to be fair to the stomach, (one must) dress, eat, and drink for it is a quality of Prophethood." Al-Hassan also quoted the Prophet "peace be upon him" as saying: "he who has hungered the longest and reflected upon Allah, may He be glorified, enjoys the highest status with Allah on the Day of Resurrection. He, may He be glorified, detests most on the Day of Judgement the one who eats, drinks, and sleeps, much."

There is a saying that the Prophet "Allah's blessing and peace be upon him" used to hunger without need, that is by choice. He "Allah's blessing and peace be upon him" also said that Allah Almighty has proclaimed that "he who drinks and eats less in this world is a rival of the angels." Allah Almighty has declared: "behold my servant: I have tempted him with food and drink in the world. He was patient and abandoned both. Bear witness, O my angels, for every meal he forsakes I shall compensate him many times more (for it) in paradise." He (Muhammad, "Allah's blessing and peace be upon him") has stated: "do not kill your hearts with abundant food and drink, for the heart is like a plant, it will die if overwatered." He also said: "when man fills a vessel with evil from his stomach he believes that little morsels (of food) will strengthen his body. If so, then let a third (thereof) go to (satisfy his need for) food, a third for his drink, and a third for his self.

A saying attributed to Usamah Ibn Zaid, and a longer one to Abu Hurairah, both stress the virtue of hunger and state that those nearest to Allah, may He be glorified, on the Day of Resurrection are the ones who hunger and thirst the longest. His (God's) grief on earth is for the barefooted-pious (ones), who if they should bear testimony (to Allah) would not be recognized and if they should disappear would not be missed. They are scattered on earth and the angels of heaven hover over them. Men enjoy the comforts of the world while they obey Allah. Men bed down in ease while they (lie down) on their bellies and knees. Men caused the work and manners of the prophets to be lost, while they preserved them. The earth would weep should they disappear and the mighty would vent their anger on every place wherein one of them is not to be found. They pursued not (offerings of) the world as persistently as dogs pursue carcasses. They ate fodder and wore tattered rags. Their hair was dusty and matted. People looked at them and thought that they were ill, but they were not ill. It might be said that they are confused and their minds lost, but their minds are not lost. They obeyed with their hearts the decrees of Allah who placed them apart from the world. To the people of this world they walk mindlessly, but they became wise when the wisdom of men disappeared. They have honor in the Hereafter. O Usamah, should you encounter them in a town, It should be known to you that they are a trust for the inhabitants of that town. Allah will not cause a people among whom they dwell to suffer. The earth rejoices in them and the mighty are pleased with them. Take them brethren unto yourself that ye may be saved through them. And should death overtake thee on an empty stomach, (or) a thirsty liver, accept it; for you will attain thereby the honor of the dweller (in Paradise) and you will be among the prophets. The angels will rejoice at the arrival of your soul and the mighty will pray for thee.

Al-Hassan quoted Abu Hurairah saying that the Prophet "Allah's blessing and peace be upon him" declared: "wear wool, roll up your sleeves, and be fair to the stomach and you will enter the kingdom of heaven." And Jesus "Allah's blessing and peace be upon him" has declared: "O disciples, starve your livers and bare your bodies so that your hearts will see Allah, may He be glorified." Our Prophet

(Muhammad) has declared the same, as has Tawus.

They say it is written in the Torah that Allah detests a fat rabbi because fleshiness is a sign of neglect and much eating. This is objectionable, especially for a rabbi, because of it Ibn Mas'ud "may Allah be pleased with him, declared: "Allah despises the reciter (of the Qur'an in public) who has grown fat from eating much." In a tradition of limited authenticity, it is alleged that the devil flows through man like blood; Thus, man must narrow the passageways (of the devil) through hunger and thirst. In another tradition (it is stated that) to eat when one is satiated leads to leprosy.

The Prophet "Allah's blessing and peace be upon him" declared: "the faithful (one) eats with one gut, the infidel with seven," that is, he eats seven times as much because his gluttonous appetite absorbs food as does the gut (only seven times more). This does not mean that the gut of the hypocrite is greater than that of the faithful. Quoting 'A'ishah, may Allah be pleased with her, Al-Hassan relates: "I heard the Prophet "Allah's blessing and peace be upon him" say, 'continue knocking on the door of Paradise, it will be opened for you;' I asked, how do we continue knocking on the door of Paradise?' and he replied, 'with hunger and thirst'."

It is related that Abu Juhaifah burped in an assembly of the Prophet "Allah's blessing and peace be upon him" who told him: lessen your burping (by eating less) for those who hunger the longest on the Day of Judgement are the ones who are most satiated in this world." 'A'ishah, may Allah be pleased with her, used to say that the Prophet "Allah's blessing and peace be upon him" would never eat to satiation and "I often wept out of pity for him because of the way he used to hunger. I would rub his stomach with my hand and say, 'I will offer myself as a sacrifice if only you would chew enough (food) to give you strength and prevent you from being hungry'. His reply to that was: O 'A'ishah, my brethren, the strong-willed messengers (of Allah) endured greater hardship (than hunger); they persevered and came into the presence of their Lord, who welcomed them and rewarded their righteousness. Were I to be comfortable in my life, I would be ashamed lest tomorrow I be less than they. To be patient a few days is dearer to me than to lose my fortune tomorrow in the Hereafter. Furthermore, there is nothing more preferable to me than to follow my companions and brethren. It was less than a week later," added 'A'ishah, "that the Lord called him unto Himself."

Anas "Allah be pleased with him" said that Fatimah "Allah be pleased with her" brought a morsel of bread to the Prophet "Allah's blessing and peace be upon him" who asked: "what is this morsel?" to which she replied: "a small loaf which I baked and which it would not have pleased me not to bring you a piece (of it)." His reply (to Fatimah): "this is the first bit of food to enter your father's mouth in three days." Abu Hurairah "Allah be pleased with him" related that the Prophet "Allah's blessing and peace be upon him" took care of the food needs of his family for three days before departing this world.

He (Muhammad "Allah's blessing and peace be upon him") has declared:

"Those who hunger in this world are the ones to be filled in the Hereafter. Verily, the most detested by Allah are the satiated gluttonous ones. The servant who avoids a meal which he craves will earn a (higher) level in paradise."

As concerns effects, 'Umar "may Allah be pleased with him" said: "avoid gluttony, for it is a burden in life and rot in death." Shaiq Al-Balkhi maintained that "worship is a craft; its form is solitude and its tools are hunger." Luqman the Wise told his son: "my son, when the stomach is filled, thinking falls asleep, wisdom is silenced, and the organs cease to perform acts of worship." Al-Fudail Ibn 'Iyad used to say to himself: "what do you fear? Are you afraid of being hungry? Do not fear it! You are less of a burden to Allah than it (is for you)." Muhammad "Allah's blessing and peace be upon him", also his companions, would go hungry as if it was being whispered to his Lord: "you caused me to go hungry but not naked; in the darkness of night you sat me down without a lantern; by what means did you teach what I learned from thee?"

Fath Al-Mawsili would say when overtaken by illness and hunger, "my Lord, you have afflicted me with illness and hunger, Thus, do you treat your saints; by what deed may I thank you for that which you have bequeathed unto me?" Malik Ibn Dinar related that he had said to Muhammad Ibn Wasi': "O Abu 'Abdullah, blessed is he who has an ardent desire to satisfy his need and to render him needless of people." He replied: "O Abu Yahya, blessed is he who goes to bed and wakes up hungry and is content with Allah." Al-Fudail Ibn Iyad used to say: "my Lord, you caused me and my family to go hungry, and you left me in the darkness of night without a lantern; but that is how you treat your saints; by what station (level of devotion) have I earned this (favor) from you?" Yahya Ibn Mu'adh declared: "the hunger of those who seek is theft; the hunger of the repentant is tribulation; the hunger of the one who strives is a blessing; the hunger of the patient one is an art, and the hunger of the ascetic is wisdom."

It is stated in the Torah: "Fear Allah; and if you should be satiated (with food) then remember the hungry. Abu Sulaiman said: "it is dearer for me to give up a portion of my supper than to stay up a whole night." He also said: "hunger is a store with Allah; He grants of it only to those who love Him."

Sahl Ibn 'Abdullah At-Tastari used to spend more than twenty nights without eating. One dirham satisfied his food requirements for a whole year. He would glorify hunger and exaggerate it, saying: "there is no deed worthy of the Resurrection like abandoning desire for food and emulating the eating habits of the Prophet "Allah's blessing and peace be upon him"." "To seek profit from anything besides hunger," he continued, "wisdom and knowledge were placed in hunger; defiance and ignorance, in satiation; there is no better way for the servant (of Allah) to oppose whim than to abandon that which is lawful."

It is related in the Traditions that "a third (of one's acts of devotion) is in food; he who exceeds this is surrendering (a portion of) his good deed (s). When

asked: "what constitutes excess?" he replied: "to exceed the level in eating when refraining is more preferable; and when one hungers for a night, he asks Allah to make it two (nights); that is when one knows the excess." He maintained that such a preference can be achieved by constraining the stomach and staying up at night observing silence and seclusion." He also said that "at the head of every pious act descending from heaven to earth is hunger while heading every licentious one is a full stomach." Furthermore, "he who allows himself to go hungry will be free of anxiety." He maintained furthermore that hunger, sickness, and affliction are visited upon the servant chosen by Allah. "Know ye," said he, "this is a time when no one will gain salvation except by deadening the (physical) self through hunger, staying awake at night, and striving." Moreover, "no one passes through this world drinking to fill without committing an act of defiance; and offer thanks to Allah filled with food."

A wise man was once asked, "how do I curb my self?" to which he replied: "bind it by hunger and thirst; humble it by stifling its vanity and restrain the penis and the self's trifles by placing it under the feet of those who have earned the Hereafter (Paradise). Curb it (the self) by forsaking the apparel of the affluent. Deliver yourself of its evils by always thinking ill of it and by opposing its whims."

'Abd-Al-Wahid Ibn Zaid used to take an oath in the name of Allah Almighty saying that He never purified anyone except by (causing him/her to) hunger. "Nor did they (the pure) walk upon water except through Him or the earth cater to them except by hunger."

Abu Talib Al-Makki declared: "the stomach is like a Mazhar; its tunes are sweet because it is light and delicate, and because it is hallow, not filled; and because it is empty (hallow), it is sweeter for recitation, more conducive to wakefulness, and requires less sleep."

According to Abu Bakr Ibn 'Abdullah Al-Mazini, Allah loves three (types of people): he who sleeps less, eats less, and rests less. It is said that Jesus "Allah's blessing and peace be upon him" spent sixty days contemplating the Lord without food. It was when bread came to his mind that his contemplation ceased. A loaf was placed between his hands, but he sat up weeping over the loss of contemplation (instead of eating it). An old man suddenly cast his shadow upon him and Jesus said to him: "Allah bless you O friend of Allah; please entreat Him on my behalf. I was in state of contemplation when bread came to my mind and I lost it (the state)." The old man cried out: "O Lord, if you knew that bread crossed my mind since I knew you, then forgive me not, for whenever anything came to mind, I ate without thinking or deliberating."

It is said that when Allah Almighty decided to manifest Himself to Moses "Allah's blessing and peace be upon him", he (Moses) had already gone without food for forty days — thirty plus ten according to the Qur'an; another ten were added when he was unable to hold back sleep one day.

CHAPTER TWO

BENEFITS OF HUNGER AND EVILS OF SATIETY

The Prophet "Allah's blessing and peace be upon him" said: "combat your self with hunger and thirst, for there is reward in that." One might perhaps ask: "wherefrom is this great virtue of hunger? What is the reason for it when there is but pain for the stomach and harmful suffering? And if it is to be so, then man should be granted greater rewards for allowing the self to suffer such harm in denying the flesh what it craves and forcing it to accept the objectionable and the like." It should be known to you that this (question) resembles the saying of the one who drinks medicine and benefits there from thinking that this benefit is due to the repugnance of medicine and its bitterness. Therefore, he proceeds to taste all that he hates. This is wrong. Benefit derives from the peculiar quality of medicine, not from its being bitter. Doctors attest this particular quality. Likewise, nobody speaks ill of the benefits of hunger but the brokers of the learned. Whoever suffers himself to endure hunger as an act of faith in keeping with the Sharia's commendation thereof, he will benefit there from, even if he does not understand the effect of the benefit, in the same manner as he who drinks medicine benefits there from, even if he does not know the nature of the benefit. This can be explained for those who seek to rise above faith to that of 'Urn (cognition, formal theological knowledge). Allah Almighty said that "I will raise those who have believed among you and acquired 'Urn to higher levels." (Al-Mujadilah 11)

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

Benefits of Hunger

We say, then, that hunger has ten benefits:

The first is purification of the heart and awakening of intuition, as well as giving vent to perception. Satiation causes dullness and blinds the heart. It increases fuzziness in the brain, in the same manner as does drunkenness, until it overpowers the elements of thought, burdens the heart, and slows down both the thinking process and quickness of perception. The lad who indulges food is unable to memorize (the Qur'an); his thinking is distorted, his understanding and perception slowed.

Abu Sulaiman Ad-Darani said: "indulge hunger because it humbles the self, renders the heart tender, and allows one to inherit heavenly knowledge." The Prophet "Allah's blessing and peace be upon him" said: "enliven your hearts with less laughter and less satiation; (for it is by means of) hunger that they (hearts) are purified and softened." It is alleged that hunger is like unto thunder, contentment like unto the cloud, and wisdom like unto rain. He "Allah's blessing and peace be upon him" also said: "he who renders his stomach hungry, increases his thinking and sharpens the awareness of his heart. Ibn Abbas "Allah be pleased with him" told that the Prophet "Allah's blessing and peace be upon him" said: "he who sleeps on a full stomach, his heart hardens." He added further that "everything has its nourishment, and the nourishment of the body is hunger." Shibli said: "I

hungered not a day (for the sake of Allah) without experiencing in my heart, like nothing before, a door opened by wisdom and example.

It is no secret that what one seeks in acts of worship is the contemplation that leads to knowledge and pondering the truths of Allah. Satiation detracts there from while hunger opens its door (there to). Knowledge is one of the gateways of Paradise. It is on account of this that Luqman told his son: "my son, if the stomach is filled, thinking falls asleep and wisdom is muted, and faculties cease their acts of worship."

Abu Yazid Al-Bastami said: "hunger is (like) a cloud: if the servant is hungry, wisdom rains down upon (his) heart." The Prophet "Allah's blessing and peace be upon him" said: "the light of wisdom is hunger and what creates distance between one and Allah, may He be glorified, is satiation. Nearness to Allah Almighty is (in) loving the poor and drawing near to them. Do not become filled (with food) lest ye turn off the lights of wisdom in your hearts. He who sleeps with less food, the Houris sleep around him until he awakens."

The second benefit is tenderness and purity of heart, which prepare it to attain the delight of contemplation and the impact of Dhikr. How often remembrances (Dhikr) flow on the tongue with the presence of the heart but there is no delight for the heart nor any satisfaction because it is screened by coarseness. Occasionally the heart might soften under certain circumstances permit Dhikr a greater impact there on; indeed, it might even delight in contemplation. A precondition for this experience However, is an empty stomach.

Abu Sulaiman Ad-Darani declared: "the best form of worship for me is an empty stomach attached to my back." Junaid said that "one (should) leave between the self and the chest a space free of food in order to discover the delight of contemplation." Abu Sulaiman argued that "if the heart is made to endure hunger and thirst, it would become pure and soft. But should it be filled, the heart becomes blind and harsh. Treating the heart with sweetness and contemplation facilitates thought and gains it knowledge." This is the second benefit (sic.)

The third benefit lies in submission, humiliation, the elimination of ungodliness, rejoicing, and what is more evil, namely oppressiveness and obliviousness of Allah Almighty. Nothing will curb the self and humble it more than hunger. For through hunger the self-reposes in its Lord and reveres Him, becoming thereby aware of its incapacity and abject nature. If its quest should be weakened and its urges circumscribed by means of a morsel of food, the world would turn away from the lower self and cast its darkness upon it (in reward) for not having food or drink for one day. If man does not recognize the abject nature of his self and its limitations, he cannot see the glory of the Lord, nor His power. His happiness lies in always reflecting upon the self with the eye of humility and incapacity, and upon his Lord with the eye of glory and capacity. So let him go hungry at all times and depend on his Lord, a witness for Him by choice. It is for such reason that when the world and its treasures were offered to the Prophet

"Allah's blessing and peace be upon him" he said: "No, I would rather hunger a day and be filled a day; for if I were to hunger, I would become patient and humble. Were I to be filled, I would be grateful." As he put it, "the stomach and the genitals are gateways to Hellfire." The cause lies in satiation. Humility and submission constitute one of the gateways of Paradise. Both originate in hunger. He who closes one of the doors of the Fire (Hell) opens one of the doors of Paradise by necessity, because they are as opposite as east and west; for nearness to one (is) distance from the other.

The fourth benefit lies in not forgetting the affliction of Allah and His torment, nor for those afflicted to forget; for, he who is satiated is oblivious of the one who hungers, and of hunger itself. The mindful servant does not see the affliction in others without remembering the affliction of the Hereafter. He becomes mindful through his own thirsting — the thirsting of created beings in the halls of Resurrection — and own hungering — the hungering of those destined to the fire (Hell). Indeed they will hunger, and (they) will be fed humiliation and deadly food. They will be given purulent substances to drink and the puss of corpses.

It is fitting for the servant to be mindful of the torments of the Hereafter and its pains, for it is indeed what excites fear. He who has not suffered depravity, or affliction, or wantonness, or ailment, forgets the torment of the Hereafter and sets no example through himself, nor exercises control over his (own) heart.

It also behooves the servant to endure pain and to experience affliction. The foremost affliction he can endure is hunger. In it are many benefits besides his being aware of the torments of the Hereafter. This is one reason why affliction became the mark of prophets and saints (which is) the greatest example they could set. Joseph "Allah's blessing and peace be upon him" was told: "You shall not hunger while in your hands are the treasures of the earth," to which he replied: "I fear in being filled that I would forget the hungry." Remembering the hungry and needy is one of the benefits of hunger, for it invokes mercy and (is conducive to) feeding (those in need) and showing pity for God's created beings, because he who is filled is oblivious to the pain of the hungry.

The fifth benefit, and one of the greatest of all, is in curbing the lusts of all defiances. To take charge of the self is to overcome evil. The source of all defiances is lust and power, and the ingredients thereof. Without doubt, lust is (a form of) nourishment; curbing it weakens every desire and urge. Happiness lies in taking charge of one's self, and misery is in it (the self) taking possession of it. The self is like unto a runaway beast of burden, it can be controlled only when weakened by hunger. Should it be fed to fill, it gains strength, becomes uncontrollable and runs away.

Such is also the self. When someone was told, "why is it with age you have shown no concern for your body, which has deteriorated?" to which he replied: "because it is quick to enjoy merriment in excess of most evil. So I fear that it

might overwhelm and hurl me into the abyss. It is better that I make it (the self) endure hardship than to let it propel me towards (committing) excesses."

Dhun-Nun said: "I never was satiated without becoming defiant or being preoccupied by it." 'A'ishah, may Allah be pleased with her, said, "the first religious innovation after (the passing away of) the messenger (Muhammad, "Allah's blessing and peace be upon him"), was satiation. When the stomach of man is filled, the self propels him into the world" (i.e. towards worldliness.)

In this there is not just a single, but rather a store of benefits, on account of which hunger was deemed one of the treasures of Allah. A leading benefit is (to be able) to contain through hunger the lust of both genitals and speech. He who hungers is not affected by the lust of inquisitive talk. He is delivered thereby from the evils of the tongue, such as backbiting, garrulousness, mendacity, deceiving, and the like. Hunger prevents all this. If, on the other hand, one becomes filled, he would seek desert, and his desert inevitably leads to his amusing himself with the honor of people. Nothing would hurl such folk into the Fire like the harvest of their tongues.

As concerns the lust of the genitals, its evils are not concealed. Hunger is sufficient to avert such evils. A man who is filled cannot control his genitals, even when restrained by piety, because he cannot avert what the eye sees, and the eye sins as much as the genitals do. Should one control the eye by not looking, he might not control his thoughts; bad thoughts would come to him like the murmurings of the self because of the enticements of lust. Thus, defiling his contemplations, which might occur in the course of (his) praying.

We have cited the evil of the tongue and of the genitals as examples. However, all defiances of the seven members (of the body) are caused by compulsiveness wrought by satiation. A wise man once said: "every Murid (novice) who is patient in his conduct abstains from (eating) pure bread for a year and mixes no lust with it. He eats only on half a stomach. Allah (already) has relieved him of the need for women."

The sixth benefit lies in warding off sleep and (in maintaining) continuous wakefulness. He who satisfies his appetite drinks a lot, and he who drinks a lot sleeps a lot. For this reason a certain (Sufi) sheikh said when food was being prepared: "O disciples, do not eat a lot because you will drink a lot and become content a lot, so you lose a lot." Seventy believers were of the same opinion, namely that excessive sleep is wasteful to life, causes one to miss his nightly devotional recitals, leads to a lazy disposition, and hardens the heart.

Life is a most precious tool and the servant's capital, with which he trades. Sleep is (like) death, by increasing it one, decreases life. The virtue of night prayers are not hidden, but in sleep they elapse; and when sleep overtakes night prayers, there can be no rewards. Moreover, he who sleeps on a full stomach is susceptible to night emission, and that also prevents him from performing his night prayers and obliges him to perform major ablution either with cold water, which could harm him, or require a full bath, which would not be possible to have at night, so he misses the Witr because he was delayed in performing his

night prayers. Moreover, he would need provisions for the bath and perhaps his eye would be attracted to a naked body while entering the (public) bath. So there are many dangers, such as we discussed in the Book of Purification.

All this is the result of satiation. Abu Sulaiman Ad-Darani maintained that being forced to dream (have night emission) is a punishment. He said this because it detracts from many acts of worship on account of one not being able to perform full ablution in every situation. Sleep is Thus, a fountain of sin and satiation is a magnet for it, while hunger is a cessation thereof.

The seventh benefit lies in facilitating continuous worship. Food prevents many acts of worship because it requires time, Thus, preoccupying one with eating. Perhaps it would also require time to buy food and to cook it. Then one has to wash his hands and to excrete; this might entail frequenting the bathroom on account of drinking (which accompanies eating). The time spent on all this if spent on Dhikr and contemplation would redound with greater benefit to him (the worshipper). Sari (al-Saqati) said: "I saw a gruel of parched barley (Sawiq) in the possession of 'Ali Al-Jurjani who was picking at it. I said to him: what has made you do this? His reply: Between each picking and chewing I recited seventy praises (of Allah), and have not chewed bread for forty years." Behold how he carefully apportioned his time and did not waste it in chewing.

Every soul is a precious jewel of life that has no value (in itself), so one must distill from it a lasting unending store for the Hereafter by devoting himself to the Dhikr of Allah and obedience to Him.

Among endeavors prevented by much eating is (a state of) continuous purity, (obliging one to) frequent the mosque (for prayer) because it (eating) requires exiting (the place of prayer) for drinking much water and quenching (of thirst). Fasting is another (store). Someone accustomed to enduring hunger finds it easy to fast, pray, practice seclusion, maintain purity, and spend time away from food. Such inducements to worship yield much benefit. But those who are oblivious, that is the ones who do not appreciate the value of faith, and who are content with life in this world and are satisfied with it, would detest these (benefits). "They know only the outer (things) but of the end of things, they are heedless." (Ar-Rum 7)

﴿يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفِلُونَ﴾

Abu Sulaiman Ad-Darani mentions six sins resulting from satiation: the first, one loses the sweetness of contemplation; the second, one is prevented from retaining wisdom; the third, he is deprived of pity for created beings because when he is full he believes that they too are full; the fourth, worshipping becomes a burden (for him); the fifth, lusts increase; and the sixth, others tarry in mosques while he moves around garbage piles (looking for more food).

The eighth benefit is in the soundness of body. It is achieved by eating less and warding off sickness caused by excessive food intake and by much mixing in

stomach and veins. Sickness detracts from acts of worship, impairs the (functioning of) the heart (Qalb), prevents Dhikr and thinking, increases the pressures on life, necessitates blood letting and cupping, (recourse to) doctors and medicine. All this requires provision (money or payment in kind) and expenses which man cannot avoid after much striving to combat defiances and curb lusts. In hunger are the means for preventing all this.

It is told that Ar-Rashid gathered together four doctors: an Indian, a Greek, an Iraqi, and a Black. He told them: let each one of you describe the (cause of) disease that has no cure. The Indian replied: "for me the incurable disease is (caused by) myrobalan"; the Iraqi replied: "it is the white seed of garden peppergrass "; the Greek said: "for me, it is hot water;" and the Black, who was the most knowledgeable among them, answered: "myrobalan, because it causes constipation for the stomach and this is a disease, while peppergrass renders the stomach slippery, which also is an ailment. Hot water loosens the stomach, and this too is an ailment." He (Harun Ar-Rashid) said to him: "what do you suggest?" And he (the Black doctor) replied: "I say that one should not eat so much food as would (make him) lust for more, and that he should stop (eating) while he is still in need of more." Harun answered: "you are right."

Addressing a certain philosopher and doctors from the People of the Book, Harun related (to them) the saying of the Prophet (Muhammad, "Allah's blessing and peace be upon him"): "a third (of food intake) is for nourishment, a third for drink, and a third is for (satisfying) the self." He (the doctor) was surprised and said: "I never heard words about food wiser than these. It is indeed the words of a wise man." He (the Prophet, "Allah's blessing and peace be upon him") said: "gluttony is the cause of disease; dieting is a source of treatment, so train every body to (accept) what it has been accustomed (to accept)." I (al-Ghazali speaking) believe that the surprise of the doctor stemmed from this, not the other, saying.

Ibn Salim said: "he who eats the bread of pure wheat with propriety will be afflicted with no more than the affliction of death." When asked about propriety, he replied: "that you eat after being hungry, and stop before you are full."

An honorable doctor said in condemning excess that the best thing a man can put into his stomach is pomegranate, and the worst he can put in it is salt. Lessen the intake of salt; it is better than to increase the intake of pomegranate. There is a saying: "fast, for through fasting you can cure hunger." In eating less the body is cured of sickness and the heart from the ailment of oppressiveness and excessiveness caused by other things.

The ninth benefit is in lessening the intake. He who eats less requires little money; but he who is accustomed to satiation becomes a constant debtor to his stomach, which has him by the throat every day asking him: "what will you eat today?" So he is obliged either to seek unlawful gain, and Thus, commit a crime, or (seek) lawful gain, and is Thus, humiliated. Perhaps he is compelled to extend imploring looks at people, which is an extreme form of humiliation and contemptibility.

The faithful require light provision. A certain wise man said: "I usually satisfy my needs through abandonment. It is more restful for my heart." Another said: "If I had to borrow from others to satisfy a lust or an excess, I would rather borrow from myself. Thus, abandoning lust, for it is the best debtor for me."

Ibrahim Ibn Adham, Allah rest his soul, used to ask his companions about the price of food; and when told that it was expensive, he would reply: "render it cheap by abandoning it." Sahl (al-Tastari), may Allah forgive him, said that food can be blamed in three situations: rendering a worshipper lazy, afflicting with evil (misfortune) the gainfully employed, and preventing the one who is (easily) affected from giving of himself freely to Allah Almighty.

In short, the cause of perdition for people is their possessive attitude toward the world; and the cause of their eagerness for things worldly lies in both the belly and the genitals; and the cause of the genital's lust is the lust of the stomach. So in reducing food intake, one finds barriers to all of these entries as they are the gateways to Hell; and in closing them, the gateways of Paradise are opened. He (the Prophet, "Allah's blessing and peace be upon him") said: "persist in knocking on the gates of Heaven with hunger. He who is satisfied each day with a loaf of bread is immune from other lusts, is liberated, and is in no need of other people; he is immune to fatigue and is free to worship Allah, may He be glorified."

Trading (for) the Hereafter is (a preoccupation) by those who are not detracted by buying and selling from mentioning (the name of, i.e. Dhikr) Allah. They are not detracted (therefrom) because they have no need for it and because they are content. He who is need of it, however, is detracted regardless (of the circumstance).

The tenth benefit is in being responsive and generous by giving food to orphans and to the poor so that on the Day of Resurrection one would dwell in the shade of His generosity in accordance with a tradition that states: "what one eats is stored in a public lavatory; and what one contributes is stored in the grace of Allah Almighty." The servant does not possess other than what he contributes. If he hoards and eats, he is lost; if he clothes himself, he is afflicted. So being generous with surplus food is more commendable than (suffering) indigestion and satiation.

When repeating the words of Allah, "We did indeed offer the trust to the heavens and the earth, and the mountains but they refused to undertake it, being afraid thereof. Man, however, undertook it and he was indeed unjust and foolish," (Al-Ahzab 72)

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

Al-Hassan "may Allah forgive him" interpreted it to signify that He offered it to the Seven Heavens, to match the paths which He adorned with stars and the bearers of the great Throne. Allah, may He be praised and glorified, asked: "will you bear this trust and all that attends it? And the heavens replied: "what is the

reward?" He replied: "if you do good, you will be recompensed; and if you do wrong, you will be punished." They refused (the trust). So he offered it to the earth, and it, too, refused. Then He offered it to the tall, mighty and impregnable mountains saying: "will you bear this trust and what attends it?" They asked, "and what is the reward?" He mentioned both reward and punishment, and they said "No." Then He offered it to man, and he accepted, but he was an oppressor, ignorant of God's command.

We have seen them, by Allah, purchase this trust with their wealth and cause suffering to thousands; but what did they do with it? They expanded with it their power, and narrowed thereby their tombs, while fattening their workhorses. They made a mockery of their faith and burdened themselves by running to and from the door of the sultan, Thus, exposing themselves to affliction when they already enjoyed health from Allah.

One of them says: "I would like to have this and that; bring me this or that" while reposing on the left and eating from that which is not his. His attendants are charmers and his possessions unlawful. Were he to over indulge and become a victim of gluttony, he would say: "young man, bring me something with which I can digest my food!" How contemptible! "It is food you would digest when it is your faith that you should digest! How about the poor? What about the widow? Where is the destitute, or the orphan? Those whom Allah Almighty commanded that you care for! (asks Al-Ghazali).

This (argument) is in reference to the benefit (deriving) from transferring the best food to the poor in order to build up store for reward (in the Hereafter) which is better than for one to consume (the would-be recompense) Thus, increasing his burdens.

The Messenger of Allah "Allah's blessing and peace be upon him" looked at a pot-bellied man and pointed to his stomach with his finger saying: "were it (stored) in other than this (your stomach), it would have been better for you; that is, it should have been sacrificed for the sake of the Day of Reckoning by benefiting someone else with it (excess food). Al-Hassan is alleged to have said: "I knew people among whom a man would pass a night with more food than he needed. Had he wished, he could have eaten it, but he would say, instead: by Allah, I will not have all of this for my stomach, rather I shall give Allah His due of it."

These are the ten benefits of hunger. From each derives countless other benefits whose rewards are endless. Hunger, then, is a great store for the rewards of the Hereafter. On account of it a righteous forefather once said "hunger is the key to the Hereafter and the gateway to piety, while satiation is the key to the world and the gateway to lust." This is clearly evident in the accounts that we have related. In knowing the details of these benefits, one perceives the meaning of these accounts, a realization based on cognition and perception. If one is unaware of this and becomes righteous by virtue of hunger, he would be ranked among the traditional imitators. Allah knows best what is right.

CHAPTER THREE

EXERCISING TO CURB LUST OF STOMACH

It should be known that the novice (Murid) has four obligations as concerns both his stomach and what he eats. The first is that he should eat only what is lawful. To perform acts of worship while eating what is unlawful is like building upon the waves of the sea. We have mentioned what needs to be observed (in this regard) in the "Book on What is Lawful and Unlawful." There are in addition three other obligations relating to eating: to assess the merit of food in terms of small and large quantities; to judge the pace (of eating) in slowness and hurriedness, and to determine what type of food to eat and what to avoid.

Obligations To Be Observed

The first obligation is to reduce intake of food and exercise to accomplish this (reduction) by steps. He who is accustomed to eating much, his temperament will not permit him suddenly to eat less. He would become weak and his suffering intensifies. He must build up to it gradually by reducing a little at a time his food intake. If he were in the habit of eating two loaves (of bread), for example, then seeks to accustom himself to eating one loaf, he should reduce his consumption by a fourth of seven loaves, that is one out of twenty-eight or one out of thirty portions in order to reach a consumption level of one loaf a month without harming himself in the process or suffering side effects. Should he choose, he might do it by weight or by estimation, that is, eating each day one portion less than the day before.

There are four steps in accomplishing this, the most extreme being to master the capacity of being wakeful, which is imperative for him (the Murid), and which is also the manner of the sincere lovers of truth. It was also the choice of Sahl At-Tastari "may Allah be pleased with him" when he said that Allah imbued human beings with three (qualities): life, intelligence, and strength. Should the servant (of Allah) respect two of these, that is life and intelligence, he eats or breaks the fast, if he is fasting, and obliges himself to ask for something should he be poor. If through strength he cannot avoid either, then he should not be concerned if he becomes (so) weak that he (is able to) pray (s) only from a sitting position. He (Sahl) preferred praying sitting up weakened by hunger over praying standing up satiated by much food.

Someone asked Sahl about how he got started (being a Sufi) and what he was accustomed to eating (as a Murid). He replied: "my consumption each year was three dirham's worth. I would buy with one-dirham molasses; with another, rice flour; and with the third, butter. I would mix it all together and make out of it little balls, three hundred and sixty of them. Every night I dined on one of the balls. "At what time?" he was asked. "At no set time," (he would answer). It is said that some monks could satisfy the self with one dirham of food.

The second step is to appease the self through training day and night (to

accept) half a Mudd, which is a loaf (sic) and a bit more, equivalent to four (loaves) as a favor to it (the self). Most probably this is equivalent to one third of a stomach (full) for most people, according to the Prophet "Allah's blessing and peace be upon him" who did not concern himself with small mouthfuls. This is a form of the plural (of words) applied to a measure less than ten. It used to be the habit of 'Umar "Allah be pleased with him", who would eat seven or nine mouthfuls.

The third step is to appease it (the stomach) to the limit, that is (letting it have) two loaves and a half, which is more than a third of a stomach for most people, approximating indeed two thirds of the stomach, Thus, leaving a third for drink and nothing for Dhikr. In some expressions, "a third for Dhikr" rather than his "Allah's blessing and peace be upon him" saying: "for the self."

The fourth step is to increase a Mudd by a Mann which, if exceeded, would not be deemed over indulgence or contradicting God's words, "do not indulge" (Al-A'raf 31)

﴿وَلَا تُسْرِفُوا﴾

(I.e., exceed the limits), which applies to most people. The need for food differs with age and the individual, as well as the work engaged in. We have here a fifth way that has no value because it is misplaced, namely that one should eat if his hunger is real and hold back if something truly appeals to him afterwards. Most probably he who does not apportion for himself a loaf or two would not discover the limit of true hunger and would resort to estimating this through false desire.

It has been said that true hunger has manifestations, one of which is for the body to reject the eating of condiments in favor of plain bread, any (kind of) bread, but with appetite. However, much it covets bread with the eye, or seeks condiments, that is not the result of true hunger. It is also said that one of the signs (of hunger) is spitting without attracting flies, suggesting that the spittle has no grease or fat (in it). This would signal an empty stomach, although verifying it is uncertain.

What is proper for the Murid is that he should estimate for himself the amount which would not weaken him so much that he cannot perform (acts of) worship, which is his quest. Were he to attain it, he then should stop. But if his desire should persist, (then it must be assumed that) one cannot always estimate how much is proper to consume since it (the amount) varies according to conditions and individuals.

Certain companions (of the Prophet, "Allah's blessing and peace be upon him") nourished themselves on one Sa⁽¹⁾ of wheat. If they ate dates, they consumed a Sa' and a half. A Sa' of wheat is four Mudd⁽²⁾, Thus, averaging half a

(1) Sa' is a measurement unit of volume equals to 2512 ml. One Sa' is approximately 4 Mudd. And in weight, it is 2.600 Kg.

(2) Mudd (or injection) is a measurement unit of volume equals to 628 ml. And in weight it is equal to 650 grams.

Mudd each day. This, as said before, approximates a third (of the stomach's need). More dates are required because they are pitted.

Abu Dharr "may Allah be pleased with him" used to say: "my food (need) every week since the days of the Messenger of Allah "Allah's blessing and peace be upon him" has been a Sa' of barley. By Allah, whatever exceeded it by the slightest, I threw out." I heard him (the Prophet, "Allah's blessing and peace be upon him") say: "he who dies in the state he enjoys today will be closer (to me) in rank and dearer to me on the Day of Resurrection." In criticizing some of the companions he (the Prophet, "Allah's blessing and peace be upon him") would say: "you have changed; barley is (now) sifted for you when it was never sifted before; it is baked into thin bread, combined with condiments; your menus have become varied; you arrive with one set of clothes and depart with another. This is not the way it was in the days of the Prophet "Allah's blessing and peace be upon him", when nourishment for the pious consisted of one Mudd of pitted dates per day for each two (individuals).

Al-Hassan "may Allah have mercy upon him" would say: "the faithful (one), like a small goat, is content with a handful of grass and a pinch of dates and a swallow of water, while the hypocrite is like a wild beast; he gobbles up food in huge quantities without satisfying his stomach. He does not curb his appetite for the sake of his neighbor, nor bestows upon his brother from his generosity. Be generous with such surpluses!" Sahl (al-Tastari) used to say: "if the world consisted of flowing blood streams, it would be lawful nourishment for the faithful because the food of the faithful by necessity is judged only by his need to maintain himself (in his state of worship)."

The second obligation concerns the time of eating and the length of its postponement. It, too, has four levels; the highest is to allow three days or more. Some Murids, however, would approach their exercises with intention not quantity, up to thirty or forty days. Among the learned who reached the limit are Muhammad Ibn 'Amr Al-Qarni, 'Abd-Ar-Rahman Ibn Ibrahim, Adham and Ibrahim At-Taimi, Hajjaj Ibn Farafisah, Hafs Al-'Abid Al-Massisi, Muslim Ibn Sa'id, Zuhair and Sulaiman Al-Khawwas. Abu Bakr As-Siddiq "may Allah be pleased with him" used to take six days while 'Abdullah Ibn Az-Zubair, seven: as did also Abu Jawz, a companion of Ibn Abbas. It was related that Ath-Thawri and Ibrahim Ibn Adham each used to take three times as much. They relied on hunger to pave the way for themselves to the Hereafter.

One of the learned claimed that "power descends from heaven upon the one who endures forty days (of hunger) for the sake of Allah." It is certain that heavenly secrets would be revealed to him. It is related that such a person (once) encountered a monk and discussed with him his state, suggesting that he (the monk) might wish to adopt Islam and abandon the state that he (himself) was in. He talked to him much about it, and the monk told him that Christ used to spend forty days (fasting), a miracle reserved only to a prophet or a righteous believer. The Sufi replied: "if I should (fast) for fifty days, would you abandon the state you are in and accept Islam as the (true) faith and concede that it is the truth

while the state you are presently in is false?" "Yes," answered the monk. The Sufi sat without moving (from the same spot) so that the monk could see him until he passed the fiftieth day fasting, then added: "I will increase it for you," continuing (his fast) for a full sixty days. The monk was astonished and said: "I never believed that anyone could surpass Christ!" And that was the reason he converted to Islam.

This is a great attainment, equaled by very few who have not received revelation or have been totally absorbed in the vision (of Allah) to the point of becoming separated from their own nature and habits and so taken up by the ecstasy that they would forget hunger and need (physical).

The second step is to spend up to two or three days (fasting), which is not abnormal, indeed attainable by earnest striving. The third step, which is the lowest, is to be content with one meal per day and night. This is the minimum; anything exceeding it is indulgence and commitment to satiation and the absence of a state of hunger. Such is the way of those who seek comfort, which is a departure from the sunnah. Abu Sa'id Al-Khudri "Allah be pleased with him" recounted that when the Prophet "Allah's blessing and peace be upon him" took his evening meal he did not have lunch (before then) and if he did take lunch he would not have dinner. The forefathers would consume (only) one meal per day. The Prophet "Allah's blessing and peace be upon him" told 'A'ishah: "do not indulge; two meals a day are excessive; one every two days (leads to) enfeeblement; one meal a day suffices for sustenance, is both proper and the right balance." It is also lauded in the book of Allah (Qur'an), may He be praised and glorified.

He who confines himself to one meal a day and chooses to eat it early in the morning, at dawn or before daybreak, or right after awakening in the morning, will be able to sustain the hunger of the day for fasting and that of the night for wakefulness. An empty stomach renders the heart free, thoughts tender, and (enables) the self to experience the convergence of energy and tranquility, for it would not contend with him before his appointed prayer time.

'Asim Ibn Kulaib was told by his father, as narrated by Abu Hurairah, that "the Prophet "Allah's blessing and peace be upon him" never stayed up the way you do even though he stood until his feet were swollen; nor did he persevere as you do although he did delay breaking the fast until dawn." 'A'ishah related that the Prophet "Allah's blessing and peace be upon him" persisted until dawn.

If the heart of someone fasting should be distracted by food after sunset and prevented from concentrating on prayer, it is preferable that he should divide food into two portions; if it consists of two loaves, for example, then he should eat one to end his fasting, and another at dawn to quiet the self and lighten the body for night prayers without being made to experience intense hunger during the day. One loaf helps him at dawn, the other contributes to his fasting (during the day). It is acceptable for someone who fasts a whole day and breaks the fast another (day) to eat during the day when he breaks the fast at noon and the day of fasting at dawn. These paths are within the time frame of eating or avoiding (it) and abstaining.

The third obligation concerns types of food (to be eaten) and the avoidance of condiments. The choicest food is the kernel of wheat, which if sifted is extremely delicious. The middle type is sifted barley, and the lowest is unsifted barley. The best of condiments is meat; the worst, salt and vinegar; in between, trimmings and fat without meat.

It is not unusual for those (proceeding) on the path to the Hereafter to abstain from condiments altogether; indeed, from all appetites. Every sweetmeat coveted and consumed by man enfeebles the self and hardens the heart. He is attracted to the delights of the world, grows accustomed to them and oblivious to death and meeting Allah Almighty. The world becomes his Paradise and death a prison for him. Were he to deny the self its desires or curb them, in so doing he would strip it (the self) of its delights rendering the world a prison and (a form of) confinement for it. The self would seek to escape, and death becomes its release.

With regard to this (argument) we cite Yahya Ibn Mu'adh who proclaimed: "O ye who are righteous suffer hunger (in preparation) for the feast of Paradise." The lust for food is in proportion to the degree of the self's hungering. All that which we have mentioned concerning the evils of satiation applies to eating what one desires and to partaking of delights. So we shall not prolong discussion by repeating them.

Rewards are greater in abandoning desires, even if lawful, and danger is greater in partaking of them. The Prophet "Allah's blessing and peace be upon him" said: "the wicked among my people are those who eat the kernel of wheat." This in itself is not forbidden; rather, it is permissible in that he who eats it once or twice does not commit a defiance, nor does one who continues to do so (i.e. to eat). The self, however, is accustomed to luxury and is drawn to the world and its delights, demanding more of the same. This is what induces it (the self) to (commit) defiances. These are the evil members of the community, because this kernel of food leads to committing defiances, which is at the root of the matter.

The Prophet "Allah's blessing and peace be upon him" said: "the most evil among my people are those who have been nourished by luxury, upon which their bodies are built; who are preoccupied with all kinds of food and clothing, and who choke on their words."

Allah Almighty inspired Moses "Allah's blessing and peace be upon him" to believe that he dwells in a tomb, Thus, helping (him) to bypass many desires. Forefathers were afraid to partake of tasty food and accustom the self to it. They saw in that a sign of hardship, and in Allah Almighty forbidding it (a sign of) happiness.

Wahb Ibn Munabbih related that two kings met in the fourth heaven. One said to the other: "where are you from?" The other replied: "I was commanded to fetch a whale from the sea which a certain Jew, Allah curse him, desired." The former retorted: "I was ordered to pour out oil which a certain worshipper desired." In this is a warning that to make easy that which leads to pleasure is not a sign of prosperity. It is on account of this that 'Umar "Allah be pleased

with him" denied himself a cold drink of water (mixed) with honey saying (to the one offering it): "take it away!" There is no greater (expression of) devotion to Allah Almighty than to deny the self its lusts and abandon delights, which we have discussed in our book "Self-Discipline". Nafi' related that the son of 'Umar "Allah be pleased with them" told him that he was ill and asked (him) for a fresh fish. "I looked in Medina," (said he) "but did not find any. Later I found one and bought it for him for a dirham and a half. I grilled it and took it to him on a loaf of bread. A bearer came (with it) to the gate. He ordered the servant to wrap it in the loaf and give it to him. The servant said to him: may Allah set you straight; you wanted it (the fish) for so long and we could not find it; then when you found it, we bought it for a dirham and a half; so we should pay him its price; his reply: wrap it and give it to him! The servant asked the bearer: would you take a dirham for it? and he answered, yes. So he gave (him) the dirham and took it from him. He (Ibn 'Umar "Allah be pleased with them") told him (the servant): wrap it up and give it back to him (the bearer) and do not take the dirham (back) from him, for I have heard the Messenger of Allah (Muhammad, "Allah's blessing and peace be upon him") say: whoever experiences a desire, suppresses it, and influences the self positively, Allah will forgive him.

He (the Prophet, "Allah's blessing and peace be upon him") also said: "if one appeases the dog (sic) of hunger with a loaf and a small jug of pure water, catastrophe will befall the world and its inhabitants." The aim behind this (appeasement) as the Prophet "Allah's blessing and peace be upon him" pointed out, is to ward off the pain of hunger and thirst and to avert the ill effects of both without enjoying the delights of the world.

'Umar "Allah be pleased with him" learned that Yazid Ibn Abu Sufyan used to eat all sorts of food. 'Umar "Allah be pleased with him" said to one of his attendants: "when you hear that his supper has been brought to him, let me know!" He did so. 'Umar "Allah be pleased with him" entered upon him (Yazid) at suppertime and sat close to him. Soup and meat were offered, and 'Umar "Allah be pleased with him" dined with him. When it came time to thank him, Yazid stretched out his hand but 'Umar "Allah be pleased with him" did not respond saying, "By Allah, by Allah, O Yazid, son of Abu Sufyan, when my soul is in His (God's hands) and when you are turned away from the ways of the ones you defy (the righteous) would you enjoy meals such as this one?"

It is related that Yasar Ibn 'Ammar (once) said: "I never sifted flour for 'Umar "Allah be pleased with him" without being in defiance of him." He also related that 'Utbah Al-Ghulam used to knead flour (into dough), dry it in the sun, then eat it saying, "a small piece and a bit of salt to make ready for grilling (of meats) and the good food in the Hereafter." He would take ajar and scoop it with seed lying in the sun the whole day. A female servant would say to him: "O 'Abdullah, if you give me your flour I will bake it for you and cool your water for you;" but his reply to her was: "O mother of so and so (the name of the son not known to the author), I have warded off the dog of hunger from myself."

Shaqiq Ibn Ibrahim said: "I encountered Ibrahim Ibn Adham in Mecca at the night bazaar during the Prophet's "Allah's blessing and peace be upon him" birthday sitting on the curb of a street weeping. I approached him, sat down next to him, and asked, repeating once, twice and three times: what is this crying about, O Abu Ishaq? He replied: O Shaqiq, do not embarrass me!

One said to him: O brother, say whatever you wish! He answered: for thirty years I have desired a stew cooked with vinegar and was able through my effort to control it (this desire) until yesterday when, while sitting, sleep overcame me and behold a young man (before me) with a green goblet in his hand from which steam was rising, and the odor of stew! I called upon all my strength to ward it (temptation) off, but he (the lad) insisted, saying: O Ibrahim, eat! No, I will not eat, I said, because I have given this (the stew) up for the sake of Allah, may He be glorified. But Allah has given it to you to eat, so eat! was his answer. Since I had no reply, I wept. He said to me: eat, may Allah be merciful with you! and I replied: we have been enjoined to place in our containers (stomachs?) only that which its origins we know. He replied: eat, may Allah give you strength, for I have granted it unto you! I was told: O Khadir, take it and feed it to Ibrahim Ibn Adham's self for the sake of Allah, who has sanctioned it on account of its long patience and enduring what it had been denied. Know, O Ibrahim, that I have heard the angels say: he who gives and does not make a request will not receive. I replied: if that is the case, then here I am, ready to enter a covenant with Allah Almighty. He then turned and behold, I was with another young person who had been handed something and told: O Khadir (symbolic reference) you feed it to him! and he kept on feeding me until I became sleepy, and its taste remained in my mouth." Shaqiq continued, one said to him: let me see your palm! He stretched out his palm to me and I accepted it saying: O you who grants the hungry his desire in justification of (his) abstinence; you who grants assuredness to conscience and cures the heart through love, do you see for Shaqiq, your servant, a state? I then lifted Ibrahim's hand to heaven and said: by the deference of this palm (stretched) before You, grant this poor servant (Shaqiq) of Your generosity, benefaction and mercy, even if he does not deserve it! Ibrahim rose and walked until we reached home."

It has been told that Malik Ibn Dinar spent forty years yearning for milk, but would not have it. One day he was given fresh (milk). He said to his companions: "drink it, for we have not tasted it for forty years!"

Ahmad Ibn Abu Al-Hawari said that Abu Sulaiman Ad-Darani desired a hot loaf with salt and I brought it to him; he took a bite from it then cast it aside and began to weep saying: "I hastened to satisfy my desire after a long resistance and distress and am now determined to atone (for it), so belittle me!" Ahmad went on to say: "before he had finished eating the salt he met the Lord (died)."

Malik Ibn Daigham said: "I passed through the bazaar of Basra and looked at the vegetables; my self said to me: if only you would feed me one night of this! I swore (instead) not to feed it (vegetables) for forty nights." Malik Ibn Dinar spent

fifty years without eating any greens from the people of Basra, not even a bit, declaring: "O people of Basra, I have lived among you for fifty years without eating a tiny morsel of vegetables; this has not made you richer, nor me poorer; for I have been divorced from the world for fifty years, forty of which my self has desired milk and by Allah I would not feed it; not even for the sake of the Almighty."

Hammad Ibn Abu Hanifah related that he called on Da'ud At-Ta'i and found his door closed. "I overheard him say to himself: you have desired a carrot, and I fed you carrots, then you desired dates, and I recommended that you do not eat dates ever. I greeted him and entered and found him alone."

Abu Hatim one day passed through the bazaar and saw fruit; he desired it; so he said to his son: "buy for us some of this forbidden fruit that we might journey to the fruit that is not forbidden!" When he (the son) bought it and brought it to him, he said to himself: "you have enticed me into buying it, but by Allah I will not let you taste it." He sent it to the poor orphans instead.

Someone related that Musa Ibn Al-Ashajj once said: "my self has craved coarse salt for twenty years." Ahmad Ibn Khalifah is alleged to have maintained that his self-wanted in twenty years only water to quench its thirst but he would not give it to drink. It was also said that 'Utbah Ibn Ghulam coveted meat for seven years, but when it (his self) continued to yearn for it, "I was ashamed to resist it year after year, so I bought a piece of meat on bread, grilled it, and left it on the loaf. I found a boy and asked (him): are you not the son of so and so whose father has died? Yes, he replied; so I handed it to him."

They say that he began to weep while reciting: "and they feed the poor and the orphan and the captive with food for the love of Him." (Al-Insan 8)

﴿وَيُطْعَمُونَ الْطَّعَامَ عَلَىٰ حُبِّهِمْ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾

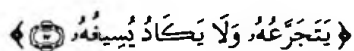
He never tasted meat after that, but he continued to crave dates for two years. One day he bought a Qirat of date and saved it for the night in order to break his fast with it. But a very strong wind blew and the world turned dark. People were frightened and 'Utbah began to blame himself saying, "this is my punishment for buying a Qirat of date," and addressing his self he continued, "I believe people are critical oh account of you and you are not going to taste it!"

Da'ud At-Ta'i bought greens with half a fils and spent his whole life saying to himself, "woe unto thee O Da'ud; how long your account will be on the Day of Judgement!" After that he would eat only unseasoned food. 'Utbah Al-Ghulam said one day to 'Abd Al-Wahid Ibn Zaid: "so and so described a stage which he had experienced and I had not, saying: it is because you eat dates with your bread while he eats only bread." I asked, "were I to stop eating dates would I experience that stage?" "Yes," he answered, "and even more!" He ('Utbah) began to weep. One of his companions said to him: "has Allah caused you to shed tears over dates?" to which 'Abd Al-Wahid replied: "leave him alone; his self recognizes the truthfulness of his intention in abandoning

(something), for he is one who should he abandon something he would not take it up again."

Ja'far Ibn Nasr related that Junaid had ordered him to purchase Waziri figs for him. When he bought them, he (Junaid) took one at breakfast and put it in his mouth, then cast it out and began to weep telling Ja'far to take them away. "I asked him why?" and he replied: "because a voice whispered into my heart: are you not ashamed? you abandoned it for my sake (God's) then you returned to it (eating figs)!"

Salih Al-Murri (once) declared: "I told 'Ata* As-Sulami: I am going to give you something and do not reject my offer! to which he replied: do as you please! He said: I sent him a drink with my son made from Sawiq with which I had mixed butter and honey and told him (the son) not to leave until he had drunk it. Next morning I took it to him but he returned it to me without drinking it. I rebuked him and blamed him for that saying: praise be to Allah, you have rejected my generosity! When he noticed how serious I was, I urged him not to be offended (because) I had drunk it the first time and coaxed myself to drink it the second time, but to no avail. Whenever I so wished, I would remember the words of Allah: "He drinks it in gulps but is unable to swallow it", (Ibrahim 17)



Whereupon Salih said: I wept and told myself: I am in one chasm and you are in another!"

Sari Al-Saqati once declared: "for thirty years my self has been urging me to dip a carrot in molasses and I would not respond to it."

Abu Bakr Al-Jalla' once said: "I know a man whose self told him: I will be patient for they sake up to ten days; after that feed me what I desire! His reply: I don't want you to wait ten days. I want you to abandon this desire!"

Someone related that an ascetic invited one of his brethren and offered him loaves (of bread). The brother began to sort through them to pick the best. The ascetic said to him: "what are you doing? Don't you know that in the loaf that you reject there is such wisdom and labor (invested in its making)? So many people have labored on it until it became round (the loafs shape), from the cloud that bears water, the water that gives the earth to drink, besides the winds, the earth, animals and man until it reached you! And after all this you start to sort through them and are not satisfied!"

There is a saying that a loaf does not become round (fully formed) to be placed between your hands except after three hundred and sixty work on it. First among them is Michael (the Archangel) who measures out water from the stores of (God's) mercy; then the angels who draw the clouds, the sun, moon, and heavenly bodies; the angels of the skies and the beasts of burden on earth; and lastly, the baker. "If you count up the favors of Allah, never would you be able to remember them."

Someone said: "I came upon Qasim Al-Jaw' I and asked: what is piety? He

answered: what did you hear about it? I recounted to him the sayings (thereon) and he fell silent. I asked him: and what do you say? He replied: It should be known to you that the stomach is the world of the servant; to the extent that he controls his stomach, he gains piety; and to the extent that his stomach possesses him, the world possesses him."

Bishr Al-Harth fell ill one day. 'Abd-Ar-Rahman At-Tabib (physician) came to him to ask for something appropriate to eat. He said (to him): "you ask me, but if I recommend something, you won't accept it from me." He told him to describe it, and he said to him: "drink oxymel and suck a quince then eat afterwards asfinaj." Bishr asked: "do you know anything less that can substitute for oxymel?" He replied: "No." he said: "But I do know." He asked: "What is it?" "Dandelion with vinegar," he replied. Again he asked: "do you know anything less than quince which can substitute for it?" "Yes," he replied. "What is it?" he asked. "Syrian carob," was his reply. "Do you know anything less than asfinaj which can substitute for it?" he asked. "No," he answered. He said: "But I know." He asked: "What is it?" he said: "the water of the chick mixed with the fat of the well-fed cow, or something like it." Whereupon 'Abd Al-Rahman said to him: "you know more than I do about medicine, so why do you ask me?"

Through this I learned that these people have refrained from every delight and satiation involving food for the sake of the benefits mentioned before. And when at times what is lawful was not available to them, only in cases of extreme necessity did they yield to cravings not regarded as necessities, to the extent that Abu Sulaiman (Ad-Darani) declared: "salt is a craving because it is superfluous to bread, beyond which is excessive craving."

Such is the limit; and he who is not capable of staying within it, must not be oblivious to the self, nor indulge appetites. It suffices someone to eat all what he desires and do all that pleases the self, but he must not persist in eating meat. 'Ali, Allah be pleased with him, said: "he who abandons meat for forty days his manners would worsen and he who continues to eat meat for forty days his heart would harden."

It is said that constant eating of meat is as harmful as (drinking) wine. Regardless of how much one might hunger and yearn for coitus, he must not indulge or partake of coitus when, (in so doing) he would be granting the self two appetites to overpower it. It is likely that the self might require food to gain strength for coitus, but it is preferable that one does not go to sleep with a full stomach. Thus, combining two foolish acts and becoming accustomed to listlessness, which again causes the heart to harden. So let that person pray or sit and mention the name of Allah Almighty because it is nearer to gratefulness.

It is stated in the Hadith (which is the Prophetic tradition) that one should dilute food with Dhikr and prayer, and sleep not on food so as not to cause the heart to harden. The lesser (choice) is to perform four prostrations (ritual prayer), recite one hundred praises (of Allah) or read a section of the Qur'an in

compensation for each meal (forsaken).

Whenever Sufyan Ath-Thawri was satiated for one night, he passed it in prayer; or for one day, he passed it continuously in prayer and Dhikr. One time he would say: "compensate the black man for his toil;" another time he would say: "compensate the donkey for its toil." However, much one desires some food and delicious fruit, he must forsake bread and eat only fruit, so it would be for his nourishment and not for pleasure, in order to avoid causing the self to combine a habit with an appetite.

Sahl (al-Tastari) saw Ibn Salim with bread and dates in his hand and told him to start with dates; if it is enough, then he should stop; otherwise, take only as much bread as needed. Whenever one encounters delectable and coarse food, let him give preference to the delectable, for he would not choose the coarse after that. Were one to eat the coarse first, he would still want the delectable because of its good taste.

A certain companion used to say to others: "do not eat what your appetites crave; but if you do, do not seek it again. Should you desire it once more, do not acquire a taste for it." He asked for a certain kind of bread because he craved it. 'Abdullah, the son of 'Umar, may Allah be pleased with both of them, said: "we get no better fruit from Iraq than bread." He looked upon bread as fruit.

All in all, there is no need to prevent the self from craving when pursuing what is permissible and the like under all circumstances. However, for the servant (of Allah) who responds to his cravings it is feared that he would be told on the Day of Resurrection: "You received your good things in the life of the world and you took your pleasure out of them." (Al-Ahqaf 20)

﴿ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۖ ﴾

To the extent that one combats the self and abandons craving (in this world), he is permitted to enjoy it (the craving) in the abode of the Hereafter.

A person from Basra said: "my self craved bread and fish but I denied it both. Its demands continued and got stronger, and the struggle within me not to respond became more intense during the whole of twenty years." After he died someone saw him in a dream and asked him: "what did the Lord do with you?" He replied "I cannot do justice in describing the gifts and graces with which He offered me. The first thing He did was to welcome me with fish and bread saying: "eat, drink, and enjoy what you craved without end." (Al-Haqqa 24)

﴿ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۖ ﴾

The Lord said: "Eat ye and drink ye with full satisfaction because of the (good) that ye sent before ye on the days that are gone." What they had stored up is the abandonment of cravings.

It is on account of this that Abu Sulaiman (Ad-Darani) said, to give up a craving is more beneficial for the servant than to fast and pray a whole year.

May the Lord bless us with the success that brought contentment to Muhammad "Allah's blessing and peace be upon him", to his household, and to his companions.

CHAPTER FOUR

DIFFERENCES CONCERNING IMPACT OF HUNGER; ITS VIRTUES; AND HOW IT AFFECTS DIFFERENTLY CONDITIONS IN PEOPLE

It should be known to you that the ultimate goal in all matters and manners is moderation, for the best choice lies in the middle path. Either extreme is frowned upon. What we have discussed concerning the virtues of hunger stresses the need to indulge it. Far be it. Among the secrets of the Sharia's wisdom is recognizing that there is an extreme side to what temperament commands. In it lies corruption, which law struggles to prevent, in a way that might cause an ignorant person to believe that what is sought is the opposite of what nature decrees to the extent possible. But the knowledgeable learns that what is sought is moderation, because if nature decrees extreme satiation, the law must then praise the extreme form of hunger. So in a way, nature is an inducement and law a prevention; the two struggle with each other and the result is moderation. He who can fully curb temperament is compelled to realize that he will not attain the end he desires. He who indulges in opposing temperament will find in the law what points to the abuse of it.

Similarly, Allah's law exaggerates the praise of praying at night and fasting by day. When the Prophet "Allah's blessing and peace be upon him" learned that someone was fasting the entire period and remaining wakeful the whole night, he forbade it. If you are aware of this, then know also that what is more preferable in addition to a temperate nature is to eat without overburdening the stomach or sensing the pain of hunger. Rather, one should ignore the stomach so that hunger would not affect it in the first place.

The purpose of eating is to stay alive and strengthen worship. A heavy stomach deters from worship and the pain of hunger distracts the heart and preoccupies it (with other than worship). The aim is to eat that which would not have an effect in order to allow one to be like the angels, who are sacredly immune to the burden of food and the pain of hunger. Man's goal is to emulate them. If humans cannot avoid satiation and hunger, then the farthest position from both (extremes) is the medial, or moderation. The best example for a human being is staying away from these opposite extremes by returning to the moderate.

It is like unto the example of an ant tossed into the middle of a circle surrounded by a fire cast upon the earth. The ant runs away from the heat of the circumference that surrounds it and prevents it from exiting. But it will not stop attempting to escape until it settles on a point in the middle. Should it perish, it would die in the middle, for the middle position is the farthest one from the heat that engulfs the circle.

Similarly, appetites engulfing man are like unto the circle of the ant. Angels,

on the other hand, are outside the circle. Man has no ambition to exit, but at the same time he wishes to emulate the angels in (attaining) salvation. So the closest he can come to resemble them is in distance, and the farthest position from the extreme is the middle. And so the middle becomes the desired end in all related manners.

There is an example in the Hadith (which states): the best state is moderation. And in the words of the Almighty: "Eat and drink but do not indulge." (Al-A'raf 31)

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ﴾

To the extent one does not experience either hunger or satiation, worship and meditation become easier for him. He feels lightness and exerts more energy for work because of this lightness. This, however, can come about only after one moderates his nature.

If at the beginning of a spiritual state the self is capricious, strongly inclined to excessive desires, leaning towards indulgence (then) moderation would not benefit it. The only solution is to intensify its pain by hunger, as one intensifies the suffering of a beast of burden which has not been trained by hunger, inflicting a beating, and other (disciplinary) measures until it moderates (its conduct). Should it become moderate and steady and revert to a medial position, (then) one stops tormenting it and causing it pain. It is on account of this necessity (secret) that the sheikh orders his novice (Murid) to do what he does not, that is to endure hunger while he does not; denies him (the novice) fruit and (fulfillment of) appetites while he himself might not (deny it to his self) because he (the sheikh) has already completed the training of his own self and no longer needs to discipline it.

Because the self is naturally inclined towards gluttony, lust, capriciousness, and circumventing acts of worship, the best way to combat this (inclination) in most circumstance is with hunger and pain, until it is curbed. By constraining the self, it becomes moderate and takes food moderately.

There are two types (of individuals) who have set themselves on the path to the Hereafter without the need to have recourse to hunger: a righteous person and a misguided fool. As concerns the righteous person, it is on account of his pursuit of the straight path and not being in need to be led by means of hunger to the Truth (al-Haqq, i.e. Allah). But as concerns the fool, it is because of his having deluded himself into believing that he is righteous and is not in need of self-training. He thinks well of it, and in so believing lies the great deception.

This type (of individual) is in the great majority, because rarely does the self become completely trained. Often it is deceived by looking upon the righteous and the way he tolerates his (own) self in order to forgive his own. It is like the patient who looks upon someone who has been cured from his illness and starts to emulate him in what he does, believing that he himself is being cured, and Thus, perishes.

Proof of (preference for) using food sparingly at a set time and in limited

amounts, not for its own sake but rather as a striving for the self that has deviated from the path to Allah without having attained the rank of perfection is in the Prophet "Allah's blessing and peace be upon him" not setting a formal priority or time frame for his meals.

'A'ishah, may Allah be pleased with her, said that the Prophet "Allah's blessing and peace be upon him" used to fast so we would not say he eats not; and he would eat so that it would not be said that he fasts. He would call upon his wives and ask if they had anything. If they answered yes, he would eat; if they said no, he would say: "then I shall fast." Should they offer him something, he would say: "I intended to fast," but would eat.

He went out one day saying that he was fasting.' A'ishah told him that they had received a gift of hays. He replied that he wanted to fast but would have it (hays) anyway. Similarly, it was said that Sahl (al-Tastari) was asked: "how was it for you at the beginning of your training?" He responded with examples of exercises, one of which was to feed the self-leaves of Lote-tree once and the grind of figs for three years. He claimed that he fed himself with one dirham for three years. "How are you doing now?" he was asked. "I eat without limit and at no set time," came the reply. What he meant by eating often at no set time is not that he ate much, but rather that he did not attach much value to what he ate.

Ma'ruf Al-Karkhi used to receive gifts of fine food, and he would eat it. Someone said to him: "your brother Bishr does not eat like this!" His reply: "my brother Bishr is obsessed with the fear of Allah. I, on the other hand, have already been rewarded with the (gift of) knowledge"; moreover, "I am but a guest in the abode of my Lord; should He offer me something to eat, I would eat (it); if He causes me to hunger, I will wait patiently. What need have I to object or show preference?"

Ibrahim Ibn Adham paid a brother saying, "buy us some butter, honey, and white bread." "O Abu Ishaq, with all this money?" he asked. "Woe unto you," he answered; "if it is available, we shall eat the food of men; if it is not, we will endure the patience of men." One day he obtained much food, so he invited a large group, among them Al-Awza'i and Ath-Thawri. Ath-Thawri said to Abu Ishaq: "are you not afraid that this might be a form of indulgence?" His reply: "there is no indulgence in food, but rather in dress and possessions."

He who has received gnosis from audition and learned about it, so they beat him, broke his ribs and caused his death. He was buried in Baghdad. He preached love as a gift of Allah, not an acquired quality; "gifts come from striving, not from arguing," he would say.

Imitative transmission according to tradition can accept this from Ibrahim Ibn Adham and Malik Ibn Dinar, who claimed: "no salt has entered my abode in twenty years." And also from Sari Al-Saqati who alleged that he had a strong urge for forty years to dip a carrot in molasses but would not do so. To such a person this might seem contradictory and bewildering, concluding there from that one of

them is wrong. Yet he who knows the secrets of 'Urn knows that this is true, but with the additional knowledge that conditions differ (in differing situations). He who hears about these different situations surmises that one is limited, foolish or deceived. The victim might say: "I am not among those who have attained knowledge (Gnostic knowledge), so I should forgive my self because it is more obedient than that of Sari As-Saqati's or Malik Ibn Dinar's (self)." But these (men) are immune to lustful appetites and one can follow their example. The one who is deluded might say: "my self is not harder on me than Ma'ruf Al-Karkhi's or Ibrahim Ibn Adham's, (each on himself), so I will emulate them and place no limit on what I eat. If I am a guest in the abode of my Lord, why should I object?" Yet if someone fails to respect that person's right, majesty, possession, and self-expression in any way, he would invoke upon himself the retributions of the Day of Judgement. If, rather, he should prefer to occupy himself with acts of defiance (of Allah), the devil would welcome such a path from the foolish ones.

Raising the limits on food, fasting and cravings is suitable only for those who cast their sights out from the niche of sainthood and prophecy. There is a sign for him in abandonment and contraction which occur only after the self completely abandons submission to pleasure and habit. He eats or abstains (there from) by intention, thereby becoming an agent of Allah when eating and breaking fast.

He should learn determination from 'Umar "may Allah be pleased with him" who noticed that the Prophet "Allah's blessing and peace be upon him" loved honey, ate it and did not deny it to himself. When offered a cold drink mixed with honey, he would turn the vessel in his hand and say, "I shall drink it; its sweetness will disappear, and only the after taste would remain. So let it not be (charged) to my account!" Thus, did he abandon it.

A sheikh must not reveal such secrets to his Murid; rather he should limit himself only to praising hunger. He should not even enjoin upon him to be moderate lest he fail in this endeavor. He (the sheikh) must counsel extreme hunger for him in order to facilitate (his achieving) moderation. Nor should he mention to him (the Murid) that the perfect Gnostic does not need spiritual exercise because the devil might attach himself to his heart, telling him every hour: "you are a perfect Gnostic! What do you lack in knowledge of Allah and perfection?" It was customary for Ibrahim Al-Khawas personally to immerse himself in every exercise he ordered for his Murid so that the latter would not think that his sheikh was ordering him to perform exercises which he would not himself undertake. When the strong preoccupies himself with training and reforming others, he must descend to the level of the weak; be like them, and gentle in leading them to happiness. This is a great affliction for prophets and saints.

If the limit of moderation is concealed from every one, resolve and caution decree that it not be abandoned in every situation. With this in mind 'Umar "may Allah be pleased with him" scolded his son 'Abdullah saying: "have you no mother!" after entering upon him and finding him eating meat sauced in butter

and topped by corn. He said to him: "eat one day bread and meat; another, bread and milk; still another, bread and butter; then bread and oil, bread and condiments and one day, plain bread."

This is moderation; for to persist with meat and lustful appetite constitutes indulgence and excessiveness. To abandon meat completely is niggardliness. Such is the proper position between one (extreme) and the other. Allah, however, knows best.

CHAPTER FIVE

IMPACT OF AILMENT OF DISSIMULATION ON SUCH AS ABANDON LUSTFUL APPETITES AND EAT LESS

It should be known to you that he who abandons lustful appetites is afflicted with two great evils which are greater than partaking thereof. One, the self cannot forsake certain appetites and, though it desires them, it does not want to admit that it desires them. So, he conceals his craving and eats in seclusion what he would not eat in public. This is the secret (sin of) shirk. One of the learned was asked about a certain ascetic but he would not answer. He was asked again if he knew anything about that person's strength; to which he replied that he ate in secret what he would not eat in public, which is a great evil.

It is proper for the servant when afflicted with a lustful appetite pleasing to him that he display it openly because it would be more honest and points to (his) striving with deeds. To conceal it and display the opposite in a form of perfection constitutes two deficiencies. Untruth accompanied by concealing constitutes two lies and is deserving of two detestations which cannot be compensated for except by two genuine repentances. For this reason hypocrites were hard pressed. The Lord says: "Hypocrites are in the lowest ring of (Hell) Fire," (An-Nisa' 145)

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾

Because the blasphemer commits and displays his blasphemy then attempts to conceal it, and the act of concealment constitutes another blasphemy. He seeks thereby to unburden his heart in the eyes of fellow created beings by attempting to remove this act of blasphemy in open while Allah, may He be glorified, is not unaware of his motive.

Gnostics are afflicted with appetites, even by defiances, but are not (afflicted) with dissimulation, deception and concealment. The Gnostic's perfection is in abandoning such an appetite for the sake of Allah Almighty. Displaying a lustful appetite should be as an act of belittling the self in the sight of created beings. One of them used to buy something he coveted and display it in the house wherein he observed abstinence. He did that in order to conceal his condition and divert the attention of those who were unaware of it so as not to compromise the mystical state he was in.

The Aim of Abstinence

What is abstinence? True abstinence lies in revealing the opposite thereof,

which is the lot of the righteous. He Thus, reconciles two opposites in one vein, while he who is self deluded seeks to reconcile two lies. The latter is simply doubling the burden of the self and causes it to drink from the cup of patience twice; one time by (literally) drinking, the other by shunning it. There is no crime in so doing. The former will be rewarded twice as much for his patience.

This resembles the way of someone who was offered something publicly, takes it then responds quietly in order to break the self by humiliating it openly and impoverishing it secretly. He who has not had such an experience must not avoid displaying his lust and its defects, and being honest about it. He must not be deceived by the words of the devil: "if you should display something which someone else might emulate, then conceal it out of righteous consideration for the other (person)." If his aim is to reform others, then it is more important for him to reform his own self instead.

This is the aim of pure dissimulation, inspired in him by the devil, in the guise of reforming another person. For this reason it was burdensome for him to manifest it. It should be known to you that he who is aware of this, would not emulate it in deed; nor would he waver in the belief that he is abandoning lusts.

The second evil lies in one's ability to abandon lusts but rejoices in acquiring the reputation of being immune to lusts. In resisting lesser lust, that of eating, he succumbs to a more evil one, that of ostentation or the hidden lust. Whenever he senses that (lust) in himself, curbing this lust is more certain than curbing the lust of food. So let him eat, it is better for him.

Abu Sulaiman (Ad-Darani) once said: "if you are offered an appetizer after you had abstained from it, take a small portion of it, but do not give free rein to the self. In such a manner you rid yourself of this lustful desire, for you would be disturbing it by not heeding its craving.

Ja'far Ibn Muhammad Al-Sadiq said: "should I come upon something appetizing, I (first) look to my self; were it to display lust (for it), I would feed it, which is better than denying (this) to it. Should it conceal this lust and distance itself from it, I would punish it by abandoning it and not letting it (self) have any part of it (lust). This is my way of punishing the self for having this secret lust."

To sum up, he who abandons the lust of food and falls into the lust of dissimulation is like the one who escapes the scorpion and fears the snake because the lust of dissimulation is more harmful than that of eating. Allah is the guardian of success.

CHAPTER SIX

SAYINGS CONCERNING LUST OF GENITAL

It should be known to you that coitus has dominated humanity for two benefits. One of them is to allow humans to experience its pleasures and measure thereby the pleasures of the Hereafter. Should the pleasure of coitus persist, it

becomes the strongest of all physical pleasures. Conversely fire and its pain are the greatest pains the body can experience. By inducement and intimidation people are led to happiness, which can be achieved only by experiencing pain and pleasure. That which one does not experience by taste is no great endearment for him.

The second benefit (of coitus) is perpetuating progeny and (mankind's) existence. This is the real benefit. But there is also an evil (side) which threatens with destruction both faith and existence if not controlled, overcome, and moderated. In the words of the Almighty, "Our Lord: do not burden us with that which we cannot bear!" (Al-Baqarah 286)

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ﴾

By which is meant intense awareness, as related by Ibn Abbas in the words of the Almighty: "And from the evil of Nightfall when it becomes dark." (Al-Falaq 3)

﴿ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾

By this is meant the erection of the penis. Some transmitters of Hadith attribute this saying to the Prophet "Allah's blessing and peace be upon him". However, in interpreting it they meant: if the penis penetrates. It is also said that if man's penis achieves erection he loses two-thirds of his mind. The Prophet "Allah's blessing and peace be upon him" used to say in his invocation: "I seek refuge in Thee from the evil of my hearing and my seeing, my heart and my delights and my desires. The Prophet "Allah's blessing and peace be upon him" also said: "women are the snares of the devil. Were it not for this lust, women would have no power over men."

It is said that Moses "Allah's blessing and peace be upon him" was engaged in one of his sessions when Iblis came to him wearing a robe that was changing colors. As he came close, he took off his robe, put it down, and approached him (Moses) saying: "Peace be upon thee Moses." "Who are you?" asked Moses, to which he replied: "I am Iblis." Whereupon Moses retorted: "May Allah not grant thee peace! What brings you here," he asked. "I came to greet you on account of your nearness to Allah and stature in His eyes," replied Iblis. Moses asked: "What is this that I saw you wearing?" Iblis answered: "A hooded cloak with which I abduct the hearts of men." "What does one do to appeal to you?" asked Moses. Iblis replied: "becoming enamored of himself, magnifying his deeds, and being oblivious to his faults. I caution you in three things: do not seclude yourself with a woman who is not lawful to you, for never has a man secluded himself with a woman who is not lawful to him without my becoming his exclusive possessor, because I enamor him of her and her of him. Secondly, never has the Lord made a commitment that I have not fulfilled. Thirdly, never was there a pious act that I myself did not dissipate. Nor has man made such a commitment and not fulfill it without my becoming his sole owner, Thus, coming between him and its fulfillment." Then he departed saying: "Woe unto

me; Moses now knows what he needs to know for warning mankind."

It is related that Sa'id Ibn Al-Musayyab said: "whenever the Lord sends a prophet, Iblis despairs and seeks to destroy him through women. Nothing frightens me more than them (women). The only homes I enter in Medina are mine and my daughter's, in which I perform ablution for the Friday (noon) prayers, then I depart."

Someone said: "the devil tells woman: you are half my army; you are my arrow with which I strike and do not miss; you are the repository of my secrets; you are my messenger in time of need." Half his army is lust and the other half is anger. The greatest lust of all is lusting after women. It also has its exaggerations, excessiveness, and moderations. Its excessiveness overpowering the mind to the point that men dedicate much of their energy to the enjoyment of women and their concubines, Thus, being distracted from pursuit of the Hereafter. It might overpower faith (to a point that) he commits fornication.

Anyone who indulges these (lustful desires) faces two abhorrent situations: one, partaking of that which strengthens lusts for indulging coitus, as some people take medicine to strengthen the stomach to increase lust for food. Such (a conduct) is like that of someone who has been accosted by ferocious lions and menacing snakes. They might let up (on him) sometimes, but then he would connive further to arouse and excite them (lusts) and is Thus, diverted towards taming and appeasing them.

Verily, the lust of food and of coitus are pains which man seeks to abandon in order to experience the pleasure of deliverance (from error). It has been related in the (collection of) rare Hadith that the Prophet "Allah's blessing and peace be upon him" said: "I complained to Gabriel about the weakness of coitus and he ordered me to eat Harisah." It should be known to you that he (the Prophet, "Allah's blessing and peace be upon him") was responsible for nine women and he had to fortify them with contentment. If he divorced them, he forbade others from marrying them. He sought thereby strength not pleasure.

The second situation: such lust could lead through misguidance to excessive love, which is extreme ignorance of the purpose of coitus. It is excessive even for the female animal, given the limits set for animals. For, he who is in love is not content with satisfying the lust of coitus, which is the worst of lusts and most deserving of shame. Indeed, in my opinion such lust can be curbed only in a special place, whereas the female beast satisfies her lust wherever she might be, and is content with it.

This (lust) can not be satisfied except with one specific person (partner), Thus, compounding his (own) abasement and (state of) servitude by more of the same until his mind is enslaved in the service of this lust, albeit he was created to be obedient, not to be a slave of lust or to connive to serve its ends.

Excessive love is no more than a symptom of indulging lust. It is an evil of the heart, void and mindless. One must be careful from the very outset. He must not cast a second glance (at a woman) nor contemplate (her) because once it

(lust) takes hold (of him), it is difficult (for him) to ward it off.

Such is also (the effect of) excessive love of possession, ostentation, property, and progeny (not unlike addiction to) playing with birds, *nerdeshir* and chess. These can overpower a group (of people), diminish their faith and render them captives of the world to the point that they lose patience and are unable to refrain (from succumbing thereto).

The example of someone who seeks to break the grip of excessive love is that of the one who gives the beast of burden full rein as she heads towards a gate to enter. How much easier it would have been to prevent her from doing so by holding back the rein. The example of the one who treats it (excessive love) after it has taken hold (of him) is that of the person who allows the beast of burden to enter and go past the gate then grabs her by the tail and starts to drag her backwards. How great the difference between the two oversights in terms of ease and hardship.

So let one be cautious at the start of undertakings because in the later stages they (undertakings) cannot be treated except with great effort; so great, indeed, that it (the strain) might lead to the wrenching of the spirit. Indulgence of lust to the extent that it overpowers the mind is utterly condemned. Permitting it through helplessness or weakness to enjoy the sex partner is also condemned. What is praiseworthy is moderation and obedience to reason and the law of the faith (Shari'ah) in abstaining or responding (to the urge of lust). Whenever it exceeds the bounds, then it should be curbed with hunger or marriage. The Prophet "Allah's blessing and peace be upon him" said: "Young men, beware of fornication; he who is not capable of restraint, let him fast; for, it will diminish his sexual desire"

CHAPTER SEVEN

MARRIAGE AND ABSTINENCE FOR NOVICE

It should be known to you that the novice at the start of his commitment (to the Sufi program of training) must not be preoccupied with the self; nor his heart with marriage, because it is a full commitment and it (marriage) would distract him from (pursuit of) the path and divert him towards intimacy with a wife. He who seeks intimacy with other than Allah is turned away from Allah. He (the novice) should not be misled by the multiple marriages of the Prophet "Allah's blessing and peace be upon him" because nothing in the world could turn his heart away from Allah. One cannot compare angels to smiths. For such reason Abu Sulaiman Ad-Darani declared: "He who marries is bound to this world." He also said: "I never knew a novice to marry and remain firm to his initial commitment (i.e. spiritual exercises). "Someone once asked him: "Do you not need the pleasures of a woman?" to which he replied: "May Allah not cause me to enjoy one, because intimacy with her prevents intimacy with Allah." He also said: "Whatever turns you away from Allah, be it family, possessions or offspring, it is a curse upon you."

How can one have any person other than the Prophet "Allah's blessing and

peace be upon him" as a standard of comparison? He was steeped in the love of Allah to such an extent that it was like being consumed by fire. Indeed, he feared at times that it would penetrate his heart and demolish it. Sometimes he would tap the thigh of 'A'ishah with his hand and say to her: "Talk to me O 'A'ishah!" in order to be distracted by her words from what so intensely preoccupied him (i.e. the contemplation of Allah), because his heart could not bear such a heavy burden. His very nature was to be intimate with Allah, may He be glorified. Thus, intimacy with human beings was a (form of) restraint out of sympathy for his body. Moreover, he did not display patience for human company. When he was bored, he would say: "Comfort us O Bilal!" so he could revert to a state of ease. A weak person viewing this state (in the Prophet) might be deluded, because to assume he is Thus, enlightened is to be prevented from learning the secrets of his (the Prophet's) deeds.

The state for the novice at the commencement of his undertaking, and until he acquires strength through gnosis, is celibacy—if in the meanwhile he is not overtaken by lust. His enemy is lust. He must curb it by continuous hunger and fasting over a long period of time. If he cannot curb lust in such a manner, or by restraining the eye, for example, even if he restrains his genitals, then it is better that he appease this lust by marriage. Because to the extent that he cannot restrain his eye, his mind cannot be clear and his concerns are multiplied. He might even become afflicted with something which he cannot tolerate. Sinning by sight is one of the greater of the lesser (category) of sins leading one closer to the greater sin, that of the genitals, or adultery. He who cannot lower his sight is unable to safeguard his faith.

Jesus "peace be upon him" said: "Beware of looking; it plants lust in the heart when it is already rebellious enough." Sa'id Ibn Jubair (once) said: "Rebelliousness came to David "Allah's blessing and peace be upon him" through (his) sight, for which reason he said to his son: "O my son Amos, walk behind a lion, even lions, but not behind a woman!"

John "peace be upon him" was asked, "What is the beginning of sinning?" to which he replied, "looking and desiring." Fudail, claimed that Iblis says: "It is my old bow and arrow with which I never miss," by which he means "looking." The Prophet "Allah's blessing and peace be upon him" said: "looking is one of Iblis' poisoned arrows. He who abandons it out of fear of Allah, Allah will grant him faith, the sweetness of which he finds in his (own) heart." He "Allah's blessing and peace be upon him" also said "Henceforth, no temptation is to be avoided on account of its harmfulness to man than (that of) women." He "Allah's blessing and peace be upon him" also said: "Beware of the rebelliousness of the world and the rebelliousness of women, for the first rebelliousness by the children of Israel came from women." The Lord said: "Say to the believing men to lower their sights." (An-Nur 30)

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾

The Prophet "Allah's blessing and peace be upon him" said: "Every human being has his share of sinning. Both eyes sin and their sin is looking. Both hands sin, and their sin is violence. The two legs sin, and their sin is walking. And the mouth sins, and its sin is kissing. And the heart wishes and desires, and that is proved or disproved by the genital."

Umm Salamah related that "the blind (man) Ibn Umm Maktum sought permission to visit with the Prophet "Allah's blessing and peace be upon him" while I and Maimunah were sitting (with him). He said (to us): veil yourselves, and we retorted: is he not blind? He cannot see us! His answer: but can you not see him?" Here is proof that women are not permitted to be in the presence of the blind as used to be the custom during funerals and feasts.

Similarly, it was forbidden for the blind to seclude themselves with women, and for women to consort with the blind and fix their sights upon them for no purpose. It was permitted, however, for women to converse with men and to look at them for recognized need. If he can avoid staring at women but cannot avoid looking at boys, then it is better for him (the novice) to be married.

The evil associated with boys is greater than if his heart were to be inclined towards women, because they can become lawful unto him (i.e. in marriage). Fixing one's eye upon the face of a boy through lust is forbidden. Indeed, whenever one's heart is captivated by the image of a beardless one (boy), to the extent that he is aware of the difference between him and the bearded one, then it is not lawful for him to look at him. If someone should say that everyone who can see can tell the difference between the beautiful and the ugly, there is no disputing this because the faces of young boys are not covered. Moreover, I do not mean by this simply discernment of the eye because he should be able to recognize the difference as one would between a green tree and a dead tree; between pure and polluted water; between a tree in bloom and flowery, and one whose leaves have fallen. One inclines towards the one or the other by sight and temperament. It is, however, an inclination void of lust. For such reason one does not seek to touch flower and blossom, nor pure water with one's lips.

It is likely in a given situation that the eye might be attracted to a handsome grey-haired one (older person) knowing the difference between that and an ugly face, but (again) it is a matter of discernment not lust. One knows this through the self's inclination to nearness and touching. To the extent that one senses this inclination in his heart and recognizes the difference in a handsome face, nice plants, decorative clothes and gold-plated roofs, his gazing is motivated by lust and it is forbidden. This is something people tend to overlook and are led (consequently) to perdition without their knowing it.

One of the companions (of the Prophet, "Allah's blessing and peace be upon him") said: "I fear not the wild lion as much as I fear the company of a beardless ascetic young man." Sufyan (Ath-Thawri) said: "if a man cajoles a young man with two of his toes out of lust, he is a Sodomite." One of the forefathers is quoted saying: "there will be three types of Sodomites in this community (Islamic Ummah): one that gazes, one who embraces, and one who acts." Should the evil

of looking for the beginner be great. However, much he tries he will fail to lower his sight and control his thoughts. It is more proper (under such circumstances) for him to curb such a lust with marriage. It is possible that the rage of a certain self cannot be quieted by hunger.

Another (companion) said: "lust burdened me at the beginning of my commitment (to an ascetic life) with that which I could not bear. I cried out to Allah (to unburden me), then someone appeared to me in a dream and asked: what is wrong with you? I complained to him and he asked me to draw near (to him) and I did. He put his hand on my chest and I felt its coldness in my heart and in my entire body. When I awoke, what had troubled me was gone and I remained immune to it for a year. Then it came back to me. Once again I increased my appeal for help (from Allah) and another person appeared in my dream and said: do you want what bothers you to go away by (my) striking your neck? Yes, I replied. Stretch out your neck then, he commanded, and I did. He then unsheathed the sword of light and struck my neck with it. When I awoke in the morning, what had been disturbing me disappeared and I remained immune for another year. Then it came back to me (once again) even more strongly (than before) and I felt as if there was someone between my side and my chest saying to me: woe unto thee, how often (must) you ask Allah to lift from you what He does not like to do! After that, said he (the companion), I got married. It put an end (to my suffering) and I begot children."

However, much he (the novice) needs to marry, he must not abandon the requirement of his intention (to become a practicing Sufi) at the beginning (of his undertaking) and during marriage. It should start with good intention and continue in good manner, firm conduct, and the fulfillment of required duties. This is something we have explained in detail in the book *Rules of Marriage* and it will not be repeated here in detail.

Proof of genuine intention is in his (the novice) marrying a poor religious woman and not seeking a rich one. Someone said: "he who marries a rich one will be inflicted by her with five demands: excessive dowry, delayed consummation of the marriage, forestalling of service (to Allah), heavy spending, and, should he wish to divorce her, he would not be able to do so because he would fear the loss of her wealth. All this in contrast to the poor woman."

Another person said: "a woman must be inferior to the man in four things, otherwise she would despise him: age, height, possessions, and status. But she should be superior to him in four: beauty, upbringing, religiosity, and good manners."

A sign of true commitment is in perpetuating marriage among human beings. A novice married one woman and continued to serve her until she felt ashamed. She complained to her father: "this man puzzles me; I have been in his house for years and could not go to the bathroom once without him carrying water in front of me."

Another (novice) married a beautiful woman. When the day of consummation

drew near, she was afflicted with smallpox and her folks grieved a great deal fearing that he would find her ugly. But the man showed them that he was (himself) afflicted with trachoma and had lost his sight, so she was married to him. Sadness disappeared and she remained with him twenty years. Only after she died did he open his eyes. They asked him: "why did you do that?" He replied: I pretended it (to be blind) for the sake of her folk so that they would not grieve." Their retort to that: "you are far ahead of your brethren with such a display of manners."

One Sufi married a woman of bad character and was very patient with her. He was asked: "why don't you divorce her?" His reply: "I am afraid someone (else) might marry her, would not be patient with her, and would be harmed by her!" So if a novice marries, he should act in like manner. If he is able to abstain, it would be better for him, especially if he cannot reconcile between the virtue of marriage and (that of) undertaking the path, and if he believes that by marriage he would be diverted from his state.

It was related that Muhammad Ibn Sulaiman Al-Hashimi used to earn from this world's yield 80,000 Dirhams. He wrote to the people of Basra and its learned seeking a woman to marry. They all agreed that he should marry Rabi'ah Al-'Adawiyyah. He wrote to her as follows: "In the name of Allah, Most Gracious, Most Merciful. The Lord has endowed me from this world's wealth 80,000 Dirhams each day, and by the time night follows day it becomes 100,000. I shall be like that unto you and more (i.e., increase his bequests to her). Please answer me." She wrote back to him: "In the name of Allah, Most Gracious, Most Merciful. Verily, to abstain from this world is to gain a tranquil heart and body. Indulging it causes one to inherit worry and sadness. When you receive this letter of mine, prepare your provision and get ready for your return (to Allah) and be a guarantor of yourself and do not let men become your guarantor so they might divide your inheritance. Fast for eternity and let death be your fast breaking. As for myself, the Lord Allah, may He be glorified, has given me what he has given you, and many times more. Not by a blink of the eye would I turn my preoccupation away from Him."

This is proof that whatever turns one's attention away from Allah constitutes a deficiency. Let the novice, therefore, look to his state and to his heart. If he can be content with being unmarried, it is nearer (to what is desired); if he cannot (concentrate) then marriage is better for him.

There are three treatments for this disease: hungering, averting sight, and concentrating on that which preoccupies the heart. Should these three not be profitable, then let marriage be the cure. It is on account of this that the righteous forefathers engaged in marriage and gave their daughters in marriage. Whenever Iblis despaired, he came to Sa'id Ibn Al-Musayyab as an envoy of women. When he was eighty-four years old, he had already lost the sight of one eye, and was about to depart for the Hereafter when he declared: "I fear nothing worse than women."

'Abdullah Ibn Abu Wada'ah was quoted saying: "I used to visit with Sa'id Ibn

Al-Musayyab, and when I called on him after not seeing him for some days he asked: where were you? I told him my wife had died and I was preoccupied with her, whereupon he responded: why did you not let us know so we could have borne witness for her. When I was about to rise he asked if I would like to have a wife I replied: may Allah be merciful with you; who is going to give me in marriage when I only possess two or three Dirhams? I will, he answered. You would! I exclaimed. Yes, said he. So he praised the Lord and prayed for the Prophet and had me married (sic) with two or, as he put it, three Dirhams. I rose not knowing what to do on account of my joy. I went home and began to consider whom I should marry and from whom I might borrow. I lit the lamp and performed the sunset prayer. I had been fasting. My dinner was brought forth. It consisted of bread and oil. Suddenly there was a knock at the door. I asked who it was. Sa'id, came the answer. I thought of every one named Sa'id except Sa'id Ibn Al-Musayyab because for forty years he never called on anyone, remaining at home or going to the mosque. I went to answer (the door) and behold it was Sa'id Ibn Al-Musayyab. I felt it was an inconvenience for him and said to him: O Abu Muhammad, had you sent for me I would have come to you. No, he replied, you are more deserving that I should come to you. I asked: what do you command? You were an unmarried person, he answered, and now you are married, for I did not wish you to spend the night alone. Behold your wife! There she stood, behind him, the same height. He took her by the hand and put her through the door and closed it. The woman fell down out of shame. She rose supporting herself with the door then came towards the large bowl containing the bread and the oil. I placed it in the shadow of the lamp so she would not see it. I then ascended to the roof and called out to the neighbors. They came and asked me what was the matter? I replied: woe unto me, Sa'id Ibn Al-Musayyab has given me his daughter in marriage today and brought her over suddenly tonight. Said is the one who married you? they asked in surprise. Yes, I replied. They then approached her.

Word reached my mother and she came to me and said: face to face I tell you it is unlawful for you to touch her for three days, until she is made ready. I waited three days praying and then entered upon her. Lo! she was most beautiful (of people), most respectful of the word of Allah (Qur'an), the most knowledgeable of sunnah (traditions) of the Prophet "Allah's blessing and peace be upon him", and most aware of the husband's rights.

A month went by during which I neither visited Sa'id nor he me. Soon thereafter, I called upon him while he was sitting in his circle (with disciples) and greeted him. He returned the greeting but did not talk to me until those attending his session departed. He inquired about the condition of "that person" (sic) (meaning his daughter) and I said, fine, O Abu Muhammad, (she is) in the manner of the righteous not the defiant. He said: if you have doubt about anything do not resort to the stick. I went home and he sent me 20,000 Dirhams."

'Abdullah Ibn Sulaiman related that Abd Al-Malik Ibn Marwan sought the

hand of the daughter of Sa'id Ibn Al-Musayyab in marriage for his son Al-Walid, the heir apparent, but Said refused to marry her to him. 'Abd Al-Malik, it is said, did not stop looking for a way, even ordering one hundred lashes inflicted on Said on a cold day and having a large jug of water poured on him while he wore a woolen cloak, and still he would not change his mind. Sa'id's hastening to give his daughter away in marriage that night is testimony to the calamity of lust and the need to quench its fires through marriage as ordained by the Faith (Islam). May the Lord be pleased with him and forgive him.

CHAPTER EIGHT

VIRTUE OF ONE WHO DEFILES LUST OF GENITAL AND EYE

It should be known to you that this lust (of the genital) is the most overpowering of lusts confronting man and the most defiant when it excites the mind. Moreover, its aims are ugly. One is ashamed of its ends and fears its assaults. When most people abstain from its urges either through impotence, shame or fear, or to safeguard one's body, and not because of any reward therein, it is the result of one coincidence prevailing over another in the self.

The benefits of chastity are inestimable, and in abstinences like these are rewards, namely to avert sinning, for he who avoids fornication abandons sinning regardless of how it is done. There is much repentance and compensation in abandoning it out of fear of Allah Almighty. With determination and increased resistance comes the facilitation of means, particularly when lust is real. Such is the way of the righteous.

The Prophet "Allah's blessing and peace be upon him" said in this regard: "he who has loved and abstained, remained silent about it until he died, he is a martyr." The Prophet "peace be upon him" also said: "the Lord will cast His (protective) shade upon seven on the Day of Judgement in the shade of His throne, when it is a day on which there will be no shade other than Allah's; among them is the man who had been enticed by a beautiful woman but responded with 'I fear Allah, the Lord of the worlds'.

The story of Joseph "peace be upon him" resisting Zulaikha with firmness in spite of her lusting (for him) is well known. And Allah Almighty has praised him on account of that in His noble book (Qur'an). He, Joseph, is a leader (model) for everyone who succeeds in resisting the devil as concerns this great lust.

It was said that Sulaiman Ibn Yasar was very good looking. A woman entered upon him and he was tempted but he kept away from her. He fled his home and left her behind. Sulaiman said: "I saw Joseph "Allah's blessing and peace be upon him" in my dream that night and found myself saying to him: are you Joseph? Yes, he replied, I am Joseph, the one who was tempted; and you are Sulaiman, the one who was not tempted, referring to the words of the Almighty: And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord." (Yusuf 24)

﴿وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَاهُ بُرْهَنَ رَبِّهِ ۚ﴾

Something still more extraordinary is related about him (Sulaiman). It is that he left Medina to perform the pilgrimage (to Mecca) with a companion. When they reached Al-Abwa' his companion got up, dined and went to the bazaar to buy something while Sulaiman sat in the tent. A Bedouin woman spotted him from the top of the mountain and came down to him. When she saw the beauty of his face, she came closer and stood close before him (between his arms) wearing a veil and cover. She was one of the best looking and God-fearing of women. She removed the veil from her face and it was like a half moon (mark of great beauty). She said to him: "give me a treat!" and he thought she meant food. He took what was left of the meal to give her some of it, but she interjected saying: "I don't want this. I want what a man offers his wife!" "So the devil has arranged you for me," he replied. He placed his head between his knees and began to weep and went on weeping. When she saw that, she put the veil back over her face and returned to her folk.

His companion came back and noticed that his eyes were puffed from crying until he could cry no more and his throat was parched. "What made you weep?" he asked. "You would remind me of my youth?" said he. "No," but by Allah you do have a story. You do remember the period of your youth, since (age) three or more." He kept urging him until he told him the story of the Bedouin woman. The companion put down the meal and began to weep profusely. Sulaiman said to him: "and what makes you weep?" to which he replied: "I deserve more to weep than you because I fear that had I been in your place I would not have resisted her." And so they went on weeping together.

When Sulaiman reached Mecca and performed his Sa'i and circumambulation of the Ka'bah, he came upon the Black Stone, sat down, wrapped his cloak around his leg and fell asleep. He beheld (in his dream) a comely tall man with fine outward appearance and alluring scent. "Allah have mercy! who are you?" Asked Sulaiman. "I am Joseph," came the reply. "Joseph, the righteous one?" He inquired further. "Yes," came the answer. "There is something to marvel in your affair with the wife of Al- 'Aziz (Potyphor)!" "But your encounter with the woman of Al-Abwa' is more wondrous still!" (answered Joseph).

It is said that 'Abdullah, the son of Umar, related that he heard the Prophet "Allah's blessing and peace be upon him" say: "three people before you went out one night to a cave, and as they entered it a stone came tumbling down from the mountain and blocked the entrance. They said (to themselves): "nothing will save you from this stone other than to appeal to Allah Almighty with your virtuous deeds." One of the men proclaimed: "Lord, You know that I had two elderly fathers (sheikhs) when before (them) I had no family or money. One day I had to seek a tree but I would not move before obtaining (for them) their evening milk.

They were, however, asleep. Since I did not wish to have my evening milk before they did, out of respect (for them), not for gain, I stood waiting with the cup in my hand until dawn and boys began to mill around me. They awoke and drank their milk. Lord, if I had done this to please Thee, then relieve us from our predicament and remove this rock!" It moved a little, but not enough for them to exit.

The other said: "O Lord, You know that I had a wife who was dearer to me than any other (person). I trained her to be abstemious and she abstained from me until she became afflicted one year (with need). She came to me and I gave her a hundred and twenty dinars on condition that she separate herself from me. She did. When I sought to force her, she called upon me to fear Allah and not to break the tie except by what is right. It was very difficult for me to stay away from her when she was the dearest person to me. So I abandoned the gold I had given her. Lord, if I had done this to please You then grant us relief from our predicament." The rock moved again, but (still) they were unable to exit.

The third said: "Lord, I hired runners and gave all except one their salaries. One man left before collecting his. I kept investing his salary until it had made much money. He came to me after some time and said: "Abdullah, let me have my due!" I said to him: "all that which you see of camels, cattle, sheep and slaves are from your salary!" He replied: "O Abdullah, you are mocking me." "No," I said, "I am not mocking you; take it!" He rounded them up and led them away leaving none behind. Lord, if I had done this to incur your pleasure, (then) help us out of our predicament!" The rock moved and they exited.

Such is the virtue of those who are able to overcome lust and are fortified against it. It is the lot (also) of someone who can overcome the lust of the eye, because the eye is the start of sinning. To safeguard it is important. It is difficult because it is easily overlooked. One cannot, however, exaggerate the fear it causes because looking is the source of all evil.

Looking for the first time, the unintentional first look, one can forgive; repeating it, however, evokes rebuke. The Prophet "Allah's blessing and peace be upon him" said: "the first (transgression) is forgiven, but the second counts against you." By it he meant looking.

Al-'Ala' Ibn Ziyad stated: "let not your sight be fixed upon the raiment of women, because looking plants lust in the heart and rarely can one refrain afterwards from repeating gazing at women and boys. However, much he imagines that his intention is good, nature decrees that he cast a second glance. He must then determine within himself that this defiance is the essence of ignorance. For, were he to fix his gaze and like it, the self would be excited by lust and he would not be able to reach his goal, experiencing frustration instead. Should he be repulsed (there from), not enjoy (looking) but endures pain after he had set out to experience pleasure, he would not necessarily be immune to defiance and to enduring pain and frustration."

To the extent that one can refrain from gazing, he wards off many evils

from his heart. For his eye not to err and his (sexual) organ to be restrained with firmness would require a great deal of strength and would lead to ultimate success.

Abu Bakr Ibn 'Abdullah Al-Mazini related that a certain butcher was enamored of a slave women belonging to one of his neighbors. Her family sent her on an errand to another village. He followed her and enticed her away from her self. She told him not to do so because "I am more in love with you than you are with me, but I fear God!" "You fear Allah and I do not?" was his reply. He returned home repentantly and suffered so much thirst that he almost died. One of the prophets of the children of Israel (sic) appeared to him and asked what was ailing him. "I suffer from thirst," he replied. "Come along, let us call for a cloud to shade us until we reach the village." He asked the prophet what righteous work he had done to earn such a favor and suggested he (the prophet) do the invoking (of the cloud). The prophet said to him: "I will invoke and you trust in my invocation." He invoked the Prophet (Muhammad, "Allah's blessing and peace be upon him") and (the other) trusted. A cloud (appeared and) cast its shade upon them until both reached the village. He escorted the butcher to his place and the cloud departed with him. The prophet (Muhammad, "Allah's blessing and peace be upon him") said to him: "you claim that you do not possess righteous work! I was the one who invoked and you showed faith and the cloud did protect us both! I accompanied you so you could tell me about your state, so do it!" The Prophet "Allah's blessing and peace be upon him" said: "the repentant enjoys a state with Allah unmatched by any other (person)."

Ahmad Ibn Sa'id, the ascetic quotes his father saying: "there was with us in Kufah a young worshipful lad who always confined himself to prayer in the mosque. He was good looking, tall, and fine in appearance. An intelligent beautiful young woman looked at him and became enamored of him for a long time. One day she intercepted him on his way to the mosque and said: young man, listen to what I say to you then do as you please! He continued on without speaking to her. She intercepted him again as he was returning home and repeated: please listen to what I wish to say to you! He swerved away from her saying: this is a posture of someone who is being accused and I do not wish to be the target of blame! She replied: may Allah be my witness, I have not taken this position out of ignorance of your lot! Allah forbid that worshipers should experience this from me! What has induced me to find you in such a predicament on account of me is the knowledge that what is seen as little may be (regarded as) much to other people. You Allah fearers are like (something) supple, bending too much for me to shame. In short, what I wish to say to you is that my limbs are totally preoccupied with you. Allah is the master of both, my lot and yours!" He (Ahmad) went on (to say): "the young lad continued on his way home. He wished to pray but his mind was unsettled. He took a pen, wrote a letter then left the house. But the woman was still standing where he had left her. He thrust the letter at her and returned to his home. In it (he wrote): in the name of Allah, the compassionate, the most merciful. Know ye, O woman, that Allah,

may He be glorified, if defied by a servant will forgive; if the defiance is repeated, He will shield him; but if he (the servant) should disguise it in different forms, He becomes silently angry, to such an extent that heaven and earth tremble, as do mountains, forests, and creatures that crawl. Who is it that can tolerate His anger? If what you say is false, I remind you of a day when heavens are helpless and mountains (soft as) colored wool and nations on bended knee before the great force of the All-powerful (God). Allah be my witness, I have failed to reform my self; how can I reform others? If what I say is true, I point you to a doctor of guidance who treats festering wounds and scorching pains: He is Allah of the worlds. Seek Him out with your true state, for I am preoccupied with someone else." In His (Allah's) words: Warn them of the Day when hearts are stuck in throats concealing what awaits tyrants, for whom no protectors or intercessors are heeded. He knows what have betrayed eyes and what hearts have concealed." (Ghafir 18-19)

﴿وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ۚ يَعْلَمُ حَاطَبَةُ الْأَعْتِينَ وَمَا تَخْفَى الصُّدُورُ ۚ﴾

Whereto is the escape from such a revelation?"

She came back a few days later and (again) intercepted his path. When he saw her at a distance, he wanted to return to his home in order to avoid her but she said to him: "Young man, do not go back; there will be no more encounter between us after today except in the presence of Allah Almighty!" She wept profusely and said: "ask Allah who possesses the keys to your heart to make easy (for me) what he has made difficult for you!" She followed him to ease her pain with a bit of wisdom which she could attribute to him and provide her with advice that would comfort her. He said to her: "I counsel you to protect your self from yourself, and I remind you of His saying: It is He who does take your souls by night, and has knowledge of all that you have done by day." (Al-An'am 60)

﴿وَهُوَ الَّذِي يَنْفَخُ فِيكُمْ بِالنَّفْسِ ۚ يَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ۚ﴾

She left crying more profusely than before. When she awoke to her condition, she confined herself to her home and proceeded to pray, continuing that way until she died of a broken heart. The young man remembered her after she died and wept. When asked for whom he was weeping, "when you were the one who caused her to despair of you?" he replied: "I killed her lust for me at the beginning of her state and made of her estrangement (from me) a treasure for myself before Allah Almighty. I am ashamed to ask back from Him the treasure I have stored with Him."

Thus, ends the book of curbing the two appetites by virtue of His mercy and kindness.

Book four: evil of tongue

It is the fourth book of the third quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who made good the creation of man, and formed him in due proportion, and inspired him the light of faith with which He has adorned and beautified him, and revealed to him the faculty of speech therewith He gave him superiority over all of His creatures, and overflowed his heart with depositories of knowledge, and sent upon him a curtain from His mercy which He hung on it, and provided him with a tongue therewith to interpret what lies within the heart and mind, disclose what is concealed in him, tell the truth, and send praises and thanks for His favors on him.

I bear witness to the fact that there is none worthy of worship but Allah Almighty, the One and Only, Who has no partner with Him, and that Muhammad is His slave and Messenger, whom He honoured and exalted, and sent with a Book He revealed to him, made superior his favor, and clarified his ways "Peace be upon him".

Coming to the point: verily, tongue is one of the great favors bestowed by Allah on man, and His amazing and fine things. Although it is small in size, its sin and obedience have a great consequence. It is that the faith could be distinguished from disbelief only through the witness of tongue, and they represent the utmost degree of obedience and disobedience. Furthermore, there is neither existing nor non-existing, neither creator nor created, neither imagined or concrete, but that the tongue deals with it and either affirms or denies it. The tongue expresses of all the objects of knowledge whether in truth or in falsehood. This characteristic is lacking in all the other organs of the body. The eye, for instance, perceives only images and colors, the ear sounds, the hand the concrete bodies, etc.

The field of tongue is expansive and limitless, and it applies to both good and evil. If the tongue is released with nothing to rein it or bind its freedom, Satan then takes it to all fields of evil, and drives it to the verge of a bank that is about to collapse, until it leads him to perdition. Of a surety, nothing draws the people prone on their faces into the fire of Hell other than the evil of their tongues. None is saved from the evil of the tongue except he, who reins it with the rein of religious law: he releases it only in what benefits him in the world and the hereafter, and stops it from anything whose evil consequence is feared.

The knowledge of the praiseworthy and blameworthy states in which the tongue should be released, and acting upon that accordingly are abstruse and difficult. The tongue is the most disobedient organ upon man. There is no trouble to be exerted to release and move it. The people have indulged in avoiding its evils and vices, and its traps and snares. It is the strongest tool Satan

utilizes to subjugate man. By virtue of Allah's help and guidance, we are going to make a mention of the details of the evils and vices of tongue one by one, with their reasons and evil results, and clarify the way to avoid them and transmit the traditions and sayings in dispraising them.

Let's first make a mention of the virtue of silence, followed by the evil of speaking in what concerns not, then the evil of surplus talk, the evil of delving into falsehood, the evil of argumentation, the evil of disputation, the evil of loud-mouthing, the evil of using an obscene language, the evil of cursing, whether an animal or a man, the evil of singing with poetry, the evil of joking, the evil of ridicule, the evil of disclosing secret, the evil of the false promise, the evil of untruth in statement and oath, the evil of backbiting, the evil of talebearing, the evil of going about with calumnies, the evil of eulogy, the evil of heedlessness of the subtleties of errors in the speech content, and finally the evil of the laymen's asking about the attributes of Allah Almighty. the total then is twenty evils. We ask Allah to help us with His favor and bounty.

CHAPTER ONE

EXPOSITION OF GREAT DANGER OF TONGUE AND VIRTUE OF SILENCE

Prophetic Traditions

It should be known to you that a great danger lies in the tongue, and we could be saved from it only by silence. For this reason, silence is praised and encouraged in Shari'a. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever keeps silent would be saved." (This narration is reported by At-Tirmidhi and At-Tabarani on the authority of Abdullah Ibn Amr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Wisdom lies in silence, and only a few among men who do it." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Ibn Umar; and Al-Baihaqi on the authority of Anas). It is narrated on the authority of Abdullah Ibn Sufyan from his father that he said: "I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me about Islam with something, about which I shall ask none after you." On that he said: "Say: 'I have faith in Allah' and then be upright." I asked: "What is piety?" he beckoned to his tongue." (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah).

It is narrated on the authority of Uqbah Ibn Amir "Allah be pleased with him" that he said: "I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should one be saved?" he said: "Keep your tongue and stick to your house, and continue to weep in regret for your sins."" (This narration is reported by At-Tirmidhi). It is narrated on the authority of Sahl Ibn Sa'd, "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I assure the Garden to him who is complete to safeguard his tongue and private parts." (This narration is reported by Al-Bukhari). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who safeguards himself against the evil of his belly, tongue

and private parts has indeed safeguarded himself against all kinds of evil."

It is with those three desires that most of people are ruined. This is why we have engaged in discussing the evil of tongue after finishing from discussing the evil of both desires, i.e. the belly and the private parts. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the thing that causes most of people to enter the Garden, thereupon he said: "Fear of Allah and good moral character." He was asked about the thing that causes most of people to enter the fire (of Hell), thereupon he said: "Both mouth and private parts." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah).

The mouth in this Hadith might refer to the evil of tongue, or to the abdomen for it represents the passage of food to the belly. It is reported that Mu'adh Ibn Jabal, "Allah be pleased with him" said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Would we be blamed for what we say?" he said: "Let your mother be bereaved of you O Ibn Jabal! Would the people be thrown prone on their nostrils into the fire (of Hell) but because of the evil of their tongues?" (This narration is reported by At-Tirmidhi, Ibn Majah and Al-Hakim). Abdullah Ath-Thaqafi said: I said: "O Messenger of Allah! Guide me to something therewith to protect myself." He said: "Say: 'My Lord is Allah' and then stand straight (on the truth)." I further asked: "O Messenger of Allah! What is that which you fear most for me?" he beckoned to his tongue and said: "This." (This narration is reported by An-Nasa'i, At-Tirmidhi and Ibn Majah).

It is narrated that Mu'adh Ibn Jabal "Allah be pleased with him" said: "O Messenger of Allah! Which deed is the best?" the Messenger of Allah "Allah's blessing and peace be upon him" brought out his tongue and placed his finger on it (in reference to the excellence of keeping one's tongue from speech). (This narration is reported by At-Tabarani and Ibn Abu Ad-Dunya). Anas Ibn Malik "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faith of a servant does not stand straight until his heart stands straight; and one's heart does not stand straight until his tongue stands straight; and one would not enter the Garden as long as his neighbour does not feel safe from his evil behaviour." (This narration is reported by Ibn Abu Ad-Dunya and Al-Khara'iti).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who is pleased to be safe, let him adhere to silence." (This narration is reported by Ibn Abu Ad-Dunya, Abu Ash-Shaikh and Al-Baihaqi on the authority of Anas). It is narrated on the authority of Sa'id Ibn Jubair, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whenever morning comes upon the son of Adam, all of his organs remind the tongue saying: "Fear Allah concerning us, for if you stand straight, we will stand straight consequently; and if you are crooked, we shall be crooked consequently." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id Al-Khudri).

It is narrated that once Umar Ibn Al-Khattab "Allah be pleased with him" saw Abu Bakr As-Siddiq "Allah be pleased with him" beating his tongue with his hand. He asked him: "What are you doing O successor of the Messenger of Allah?" he said: "This (my tongue) has caused ruin to me. The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no part of the body but that he complains to Allah of the tongue for its sharpness." (This narration is reported by Ibn Abu Ad-Dunya, Abu Ya'li, Al-Baihaqi and Ad-Daraqatni). It is narrated on the authority of Abdullah Ibn Mas'ud "Allah be pleased with him" that he was on Safa (mountain) reciting Talbiyah and saying: "O tongue! Say good perchance you would gain felicity, and stop from saying evil perchance you would be safe before you regret (in sigh for it)." It was said to him: "O Abu Abd-Ar-Rahman! Is this something you devise or something you heard the Messenger of Allah "Allah's blessing and peace be upon him" saying?" on that he said: "It is something I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying." (This narration is reported by Ibn Abu Ad-Dunya, At-Tabarani and Al-Baihaqi).

It is narrated on the authority of Ibn Umar "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said "He, who holds back his tongue (from the evil speech) Allah screens his defects and he, who has control over his anger, Allah safeguards him against His punishment; and he, who apologizes to Allah, Allah accept his excuse." (This narration is reported by Ibn Abu Ad-Dunya). It is narrated that Mu'adh Ibn Jabal "Allah be pleased with him" said: "O Messenger of Allah! Advise me." He said: "Worship Allah as if you see Him, and regard yourself among the dead. But if you like, let me guide you to what is better for you than anything else." He then beckoned to his tongue. (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani).

It is narrated on the authority of Safwan Ibn Sulaim that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you about the act of worship that is the easiest on the body? It is to keep silence and adhere to good moral character." (This narration is reported by Ibn Abu Ad-Dunya). Abu Hurairah said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has faith in Allah and the Last day, let him speak good or keep silent." (This narration is reported by both Al-Bukhari and Muslim). Al-Hassan said: It was mentioned to us that the Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah bestow His mercy upon a servant who speaks (good) thereupon he has attained felicity, or keeps silent (from speaking evil) thereupon he has become safe." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Anas).

It was said to Jesus "Peace be upon him": "Guide us to a deed that causes us to enter the Garden." He said: "Speak not at all." They said: "We could not do so." He said: "Then, do not speak but good." Solomon, son of David "Peace be upon them" said: "If speech is of silver, then, (you should know that) silence is of gold." It is narrated on the authority of Al-Bara' Ibn Azib "Allah be pleased with

him" that he said: A Bedouin came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Guide me to a deed that causes me to enter Paradise." He said: "Serve the hungry with food, provide the thirsty with water, enjoin what is good and forbid what is evil; and if you have no power to do all of that, then (at least) hold back your tongue (from speaking) but good." (This narration is reported by Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep your tongue (from speech) except what is good." (This narration is reported by At-Tabarani on the authority of Abu Sa'id; and Ibn Hibban on the authority of Abu Dharr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, Allah watches over the tongue of every speaker: so, let anyone fear Allah in what he says." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "When you see a believer silent and venerable, approach him for it is inspired wisdom." (This narration is reported by Ibn Majah on the authority of Abu Khallad but with a slight change of wording). Abdullah Ibn Mas'ud said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "People are of three kinds: winner, safe and loser. The winner is he who celebrates Allah Almighty; and the safe is he who keeps silent; and the loser is he who engages in falsehood." (This narration is reported by At-Tabarani and Abu Ya'li on the authority of Abu Sa'id Al-Khudri).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer's tongue lies behind his heart and if he likes to say something, he would first think about it, and then conduct it with his tongue, unlike the hypocrite, whose tongue is ahead of his heart, and if he intends to do anything, he would conduct it with his tongue, without thinking about it." (This narration is reported by Al-Khara'iti). Jesus "Peace be upon him" said: "Worship is of two parts, nine of which lie in silence, and the remaining part lies in the flight from the people." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who speaks so much, slips much, and he who slips much commits much mistakes; and the fire (of Hell) has more right to get the one who commits much mistakes." (This narration is reported by Abu Na'im on the authority of Ibn Umar; and Ibn Hibban and Al-Baihaqi, ending it with Umar).

Sayings

It is reported that Abu Bakr "Allah be pleased with him" used to put a pebble into his mouth to prevent himself from speaking, and he used to beckon to his tongue and say: "It is that which caused ruin to me." Abdullah Ibn Mas'ud "Allah be pleased with him" said: "By Allah other than Whom there is no god, nothing is in need of a long prison more than the tongue." Tawus said: "My tongue is like a wild animal and if I let it loose,, it would eat me." Wahb Ibn Munabbih said relating from the wisdom of the family of David: "It is incumbent upon a rational to have acquaintance with his time, keep his tongue, and devote himself to his own affairs." According to Al-Hassan: "One will not understand his religion well

unless he keeps his tongue."

According to Al-Awza'i: "Umar Ibn Abdul-Aziz wrote to us: "Coming to the point: whoever remembers death so much, he will be satisfied only with the little from this world; and whoever regards his speech a part of his deeds, he will hardly speak but in what concerns him." A man said: "Silence combines two virtues for man: safety in his religion and understanding from his talker." Muhammad Ibn Wasi' said to Malik Ibn Dinar: "O Abu Yahya! Of a surety, to keep tongue is harder upon the people than to keep Dirham and Dinar." Yunus Ibn Ubaid said: "I have never seen a man who takes heed of his tongue but that the good impact of it is reflected on all of his deeds." Al-Hassan said: "Some people spoke in the presence of Mu'awiyah, and Al-Ahnaf Ibn Qais kept silent. He said to him: "What is the matter of you O Abu Bahr that you do not speak?" he said: "I fear Allah if I speak falsely, and I fear you if I speak with the truth.""

Abu Bakr Ibn Ayyash said: Once, four kings gathered together: the Indian and Chinese kings, in addition to Caesar and Khosrau. One of them said: "I regret for what I have said, and regret not for what I have said not." Another said: "If I say a word, it possesses me, and I possess it not, and if I do not say a word, I possess it and it possesses me not. The third said: "I wonder at the speaker: if his word returns to him, it will harm him; and if it does not return to him, it will not benefit him." The fourth said: "I am capable of retracting from what I have not said more than from what I have really said." It is reported that Al-Mansur Ibn Al-Mu'tazz kept in the state of silence after performing Isha' prayer for forty years. It is also reported that Ar-Rabie Ibn Khaithamah remained for twenty years without speaking in the worldly affairs and matters, and whenever morning came upon him, he would place a paper, an inkpot and a pen to record all he spoke, with the intention to reckon himself therewith in the evening.

If you ask about the reason that lies behind the great virtue of silence, let me say in reply to that: it should be known to you that the reason for that is the much evil caused by tongue due to falling in mistakes, telling lies, backbiting, talebearing, showing off, hypocrisy, obscenity, argumentation, giving prestige to oneself, delving in false discourse, disputation, curiosity, perversion, addition, reduction, harming people and tearing the screen of privates. Those are the vices of tongue, and it finds them not hard nor difficult on it: on the contrary, the heart feels their pleasure and sweetness, and the disposition and Satan lie behind them. Such as delves into them could hardly withhold his tongue in order to unleash it in what he likes and hold it back from what he likes not. This is abstruse as will be discussed later in detail. In short, danger lies in delving, whereas safety lies in silence. This is why its virtue is great. Add to that what it brings about in terms of unifying concern, reverence, continuous respectability, and devotion to meditation and celebration (of Allah Almighty) and worship, and safety from the evil consequences of harmful words in this world and reckoning about it in the hereafter. Allah Almighty says in this respect: "Man does not utter any word

except that with him is an observer prepared [to record]." (Qaf 18)

﴿ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

There is a proof to support the virtue of adherence to silence. It is a well-known fact that speech is of four kinds: what is entirely harmful, what is entirely beneficial, what is partly harmful and partly beneficial, and what is neither harmful nor beneficial. One should keep silence from what is entirely harmful and what is partly harmful and partly beneficial, in case the benefit thereof is less than the harm. But to engage in what is neither harmful nor beneficial is out of useless gossip in which one wastes his time; and this is a clear loss. Thus, there remains only the fourth kind, which is entirely beneficial. In this way, three-fourths the speech lapse and only a quarter remains working; and even danger lies in this quarter, for it is vulnerable to be mixed with what is sinful caused by the subtleties of showing off, ostentation, backbiting, giving prestige to oneself, and useless talk.

One might not make sense to such mixing, which leads him to be at risk. Whoever knows well the subtleties of the evils of tongue, should come to learn that the Messenger of Allah "Allah's blessing and peace be upon him" was decisive in his statement: "Whoever keeps silent has been saved (from harm)." That is because the Messenger of Allah "Allah's blessing and peace be upon him" was endowed with the gift of wisdom and the shortest phrases expressive of the longest and most comprehensive meanings (according to the narration of Muslim on the authority of Abu Hurairah). None but the private scholars could perceive the deep meanings that underlie his words, a fact that will be shown from the presentation of the different evils of tongue, and how it is difficult to avoid them.

Now, let us count the different evils of tongue, beginning with the easiest and the lightest of them, moving up to the heavier, and defer the discussion of backbiting, talebearing and telling lies, i.e. the most difficult and the heaviest of them. The evils of tongue are twenty and they go as follow.

CHAPTER TWO: DIFFERENT EVILS OF TONGUE

The First Evil: Speaking In What Concerns You Not

It should be known to you that the best state you might be in is to keep your tongue from all evils we have already mentioned, such as backbiting and talebearing, telling lies, argumentation, disputation, etc, and rather to speak in what is permissible from which no harm befalls you. But if you speak in what you need not to speak in, you shall waste your time, and be reckoned for the evil deed of your tongue, for you will replace what is bad with what is good. That's because if you divert your attention during the time you spend in that kind of speech to meditation and reflection, the gifts of Allah's mercy might be opened to you, causing a great benefit to you. Moreover, if you sing the glorifications, praises, magnifications and oneness of Allah Almighty, it will be good for you.

How many a word for which a palace is constructed in the Garden! If one has the power to get one of the treasures and instead he gets what harms and

not benefits him, he will be a clear loser. The is an example for leaving the celebration of the Praises of Allah Almighty, and rather engaging in what is permissible, but which concerns one not. Although he commits no sin, he has lost the great profit of skipping the celebration of Allah Almighty. The true believer is he, whose silence is meditation, vision a lesson to be learnt, and speech a celebration (of Allah Almighty). It is reported on the authority of Muhammad Ibn Zakariyya from Ibn A'ishah from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Indeed, Allah commanded me to have my speech a celebration, my silence a meditation, and my vision a lesson to be learnt."

To be sure, time is the main capital of a servant; and if he spends it in what concerns him not, and does not use in saving a reward to benefit him in the hereafter, he will lose his capital. For this reason, It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of one's good (faith in) Islam to leave that which concerns him not." (This narration is reported by At-Tirmidhi and Ibn Majah). More grievous, it is narrated on the authority of Anas "Allah be pleased with him" that he said: On the day of (the battle of) Uhud, a man from among us fell as a martyr, and a rock was seen to be tied to his belly out of severe hunger. His mother wiped dust off his face and said: "Blessed be you O my son with the Garden!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What does make you know? Perhaps, he used to speak in what concerned him not, and withhold what benefitted him." (This narration is reported by At-Tirmidhi and Ibn Abu Ad-Dunya).

According to another narration, it is reported that once, the Messenger of Allah "Allah's blessing and peace be upon him" missed Ka'b "Allah be pleased with him", and when he asked about him he was told that he was sick. He went out walking and when he entered upon him he said: "Receive the glad tidings O Ka'b!" his mother said: "Blessed be you with the Garden O Ka'b!" the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is that woman that decides a matter without (knowing the decree of) Allah Almighty?" Ka'b said: "She is my mother O Messenger of Allah." On that he said: "What does make you know Umm Ka'b? perhaps Ka'b has said what concerned him not, and withheld what benefitted him." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ka'b Ibn Ujrah). The meaning is that the Garden is prepared for him who will not be reckoned, and whoever speaks in what concerns him not will be reckoned. If his speech is impermissible, the Garden will not be prepared for him since he will be called to account, and calling to account is a kind of punishment.

It is narrated on the authority of Muhammad Ibn Ka'b that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first one to enter from that gate is a man from the inhabitants of the Garden." Then, Abdullah Ibn Salam "Allah be pleased with him" entered, to whom the

companions of the Messenger of Allah "Allah's blessing and peace be upon him" stood and told of what he had said. They further asked him: "Tell us about the most trustworthy deed for which you expect reward." On that he said: "I am a weak, but the most trustworthy deed for which I expect (reward from) Allah Almighty is the purity of my breast and leaving what concerns me not." (This narration is reported by Ibn Abu Ad-Dunya). Abu Dharr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not guide you to a deed which, though being light on the body, is heavy in the scale of deeds?" I said: "Yes O Messenger of Allah." He said: "It is to keep silent, adhere to good moral character, and leave what concerns you not." (This narration is reported by Ibn Abu Ad-Dunya).

Mujahid said: I heard Ibn Abbas "Allah be pleased with him" having said: "Five qualities are dearer to me than anything else: do not speak in what concerns you not, for it is useless, and more convenient to leads you to sin; and do not speak in what concerns you unless you find it proper, for how many a man who speaks improperly in what concerns him and he is put to difficulty; and do not argue with a forbearing or a weak-minded, for the forbearing might desert you, and the weak-minded might harm you; and remember your absent brother with the same as you like him to remember you when you are absent, and excuse him from the same as you like him to excuse you from, and treat your brother with the same as you like him to treat you with; and do the deeds of a man who knows that he is given reward for kindness and dealt with for respect."

It was said to Luqman the Wise: "What is your wisdom?" he said: "I never ask about that which I know, nor do I work hard to know what concerns me not." Muwarriq Al-Ajli said: "I have been seeking after a matter for twenty years, and I failed to get it, but even I shall never leave seeking after it." He was asked about it, and he said: "To keep silent from what concerns me not." Umar "Allah be pleased with him" said: "Do not ask about what concerns you not, keep yourself away from your enemy, and beware of your friend among the people except the trustworthy, and there is no trustworthy except he who fears Allah Almighty. Do not accompany the wicked lest you would learn from his wickedness, nor disclose to him your secret, and seek the advice of such of people as fear Allah Almighty."

The definition of speaking in what concerns you not is to speak with such words as if you keep silent you will not be sinful, nor will you receive harm in your soul or property. It is like the case in which you sit with people and talk to them about your journeys and tell them about your scenes and experiences there, as the mountains and rivers you have seen, the kinds of food and clothes you have enjoyed, and the sheikhs and incidents you have wondered at. If you keep silent from those things, you will not be sinful, nor will you receive harm at any rate. If you do your best in order to make no change by addition or reduction, nor justification of yourself, nor pride of seeing the great events, nor accusation of anyone, nor criticism of anything created by Allah Almighty, you will have wasted your time.

How should you be safe from all evils we have already mentioned? It is like

your asking anyone about what concerns you not: by asking him, and forcing him to reply to you, you will have wasted the time of both you and him. This is clear in things asking about which is evil. You may ask somebody about his worship saying: "Are you fasting?" If he answers in the affirmative, he will demonstrate his worship and a suspicion of showing off shall touch his act of worship, and even if there is no suspicion of showing off, his act of worship will not become secret, given that the worship in secret is many degrees superior than the worship in public. If he replies in the negative, he will be a liar. If he keeps silent, he will seem to scorn you, and you will be bothered by him. If he uses trickery to escape from reply, he will be forced to exert effort to do so. In this way, by asking him, you will have exposed him to showing off, telling lies, scorning or even exerting effort to escape from the answer.

The same is true of asking him about the rest of his acts of worship, and even about his sins, and about all that he conceals and feels shy to demonstrate.. likewise, your asking about what the others say or think is included here, like your asking somebody, for instance: "What do you say or think about that matter?" Similarly, you may see a man on the way and ask him: "Where are you going?" Perhaps, there is a particular impediment to prevent him from mentioning it, and if he mentions it, he will receive harm and feel shy, and if he does not prove true he will be a liar, and you will be the one who caused him to do so. In other cases: you may ask about what concerns you not, and the asked may feel shy to tell you that he does not know, which causes him to give you answer with no knowledge.

I do not mean by speaking in what concerns not those things, in which there is harm or sin to be received. But a typical example of what concerns not is the narration that once Luqman the Wise entered upon David "Peace be upon him" who was making an armor, which he had not seen before that day. He wondered, and liked to ask him about it, but his wisdom prevented him and Thus, he kept silent and did not ask him. When David finished from making it he stood and wore it and said: "How good this armor is for war!" on that Luqman said: "Silence is wisdom, and people rarely do it." That is because he learnt what he liked to learn without asking. It is reported that he frequented him for a year with the intention to know that without asking. If this kind of asking does not lead to harm, removing screen, causing one to be seen of men or to tell a lie, it, at least, belongs to those things which concern not, and leaving it is out of good (faith in) Islam. This is its definition.

Its causes lie in eagerness to know that in which there is no need to know, affability with somebody through speech by way of having affection for him, and consuming time in useless tales and stories. The remedy lies in his learning that death is ahead of him, that he is responsible for every word he utters, that his breaths represent his main capital in this present world, that his tongue is a net therewith to catch the beautiful women with big lustrous eyes (in the Garden). To neglect and waste that is a big loss. This is its remedy in terms of learning. In relation to action, he has to be in seclusion, or to place a pebble in his mouth, therewith he forces himself to keep silent from some of what concerns him, in

order that the tongue would get accustomed to leave what concerns it not. However, it is very difficult for such as does not live in seclusion to adjust his tongue in that way.

The Second Evil: Surplus Talk

It is blameworthy. It includes to speak with what concerns not, and make much of what concerns more than what is needed. One might talk about what concerns him with brief words, as well as he might amplify, state and repeat it. If it is possible to convey his purpose with a single word, and he expresses it with two, then, his speech would be surplus and beyond the need. This is why it is blameworthy regardless of being not sinful or harmful. According to Ata' Ibn Abu Rabah: "Those who were before you disliked surplus talk, and regarded surplus any words other than the Book of Allah Almighty, the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him" enjoining good and forbidding evil, or one's necessary need: "When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record]." (Qaf 17-18)

﴿ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

Does anyone of you feel shy, when his scroll is spread out, to find that most of what is dictated in it does not belong to the matter of his world or religion? One of the Companions said: "A man might ask me about something, and I have longing to give reply to him just as a thirsty has longing for cold water, but even I leave it for fear it might possibly be surplus." According to Mutarrif: "Let the Majesty of Allah Almighty be exalted in your hearts and souls, so that you do not mention Him like the statement of anyone of you to the dog or donkey: "O Allah! Disgrace it."

It should be known to you that the surplus speech is limitless; and the most important is limited to the Book of Allah Almighty Who says: "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward." (An-Nisa 114)

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٥٠﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be who withholds the surplus of his talk and spends the surplus of his property." (This narration is reported by Al-Baghawi and Al-Baihaqi). Consider how the people reversed it by withholding the surplus of property and rather unleashed the surplus of speech. It is narrated on the authority of Mutarrif Ibn Abdullah from his father "Allah be pleased with him" that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" among members of Banu Amir, and they said: "You are (in the position of) our father

and chief, and you are the best of us all, etc. on that he said: "Say what you like to say (in his praise), on condition that Satan should not make it alluring to you." (This narration is reported by Abu Dawud and An-Nasa'i). It refers to the fact that if one prolongs his speech in praising even with truth, there is fear that Satan might make alluring to him to plunge into the dispensable surplus. Ibn Mas'ud "Allah be pleased with him" said: "I warn you of the surplus speech. It suffices a Muslim of words only what enables him to convey his need." According to Mujahid: "Words are written even when a man asks his child to keep silent by saying to him: "I shall buy such and such a thing for you", with the result that he is written as a liar." According to Al-Hassan (Allah Almighty says): "O son of Adam! I have spread out a scroll for you and it is entrusted to two angels to record your deeds. So, do as you like, be it more or less." It is reported that Solomon "Peace be upon him" sent one of his demons and sent after him some to watch him and tell him what he would say. They told him that when he passed by the market he raised his head to the sky and then cast a glance at the people and nodded. Solomon asked him about that and he said: "I wonder at the angels who stand by the heads of people and how fast they record what they do, and at those below them how fast they dictate them."

According to Ibrahim At-Taimi: "If a faithful believer intends to speak, he would consider: if it concerns him, he would speak, otherwise, he would keep silent, unlike the wicked, whose tongue is ahead of his mind." According to Al-Hassan: "He, who talks so much, tells much lies, and he who has much property commits much sins, and he, who has bad manners gives himself to punishment." It is narrated on the authority of Amr Ibn Dinar that he said: A man talked so much in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "How many veils do you have to conceal your tongue?" he said: "My lips and teeth." On that he said: "Would you not have what repel your words?" (This narration is reported on the authority of Ibn Abu Ad-Dunya). According to another version, the Messenger of Allah "Allah's blessing and peace be upon him" said so about a man who was involved in praising him exaggeratingly, thereupon he said: "Man was given no worse than surplus talk."

Umar Ibn Abd Al-Aziz "may Allah have mercy upon him" said: "Nothing prevents me from speaking with most of words but my fear of seeming proud." According to a wise man: "If a man is in a gathering and speech is made alluring to him, let him keep silent; and if silence is made alluring to him, let him speak." According to Yazid Ibn Abu Habib: "Among what tempts a learned is to admire speaking more than listening. However, if he finds such as suffices him (the burden of speaking), let him then know that safety lies in listening whereas adornment, addition and reduction lie in speaking." According to Ibn Umar "Allah be pleased with them": "Tongue has the most right to be purified." Once Abu Ad-Darda' "Allah be pleased with him" saw a woman of offensive tongue, thereupon he said: "Had she been mute, it would have been better for her." According to Ibrahim: "Two things ruin man: surplus talk and surplus property."

This is the criticism of surplus talk. As regards the motive that causes it, and its remedy, they have already been mentioned in the discussion of speaking in what concerns not.

The Third Evil: Engaging In Falsehood

It is to talk about sins like relating about the states of women, gatherings of wine, stations of mischief, comfortable life of the rich and wealthy, tyranny of the oppressive tyrants and kings, their blameworthy decrees and hateful states. It is unlawful to engage in such discourses. It differs from speaking in what concerns not is to leave the preferable, but there is no prohibition in it. But even, such as talks much about what concerns him not is not safe from engaging in falsehood. Most people gather together to entertain themselves with talk, and their speech more often leads them to make fun of the honours of people, and engage in falsehood. The kinds of falsehood are limitless. For this reason, there is no way of salvation from it but to restrict one's speech to what concerns him of the affairs of his religion and world.

In this respect, there are words which ruin their sayer even though he regards them with slightness. It is narrated on the authority of Alqamah Ibn Waqqas that an honourable man came upon him, to whom he said: You are of such kinship as gives you a right (upon me to advise you): I've seen you visiting those chiefs and speak in their presence with what Allah wills you to speak. I heard Bilal Ibn Al-Harith Al-Muzani, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you might say a statement on account of which Allah's Good Pleasure is acquired, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Good Pleasure for him until the Day of Judgement; and anyone of you might say a statement, which draws Allah's Anger upon him, even though he does not think how far it would reach, by which Allah Almighty will keep writing His Anger for him until the Day he will meet Him." Alqamah further said to him: So, consider, mercy be upon you, what you say, and with which you speak. Perhaps, there are statements which I refrained from saying on account of what I heard from Bilal Ibn Al-Harith. (This narration is reported by Ibn Majah and At-Tirmidhi).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might utter a word with the intention to bring his sitters to laughter, because of its (evil) he falls down in the fire (of Hell) farther than stars (from the earth)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Hurairah). Abu Hurairah "Allah be pleased with him" said: "A man might utter a word carelessly, because of its (goodness) Allah raises him up to the highest portion of the Garden." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of people as shall have the greatest sins on the Day of Judgement are those who engage most in falsehood." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Qatadah).

In confirmation of that, Allah Almighty says: "What led you into Hell-Fire?"

They will say, "We were not of those who prayed; Nor were we of those who fed the indigent; But we used to talk vanities with vain talkers." (Al-Muddaththir 42-45)

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ﴾ قَالُوا لَمْ نَكُ مِنَ الْمَصْلِينَ ﴿١٧﴾ وَلَمْ نَكُ نَطْعِمِ الْمَسْكِينِ ﴿١٨﴾ وَكُنَّا نَخُوضُ مَعَ الْخَاطِئِينَ ﴿١٩﴾

He Almighty further says: "Already has He sent you word in the Book, that when you hear the Signs of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme: if you did, you would be like them. For Allah will collect the Hypocrites and those who defy Faith, all in Hell." (An-Nisa' 140)

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ﴾ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿٢٠﴾

According to Salman "Allah be pleased with him": "Those among the people who shall have the greatest number of sins on the Day of Judgement are those who talk most in disobedience of Allah Almighty." It is reported that Ibn Sirin said: A man belonging to the Ansar passed by one of their gatherings and say to the people: "Perform ablution, for some of what you say is worse than Hadath (breaking ablution through urinating, defecating, passing wind or making sound)."

This is the significance of engaging in falsehood, and it lies behind backbiting, talebearing, obscenity, which will be discussed later. It includes engagement in forbidden things already exists without no religious need. It also implies to talk about religious innovations and invalid opinions, and the fighting that broke between the companions of the Prophet in a way that leads to slandering some of them. All of that belongs to falsehood, and engagement in it is to engage in falsehood. We ask Allah Almighty to help us with His favor and bounty.

The Fourth Evil: Disputation And Argumentation

It is clearly forbidden. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not dispute with your brother, nor make fun of him, nor give him a promise and then break it." (This narration is reported by At-Tirmidhi on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Leave disputation, for its wisdom is beyond reason, and its temptation is not safe." (This narration is reported by At-Tabarani on the authority of Abu Ad-Darda', Abu Umamah, Anas and Wathilah Ibn Al-Asqa'). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who leaves argumentation although he is on the right, a house in the highest portion of the Garden will be built for him; and he who leaves disputation and he is on the false, a house in the middle portion of the Garden will be built for him." (This narration is reported by Abu Dawud on the authority of Abu Umamah).

It is narrated on the authority of Umm Salamah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him"

said: "The first thing my Lord confided to me and forbade me to do after worshipping idols and drinking wine is the quarrel between men." (This narration is reported by Ibn Abu Ad-Dunya, At-Tabarani and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No people went astray after Allah Almighty had guided them except when they were given to argumentation." (This narration is reported by At-Tirmidhi on the authority of Abu Umamah). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "No servant has his faith complete in truth unless he leaves argumentation even though he is on the right." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Six characteristics cause one to attain the real nature of faith if they exist in him: to observe fast in summer, to strike the enemies of Allah with the sword, to hasten to offer prayer on the day of hard atmosphere, to keep patient over afflictions, to perform ablution perfectly at times one dislikes (to have water touch his body because of ailment or cold atmosphere), and to leave disputation even though he is true." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Malik Al-Ash'ari). Az-Zubair "Allah be pleased with him" said to his son: "Argue not the people with the Qur'an, for you could not do it, but you may do with the Prophetic sunnah." Umar Ibn Abd Al-Aziz "may Allah have mercy upon him" said: "He, who exposes his religion to disputes is forced to move more often from one place to another."

Muslim Ibn Yasar said: "Beware of disputation for it is the time at which the learned is exposed to ignorance, and Satan seeks after his slip." It is said that no people went astray after they had been guided aright except by argumentation. Malik Ibn Anas "may Allah have mercy upon him" said: "Argumentation never belongs to religion." He further said: "Disputation hardens hearts and develops grudges." Luqman said to his son: "O my son! Argue not the learned lest they would hate you." Bilal Ibn Sa'd said: "If you see that a man is quarrelsome, argumentative and swollen with pride, know that his loss has been complete." Sufyan said: "If I disagree with my brother about a pomegranate which he describes as sweet and I as sore, I should be taken and brought before the ruler." He further said: "If you clarify the atmosphere with such of people as you like and then make him angry through disputation with him, then, he will throw you with a calamity that hinders you from living." According to Ibn Abu Laila: "I never dispute with my companion lest I would either give lie to him or cause him to become angry." According to Abu Ad-Darda' "Allah be pleased with him": "It suffices you for sin to remain argumentative."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A two-rak'ah prayer is necessary to make expiation for every quarrel." (This narration is reported by At-Tabarani on the authority of Abu Umamah). Umar "Allah be pleased with him" said: "Do not learn knowledge for three things, and do not leave it for other three things: do not learn it therewith to dispute nor to vie in glory because of it, nor to be seen of men by it. Furthermore, do not

leave learning out of shyness of seeking after it, nor out of abstinence in it, nor out of pleasure with ignorance of it." Jesus "Peace be upon him" said: "He, who tells much lies causes his majesty to vanish, and he who quarrels men causes his gallantry to fall down, and he who has much concerns causes his body to be weak, and he who has bad manners throws himself into punishment." Maimun Ibn Muhran was asked: "Why do you not desert your brother?" he said: "Because I neither dispute with him nor quarrel him." However, the narrations about criticizing argumentation and disputation are beyond calculation.

The definition of disputation is to make objection to the other's speech through showing fault in it either in word or in meaning or in the intention of the speaker. If you leave such objection you shall have abandoned disputation. In case you listen to anything: if it is true, then give belief to it, and if it is false or untrue, but it does not pertain to the affairs of religion, then, keep silent of it. To slander the other's speech is to criticize either the words by showing such of defects and mistakes as they contain in terms of grammar, usage of language, and syntax. Regardless of the cause that lies behind such defect, there is no point to demonstrate it. It also might pertain to the meaning like saying: "The point is not as you say, and you have committed mistake in it from such and such viewpoints." As regards the mistake of intention, it is like your saying: "Although this statement is true, it is not truth which you intend thereby." If it occurs in a scientific matter, it is called argument, and it is also blameworthy. It is binding here to keep silent or at least ask for the purpose of getting benefit and not for rejection or refutation.

Argumentation is to silence the other, incapacitate and discredit him, through slandering his speech, and ascribing it to shortage and ignorance. Its portent is that you notify him to the truth from another perspective that is hateful in the sight of such as involved in the argumentation, and show him his mistake in a way that enables you to demonstrate your superiority to him. There is no salvation from that but to keep silent from all that which, if one stops from stating it, he will not become sinful.

The motive that lies behind that is to attain supremacy through demonstrating knowledge and superiority, and to attack others through demonstrating their shortcomings. Those are internal desires. The appetite of demonstrating superiority is to justify and give prestige to oneself, resulting from the claim for loftiness and majesty, and both are Divine and not human attributes. As for discrediting others, it ensues from the brutal nature, which is to tear, break and harm the others. Those characteristics are blameworthy and destructive without doubt. They get their power from both argumentation and disputation. Thus, whoever is engaged in argumentation and disputation regularly strengthens those destructive characteristics. This is not only undesirable, but it is sinful as long as it leads to harming the other. The argumentation could hardly be free from causing harm, irritating the anger and forcing the adversary to support his words as much as he could, no matter in truth or falsehood it might be, in attempt to disgrace his opponent, and of a surety, the result is that both adversaries fall in dispute just in the same way as fight breaks up between two dogs.

Its treatment is to break the arrogance which motivates him to demonstrate his superiority, and the brutality which motivates him to discredit the other; and this matter will be discussed later in more detail in the Book of Criticizing Arrogance and Haughtiness, and the Book of Criticizing Anger. To be sure, the remedy of each ailment is to remove its cause. The cause of both argumentation and disputation is the same as we have already mentioned. To be engage in it regularly turns it to be a custom and integral to disposition, and so on until it establishes itself deep in the soul and becomes difficult to leave it. It is narrated that Abu Hanifah said to Dawud At-Ta'i: "Why have you preferred to live in seclusion?" he said: "In order to mortify myself to leave argumentation." He said to him: "Attend the gatherings of knowledge, and listen to what is said, but do not speak." He did so and nothing was harder on him than this.

However, this is true for if one listens to a mistake from another and he has the power to disclose it, it is difficult on him not to do so. For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who leaves argumentation although he is on the right, a house in the highest portion of the Garden will be built for him." This is due to its difficulty on the soul. This occurs more often in the matters that are subject to different religious beliefs and juristic schools. Disputation is integral to disposition, and if one thinks he will receive a reward for what he does, he will become keener on it, and both disposition and religious law will go hand in hand to support it; and of a surety, this is an evident mistake. Man has to withhold his tongue from the Muslims and if he sees a religious innovator, he should be kind in his counsel to him: he should advise him in privacy and not in public, and not by way of argumentation, for argumentation gives him the impression that it is only a trick for dissemblance, since argumentation is an art to be mastered by the debaters who belong to his own juristic school if they like; which gives continuance to the religious innovation.

But if one is sure that advice will be of no use, he should then engage in himself and leave him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's mercy be upon him who withholds his tongue from Muslims except in the best manner he could." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Hisham Ibn Urwah; and Abu Mansur Ad-Dailami on the authority of A'ishah). Hisham Ibn Urwah said: the Messenger of Allah "Allah's blessing and peace be upon him" used to repeat this statement of him seven times (per day). If one gets accustomed to argumentation for a long time, because of which the people have praised him and he has attained power and acceptability among the people, those destructives shall become strong within himself in a way that it will become difficult on him to get rid of them, since the authority of anger, arrogance, haughtiness, showing off, love for majesty, and power of being superior to others will have gathered on him. As it is difficult to strive against anyone of those alone, what should it be if one is to strive against all at once?

The Fifth Evil: Dispute

It is also blameworthy. It stands behind argumentation and disputation. Disputation is to slander the other's speech through showing fault in it for no purpose other than discrediting him and showing one's superiority and intelligence. Argumentation is to demonstrate opinions and state them clearly. Dispute is to be contentiously quarrelsome in speech with the intention to take back one's due in full, either in the beginning or by objecting to previous speech. Disputation is to object to previous speech. A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The most hateful of men in the Sight of Allah Almighty is the contentious quarrelsome." (This narration is reported by Al-Bukhari).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who argues in a dispute with no knowledge remains in the wrath of Allah until he retracts." (This narration is reported by Ibn Abu Ad-Dunya). A man said: "Beware of dispute for it blights religion." It is said that no pious ever falls in dispute (with anyone) over religion." Ibn Qutaibah said: Once, Bishr Ibn Abdullah Ibn Abu Bakrah came upon me and said: "Why are you sitting here?" I said: "A litigation I have against one of my paternal cousins." On that he said: "Verily, I am under obligation to your father, and I like to reward you for his favor. By Allah, I have never seen anything which removes religion, decreases gallantry, wastes pleasure and diverts the heart than dispute." I stood up to turn away, thereupon my foe said to me: "What is the matter with you?" I said: "I shall not dispute with you." He said: "Then, you have come to know that the right is with me." I said: "No, but I like to refrain from that." He said: "I do not demand from you anything that is your right."

You may say: "If one has his right with another, he has to bring a lawsuit against him in order to take it back from his wrongdoer: how then should be his ruling? And how should litigation in this case be criticized?" In reply to that, let's say that such criticism includes him who disputes with falsehood and him who settles disputes without knowledge, like the judge's agent who settles the dispute before being certain of the party with which the right is. It also includes him who demands back his right but not fairly and reasonably in so much as querulously, for the purpose of harming and investing himself with authority over his opponent. It also implies him who mixes with litigation dispute words that are harmful although they are needless to support his right and claim. It includes him who makes his litigation over a small amount of money which he regards with slightness, and some of people states it clearly saying: "My intention is only to break his nose and if I take back that money from him, perhaps I may throw it into a well carelessly." The real intention of such is dispute, dissention and quarrel. It is blameworthy.

But the wronged who supports his claim by way of religious law, without contention, quarrel, obstinacy, or harm, his act is not unlawful, although it is

preferable for him to leave it as much as he finds a way to do so for it is difficult to adjust tongue so as not to go beyond the limit of litigation; and dispute always causes resentment, provokes anger, and once anger is provoked, the object of dispute itself will be forgotten, and only resentment and hatred remain prevalent to the extent that each rejoices at the misfortune of his foe, grieves because of his good luck, and unleashes his tongue to disgrace him. So, whoever takes the first move towards dispute has indeed exposed himself to the forbidden things, the least of which is to distract his mind so that in his prayer he is occupied by the way he has to argue his foe, and so on. Dissension then is the origin of every kind of evil; and the same is true of disputation and argumentation. Its gate should not be opened unless it is necessary, and at necessity, one should keep his tongue and heart from the evil consequences of such dissension. This, therefore, is very difficult.

So, one who restricts himself only to what is necessary his dispute will not be blameworthy, although it is preferable for him to leave it in case he could dispense with that over which he disputes. But if he does not leave it he will not be sinful. It is true that in the least, in dissension, argumentation and disputation, he loses the good speech, and their related reward. The least degree of good speech is to show approval. There is nothing in speech harsher than slandering and rejecting the words of the other, either by giving lie to him or by ascribing him to ignorance. Whoever argues, disputes or quarrels with another, he indeed has belied him, or rendered him ignorant, which causes him to lose the good speech.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the good speech and serving others with food that shall admit you to the Garden." (This narration is reported by At-Tabarani on the authority of Jabir). Allah Almighty says: "speak fair to the people."

Ibn Abbas "Allah be pleased with him" said: "If anyone salutes you with peace, return salutation to him even if he is a Magian, for Allah Almighty says: "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things." (An-Nisa' 86)

﴿وَإِذَا حُيِّمُ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

Ibn Abbas "Allah be pleased with him" further said: "If even Pharaoh says good to me, I shall reply to him (with similar good)." Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden there are mansions which (are so much transparent that) their outward is seen from its inward, and its inward from this outward, prepared by Allah Almighty for him who serves food (to the needy) and talks with kindness." (This narration is reported by At-Tirmidhi).

It is reported that once a pig passed by Jesus "Peace be upon him" thereupon he said: "Pass by peacefully!" it was said to him: "O Spirit of Allah! Do you say so to a pig?" he said: "I dislike to habituate my tongue to speak with evil." The

Messenger of Allah "Allah's blessing and peace be upon him" said: "The good word is (an object of) charity." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Safeguard yourselves from the fire (of Hell) even with half a date (to give in charity), and if you could not find, then, with a good word (to say)." (This narration is reported by both Al-Bukhari and Muslim on the authority of Adi Ibn Hatim).

Umar "Allah be pleased with him" said: "Righteousness is easy: a cheerful countenance and a good and kind word." A wise man said: "The kind words wash off the grudges that are lurking in the organs." Another sage said: "Do not withhold such of words as do not provoke the anger of your Lord therewith you please your sitter, perchance you shall be recompensed with the reward of the doers of good."

This is the superiority of the good words, in opposition to disputation, argumentation and litigation, which imply the hateful odious and loathsome words, which harm the heart, embitter the living, provoke the anger, and cause resentment. We ask Allah to help us with His favor and bounty.

The Sixth Evil: Loud-Mouthing

It is to make utterances from both corners of one's mouth, be ostentatious in using much rhymes and eloquent words, and flamboyant in bringing prologues and rhapsodies: all of this is out of hateful ostentation and hateful pretention, in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the pious among my people are disassociated from ostentation." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Those who are the most hateful to me, that will have their seats the farthest from mine (on the Day of Judgement) are chatterers, loudmouths and ranters." They said: "O Messenger of Allah! Who are ranters?" he "peace be upon him" said: "They are the arrogant." (This narration is reported by Ahmad on the authority of Abu Tha'labah; and At-Tirmidhi on the authority of Jabir).

It is narrated on the authority of Fatimah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of my nation are those who are provided with blessing: they eat the various kinds of food, wear the various kinds of clothes, and prove loudmouthed in their speech." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" further said thrice: "Behold! Let such as involved in (saying and doing what is beyond the reason, and exceeding the due limits) be ruined!" (This narration is reported by Abu Dawud on the authority of Ibn Mas'ud). According to Umar "Allah be pleased with him": "Splitting of words results from the splitting of Satan." It is reported on the authority of Amir Ibn Sa'd Ibn Abu Waqqas that once he came to his father Sa'd to ask him for some need, and he sent forward for his need with an introduction, thereupon Sa'd "Allah be pleased with him" said to him: "You have never been farther from

your need than you are today. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A time will come upon my people in which they will make spaces between their words with their tongues in the same way as a cow makes spaces between grass with its tongue."" (This narration is reported by Ahmad). He seemed to have disapproved of the rhapsody and ostentatious introduction he sent forward for his speech.

This belongs to the evils of tongue, which include also all pretentious rhyme and seeking eloquence that is beyond the customary habit; and the same is true of the usage of pretentious rhyme in dialogues. Abu Hurairah "Allah be pleased with him" narrated: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's family. He made her son and those with him her heirs. Hamal Ibn An-Nabighah Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers in view of the rhymed speech he composed." (This narration is reported by Al-Bukhari and Muslim).

He seemed to have disapproved of that due to the evident traces of ostentation on the speech. One should limit his expression to his intention, and the intention of every kind of speech is to make his purpose understandable, and what is beyond that is out of blameworthy ostentation and pretention. But embellishing the words of discourse without hyperbole does not belong to such blameworthy kind. That is because the purpose there from is to move hearts and cause them to have longing for something, to make them rejoice or grieve; and the smoothness of word plays a great role in that respect, which makes it fitting for that, unlike the dialogues which aim at fulfilling needs and demanding back rights: ostentatious rhymes, declamation and ranting are not fitting for them. To engage in it is out of blameworthy ostentation, and nothing motivates it other than showing off, and demonstrating the faculties of rhetoric and eloquence. All of that is hateful and deterred by religious law.

The Seventh Evil: Shamelessness And Foul Language

It is blameworthy and forbidden, and it originates from wickedness and baseness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of obscenity for Allah Almighty never likes obscenity or using foul language." (This narration is reported by An-Nasa'i and Al-Hakim on the authority of Abdullah Ibn Amr; and Ibn Hibban on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him"

forbade that the polytheists who were killed in the holy battle of Badr be insulted and said: "Nothing of what you say would reach them, and you do but harm the living. Behold! The foul language is out of sordidness." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Muhammad Ibn Ali Al-Baqir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The faithful believer never slanders (others) nor curses, nor uses foul language, nor is he naughty in speech." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The garden is forbidden to every shameless in speech." (This narration is reported by Ibn Abu Ad-Dunya and Abu Na'im on the authority of Abdullah Ibn Amr). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four things harm the denizens of the fire besides the harm they receive and cause them to walk between boiling water and Hell, and supplicate with woes and destruction: a man from whose mouth pus and blood flow, thereupon it will be said to him: "What is the matter with the farthest (from Allah's mercy) have harmed us besides the harm we are receiving?" he will say: "The farthest used to pick up every slanderous vile word and take pleasure from it in the same way as one takes pleasure from sexual intercourse." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Shafayy Ibn Mani).

The Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah "Allah be pleased with her": "O A'ishah! Had obscenity been a man, he would have been an evil man." (This narration is reported by Ibn Abu Ad-Dunya on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both vulgarity and articulate exposition are among the branches of hypocrisy." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abu Umamah). He seemed to have meant the disclosure of such of things as it is impermissible to be disclosed, or exaggeration of clarification until it becomes ostentatious, or exposition in the religious matters pertinent to the attributes of Allah Almighty, which should be dictated to the laymen in brief more than in detail, for the details might arouse suspicions whereas briefness causes hearts to have faith in them in general. But the context of vulgarity here gives the impression that what is intended is such of things as it is shameless to be exposed. It is preferable to over look and not to clarify them.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty never likes the shameless whose language is foul, who cries in markets." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Jabir). It is narrated on the authority of Jabir Ibn Samurah "Allah be pleased with him" that he said: I was sitting in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and my father was in front of me when he (the Prophet) said: "Certainly, using foul language and shamelessness never belong to Islam; and the one whose Islam is the best among the people is

he who has the best manners among them." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya). According to Ibrahim Ibn Maisarah: "It is said that the shameless whose language is foul will be brought on the Day of Judgement in the form of, or inside a dog." Al-Ahnaf Ibn Qais said: "Should I not tell you about the most chronic among the diseases? The vulgar tongue and base character."

This is the criticism of shamelessness. Its definition is to express of shameless things with the help of clear words. Most of this occurs in the words of sexual intercourse and its related affairs. The mischievous have clear words expressive of it directly, which they use in reference to it, unlike the righteous, who avoid using those, and rather refer to the matter indirectly and implicitly. Ibn Abbas "Allah be pleased with him" said: "No doubt, Allah Almighty adheres to shyness and generosity, and He always pardons and makes allusions (in direct reference to things): He refers to sexual intercourse with contact, and so on." Contact, touch, companionship and consummation are references to sexual intercourse, and they are not shameless. On the other hand, there are shameless phrases whose mention is odious, and they are used most frequently in insulting and abusing. They are unequal in vulgarity, and some of them are more vulgar than others, and the difference thereof is determined by the difference of the habits and customs of the different countries. As well as the least of them is undesirable, the utmost is forbidden, and in between them there are degrees, some of which are forbidden and others are only desirable.

Therefore, it implies not only sexual intercourse, but also the words that refer to urination and defecation; and it is preferable to refer to those with the answer of the call of nature. That is because those are among the things to be done in secrecy, and one feels shy of making a mention of all that is done in secrecy with clear and evident words, for it is out of shamelessness. It is also favorable to refer to women indirectly. For example, one should not say: "Your wife has said so and so", but rather: "It has been said in the chamber, or from behind the screen, or the mother of children has said so and so." It is praiseworthy to be subtle in using those words for clear usage of them leads to shamelessness. The same is true of such of people as has defects of which he feels shy. He has not to express of them with clear words, like leprosy, baldness and piles, for clear expression of such things belongs to shamelessness. All of those are among the evils of tongue. Al-Ala' Ibn Harun said: "Umar Ibn Abd Al-Aziz used to be diffident in his speech. Once, he had an ulcer under his armpits, and we came to him to ask him about it, with the intention to know how he would express of it. We asked him: "From where has it come out?" he said: "From the inside of the hand."

As for the motive of shamelessness, it might be meant to cause harm to others, or it might be caused by a habit acquired from mixing with the shameless, wicked and sordid among the people, who are recognized for their abuses and insults. It is reported that a Bedouin said to the Messenger of Allah "Allah's blessing and peace be upon him": "Give me advice." He said: "I advise you to fear Allah Almighty ; and if a man disgraces you with any defect he knows about

you, do not disgrace him with any defect you know about him, perchance the evil consequence of his (disgracing) would be drawn upon him, and the reward of it would be for you." He said: "Afterwards, I have never insulted anything." (This narration is reported by Ahmad and At-Tabarani on the authority of Jabir Ibn Sulaim). It is narrated on the authority of Iyad Ibn Himar that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! It happens that a man of my people insults me: is there any harm on me to repel his abuses?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both men involved in abusing each other are two devils who exchange lies and abuses." (This narration is reported by Abu Dawud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To abuse a faithful believer is wickedness, and fighting him is disbelief." (This narration is reported by Al-Bukhari and Muslim on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If two are involved in abusing each other, the sin of that is on the one who abuses first until the wronged transgresses the due limits (of reply)." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Curse be he who abuses his parents." (This narration is reported by Ahmad, At-Tabarani and Abu Ya'li on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said according to another narration: "One of the greatest major sins is to abuse one's parents." They asked: "O Messenger of Allah! How should a man abuse his parents?" he said: "He abuses the father or another, who, in turn, abuses his (the former's) father." (This narration is reported by both sheikhs on the authority of Abdullah Ibn Amr).

The Eighth Evil: Cursing

One might curse an animal, a non-living being or a man; and all of this is blameworthy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is not he who always sends curses." (This narration is reported by At-Tirmidhi on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Curse not each other by the curse of Allah, nor by His anger nor by Hell." (This narration is reported by At-Tirmidhi and Abu Dawud on the authority of Samurah Ibn Jundub). Hudhaifah "Allah be pleased with him" said: "No people curse each other but that the sentence (of punishment) has become due upon them."

Imran Ibn Hussain "Allah be pleased with him" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in some of his journeys, and there was a woman from the Ansar riding a she-camel which shied with the result that she invoked curse upon it. The Messenger of Allah "Allah's blessing and peace be upon him" heard her and said: "Unload it and set it free for it is accursed." Imran said: It is as if I am seeing it walking amongst people and none paying any heed to it. (This narration is reported by

Muslim). According to Abu Ad-Darda' "Allah be pleased with him": "None curses the earth but that it says: "May Allah curse such of us as is more disobedient to Allah Almighty."

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" heard Abu Bakr "Allah be pleased with him" cursing one of his slaves, thereupon he turned to him and said: "O Abu Bakr! How should one be a sincere lover of truth and a curser simultaneously? No, by the Lord of the Ka'bah!" he said it twice or thrice. (This narration is reported on the authority of Ibn Abu Ad-Dunya). On that day Abu Bakr "Allah be pleased with him" emancipated his slave, and went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I shall never do it once again."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "By no means shall cursers be intercessors or witnesses on the Day of Judgement." (This narration is reported by Muslim on the authority of Abu Ad-Darda'). It is narrated on the authority of Anas "Allah be pleased with him" that he said: A man was proceeding on a camel in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when he cursed his camel. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O slave of Allah! Do not proceed in our company on an accursed camel." (This narration is reported by Ibn Abu Ad-Dunya). He said it to him out of disapproval of his cursing his camel.

To curse is to drive away and avert far from the mercy of Allah Almighty; and this is impermissible but for him who has a quality that keeps him away from the mercy of Allah Almighty, like disbelief and injustice, saying: "Behold! Let Allah's curse be upon the wrongdoers or on the disbelievers." One should abide in it by the words stipulated in religious law, for the curse is of great danger because in it one judges that Allah Almighty has driven away the accursed from His mercy, and this belongs to the unseen which none knows but Allah Almighty, and the Messenger of Allah "Allah's blessing and peace be upon him" since Allah Almighty made it known to him.

Cursing is required by three qualities: disbelief, religious innovation and wickedness. Cursing in each of those has three levels: The first is to curse by the general description, like your saying: "Allah's curse be upon the disbelievers, the religious innovators and the wicked." The second is to limit the curse to a particular quality, like your saying: "Allah's' curse be upon the Jews, Christians, Magians, Qadarites (Anti-Fatalists), Khawarij, Rafidites, adulterers, devourers of usury and wrongdoers. To curse all of those is impermissible, but a great risk lies in cursing the religious innovators, for the knowledge of a religious innovation is abstruse, and no clear word is reported in connection with cursing it. For this reason, the laymen should be prevented from it for it summons reply with the like of it, which leads to disputes and mischief among the people.

The third is to curse a particular person in which a great danger lies, like your saying: "Zaid was cursed by Allah Almighty; and he is a disbeliever, a wicked and

a religious innovator." However, it is permissible to send curse upon everyone proven to be cursed under law, like: "Pharaoh was cursed by Allah; and Abu Jahl was cursed by Allah", for those were proven to have died as disbelievers as known from law. But if you are to affirm Allah's curse to a particular person, say a Jew, belonging to our time, it has a great risk, for it might embrace Islam, and die while being near to Allah Almighty: how then should he be judged to be accursed?

But you may say that he is cursed for being a duly disbeliever, just as one says about a Muslim: "May Allah have mercy upon him" for his being a duly Muslim, who might possibly renegade as apostate, it should be known to you that when we say "May Allah bestow mercy upon him", we supplicate Allah to make him firm on Islam and obedience to Him, which is the cause of such mercy, and it could not be required that Allah should make a disbeliever firm on disobedience and disbelief which is the cause of curse. It is impossible, for it is to ask for disbelief although one is already in disbelief. But it is permissible to say: "Allah's curse be upon so and so if he died as a disbeliever, and Allah's curse be not on him if he died as a Muslim." This matter belongs to the unseen which is beyond perception; and the absolute cursor wavers between both.

This is why a great danger lies in cursing certain persons, for they turn from one state to another, except for him whose matter was made known to the Messenger of Allah "Allah's blessing and peace be upon him". He sent curse upon a particular people in his invocation of evil against Quraish saying "O Allah! Send Your curse upon Abu Jahl Ibn Hisham, Utbah Ibn Rabie'ah..." and made a mention of a group of pagans who were killed as disbelievers (according to the narration of both sheikhs on the authority of Ibn Mas'ud). But in another context, he cursed some people whose end was unknown to him, thereupon he was forbidden by Allah. It is narrated that he cursed for a month those who killed the companions of Bir Ma'unah, but Allah Almighty revealed: "Not for you, (but for Allah), is the decision: whether He turn in Mercy to them, or punish them; for they are indeed wrong-doers." (Al Imran 128)

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

(This narration is reported by both sheikhs on the authority of Anas). He means that they might possibly become Muslims, so, how should you know that they are accursed?

Similarly, it is permissible to curse such of people as proven to have died as disbelievers so long as it causes no harm to a Muslim. In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr "Allah be pleased with him" about a grave he came upon on his way to Ta'if, and he said: "This is the grave of one who was disobedient and rebellious against Allah and His Messenger, i.e. Sa'id Ibn Al-As." His son Amr grew angry and said: "O Messenger of Allah! This is the grave of a man who used to serve food (to the needy) and strike the heads (of the enemies) more than Abu

Quhafah did." Abu Bakr "Allah be pleased with him" said: "Is it fitting for such a person to address me with the like of those words O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stop from Abu Bakr." He turned away and the Messenger of Allah "Allah's blessing and peace be upon him" faced Abu Bakr and said: "O Abu Bakr! When you make a mention of disbeliever, let it be general, for if you make it particular (to certain persons), the sons would grow angry in fervor for their fathers." The people then stopped from that. (This narration is reported by Abu Dawud on the authority of Ali Ibn Rabie'ah).

It is narrated that Nu'aيمان drank wine many times and was brought to have the legal punishment executed on him during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon one of the companions said: "May Allah curse him! He often is brought for legal punishment to be implemented on him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not be in the aid of Satan against your brother." (This narration is reported by Ibn Abd Al-Barr on the authority of Muhammad Ibn Amr Ibn Hazm). He said according to another version: "Do not say so, for by Allah, I do not know but that he loves Allah and His Messenger." Thus, he forbade them in an indication to the fact that it is impermissible to curse a particular wicked in name.

In brief, there is a great danger in cursing individual, so, one should not cease to do it. Moreover, it is permissible to keep silent from cursing Iblis and anyone else in particular. But it may be asked: "Is it permissible to curse Yazid for he fought or at least commanded to fight with Al-Hussain "Allah be pleased with him"?" in reply, let's say that as it is not certainly proven that he killed him or commanded that he be killed, then, it is impermissible to curse him. This is because it is impermissible to ascribe a Muslim to a major sin without verification. But it is permissible to say that Ibn Miljam killed Ali "Allah be pleased with him" and Abu Lu'lu'ah killed Umar "Allah be pleased with him" for both cases have been proven through contiguous narrations.

But in general, it is impermissible to make a charge against a Muslim with wickedness or disbelief without verification. The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man makes a charge against a man with disbelief or wickedness but that the charge returns to him unless he (the charged) is so." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Dharr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No man witnesses to the disbelief of another but that it should be incurred upon one of them: if he is really a disbeliever, then, he will be the same as described, otherwise, the charger then will become a disbeliever by ascribing the other to disbelief." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Sa'id).

This implies him who renders another as disbeliever although he knows that he is a Muslim. But in case he ascribes him to disbelief depending upon a religious innovation or heresy, he will be mistaken and not a disbeliever. It is

narrated on the authority of Mu'adh "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I forbid you to insult a Muslim or disobey a just ruler, and it is more severe to abuse the dead." (This narration is reported by Abu Na'im). Masruq "may Allah have mercy upon him" said: I entered upon A'ishah "Allah be pleased with her" and she asked me: "What is the state of so and so, may Allah curse him?" I said: "He died." She said: "may Allah have mercy upon him." I asked her: "How should (both curse and mercy) be combined together?" she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Insult not the dead for they have come to what they had sent forward." (This narration is reported by Al-Bukhari).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not insult the dead therewith you might cause harm to the living." (This narration is reported by At-Tirmidhi on the authority of Al-Mughirah Ibn Shu'bah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O people! Observe my (right on you) in my companions, brothers and relatives, and do not insult them. O people! When one dies, remember but good about him." (This narration is reported by Abu Mansur on the authority of Iyad Al-Ansari).

But even, if it is asked: "Is it permissible to say 'Allah may curse the killer of Al-Hussain or the one who ordered that he be killed?'" The right is to say that if the killer of Al-Hussain died before repentance, Allah Almighty will curse him. However, he might possibly have died after repentance like Wahshi who killed Hamzah, "Allah be pleased with him", the paternal uncle of the Messenger of Allah "Allah's blessing and peace be upon him" and when he killed him he (Wahshi) was a disbeliever, and later on he repented, gave up disbelief and rather embraced Islam, and Thus, it is impermissible to curse him. It is true that killing is a major sin, but the killer does not become a disbeliever by doing it. More even, if he does not repent and continues on his state, there is a danger in cursing him, although no danger lies in keeping silent from doing so, let alone its being preferable.

The people indulge in the matter of cursing in which they unleash their tongues, although the faithful believer should not be an invoker of curse. He should not unleash his tongue to curse but him who died as a disbeliever, or particular types in general famous for disbelief (like Khawarij, Rafidites, etc) and not particular persons, otherwise, it is preferable to engage in the celebration of Allah Almighty, otherwise, safety lies in keeping silent. Makki Ibn Ibrahim said: We were sitting in the house of Ibn Awn and they made a mention of Bilal Ibn Abu Burdah, and went on cursing him and speaking bad about him, while Ibn Awn was silent. They said: "O Ibn Awn! We curse him for his abuses against you." Ibn Awn said: "Only two words shall come out of my account on the Day of Judgment: 'There is none worthy of worship except Allah' and 'May Allah curse so and so'; and it is dearer to me to have 'There is none worthy of worship except Allah' than 'May Allah curse so and so'."

It is narrated that a man said to the Messenger of Allah "Allah's blessing and

peace be upon him": "Advise me." He said: "I advise you not to be an invoker of curses." (This narration is reported by Ahmad and At-Tabarani on the authority of Jurmuz Al-Hujaimi). According to Ibn Umar "Allah be pleased with him": "The most hateful in the Sight of Allah Almighty is every slanderer and invoker of curses." According to Hammad Ibn Zaid: "Cursing a believer is equal to killing him." Then he commented: "I do bear the responsibility of saying that this narration is Marfu'." (This narration is reported by both sheikhs on the authority of Thabit Ibn Ad-Dahhak). It is narrated on the authority of Abu Qatadah that he said: He (the Prophet) used to say: "Cursing a believer is like killing him."

Close to cursing is to invoke evil against a man, even if he is a wrongdoer, like saying: "May Allah damage his body or May Allah not keep him safe" etc. all of this is blameworthy. According to a certain tradition: "A wronged continue to invoke evil against his wrongdoer until he rewards him (because of his invocation), and there remains for the wrongdoer a surplus to demand back from him on the Day of Judgement."

The Ninth Evil: Singing And Poetry

In the Book of singing, we have mentioned the unlawful and lawful kinds of singing, and we shall not repeat it here. Concerning poetry, it consists of words, and the good thereof is good and the bad thereof is bad. But it is blameworthy to devote oneself wholeheartedly to it. It is narrated on the authority of Sa'd "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you that his belly be stuffed with pus which might eat away than to have his mind stuffed with poetry." (This narration is reported by Muslim). It is reported that Masruq "may Allah have mercy upon him" was asked about a poetic verse which he disliked. When he was asked about the reason for that he said: "I dislike to have even a single poetic verse in my account." One of the righteous was asked about some poetry, thereupon he said: "I replace it with the celebration (of Allah) for it is better than it."

In brief, to recite and compose poetry in itself is not unlawful as long as it contains nothing odious. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, wisdom lies in some of the poetry." It is true that the main purpose of poetry is eulogy, satire or rhapsody, which might mix with lies and untrue speech. The Messenger of Allah "Allah's blessing and peace be upon him" commanded Hassan Ibn Thabit Al-Ansari "Allah be pleased with him" to lampoon the disbelievers and praise extensively (the faithful believers). (This narration is reported by both sheikhs on the authority of Al-Bara': "Lampoon the pagans and the Holy Spirit (Gabriel) is with you). Although it contains lies, it is not subject to the same ruling of telling lies.

Consider the following poetic verse: "Even were he to have but his spirit at his hand, he would have spent it (out of generosity), so, let him fear Allah who

asks him for anything." This is no more than to ascribe one to the utmost limit of openhandedness: if the described is not generous, the sayer will be a liar, and if he is generous, then, exaggeration here is required by the art of poetry, by which it is not intended to have the listener and receiver believe in its real form. Some poetic verses were recited in front of the Messenger of Allah "Allah's blessing and peace be upon him" containing the like of that, but he did not cease to listen to them.

In that respect, it is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" was stitching his sandal and I was spinning beside him I cast glance of him and behold! his forehead, of a sudden, sweated and light came out of his sweat. I was confounded, and when he turned his face to me he said: "What is wrong with You A'ishah that you have been confounded?" I said: "O Messenger of Allah! I looked at you and behold! Your forehead sweated and light came out of your sweat; and had Abu Kabir Al-Hudhali seen you, he would have known that you are more deserving of his poetry." He asked: "What does Abu Kabir Al-Hudhali saying O A'ishah?" I said: "He says: 'How pure you are from the filth of menses, the pollution of suckling, and the evil of disease. If you cast a glance of his countenance, it would sparkle like the lightning of the cloud which portends approaching rain.'" On that the Messenger of Allah "Allah's blessing and peace be upon him" put down what was in his hand and stood towards me and kissed in between my eyes and said: "May Allah reward you O A'ishah! I have never been pleased with you more than I am today." (This narration is reported by Al-Baihaqi in his *Dala'il An-Nubuwwah*).

When the Messenger of Allah "Allah's blessing and peace be upon him" distributed the spoils on the day of the holy battle of Hunain, he commanded that Al-Abbas Ibn Mirdas be given four camels. (out of anger) he composed the following poetic verses: "In no way were Badr (Uyainah's grandfather) nor Habis (Al-Aqra's father) to have priority to Mirdas in a gathering; and in no way was I to be inferior than any of them. and whomever you lower today shall never been raised in the future." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep his tongue from me." Abu Bakr As-Siddiq "Allah be pleased with him" took him and made him choose one hundred camels, and when he returned he was the most contented among the people. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you say poetry against me?" he apologized to him saying: "I feel the creeping of poetry on my tongue like the creeping of ants on the ground, and it bites me in the same way as ants do to the extent that I find no way but to say poetry." The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "Arabs will never leave poetry until camels leave propensity." (This narration is reported by Muslim).

The Tenth Evil: Joking

It is blameworthy and forbidden in its nature, barring a little to be excepted from it. The Messenger of Allah "Allah's blessing and peace be upon him" said:

"Do not dispute with your brother nor joke with him." (This narration is reported by At-Tirmidhi). But you may say: "Disputation causes harm since it implies to give lie to one's brother or ascribe him to ignorance, unlike joking which is to please one's brother: why should it be forbidden?" in reply to that, it should be known to you that it is forbidden to be excessive or regular in doing it. As for regularity, it is forbidden to engage in playing and jesting wholeheartedly. Although playing in its nature is permissible, it is blameworthy to be regular on it. Furthermore, to be excessive in it leads to much laughter, which causes heart to die, develops resentment in some cases, and removes reverence and respect. But what is free from all of those is not blameworthy.

In confirmation of that, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I sometimes joke and say but what is true." The like of him could hardly achieve the same equation, i.e. to joke and say only the truth. If somebody else opens the gate of joking, his purpose will be to cause the people to laugh. However, it seems to him to do. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might utter a word with the intention to bring his sitters to laughter, because of its (evil) he falls down in the fire (of Hell) farther than stars (from the earth)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Hurairah). According to Umar "Allah be pleased with him": "He, who laughs much, becomes less respectable, and he who jokes is regarded slightly, and he who does a thing so much is recognized for it, and he who speaks much commits much mistakes, and he who commits much mistakes becomes less shy, and he, who is less shy becomes less pious, and he who is less pious causes his heart to die."

Of a surety, laughter indicates to the heedlessness of the hereafter. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were you to know that I know you would weep much and laugh little." (This narration is reported by both sheikhs on the authority of Anas and A'ishah). A man said to his brother: "O my brother! Has the news reached you that you should inevitably enter the fire (of Hell)?" he answered in the affirmative. He further asked him: "Then, has the news reached you that you shall come out of it?" he answered in the negative, thereupon he said: "Then, why do you laugh much?" afterwards, he was never seen laughing until he died. According to Yusuf Ibn Asbat: "Al-Hassan remained thirty years during which he never laughed." Ata' As-Sulami was said to have remained forty years during which he never laughed.

Once, Wuhaib Al-Wurd looked at a people and found them laughing in Id Al-Fitr, thereupon he said: "If it has been forgiven for those, then, their behavior is not the one of the thankful; and if it has not been forgiven for them, then, their behavior is not the one of the fearful (of Allah Almighty)." Abdullah Ibn Abu Ya'li used to say: "Do you laugh although (death might have approached you that) your shroud has been brought out from the tailor?" according to Ibn Abbas "Allah be pleased with him": "He who commits a sin while laughing will enter the fire (of Hell) while weeping." Muhammad Ibn Wasi' said: "When you see a man

weeping in the Garden, would you not wonder at his weeping?" It was said: "Yes." On that he said: "He who laughs in the world without knowing his destiny in the hereafter is more astonishing."

This is the evil of laughter. It is blameworthy to laugh so deeply and noisily, but only smile is praiseworthy, in which the teeth are uncovered but with no voice to be heard. This was the way the Messenger of Allah "Allah's blessing and peace be upon him" used to laugh. It is narrated on the authority of Al-Qasim, the freed slave of Mu'awiyah that he said: A Bedouin came on a rebellious camel to the Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation. Whenever he tried to come close to the Messenger of Allah "Allah's blessing and peace be upon him" to ask him, his camel fled away with him, and the companions of the Messenger of Allah "Allah's blessing and peace be upon him" laughed at him. After he had done so many times the camel dropped him and he got broken and died. It was said: "O Messenger of Allah! The Bedouin has been dropped and ruined by his camel." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes and your mouths (which were laughing) are filled with his blood." (This narration is reported by Ibn Al-Mubarak).

In confirmation of the fact that joking might remove respect, Umar "Allah be pleased with him" said: "He who jokes is regarded slightly." Muhammad Ibn Al-Munkadir said: My mother said to me: "O my son! Joke not with children lest you would be trivial in their sight." Sa'id Ibn Al-As said to his son: "O my son! Joke not with a dignitary lest he would rancor you, nor the lowly lest he would dare to talk to you rudely." According to Umar Ibn Abd Al-Aziz "may Allah have mercy upon him": "Fear Allah and avoid joking for it summons resentment and leads to what is odious. Speak with the Qur'an and make it the object of your gatherings, and if this is heavy on you, then, let it be with a good speech from those of men." Umar "Allah be pleased with him" said: "Do you know why joking is called Mizah (remover)?" they answered in the negative thereupon he said: "For it removes the joker from the truth." It is said that everything has seeds, and the seeds of enmity lie in mockery. It is also said that joking is to steal mind, cut off friends and companions.

But you may say: "Since the Messenger of Allah "Allah's blessing and peace be upon him" and his companions are reported to have been involved in joking, how should it be forbidden?" in reply to that, let me say that if you have the power to do the same as the Messenger of Allah "Allah's blessing and peace be upon him" and his companions did, i.e. to joke and not say but the truth, nor harm a heart, nor indulge in it, then, there will be no harm on you. But it is a great mistake that a man takes joking a profession to do regularly, and indulge in it, and then adhere to the practice of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions.

His example is like him who engages his day with the negroes, watching their dance and viewing their plays, under pretext that he adheres to the practice of the Messenger of Allah "Allah's blessing and peace be upon him" who authorized

A'ishah "Allah be pleased with her" to watch their show on the day of Id. It is a mistake. Some minor sins turn to be major sins as a result of persisting in them, as well as some permissible things turn to be minor sins as a result of insistence on doing them regularly. So, this fact should be cared for.

But it is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: They said: "O Messenger of Allah! Verily, you sometimes have fun with us." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, although I sometimes make fun with you, I do not say but what is true." (This narration is reported by At-Tirmidhi). It is narrated on the authority of Ata' that he said: A man asked Ibn Abbas "Allah be pleased with him": "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to joke?" he answered in the affirmative. He further asked: ""Then, what was his joking?" he said: "Once, the Messenger of Allah "Allah's blessing and peace be upon him" dressed one of his wives in a large dress thereupon he said to her: "Wear it, praise (Allah) and drag there from a tail like a bridegroom's tail."" It is further narrated on the authority of Anas "Allah be pleased with him" that he said: "Verily, the Messenger of Allah "Allah's blessing and peace be upon him" was from among the people the most joking with his wives." It is further reported that the Messenger of Allah "Allah's blessing and peace be upon him" used to smile so often.

It is narrated on the authority of Al-Hassan that he said: An old woman came to the Messenger of Allah "Allah's blessing and peace be upon him" who said to her: "No old woman (or man) should enter the Garden." She wept thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "At that time, you will not be old. Allah Almighty says: "Indeed, We have produced the women of Paradise in a [new] creation And made them virgins, Devoted [to their husbands] and of equal age," (Al-Waqi'ah 35-37)

﴿ إِنَّا أَنْشَأْنَهُنَّ إِنْشَاءً ۖ فُجِعَلْنَ أَنْكَارًا ۖ عُرُبًا أَتْرَابًا ﴾

(This narration is reported by At-Tirmidhi; and Ibn Al-Jawzi on the authority of Anas).

It is narrated on the authority of Zaid Ibn Aslam that he said: A woman called Umm Ayman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My husband invites you." He said: "Who is your husband? Is he in whose eye there is whiteness?" she said: "No, by Allah, there is no whiteness in his eye." He said: "Nay! There is whiteness in his eye." She said: "No, by Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man but that there is whiteness in his eye." Of a surety, he means the whiteness surrounding the eyeball. (This narration is reported by Az-Zubair Ibn Bakkar; and Ibn Abu Ad-Dunya on the authority of Ubaidah Ibn Sahm Al-Fihri with a slight variation in wording).

It is narrated on the authority of Anas "Allah be pleased with him" that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me a riding mount!" the Messenger of

Allah "Allah's blessing and peace be upon him" said: "You should be carried on such as born by a she-camel." The woman asked: "What should I do with such as born by a she-camel (since it is too young to carry me)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Are all the camels but the offspring of she-camels?" (This narration is reported by Abu Dawud).

It is narrated by Anas "Allah be pleased with him" that he said: Abu Talhah "Allah be pleased with him" had a child called Abu Umair and whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to visit them he would say to him (by way of joking): "O Abu Umair! What has happened to An-Nughair?" (He refers to a nightingale he had with which he used to play). (This narration is reported by both sheikhs). It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" took part in a race with me, and I preceded him. When put on flesh and we were engaged in a race once again he preceded me and then said: "this is in return for that." (This narration is reported by An-Nasa'i and Ibn Majah).

It is further narrated on the authority of A'ishah "Allah be pleased with her" that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was in my house and Sawdah Bint Zam'ah was with him. I prepared food and brought it to them and asked Sawdah to eat thereof. She said: "I do not like it." I said: "By Allah, you should eat it otherwise I would stain your face with it." She said: "I am not going to taste it." I took with my hands something from the bowl with which I stained her face and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting between us. The Messenger of Allah "Allah's blessing and peace be upon him" lowered his knees for her to exact retribution from me, and then she took something from the bowl and stained my face with it, while the Messenger of Allah "Allah's blessing and peace be upon him" was laughing. (This narration is reported by Az-Zubair Ibn Bakkar and Abu Ya'li).

It is narrated that Ad-Dahhak Ibn Sufyan Al-Kilabi said to the Messenger of Allah "Allah's blessing and peace be upon him": "I have two wives who are prettier than this red-complexioned (A'ishah, and this was before the Holy Verse of veiling was revealed): should I not give up anyone of them for you to marry?" at the same time, A'ishah "Allah be pleased with her" was sitting and hearing. She asked him: "Who is more beautiful: she or you?" he said: "No, I am prettier and more generous than her." The Messenger of Allah "Allah's blessing and peace be upon him" laughed at her asking him for he was ugly. (This narration is reported by Az-Zubair Ibn Bakkar on the authority of Abdullah Ibn Hassan).

It is narrated on the authority of Alqamah from Abu Salamah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to move his tongue to Al-Hassan Ibn Ali "Allah be pleased with them" who, on seeing it, would rejoice so much. When Uyainah Ibn Badr Al-Fazari saw that he said: "By Allah! My son might grow old and marry and I have never kissed him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, he who does not show mercy (to

others), would not receive mercy (from Allah Almighty)." (This narration is reported by Abu Ya'li on the authority of Abu Hurairah).

Most of those pleasing funs are transmitted from the Messenger of Allah "Allah's blessing and peace be upon him" with women and children, in which he dealt with their weak hearts, but without inclination to excessive joking. Once, the Messenger of Allah "Allah's blessing and peace be upon him" said to Suhaib "Allah be pleased with him" who was sore-eyed and he was eating dates: "Are you eating dates although you are sore-eyed?" on that he said: "I am eating with the other side O Messenger of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled. (This narration is reported by Ibn Majah and Al-Hakim on the authority of Suhaib).

Once, Khawat Ibn Jubair Al-Ansari was sitting with some women from Banu Ka'b on the way to Mecca when the Messenger of Allah "Allah's blessing and peace be upon him" appeared to him and asked him: "O Abu Abdullah! What is the matter with you that you are sitting with women?" I said: "They are twisting a nose-string for an errant camel belong to me." The Messenger of Allah "Allah's blessing and peace be upon him" then left for his need and when he returned he said: "O Abu Abdullah! Has this camel not ceased to run away yet?" I kept silent and felt shy of him and afterwards I used to flee from him whenever I saw him out of shyness of him until I arrived in Medina. When I arrived in Medina he saw me in the mosque praying; and when I prolonged the prayer he said to me: "Do not prolong the prayer for I am waiting you." When I concluded with the end salutation he asked me: "O Abu Abdullah! Has this camel not ceased to run away yet?" I kept silent and felt shy of him. He then stood and left and afterwards I used to flee from him whenever I saw him out of shyness of him until one day he caught me up on his donkey and he was placing his feet in one side. He said to me: "O Abu Abdullah! Has this camel not ceased to run away yet?" I said: "By Him Who has sent you with the truth. It has never run away since I embraced Islam." He said: "Allah is Greater! Allah is Greater! O Allah! Guide Abu Abdullah!" Thus, he proved good in faith and Allah guided him to the right. (This narration is reported by At-Tabarani on the authority of Zaid Ibn Aslam from Khawat Ibn Jubair).

Nu'aiman was a man of fun. He used to drink alcohol more often in Medina, and whenever he did so, he would be brought to the Messenger of Allah "Allah's blessing and peace be upon him" to execute the legal punishment on him, and he would beat him with his sandal, and order his companions to do the same. When he did so repeatedly, one of the companions said to him: "May Allah curse you!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not curse him for he loves Allah and His Messenger."

Furthermore, no foodstuff entered Medina but that he bought from it and brought it to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I have bought this as a gift for you." Whenever the seller came to demand its price he would bring him to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! This is

the seller: give him the price of his things." The Messenger of Allah "Allah's blessing and peace be upon him" would say to him: "Have you not given it to us as a gift?" he would say: "O Messenger of Allah! At that time, its price was not with me but I liked that you should eat thereof." The Messenger of Allah "Allah's blessing and peace be upon him" would smile and order that the price be given to the seller. (This narration is reported by Az-Zubair Ibn Bakkar and Ibn Abdul-Barr on the authority of Muhammad Ibn Hazm).

Those kinds of pleasing funs are permissible but in rare cases and not regularly, for regularity on it is blameworthy joking which causes much laugh that is to bring the hearts to death.

The Eleventh Evil: Ridicule And Mockery

This is forbidden as long as it is harmful. In confirmation of that, Allah Almighty says: "O you who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong." (Al-Hujurat 11)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾﴾

Mockery means to ridicule, contempt, scorn and highlight one's defects and shortcomings in a way that causes the others to laugh at him. This might be done through mimesis of words and deeds, or reference and hint. If it is in the presence of the one at whom ridicule is made, it will not be called backbiting, although it carries its meaning.

A'ishah "Allah be pleased with her" said: I imitated a man (by way of making fun of him) thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "By Allah! I do not like to imitate a man (by way of making ridicule at him) and have such and such (property)." (This narration is reported by Abu Dawud and At-Tirmidhi). In his comment on the following statement of Allah Almighty: "'Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿وَيَقُولُونَ يَتْلِيَتَنَا مَالِ هَٰذَا الْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَٰضِرًا ۗ وَلَا يَظْلُمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

Ibn Abbas "Allah be pleased with him" said: "The small is to smile by way of mocking at a believer, and the big is to laugh noisily at him." This refers to the fact that laughter at people is one of the major sins.

It is narrated on the authority of Abdullah Ibn Zam'ah "Allah be pleased

with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" in his sermon admonishing them of laughing at making sound saying: "Why does anyone of you laugh at what he does?" (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" said: "As to those who mock at the people, a gate of the Garden will be opened to anyone of them and he will be invited to enter, and he will come with his distress and anxiety and once he approaches it, it will be closed in his face. Another gate will be opened to him and he will be invited to enter, and he will come with his distress and anxiety and once he approaches it, it will be closed in his face, and so on until he comes to a state in which whenever a gate is opened to him and he is invited to enter, he rejects to go to it." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Al-Hassan).

It is narrated on the authority of Mu'adh Ibn Jabal "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who disgraces his brother for a sin from which he has repented, will not die until he himself commits it." (This narration is reported by At-Tirmidhi). That is because in all of that, one mocks at another, and laughs at his misfortunes, out of ridicule and contempt for him. To it Allah Almighty draws the attention as shown in His statement: "it may be that the (latter) are better than the former." (Al-Hujurat 11)

﴿عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ﴾

This is forbidden in particular to him who is harmed by it, unlike him who makes himself an object of ridicule to the extent that he rejoices when one laughs or mocks at him: in which case, it belongs to joking and not mockery. In brief, what is forbidden thereof is that which causes harm to others by way of scorning and regarding him with slighness. It is done through many ways: sometimes one laughs at another's words in case he is troubled, and sometimes at his deeds if they are distracted, like mocking at his handwriting, profession, features and so on, in case he is defective or suffers from any fault like shortness. Laughing at anything of that belongs to the forbidden mockery.

The Twelfth Evil: Disclosure Of Secret

It is forbidden, for the harm it causes to others, and regarding as slight the rights of one's friends and acquaintances. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man tells something to another and then he turns his face, his talk has become a trust (to be kept by the listener)." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Any talk among you is a trust (to be preserved)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Shihab).

Al-Hassan said: "It is out of betrayal to disclose the secret of your brother." It is reported that Mu'awiyah told a secret to Al-Walid Ibn Utbah, who went to his father and said to him: "O my father! The Commander of Believers has told me a

secret, and I do not think that he is to conceal from you what he has disclosed to anyone else." He said: "Then, do not disclose it to me for indeed, whoever conceals his secret, good will be his portion; and he who discloses his secret, evil will be his portion." I said: "O my father! Is it applicable also to the relation between a man and his son?" he said: "No, by Allah, O my son. But I don't like that you habituate your tongue to disclose secrets." I went to Mu'awiyah and told him, thereupon he said to me: "O Walid! Your father has emancipated you from the slavery of error."

To be sure, the disclosure of secret is betrayal, and it is forbidden if it is harmful, and in case it is not harmful, it is cunning. We have already made a mention of the benefit of concealing the secret in the Book of the Etiquettes of Companionship, and there is no need of repeating it here.

The Thirteenth Evil: The False Promise

The tongue always hastens to make promises, even though the soul might not be willing to fulfill it, which causes one to break his promise; and this is a sign of hypocrisy. Allah Almighty says: "O you who believe! Fulfill (all) obligations." (Al-Ma'idah 1)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said "Promise (takes the position of) gift." (This narration is reported by At-Tabarani on the authority of Qibath Ibn Ashyam; and Abu Na'im on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" said also: "The promise is like the debt or even better (which should be fulfilled)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Lahi'ah; and Abu Mansur Ad-Dailami on the authority of Ali).

Allah Almighty praised His Prophet Ismael "Peace be upon him" in His Book when He said: "Also mention in the Book (the story of) Isma'il: he was (strictly) true to what he promised, and he was a Messenger (and) a Prophet." (Maryam 54)

﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا﴾

It is said that he made an appointment to a man who forgot and did not come to him in the promised place, and Ismael remained twenty-two days in expectation for him in the same place. When death approached Abdullah Ibn Umar "Allah be pleased with him" he said: "A man from Quraish demanded the hand of my daughter and I almost promised him, and by Allah, as I dislike to meet Allah with a sign of the three signs of hypocrisy, I make you witness that I have given my daughter to him in marriage."

It is narrated on the authority of Abdullah Ibn Abu Al-Hamsa' that he said: I purchased something from the Messenger of Allah "Allah's blessing and peace be upon him" before his being sent (as a Prophet), and a portion of its price remained due upon me for him, and I gave him a promise to bring it to him in his place, but I forgot it. Three (nights) after (the time of the promise) I

remembered that, and I went to him and behold! He was in the same place, thereupon he said to me: "O young man! You've put me to trouble! Indeed, I've been here for three (nights), expecting for your coming." (This narration is reported by Abu Dawud).

It was said to Ibrahim: "What about him who is given an appointment by another who does not come to him?" he said: "He has to wait him until the coming prayer is due." It is said that whenever the Messenger of Allah "Allah's blessing and peace be upon him" made a promise, he should say: "It may be!" Abdullah Ibn Mas'ud "Allah be pleased with him" never gave a promise but that he said: "Allah willing"; and this is preferable. Therefore, if the promise is given with decision, he has to fulfill it unless it is difficult upon him to do so. But if he, at the time of promise, has the intention not to fulfill it, he will be a hypocrite.

Abu Hurairah "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of a hypocrite is to have those three characteristics... even if he offered the prayers, observed the fasts, and claimed to be a Muslim: If he talked he would tell a lie; if he made a promise, he would break it; and if he was entrusted, he would prove to be treacherous." (This narration is reported by both sheikhs). Abdullah Ibn Amr "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone has those following four characteristics, he will be a clear hypocrite, and if he has anyone of them, he will have a characteristic of hypocrisy until he gives up it: If he talked (to anyone) he would tell a lie; if he made a treaty (with anyone) he would prove to be treacherous; if he made a promise, he would break it; and if he quarreled (anyone), he would deviate from the truth." (It reported by both sheikhs).

This pertains to the intention to break the promise or not to fulfill it with no legal excuse. But if one has the intention to fulfill his promise and then he encounters a legal excuse which hinders him from doing so, he will not be a hypocrite, although the form of hypocrisy will appear in him. But even, he has to beware of the form as well as he does of the real nature of hypocrisy, and keep himself far from seeking excuses with no need. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" promised Abu Al-Haitham Ibn At-Taihan to give him a servant. Three were brought to him from the captives, and he gave two of them and one remained with him. Fatimah "Allah be pleased with her" came to him to ask him to give her a servant saying: "Do you not see the trace of the millstone in my hand?" he remembered his promise to Abu Al-Haitham and said: "What should I do with my promise to Abu Al-Haitham?" thus, he favored him with that servant and Thus, gave him preference over Fatimah "Allah be pleased with her". (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah). Thus, he gave preference to him over Fatimah for his previous promise to him, in spite of her fatigue resulting from her turning the stone with her own weak hand.

On another occasion, the Messenger of Allah "Allah's blessing and peace be upon him" was sitting at Hunain to distribute the war spoils of Hawazin when a man stood in front of him and said: "O Messenger of Allah! You have made a promise to give me!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have told the truth. Give your judgement on what you like." He said: "I give my judgement on a herd of eighty sheep with its shepherd." He said to him: "It is for you. Indeed, how easy your judgement is! No doubt, the woman who guided Moses "Peace be upon him" to the bones of Yusuf was more decisive and strong in her judgement when she said to him: "My judgement is that you should restore me to my youth and admit me to the Garden with you." (This narration is reported by Ibn Hibban and Al-Hakim on the authority of Abu Musa). It is said that the people came to regard as weak his judgement and elicit a proverb on that occasion saying: "This man is more stingy than the lord of the eighty sheep and their shepherd."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man gives a promise to another with the intention to fulfill it, he will not be regarded to have broken it if he fails to achieve it." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Zaid Ibn Arqam). According to another version, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man gives a promise to his brother with the intention to fulfill it and he fails to achieve it as it is beyond his capacity, there will be no sin on him."

The Fourteenth Evil: Telling Lies In Word And Oath

It is one of the odious sins and shameful defects.

The Prophetic Narrations

From among the Prophetic narrations, a mention may be made of the following:

It is narrated on the authority of Abu Bakr that just after the Messenger of Allah "Allah's blessing and peace be upon him" had died, he said: "Last year, the Messenger of Allah "Allah's blessing and peace be upon him" took this position of mine..." and then Abu Bakr went on weeping, after which he resumed: "I advise you to stick to telling the truth, for it is in the company of dutifulness (and piety), and both will (admit one) to the Garden; and I beware you of telling lies, for it is in the company of wickedness, and both will (admit one) to the fire (of Hell). You further should invoke Allah (to endow you with) power and health, for none has been given, after certainty (of faith) a thing better than power and health. You should not envy one another, nor should you show hatred to one another, nor should you sever the relation with one another, nor should you show desertion to one another, and rather be Allah's servants, brothers (in the religion of Allah)!" (This narration is reported by Ibn Majah and An-Nasa'i).

According to Abu Umamah "Allah be pleased with him": the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, telling lies is one of the gates of hypocrisy." (This narration is reported by Ibn Adi). According to Al-Hassan: "It is said that one of the signs of hypocrisy is to

have the secret different from the public, the word from the deed, the inside from the outside, and telling lies is the basis on which hypocrisy is built." It is narrated on the authority of Sufyan Ibn Asid Al-Hadrami that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "How treacherous it is to tell your brother something, to which he gives trust, even though you give lie to it." (This narration is reported by Al-Bukhari in *Al-Adab Al-Mufrad* and Abu Dawud; and At-Tabarani on the authority of An-Nawwas Ibn Sam'an).

It is further narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man continues to tell lies and seek after lies until he is written as a liar with Allah Almighty." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" came upon two men involved in a transaction of a sheep, and one of them was saying to the other: "By Allah, I never decrease for you from such and such." The other was saying: "By Allah, I never add for you to such and such." One of them bought the sheep, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, sin and expiation have become due upon one of them." (This narration is reported by Abu Al-Fath Al-Azdi on the authority of Nasikh Al-Hadrami).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, telling lies decreases sustenance." (This narration is reported by Abu Ash-Shaikh on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, traders are the wicked." It was said: "O Messenger of Allah! Is it not that Allah Almighty has made lawful trade?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, but they always take oaths therewith they commit sins, and talk and tell lies (in their talks)." (This narration is reported by Ahmad, Al-Hakim and Al-Baihaqi on the authority of Abd-Ar-Rahman Ibn Shibl). Abu Dharr "Allah be pleased with him" said: The Prophet "Allah's blessing and peace be upon him" said: "There are three with whom Allah would not speak on the day of judgement. They are: the one who never gives a gift (to people) but that he reminds them of it, the one who sells his goods by false oaths, and The one who hangs down his lower garment (out of haughtiness)." (This narration is reported by Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one swears by Allah Almighty over even the like of a mosquito's wing but that it becomes a dot in his heart until the Day of Judgement." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abdullah Ibn Unais). It is narrated on the authority of Abu Dharr that Allah's Apostle "Allah's blessing and peace be upon him" said: "Three are loved by Allah Almighty, and other three are disliked by Allah Almighty: as for those whom Allah Almighty loves, (The giver of) a man who came to a people and asked them (to give him) by Allah, and not by a certain kinship he had with them and they withheld him, thereupon a man followed him from amongst them, and gave him in secrecy, and

none knew his gift barring Allah Almighty and its giver; and a (man among a) people who proceeded on (during their journey) at night until sleep became dearer to them than anything like it, they ascended and lay down their heads (and fell asleep) thereupon he got up, supplicated Me (Allah Almighty), and recited My Holy Verses; and a man who was in a military detachment, who faced the enemy and then they were defeated, thereupon he faced them until he was killed (as a martyr) or emerged victorious. As for those whom Allah Almighty dislikes, the trader who swears so much, the arrogant poor, and the niggard who always reminds others of his generosity." (This narration is reported by Ahmad and An-Nasa'i).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to him who talks to the people and tells lies in his talk in order to cause them to laugh: woe to him, woe to him, woe to him!" (This narration is reported by At-Tirmidhi, Abu Dawud and An-Nasa'i on the authority of Bahz Ibn Hakim from his father from his grandfather). The Prophet "Allah's blessing and peace be upon him" said: "I saw (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said: "What is this?" They said: "He was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection."" (This narration is reported by Al-Bukhari On the authority of Samurah Ibn Jundub).

Abdullah Ibn Jarad "Allah be pleased with him" said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Does the believer commit adultery?" he said: "It may be." I further asked: "Does he tell a lie?" he said: "No." then the Messenger of Allah "Allah's blessing and peace be upon him" recited the following statement of Allah Almighty: "It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!" (An-Nahl 105)

﴿ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

(This narration is reported by Ibn Abdul-Barr and Ibn Abu Ad-Dunya). Abu Sa'id Al-Khudri "Allah be pleased with him" said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying in his supplication: "O Allah! Purify my heart from hypocrisy, my private parts from adultery, and my tongue from falsehood." (This narration is reported by Al-Khatib but on the authority of Umm Ma'bad).

Abu Hazim narrated from Abu Hurairah that The Prophet "Allah's blessing and peace be upon him" said: "There are three whom Allah would neither speak with on the day of judgement, nor would He purify (of their sins), nor would He look at, and for them is a painful penalty. They are: an old man who

is adulterer, a liar king, and a proud destitute." (This narration is reported by Muslim). It is narrated on the authority of Abdullah Ibn Amir that he said: One day, my mother called me (and I was still young) and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in our house, and she said: "Come to me so that I would give you such and such." The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "What have you intended to give him?" she said: "I've intended to give him dates." On that he said: "You should know that if you do not give him, it will be written as a lie (in your record of deeds for which you will have a sin)." (This narration is reported by Abu Dawud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were Allah Almighty to endow me with property as much as is the number of those pebbles, I would distribute it among you, and you would not find me a niggard, nor a liar nor a coward." (This narration is reported by Muslim). Abd-Ar-Rahman narrated from his father Abu Bakrah "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said thrice: "Should I inform you what the greatest of the major sins are?" They said: "Yes, O Allah's Apostle!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet "Allah's blessing and peace be upon him" then sat up after he had been reclining (on a pillow) and said: "And I warn you against giving a false witness." He kept on saying that warning till we said (to ourselves): "Would that he might stop!" (This narration is reported by both sheikhs).

Ibn Umar "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant might tell a lie because of whose stench the angel (entrusted to him) moves as far as a mile from him." (This narration is reported by At-Tirmidhi). Anas "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to me with six characteristics, perchance I would assure the Garden to you." They said: "What are those?" he said: "If anyone of you talks, he should not tell a lie; and if he gives a promise, he should not break it; and if he is entrusted, he should not prove treacherous; furthermore, you should lower your gazes; safeguard your privates (from the unlawful); and withhold your hands (from the evil)." (This narration is reported by Al-Hakim and Al-Khara'iti).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Satan has kohl, gum and snuff. His gum is falsehood; his snuff is anger; and his kohl is sleep." (This narration is reported by At-Tabarani and Abu Na'im on the authority of Anas). It is narrated on the authority of Ibn Umar "Allah be pleased with him" that he said: Once, Umar addressed the people with a sermon in which he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" stood from us at the same position I am standing from you now and said: "Be kind to my companions and the generation to follow them, for after that falsehood would become so widespread that a man would take oath although he is not asked to do so, and give witness although he is not asked to give it."

(This narration is reported by At-Tirmidhi and An-Nasa'i).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who tells a false narration about me, is one of the liars." (This narration is reported by Muslim on the authority of Samurah Ibn Jundub). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "He, who takes a false oath to usurp the property of a Muslim with no just cause, will meet Allah Who will be angry with him." (This narration is reported by both sheikhs on the authority of Ibn Mas'ud). It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" rejected the witness of a man because of a lie he told. (This narration is reported by Ibn Abu Ad-Dunya on the authority of Musa Ibn Shaibah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Each evil deed done by a believer might possibly be removed except for falsehood and betrayal." (This narration is reported by Ibn Abu Shaibah on the authority of Abu Umamah; Ibn Adi and Ibn Abu Ad-Dunya on the authority of Sa'id Ibn Abu Waqqas). A'ishah "Allah be pleased with her" said: "Falsehood was the most difficult among the characters upon the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and he used to check anyone of his companions about falsehood, and he would not clarify his breast to him until he knew that he had repented to Allah Almighty from it." (This narration is reported by Ahmad and Abu Ash-Shaikh).

Moses "Peace be upon him" said: "O Lord! Which of Your servants does the best deed in Your Sight?" he said: "He, whose tongue never lies, whose heart never proves wicked, and whose privates never commits adultery." Luqman said to his son (by way of admonishing him): "O my son! Beware of telling lies for it is as delicious as a sparrow's flesh, and after a short while, its doer would desert it." In praising truthfulness, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you have the following four characteristics, no harm shall befall you for losing anything else in this world: true speech, keeping trust, good moral character, and pure and lawful sustenance." (This narration is reported by Al-Hakim and Al-Khara'iti on the authority of Abdullah Ibn Amr).

In a sermon he delivered after the death of the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" stood like my standing in front of you last year and wept and said: "Beware of telling lies for it, taken together with righteousness leads to the Garden." (This narration is reported by Ibn Majah and An-Nasa'i). Mu'adh "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I advise you to fear Allah, be true in speech, give back the trust, fulfill the pledge, salute with peace whomever you meet, and lower the wing (to the weak and helpless)." (This narration is reported by Abu Na'im).

The Traditions And Sayings

Ali "Allah be pleased with him" said: "The worst mistake in the Sight of Allah

Almighty is that which results from a tongue that tells lies; and the worst regret will be that on the Day of Judgement." Umar Ibn Abdul-Aziz "may Allah have mercy upon him" said: "I've never told a lie since I (grew up and) straightened my lower garment on my waist." Umar Ibn Al-Khattab "Allah be pleased with him" said: "The dearest of you to us in case we do not see you is he, who has the best name among you; and in case we see you, then, the dearest of you to us is he who has the best moral character among you, and in case we check you, then the dearest of you to us is he who is the truest in speech and the most trustworthy among you."

Maimun Ibn Abu Shabib said: "I sat to write a book and came upon a word, which, if I write it, it would adorn it, although I would be a liar, thereupon I decided to leave it. On that I was called from outside the house: "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah does what He wills." (Ibrahim 27)

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ﴾

﴿وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (٢٧)

Ash-Sha'bi said: "I do not know which of both will sink deeper in the fire (of Hell), the liar or the niggard." Ibn As-Sammak said: "I do not think I shall receive reward for leaving falsehood, for indeed, I give it up because I disdain it." Subaih was asked: "Should a man be called a liar only for a single lie he tells?" he answered in the affirmative.

According to Malik Ibn Dinar: "I have read in a book that there is no orator but that his sermon is compared to his deed: if his deed is true to his word, he will be truthful, otherwise, his lips will be filed with files from fire, and whenever they are filed, they would grow once again (in order to be filed anew)." According to Malik Ibn Dinar once again: "Both falsehood and truth fight within the heart until one of them should drive the other away." Once Umar Ibn Abd-Al-Aziz talked to Al-Walid Ibn Abd-Al-Malik about something, thereupon he said to him: "You have told a lie." On that he said: "By Allah, I have never told a lie since I came to know that falsehood disgraces the one who does it."

Exposition Of Allowable Lies

It should be known to you that telling lies is not unlawful in its real nature in so much as in the harm it causes to the addressee. At the least, the addressee might have the false impression that a particular thing is true even though it is not really so, which causes him to ignorant. But even, in many cases, ignorance might serve the benefit, and since it is caused by telling lies, it then might be allowable, if not obligatory. According to Maimun Ibn Muhran: "Telling lies in some cases is better than telling the truth. Tell me: if a man chased another man with the sword to kill him, and the latter ran until he entered your house (to flee from him), and he (the chaser) came to ask you whether or not you have seen him: what then would you say? Would it not be better if you say 'I have not

seen him'? but if by saying so you are not truthful, telling lies as such is obligatory."

Let's say that speech is a means to achieve praiseworthy purposes: if it is possible to achieve a praiseworthy purpose by means of telling truth or telling lies alike, telling lies therein is unlawful, and if it is possible to achieve it only by telling lies, then, telling lies is permissible in case achieving that purpose is permissible, and obligatory in case achieving that purpose is obligatory. It is obligatory to protect the blood of a Muslim, and if telling the truth is to lead to shedding the blood of a Muslim who has hidden himself from a wrongdoer, then, telling lies is obligatory as long as it will save his blood. Furthermore, if it is impossible to accomplish war or mend the relation between two adversaries and attract the heart of the plaintiff but through telling lies, then, telling lies in this case is allowable.

But at the same time, one should avoid it as much as he could, for if its door is opened so widely, there is fear it might lead to what is dispensable and unnecessary. Thus, telling lies is unlawful unless it is necessary. The exception is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the authority of Umm Kulthum "Allah be pleased with her" in which she told that she never learnt that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to tell lies but in three cases: in battle for bringing reconciliation amongst persons, and in the husband's talk to his wife or the wife's speech to her husband (just in order to bring reconciliation between them). (This narration is reported by Muslim). Umm Kulthum "Allah be pleased with her" further said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not a liar is he who makes reconciliation between two adversaries and says good or tells good (to each about the other)." (This narration is reported by both sheikhs). Asma' Bint Yazid "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "All kinds of lies are written (as sins) against the son of Adam, except when a man tells lies therewith he seeks to make reconciliation between Muslims." (This narration is reported by Ahmad).

It is narrated on the authority of Abu Kahil "Allah be pleased with him" that he said: There was a quarrel between two Muslims which resulted in their schism. I met one of them and said to him: "What has happened between you and so and so given that I heard him mentioning you with good?" I met the other and said to him the same. They reconciled and I said to myself: "No doubt, I have ruined myself in the way of making reconciliation between them." I told the Messenger of Allah "Allah's blessing and peace be upon him" about that, thereupon he said: "O Abu Kahil! Make reconciliation between the people (even by means of telling lies)!" (This narration is reported by At-Tabarani). Ata' Ibn Yasar said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "I sometimes tell lies to my wife." He said: "There is no good in telling lies." He said: "I sometimes promise her and say to her such and such (to attract her heart)." On that he said: "There is no sin on you." (This

narration is reported by Ibn Abd-Al-Barr and Malik in his Muwatta').

It is reported that Ibn Abu Udhrah Ad-Du'ali who lived during the caliphate of Umar "Allah be pleased with him" used to beat the women whom he married until a bad talk about him became in circulation among the people. Learnt about that, he caught hold of the hand of Abdullah Ibn Al-Arqam and accompanied him to the house and addressed his wife saying: "I beseech you by Allah: do you dislike me?" she said: "Do not beseech me by Allah." He said: "But I beseech you by Allah to tell me." She said: "Yes." He said to Abdullah: "Do you hear?" they both went to Umar "Allah be pleased with him" and he said to him: "You talk that I am in the habit of wronging and beating women. But, ask Abdullah Ibn Al-Arqam about that." He asked him and Ibn Al-Arqam told him (about what he had heard). He sent to invite the wife of Ibn Abu Udhrah and she came in the company of her paternal aunt. He asked her: "Is it you who tell your husband that you dislike him?" she said: "I am the first to repent and comply with the command of Allah Almighty. He besought me by Allah and I felt shy of telling a lie: should I tell a lie O Commander of Believers?" he said: "Yes, you might tell a lie in that concern. If anyone of you (women) does not like her husband, she should not tell him about that. A very few houses that are based on mutual love, but most frequently people treat each other on the basis of Islam and ancestry."

It is narrated on the authority of An-Nawwas Ibn Sam'an "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why do I see you competing each other to tell lies in the same way as flies compete each other to the fire? Of a surety, all kinds of lies are written (as sins) against the son of Adam except when a man tells lies in war for indeed war is a guile; or when he makes reconciliation between two adversaries; or when he talks to his wife with what pleases her." (This narration is reported by Abu Bakr Ibn Bilal and At-Tabarani). According to Thawban "Allah be pleased with him": "All lies are sins except that therewith one benefits a Muslim or averts harm from him." Ali "Allah be pleased with him" said: "If I tell you anything about the Messenger of Allah "Allah's blessing and peace be upon him" then, it is better for me to fall down from the sky than to tell lies about him. But were I to tell you something frankly about me, let me tell you that war is guile."

In those three, telling lies is reported to be allowable; and it is true of their like in case the related purpose to be achieved thereby is valid and praiseworthy, whether it is for his own benefit or for the benefit of others, like the instance according to which a wrongdoer arrests him and asks him about his property to usurp it illegally and wrongfully, or a ruler arrests him and asks him about an evildeed he has committed in what is between him and Allah Almighty, in which case he has the right to deny it and say: "I have never committed adultery or theft." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one commits anything of those dirt (and shameful) things, he should screen himself with the screen of Allah Almighty." (This narration is reported by Al-Hakim on the authority of Umar). That's because to disclose a shameful deed is itself another shameful deed.

One has the right to safeguard his soul and property if it is to be usurped with no just cause, and his honour with his tongue, even if he is to tell a lie. Concerning the honour of another, he has the right to deny what he knows about his secrets. He has the right to tell lies in making peace between two foes, or between his fellow-wives, by showing to each of them that she is the dearest to him. Furthermore, if his wife does not obey him unless he achieves for her something he has no power to do, let him promise her immediately, with the intention to please her. If he is to apologize to another man who is not pleased unless he denies a particular sin and shows more affection for him, there is no harm in it.

But the limit which one should not go beyond is that telling lies is forbidden, and were he to be truthful in those instances, what is forbidden would ensue there from. So, he should make comparison between both cases and measure with the just and fair scale of balance. If he learns that the forbidden that ensues from telling the truth is more grievous under religious law than that which ensues from telling a lie, then, he has the right to tell a lie. But if the purpose to be achieved by telling a lie is more trivial than that to be achieved by telling the truth, then, it becomes binding upon him to tell the truth.

But in some cases, both might become equal in a way that makes him waver as to which of them he should incline. In this case, to tell the truth is preferable for as we know telling lies is allowable only to serve a severe necessity or dire need. If he has doubt as to the importance or necessity, then, the basic rule is the prohibition to which he should return. As it is abstruse to know the different levels of purposes, one should avoid lying as much as he could. Likewise, if it is his own need, it is desirable for him to leave it than to tell a lie; and if it pertains to another, it is impermissible for him to indulge in the rights of others, or cause harm to them. But unfortunately, the people lie most frequently for their own portions, and to increase their property and majesty, or for such of things as skipping them is not harmful or forbidden. You see a wife tell lies about her husband to show pride and vie in glory with her fellow-wives; and this is, to be sure, unlawful.

Asma "Allah be pleased with her" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a fellow-wife. Is there any harm for me if I tell her falsely of getting something from the wealth of my husband which he has not really given me for the purpose of enraging her?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of getting what he has not been given is like one who wears two garments of falsehood." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who claims to eat what he has really not eaten, or to have what he does not really have, or to be given what he has not really been given, is like him who will put on two garments of falsehood on the Day of Judgement." This applies to the learned who does not verify of what he says or narrates. He

narrates the tradition which is not proven to him just for the sake of showing his superiority and preeminence to others, and disdaining of saying that he does not know. This is unlawful.

The same rule of women is true of children. If a child does not like to go to the nursery school unless he is given a false promise or falsely frightened, it is permissible. It is true that we have already transmitted that this kind is also written as lies, but the permissible lies might be written for which one will be reckoned and required to justify his purpose therein, and then it will be forgiven for him for telling lies has been made permissible only for the sake of reform. But a great deception lies in this respect. One's motive of telling a lie might be his own benefit and fortune, although he justifies it by the purpose of reform and this is why it is written (as sins). Whoever is engaged in a lie has indeed come under the risk of diligence in order to know whether or not the purpose for which he tells a lie is more important under religious law than to tell the truth. This matter is very abstruse. So, it is more decisive to leave it unless it is obligatory in a way that makes it impossible to leave it, like the case in which leaving it will lead to the shedding of the blood of a Muslim or committing a sin.

But this is quite different from the case in which some think, though falsely, that it is permissible to fabricate Prophetic traditions to confirm the virtues and rewards of good deeds and aggravate the punishment of sins, alleging that the purpose there from is right; and of a surety, it is clearly invalid. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me intentionally, let him occupy his seat in the fire (of Hell)." Telling lies is impermissible unless there is a severe necessity; and there is no necessity in fabricating Prophetic traditions since the Holy Verses and authentic traditions are sufficient. There is no necessity at all to justify the attribution of lies to the Messenger of Allah "Allah's blessing and peace be upon him". To open such a gate leads to distracting the religious law. To be sure, telling lies about the Messenger of Allah "Allah's blessing and peace be upon him" is one of the major sins which are unjustifiable: we ask Allah to pardon us as well as all of the Muslims.

Exposition of Avoidance of telling lies by Way Of Implicit references

It is transmitted from the righteous predecessors that one might dispense with telling lies by implicit reference. Umar "Allah be pleased with him" said: "The implicit reference suffices man for telling lies." The same is reported from Ibn Abbas "Allah be pleased with him" and others. But they mean when one is forced by necessity to tell a lie; and in case there is no necessity, then, neither implicit reference nor explicit statement (in which one lies) are permissible. But at any rate, the evil and harm of implicit reference are easier. The example of implicit reference is the narration that Mutarrif was invited to visit Ziyad, and when he delayed to come, and Ziyad asked him about that, he justified his delay by his ailment saying: "I have not raised my side since I left the governor, except

when Allah Almighty raises me."

According to Ibrahim: "If something was attributed to you and you dislike to tell a lie, just say: "Verily, Allah Almighty knows what I have really said of that." This statement will give the negative to the listener, though not clearly. Mu'adh Ibn Jabal "Allah be pleased with him" was appointed by Umar "Allah be pleased with him" in some office and when he returned his wife asked him: "What have you brought with you from those things which the appointed officers bring to their wives (when they return)?" as he brought nothing to her he said: "A watcher has been sent over me." She said: "You were a trustworthy in the sight of the Messenger of Allah "Allah's blessing and peace be upon him" and the same in the sight of Abu Bakr "Allah be pleased with him": how should Umar "Allah be pleased with him" send a watcher over you?" she stood and conveyed that news to her family and made a complaint against Umar "Allah be pleased with him". When the news of that reached Umar "Allah be pleased with him" he invited Mu'adh "Allah be pleased with him" and asked him: "Have I sent a watcher over you?" he said: "I did not have any way to apologize for her but that." Umar "Allah be pleased with him" laughed and gave him something and said: "Please her with that." He intended by the watcher Allah Almighty.

An-Nakh'i used to say to his daughter: "What do you see if I buy sugar for you?" He used to say so for perhaps he might not be able to realize it. Whenever Ibrahim was invited by him whom he disliked to meet and he was in the house, he would say to his slave-girl: "Tell him to demand him in the mosque, and do not tell him that I am not in the house in order not to be a liar." Whenever Ash-Sha'bi was invited by him whom he disliked to meet and he was in the house, he would draw a circle and ask his slave-girl to place her finger in it and say to the inviter: "Tell him that he is not in that (circle)." This is properly applicable when there is a dire need for it. But in case there is no need, it should be avoided, for it gives the impression of telling something different from the reality and even though it is with no clear words, it is undesirable in general.

In this respect, it is narrated on the authority of Abdullah Ibn Utbah that he said: I entered in the company of my father upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" and when I came out there was a garment over me. The people went on saying: "This garment has been given to you by the Commander of Believers." I said to them: "May Allah reward the Commander of Believers." On that my father said to me: "O my son! Safeguard yourself against telling lies and the like of it." He forbade him for his statement confirmed to them a false impression, just for the sake of vainglory, which is, in itself, a false purpose of no benefit.

It is true that implicit references are permissible to serve simple purposes like pleasing by way of joking, such as, for instance, the statement of the Messenger of Allah "Allah's blessing and peace be upon him" to an old woman: "No old should enter the Garden" and his statement to another woman: "There is whiteness in the eye of your husband", and to a third one: "Let us carry you on

the camel's baby", etc. this is unlike the clear lie like the statement of Nu'man Al-Ansari to Uthman "Allah be pleased with him" in the story of the blind one: "He is Nu'aiman", and the jokes of the follies common among the people with which they deceive one for example that such and such a woman has a desire for marrying him: if it is to cause harm to a particular person, it is evidently unlawful; and if it is intended only to please somebody, the perpetrator is not regarded a wicked but his faith will decrease.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's faith shall not be complete until he loves for his brother the same as he loves for himself, and until he avoids telling lies even in his jokes." (This narration is partially reported by Ibn Abd-Al-Barr on the authority of Abu Mulaikah; and partially by both sheikhs on the authority of Anas; and partially by Ad-Daraqatni on the authority of Abu Hurairah). The statement of the Messenger of Allah "Allah's blessing and peace be upon him": "A man might utter a word with the intention to bring his sitters to laughter, because of its (evil) he falls down in the fire (of Hell) farther than stars (from the earth)", he means thereby backbiting or harming a Muslim, but not the pure joke. Among the lies that bring about no wickedness is the exaggerations that are customary among the people in such statements as "I have asked for you such and such times", and "I have said to you that such and such time", and the like of those things which are not intended to give the impression of the exact number of times but just the impression of exaggeration. But if he has done the thing only once, he will be a liar, and if he has done it so many times the like of which is not customary, he will not be sinful.

From among the lies that are also customary in which the people indulge is one's statement to another: "Eat food" and the other's reply: "I have no appetite for it". However, this is forbidden if not unlawful, if it does not mean the real sense. In this respect, it is narrated on the authority of Mujahid that he said: Asma' Bint Umais "Allah be pleased with her" said: "I was in the company of A'ishah "Allah be pleased with her" on the very night she was prepared for the Messenger of Allah "Allah's blessing and peace be upon him" to consummate marriage with her. There were some women with me. By Allah, we found in his house nothing other than a vessel of milk. He drank and then gave it to A'ishah "Allah be pleased with her" who felt shy. I said to her: "Do not return (with failure) the hand of the," but rather take it from his hand." She took it from him with shyness and drank thereof. He said to her: "Give to your companions to drink thereof." We said: "We have no appetite for it." On that he said: "Do not talk in the plural about yourselves in the matters in which you tell lies." I said: "O Messenger of Allah! If anyone of us says about anything she likes that she has no appetite for it: is it regarded a lie?" he answered: "'No doubt, a lie is written as a lie (with no exception)." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani).

The people of piety used to avoid indulgence in this kind of lies. According to Al-Laith Ibn Sa'd: "The eyes of Sa'id Ibn Al-Musayyab used to be covered with

dust until it would come out of them, and it was said to him: "Why do you not wipe your eyes?" he said: "Then, what about the statement of the physician: 'Do not touch your eyes', and my reply to him that I would not do?" this is the way men of piety used to watch over themselves, and if one leaves it, his tongue might be drawn stealthily to tell lies even though without feeling. Khawat At-Taimi said: A sister of Ar-Rabie Ibn Khuthaim came to visit a sick child of his and inquire about his health, and when she turned over him she asked him: "How are you O my son?" on that Ar-Rabie said to her: "Have you suckled him?" she answered in the negative, thereupon he said: "Then, what is the matter with you if you call him 'son of my brother'?" she gave trust to it.

It is customary to say: "Allah knows" about things which he himself knows not. Jesus "Peace be upon him" said: "One of the greatest sins in the Sight of Allah Almighty is to say 'Allah knows' about things which he himself knows not." Furthermore, one might tell lies in dreams, although telling lies therein is a great crime. The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of the greatest falsehoods is that a man claims to a person other than his father, to ascribe to his eyes a dream vision which he saw not, and to attribute to me what I said not." (This narration is reported by Al-Bukhari on the authority of Wathilah Ibn Al-Asqa). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who tells a lie about a dream will be required on the Day of Judgement to make a knot between two hair, and in no way would he be able to do it." (This narration is reported by Al-Bukhari on the authority of Ibn Abbas).

The Fifteenth Evil: Backbiting

The discussion of it is very lengthy. But let's first mention its criticism supported by quotations and proofs from religious law. Allah Almighty stated that it is severely blameworthy, and likened its doer to the eater of the flesh of a dead, saying: "nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear Allah: for Allah is Oft-Returning, Most-Merciful." (Al-Hujurat 12)

﴿وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَنُحِبُّ أَحَدَكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

نَوَّابٌ رَّحِيمٌ ﴿١٢﴾﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything belonging to the Muslims is sacred (and inviolable) to the Muslim, his blood, property and honour." (This narration is reported by Muslim on the authority of Abu Hurairah).

Of a surety, backbiting touches the honour, whose sanctity Allah Almighty placed in combination with blood and property. It is narrated on the authority of Abu Barzah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Envy not each other, nor dislike each other, nor speak to each other shamelessly, nor desert each other, nor backbite each other, and be, O slaves of Allah, brothers (in the religion of Allah)." (This narration is reported by

both sheikhs on the authority of Abu Hurairah). It is further narrated on the authority of Jabir and Abu Sa'id at, that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of backbiting for indeed, backbiting is more grievous than adultery. The adulterer commits adultery and repents, thereupon Allah Almighty turns to him in repentance, while the backbiter will not be forgiven until the backbitten himself pardons him." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Hibban).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night I was made to set out on a Night Journey, I came upon people lacerating their faces with their nails, and I asked: "O Gabriel! Who are those?" he said: "They are these who backbite the people and plunge in their honours." (This narration is reported by Abu Dawud). Sulaim Ibn Jabir said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Teach me something good to get benefit therewith." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not look down upon a favor whatever it might be, even if it is only to get some water by your bucket from the fount of the water provider, and receive your brother cheerfully, and if he turns his back to you, backbite him not." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya).

Al-Bara' "Allah be pleased with him" aid: One day, the Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon so impressive that even the women in their houses heard it, in which he said: "O assembly of those who believe with their tongues and not with their hearts! Backbite not Muslims nor seek after their defects, for whoever seeks after the defects of his brother, Allah Almighty seeks after his defects and whomever Allah Almighty seeks after his defects puts to shame while he is amidst his house." (This narration is reported by Ibn Abu Ad-Dunya; and Abu Dawud on the authority of Abu Barzah).

It is reported that it was revealed to Moses "Peace be upon him" that "Whoever dies while repenting from backbiting will be the last to enter the Garden, and whoever dies while insisting on backbiting will be the first to enter the fire (of Hell)." Anas "Allah be pleased with him" said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" commanded the people to observe a fast and said: "None of you should break fasting until I give him permission." The people observed fast and when it was sunset, one came to him after another saying: "O Messenger of Allah! I have fasted, so, please, give me permission to break my fasting", and he gave permission to them in succession. Then, a man came and said to him: "O Messenger of Allah! Two young women from your family have fasted, and they now feel shy to come to ask for your permission to break fasting." The Messenger of Allah "Allah's blessing and peace be upon him" turned away from him. The man repeated the statement to him and the Messenger of Allah "Allah's blessing and peace be upon him" turned away from him once again. When he repeated it to him for

the third time the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No doubt, they have not fasted, and how should one who continues to eat the flesh of others during his day be regarded as fasting? Go to them and tell them, if they are still fasting, to force themselves to vomit." He returned and told them, and they did accordingly, and each vomited a leech-like clot of blood. He returned and told him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul, had they remained in their bellies, the fire would have devoured them." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Mardawaih).

According to another version, when the Messenger of Allah "Allah's blessing and peace be upon him" turned away from him he came to him later and said: "O Messenger of Allah! By Allah! They died or are about to die." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring them to me." They were brought and the Messenger of Allah "Allah's blessing and peace be upon him" asked for a vessel, and told one of them to force herself to vomit and she vomited pus and blood so abundant that the vessel was filled. He told the other to force herself to vomit and she vomited the same. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, those have fasted from what Allah has made lawful for them, and broken their fast on what Allah has made unlawful for them. One of them sat with the other and both were on eating the flesh of people (by backbiting them)." (This narration is reported by Ahmad and Abu Ya'li on the authority of Ubaid, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him").

Anas "Allah be pleased with him" said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon in which he made a mention of usury and made grievous its evil consequence, and said: "A single Dirham to be gained from usury is more grievous in sin in the Sight of Allah Almighty than committing adultery thirty-six times; and the most grievous usury is to plunge in the honour of the Muslim." (This narration is reported by Ibn Abu Ad-Dunya).

Jabir "Allah be pleased with him" said: We were walking in the company of the Prophet "Allah's blessing and peace be upon him" when he passed through one of the graveyards of Medina thereupon he said: "These two persons are being tortured in their graves, not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to backbite others." The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. On being asked why he had done so, he replied: "I hope that their torture might be lessened, till these get dried." (This narration is reported by Ibn Abu Ad-Dunya; and both sheikhs on the authority of Ibn Abbas).

When Ma'iz Ibn Malik was ordered by the Messenger of Allah "Allah's blessing and peace be upon him" to be stoned to death (as a corporal

punishment for committing adultery), a man said to his friend: "No doubt, this man (Ma'iz) has been lying just as a dog lies." Later, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a corpse and they were with him, thereupon he said to them: "Tweak (and eat) thereof!" they said: "O Messenger of Allah! Should we eat out of a corpse?" he said: "No doubt, your ill speech about your companion (Ma'iz) is more stinking than it." (This narration is reported by Abu Dawud and An-Nasa'i on the authority of Abu Hurairah).

The companions "Allah be pleased with them" used to meet each other cheerfully, and they were never engaged in backbiting, seeing that meeting each other with cheerfulness to be of the best deeds, and the opposite of it the habit of the hypocrites. Abu Hurairah "Allah be pleased with him" said: "He who eats the flesh of (i.e. backbites) his brother in the world, it will be brought close to him in the hereafter, and he will be asked to eat it while dead in the same way as he ate it while living in the world; and he will do accordingly." (This narration is reported by Ibn Mardawaih). It is narrated that two men were sitting at one gate of the mosque when a previously effeminate man passed by them, thereupon one of them said to the other: "But there still remains in him a part of effeminateness." Then, prayer was established and they entered and performed prayer with the people. But the evil of what they said aroused doubt in their breasts, thereupon they went to Ata' and asked him about that, and he commanded them to repeat ablution and prayer, and compensate fast if they did so while fasting.

In his comment on Allah's statement: "Woe to every (kind of) scandal-monger and backbiter" (Al-Humazah 1)

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

Mujahid "may Allah have mercy upon him" said: "The scandal-monger is he who slanders the people, and the backbiter is he who tweaks their flesh (by speaking ill about them in their absence)." According to Qatadah "may Allah have mercy upon him": "It is reported to us that the grave punishment is of three thirds: one-third results from backbiting, one-third from going about with calumnies (among the people), and one-third from being soiled with the traces of urine (without removing it)." According to Al-Hassan "may Allah have mercy upon him": "By Allah! Backbiting is swifter to obliterate the religion of a Muslim than are the eaters of the body."

One of the righteous said: "We caught up with the righteous predecessors, and they did not regard worship in prayer or fasting in so much as in withholding from the honours of people." According to Ibn Abbas "Allah be pleased with him": "If you like to remember the defects of your friend, you should first remember your own defects." According to Abu Hurairah "Allah be pleased with him": "One of you is ready to take heed of the dust in the eye of his companion, although he is complete to be heedless of it in his own eye." Al-Hassan "may Allah have mercy upon him" used to say: "O son of Adam! You shall not attain

the real nature of faith until you do not criticize anyone with a defect which you yourself have, and once you start to improve that defect in yourself, it will become your main concern; and such is the dearest worshipper to Allah Almighty."

Malik Ibn Dinar "may Allah have mercy upon him" said: Jesus "Peace be upon him" was in the company of his disciples when he passed by the corpse of a dog, thereupon they said: "How stinking the smell of that corpse is!" he "Peace be upon him" said: "How white its teeth are!" he seemed to have disliked to criticize it. Ibn Abbas "Allah be pleased with him" saw a man backbiting another, thereupon he said to him: "Beware of backbiting, for it is the condiment of the dogs of the people." Umar "Allah be pleased with him" said: "Stick to the celebration of Allah Almighty for it is a cure (from all diseases), and beware of remembering people for it is a disease." We ask Allah Almighty to help us obey Him.

Exposition Of Meaning And Definition Of Backbiting

It should be known to you that backbiting is to mention your brother in his absence with what he dislikes in case he is informed about it, whether it pertains to defects in his body, ancestry, character, deed, word, religion, world, and even his garment, house and riding mount. As for the body, it is like your mentioning his blindness, baldness, shortness, tallness, blackness, yellowness, etc, of the characteristics which one dislikes to be described with. In relation to ancestry, it is like your saying that one's father is a peasant, an Indian, a wicked, a baseborn, a lowly, etc, of those which one dislikes to be described with. Pertaining to character, it is to say, for instance, that he is ill-mannered, niggard, arrogant, haughty, hypocrite, bad-tempered, coward, weak, reckless, etc. as far as the religious deeds are concerned, it is to say that he is a thief, a liar, a drunk, a betrayer, a wrongdoer, indulgent in prayer or alms, or that he does not bow or prostrate perfectly, or that he does not avoid filth, or that he is undutiful to his parents, or that he does not spend alms properly, or that he does not distribute it with justice, or that he does not safeguard his fasting from obscenity, backbiting and harming the honours of people. As for his worldly deeds, it is to say that he is impolite, who regards people with slightness, and sees no right due to anyone on him, or no duty on him to anyone, or that he is a big mouth, who eats and sleeps much improperly. As for his garment, it is like your saying that he is of large sleeve, long tail, and dirty garment.

But according to some people, there is no backbiting in the matters of religion, for it is to criticize with such of things as Allah Almighty criticized, and it is permissible to criticize him, and remind him of the sins he commits. It is confirmed by the narration that a mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of a woman who used to pray and fast so much, but at the same time, she used to harm her neighbours with her tongue. On that he said: "She will be in the fire (of Hell)." (This narration is reported by Ibn Hibban and Al-Hakim on the authority of Abu Hurairah). Another woman

was mentioned to him with her niggardliness thereupon he said: "Then, what good does she have afterwards?" (This narration is reported by Al-Khara'iti on the authority of Abu Ja'far: Muhammad Ibn Ali).

But even, this saying is invalid, for they mentioned that to serve their need of learning the rulings through questioning and by no means depreciation was their purpose. There is no need for the like of it except in the gathering of the Messenger of Allah "Allah's blessing and peace be upon him". The proof is the consensus that whoever mentions another in his absence with what he dislikes is a backbiter, for he is involved in the definition of backbiting given by the Messenger of Allah "Allah's blessing and peace be upon him"; and even in case he is truthful in what he mentions, he is a backbiter, disobedient to his Lord, and eater of the flesh of his brother as attested from the narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know what backbiting is?" They (the Companions) said: "Allah and His Messenger know best." On that he said: "Backbiting is to talk about your brother in such a way that he does not like." It was said to him: "What is your opinion if I found (such a fault) in my brother which I mentioned?" He said: "If this (fault) is really in him (which you mentioned in his absence), you would be regarded to have backbitten him, and if it is not in him, that (which you did) is a slander." (This narration is reported by Muslim on the authority of Abu Hurairah).

Mu'adh Ibn Jabal "Allah be pleased with him" said: A mention of a man was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and they said: "How powerless he is!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, you have backbitten your brother." They said: "O Messenger of Allah! We have mentioned no more than what he really has." He said: "(By so doing you have backbitten him and) in case you have mentioned what he has not, you will have slandered him." (This narration is reported by At-Tabarani). It is further narrated on the authority of Hudhaifah "Allah be pleased with him" that A'ishah "Allah be pleased with her" mentioned a woman to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "How short she is!" on that he said: "No doubt, you have backbitten her." (This narration is reported by Ahmad, Abu Dawud and At-Tirmidhi).

According to Al-Hassan "may Allah have mercy upon him": "To make a mention of another in his absence is of three kinds, all of which are in the Book of Allah: backbiting, slander and untruth. To backbite him is to mention him with what he really has. To slander him is to mention him with what he really has not. To fabricate untruth about him is to say only what has reached you about him." Once, Ibn Sirin "may Allah have mercy upon him" mentioned a man saying: "Ah! This is the black man!" then, he said: "I pray for Allah's forgiveness! I think I have backbitten him." On another occasion, Ibn Sirin "may Allah have mercy upon him" mentioned Ibrahim An-Nakh'i thereupon he placed his hand over eye in avoidance of saying 'the one-eyed'. It is narrated that A'ishah "Allah be pleased

with her" said: "Do not backbite each other! Once, I made a mention of a woman in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and said: "She is of long tail!" he said to me: "Eject! Eject!" I then ejected something like a piece of flesh." (It is reported by Ibn Abu Ad-Dunya and Ibn Mardawaih).

Exposition Of The Fact That Backbiting Is Not Exclusive To Tongue

It should be known that mentioning with tongue is forbidden for it is intended to make others make sense to the shortcomings and defects of your brother, and let them know what he dislikes them to know about him. In it, both explicit and implicit reference are equal as well as both word and deed are equal. In short, every movement or act that is intended to make others have such impression is included in backbiting, which is evidently unlawful. A mention may be made here of the narration on the authority of A'ishah "Allah be pleased with her" that she said: A woman came to visit us, and when she left I beckoned with my hand expressing of her being very short. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you have backbitten her." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Mardawaih).

Included in that also is the imitation in act and behaviour, which is backbiting, if not more grievous than backbiting, for it is more illustrative and expressive. When the Messenger of Allah "Allah's blessing and peace be upon him" saw A'ishah "Allah be pleased with her" having imitated a particular man, he said: "I would not be pleased to imitate a particular man in return for my having such and such property." The same is true also of backbiting with writing, for indeed, pen is one of both tongues. It is a part of backbiting that a composer or a compiler makes a mention of a particular man in his composition and criticize his words unless there is a dire need for it as will be discussed later. But to say that 'Some say so and so' is not backbiting; for actual backbiting is to refer to a particular person in name, no matter living or dead he might be.

It is a part of backbiting to say 'One of those who have come upon us today', if it leads to making the addressee understand that it is a particular person who is intended, for what is forbidden is to make him have such understanding and not the way whichever. But in case it leads not to that, it will be permissible. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" disliked anything from a particular person, he would say: "What is the matter with some people who do such and such?" (This narration is reported by Abu Dawud on the authority of A'ishah). If you say "One of those who have returned from journey" or "One of those who claim knowledge" thereby a particular person is presumably to be designated, it will be backbiting.

But even, the most wicked backbiting is that of the reciters who behave in order to be seen of men, for they make others understand their purposes while

being dressed in the dress of men of piety, in order to show how far they are from backbiting. But while doing so, they do not know, due to their ignorance, that they combine two shameful deeds: backbiting and showing off. A typical example is that a mention is made to him of a man thereupon he says (in implicit reference to him): "Praise be to Allah Almighty Who has not put us to the trial of frequenting rulers and disregarding ourselves in pursuit of wealth" or "We seek refuge with Allah from the lack of shyness, and ask Him to protect us from it", just with the intention to refer to the shortcoming to the one in issue. He might first praise such of people as he likes to backbite saying: "How excellent his state is! He never fell short of doing the acts of worship, but nowadays he has become somewhat lukewarm, and been put to the same trial to which the majority of us are sometimes put, i.e. the lack of patience." Although he seems to remind himself, his real purpose is to dispraise such a person and praise himself by likening himself to the righteous. In this way, he is a backbiter, a hypocrite, and a giver of prestige to himself, combining thereby three shameful deeds, thinking, due to his ignorance, that he is among the righteous who abstain from backbiting.

For this reason, Satan plays with ignorant people when they engage in worship without knowledge, pursues them, makes fruitless their deeds with his intrigues and plots, and laughs at them. An example is to mention the defect of a particular person, of which some attendants might not take heed, thereupon he says: "Glory be to Allah! How astonishing this is!" but when he pays attention to him and makes sense to what he says, he mentions Allah Almighty, and uses the name as instrument to realize his cunning, regarding it a favor to mention the Name of Allah, out of ignorance and haughtiness. In another context, he might say: "I have grieved for what happened to our friend; and we ask Allah to relieve him of it." Of a surety, his intention is not to supplicate to good effect to him, for were it would be his real purpose, he would have invoked good on him in secrecy and privacy after his prayer.

He also might say: "That poor man has been tested by a great evil: may Allah Almighty turn to him and us in repentance." In all of that, he demonstrates supplication, and Allah Almighty is well-acquainted with his cunning inside and conscience; and he, being ignorant, does not know that he has been exposed to displeasure much greater than that to which the ignorant is exposed when they backbite publicly. Included in it also is to pay attention to the backbiter by way of wondering, in order to make him more eager to do it, as if he extracts backbiting from him. He says in this respect: "How astonishing! I have not learnt that he is so! Until now, I have not known but that he is good. May Allah Almighty save us from that slip." On that he gives trust to the backbiter, and of a surety, to give trust to a backbiter is in itself a backbiting.

Therefore, the silent also shares the backbiter in his backbiting. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The listener (to backbiting) is one of the two backbiters." (This narration is reported by At-Tabarani on the authority of Ibn Umar). It is further narrated on the authority of

both Abu Bakr and Umar "Allah be pleased with her" that one of them said to the other that 'So and so is in the habit of sleeping so much'. Later they asked the Messenger of Allah "Allah's blessing and peace be upon him" for condiment thereupon he said to them: "You have taken your condiment." They said: "We do not learn that we have done so." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! You have eaten of the flesh of your brother (about whom you have talked)." (This narration is reported by Abu Al-Abbas Ad-Du'ali on the authority of Abd-Ar-Rahman Ibn Abu Laila).

See then how backbiting included them both although it was one of them who talked and the other just listened. Similarly, when a man said to his friend: "No doubt, this man (Ma'iz) has been lying just as a dog lies" the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Tweak (and eat) thereof!" the listener then is not far from the sin of backbiting unless he disapproves of it with his tongue, or with his heart in the event of fear; and if he is able to stand or at least interrupt the speech of backbiting by talking in another theme and he does not do, the sin becomes due upon him. If he asks him to keep silent and, at the same time, he is willing to listen with his heart, he then is a hypocrite. Nothing keeps him far from sin unless he dislikes it also with his heart.

Furthermore, it is not sufficient for him to beckon with his hand or nod with his head or eyebrows to the backbiter to keep silent out of slightness with which he regards it: on the contrary, he should aggravate it, and avert from the backbitten explicitly. In that respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, in whose presence a believer is humiliated (through backbiting him) and he has the power to defend him, and he does not do, he will be put to humiliation by Allah Almighty in the presence of people on the Day of Judgement." (This narration is reported by At-Tabarani on the authority of Sahl Ibn Hunaif). Abu Ad-Darda' "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who defends the honour of his brother in his absence, it becomes due upon Allah Almighty to defend his honour on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who averts evil from the honour of his brother in his absence, it becomes incumbent upon Allah Almighty to release him from the fire (of Hell)." (This narration is reported by At-Tabarani on the authority of Asma' Bint Yazid).

Exposition Of Motives Of Backbiting

It should be known that the motives of backbiting are numerous, but they may be summed up in eleven, eight of which are unique to the laymen, and the remaining three to the private and men of religion. As for the eight that pertain to the laymen they are:

The first is to quench one's anger, once his anger is provoked for a certain reason, which leads him to extinguish it by making a mention of the

shortcomings and defects of the anger-rouser. This happens always in the absence of deep faith and true religion. Furthermore, if one fails to slake himself during his anger, it might be congested and turn into firm resentment, and become a permanent cause of making mention of his defects and shortcomings. Both anger and resentment then are among the strong motives of backbiting.

The second is to agree with the companions, adulate the fellows and help them continue their speech. If they are making fun of backbiting and making a mention of the honours of people, he might think that if he disapproves of their conduct, they would regard him boring, and drive him away from their gathering. This leads him to help them seeing it to be out of the good treatment and company adulation. his fellows might become angry, thereupon he becomes in need of growing angry just for the sake of their anger, in demonstration of sharing them the times of adversity and ease. Thus, he engages with them in conversation about the shortcomings and defects of people.

The third is that one feels a would-be attack or expected harm or witness against him from another, which motivates him to take the initiative to slander him before the other attacks him, making fruitless his attack or witness. He might mention first what he really has in truth, in order that when he tells lies about him later, his lies would be trusted publicly depending upon his first truthfulness, quoting: "Telling lies is not my habit; and I told you such and such about him in which I was truthful, and it came true as I have told you."

The fourth is that something he dislikes is attributed to him, from which he wants to set himself free. In doing so, he mentions the one who has done it. It is true that he has the right to set himself free from what he likes, but he has no right to involve in it anyone else, and attribute to him something he dislikes, or at least mention that someone else has taken part with him in it, only to justify his situation.

The fifth is to have the will to be ostentatious and proud (over others), by raising his own rank on the exclusion of depreciating others. He might say, for instance: "So and so is ignorant, of weak understanding, and his speech is enervate", just with the intention to show himself superior and higher than him. He might also slander him for fear the people would exalt another one with the same exaltation he receives from them.

The sixth is the envy. If one is praiseworthy, lovable and honoured among the people, he will be exposed to envy of those who hope that such of favors and privileges as he has would vanish from him. The envier might find no way to do so but to slander him and depreciate his rank in the sight of people, in order to desist from giving thanks to him and singing his praises, which it is difficult upon him to hear. This is evident envy and it differs from anger and resentment. Anger is provoked by a certain act against somebody, whereas envy might be against one's fellow and friend.

The seventh is to make fun, play, joke, and enjoy of the leisure time in laughter. He might make a mention of the defects of others just to cause the

attendants to laugh. However, its origination is arrogance and haughtiness.

The eighth is to ridicule and mock at another, out of showing contempt for him. This might happen in the presence or in the absence of those whom he mocks at or scorns. Its origination also is arrogance and haughtiness.

As for the three causes that are unique to the private people, they are more abstruse and complicated, for they are no more than evils stored by Satan in the form of good things. Although good might lie in them, they are contaminated by evil.

The first is that, out of faith, one might be led by the desire to disapprove of the evildoings and faults in religion, to wonder saying: "How astonishing that is which I have seen from so and so!" he might be true to his wonder at the evildoing. But in order to be really so, he should have wondered at the evildoing itself, with no reference to its perpetrator. But unfortunately, Satan makes it easy upon him to mention the name of the perpetrator during his wonder, thereby he becomes a backbiter and sinful even though he knows not. A typical example is the statement of a man: "I wonder at so and so how he loves his slave-girl although she is ugly!" or "I wonder at so and so, how he sits in front of so and so although he is ignorant!"

The second is to show mercy, i.e. to show grief in sigh for the trial to which somebody else has been put, saying: "How poor so and so is! His disaster has really aggrieved me!" he might be true to his grief, and his anxiety might also divert him from take heed not to mention is name, and once he mentions his name, he becomes a backbiter. Thus, although his grief, anxiety and mercy he shows for the afflicted one are good, Satan leads him to backbiting which is evil from where he knows not. Although there is possibility to show mercy and grief for a particular person with no need to make a mention of his name, Satan always prompts him to make a mention of his name in order to make fruitless his deed, and cause him to lose the reward for it.

The third is to grow angry for the Sake of Allah Almighty. One might grow angry for an evildoing or sin committed by another he has seen or heard of, and while showing his anger, he might make a mention of the name of the perpetrator, although it is incumbent upon him to show anger towards him in the form of enjoining good upon him and forbidding him to do evil, with no need to announce his name publicly.

Those three are abstruse upon the religious scholars, let alone the laymen! They think, though falsely, that showing wonder, anger and mercy for the Sake of Allah Almighty justifies the mention of the name. there is no need at all to make the mention of anyone with evil in his absence. However, the concession thereof will be discussed later.

It is narrated on the authority of Amir Ibn Wathilah "Allah be pleased with him" that a man came upon a people during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and greeted them and they returned the greeting to him. When he surpassed them, a man

from the sitting people said: "I dislike that man in (the religion of) Allah Almighty." The sitting people said: "How bad that is which you have said! By Allah, we will inform him." They told a man from them to stand up, catch him, and tell him about that. Their messenger caught him and told him. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and told him the story and asked him to invite that man and inquire from him why he had said so.

He invited and asked him and the man confessed. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Then, why do you dislike him?" he said: "I am his neighbour and I know him well. by Allah, I have never seen him performing but the (obligatory) written prayer." He said: "Ask him O Messenger of Allah: has he ever seen me delaying it from its due time, or performing ablution for it imperfectly, or falling short of its bowings and prostrations?" he asked him and the man answered in the negative. He said: "By Allah, I have never seen him fasting but that month (of Ramadan) which both the righteous and wicked fast." He said: "Ask him, O Messenger of Allah: has he ever seen me leaving fast in it, or falling short of fulfilling what is due in it?" he asked him and the man answered in the negative. He further said: "By Allah, I have never seen him giving a beggar or a needy or an indigent, or even spending in the Cause of Allah anything other than the obligatory charity which is given by both the righteous and the wicked equally." He said: "Ask him, O Messenger of Allah: has he ever seen me decreasing it than what is due, or withholding it from its proper recipient?" he asked him and he answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the man: "Stand up (and leave), perchance he is better than you!" (This narration is reported by Ahmad).

Exposition Of Remedy That Impedes Tongue From Backbiting

It should be known to you that all bad manners are susceptible to remedy by a mixture of knowledge and deed, and the remedy of every disease is to contradict its cause. So, the right way is to search for its real cause. There are two ways to remedy tongue and impede it from backbiting: general and detailed. In general, one has to know, from the many narrations and traditions we have already transmitted, that by his backbiting, he exposes himself to the anger and wrath of Allah Almighty, and that backbiting shall render fruitless all of his good deeds on the Day of Judgement. That is for his good deeds will be transferred to him whom he backbitten in the world, out of compensation for dishonouring him, and in case he has no good deeds, the evil deeds of him whom he backbitten will be transferred to him.

Besides, he is vulnerable to Allah's anger and displeasure, as he is likened to an eater of the flesh of a dead body. It is known that a man enters the fire (of Hell) when the scale of his evil deeds overweighs that of his good deeds, and only a single evil deed to be transferred to him from him whom he backbitten, is

sufficient to make his evil deeds overweigh his good deeds, thereby he enters the fire (of Hell). But at the least, it will decrease the reward of his good deeds, after settling disputes, deciding the cases, questioning and answering, and reckoning, and giving everyone his due in full. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Backbiting is swifter to devour the deeds of the servant than the fire is to eat up the dry things." It is reported that a man said to Al-Hassan "may Allah have mercy upon him": "I have been reported that you backbite me." On that he said: "Which esteem do you have with me in order to invest you with the authority over my good deeds?"

Once a servant has faith in the narrations we have transmitted, of a surety, he would hardly unleash his tongue to backbite and dishonour people for fear of its evil consequences. Of benefit to him also is to consider his own affair: if he finds a defect in himself, let him engage in repairing it, putting in mind the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Blessed be he who engages by his own defect from the defects of others." (This narration is reported by Al-Bazzar on the authority of Anas). If he detects a shortcoming in himself, he should feel shy to engage in criticizing others on the exclusion of criticizing himself or his own shortcoming. He should verify that the other's failure to free himself from his defect is just like his own failure to set himself free from his shortcoming.

This is in relation to the defects and shortcomings which are subject to human's act and choice (i.e. the moral character and manners). But if it pertains to a physical fault, then, to criticize him for it is to criticize the Creator Himself. However, whoever criticizes an artifact has indeed criticized its maker. A man said to a sage: "O ugly man!" on that he said: "The matter of creating my face was not up to me to beautify it." furthermore, if one finds no defect in himself, let him engage in giving thanks to Allah Almighty, and not pollute himself with the greatest defect, i.e. dishonouring people and eating their flesh (through backbiting). If one is just and fair, he shall know that thinking of himself as purely free from all defects is out of his ignorance, which is one of the greatest defects. He also should learn that the pain caused to anyone by his backbiting him is like the pain caused to him if anyone else backbites him. If he does not accept to be backbitten by anyone, he should not accept to anyone but what he accepts to himself.

In regard with the detailed remedy, he should look for the motive of backbiting. The remedy of each disease is to contradict its cause. We have already presented the causes. As for anger, let him treat it by saying to himself: "If I grow angry with him, Allah Almighty might become angry with me because of backbiting, which He forbade me to do, and I dared to do it, and Thus, regarded slightly the forbiddance and deterrence of Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "The (fire of) Hell has a gate which none shall enter but him who dares to extinguish his anger by disobeying Allah Almighty." (This narration is reported by Al-Bazzar, Ibn Adi, Al-Baihaqi and An-Nasa'i on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who safeguards himself against (the punishment of) his Lord, let him hold back his tongue and cease to quench his anger." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Sahl Ibn Sa'd). the Messenger of Allah "Allah's blessing and peace be upon him" also said: "He who has control over his anger although he has the power to carry on it, on the Day of Judgement, Allah Almighty will invite him in front of the people, and give him the freedom to choose such of beautiful women with big lustrous eyes as he likes." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Mu'adh Ibn Anas). According to one of the Scriptures revealed unto one of the Prophets, Allah Almighty says: "O son of Adam! Remember me when you grow angry (with anyone), perchance I remember you when I grow angry (with you), and Thus, does not obliterate you among those whom I obliterate."

As for adulation and agreement (with your fellows in their backbiting), its remedy is to learn that Allah Almighty grows angry with you if you endeavor to displease Him through pleasing His creatures. How should you accept to revere the creatures and regard slightly your Creator, by displeasing Him in the way of pleasing them? And even, if your anger is for the Sake of Allah Almighty, there is no need to mention with evil the one with whom you are angry for the Sake of Allah. You should grow angry for the Sake of Allah with your fellows if they mention him with evil, for by doing so, they have disobeyed their Lord by backbiting, one of the most shameful sins.

In relation to ascribing others to treachery in the way of freeing yourself from it, where there is no point of it, the remedy thereof is to learn that to expose yourself to the displeasure of the Creator is more severe than to expose you to the displeasure of the creatures, and by backbiting, you certainly expose yourself to the displeasure of Allah Almighty, without knowing that your hope to set yourself free in this world from the hatred and wrath of the people will lead you to destruction in the hereafter, and the loss of your good deeds. However, you will gain the criticism of Allah on the spot, in expectation for averting from you the criticism of people on credit; and this is the peak of ignorance and weakness.

As for your justifying excuse: "Were I to eat the unlawful, so and so has eaten it; and were I to accept money from the ruler, so and so has accepted it", this is evident ignorance, for by so doing, you excuse by imitating such as disobeys Allah Almighty, following whom is impermissible. One should not imitate such of people as opposes the command of Allah Almighty. Should anyone enter the fire and you have power to enter it not, you then has not to agree with him; and should you agree with him you would be foolish and weak-minded. What is then the point of making a mention of him by way of backbiting, thereby you add a sin to your one for which you have apologized? Therefore, if you do so, you will combine both sins due to your ignorance and stupidity.

In relation to your purpose of showing pride and justifying yourself by

demonstrating your superiority and preeminence to others, through slandering them, you should learn that by the evil with which you mention others, you cancel out your superiority and preeminence in the Sight of Allah Almighty. Moreover, danger lies in the people's thinking of your superiority, for it might decrease once they know your inclination to depreciate others. In this way, you will sell what is certainly with the Creator for what is falsely with the creatures. More precisely, if the creatures are to think of your superiority, in no way would they avail you against Allah Almighty.

Concerning backbiting for the purpose of envy, it is to combine two kinds of punishment. That is because you envy him for a favor in this world, with the result that you live in the punishment of envy in this world; and you are not satisfied only with that, but also (by backbiting) you add to it the punishment of the hereafter. Thus, you lose in the world and the hereafter. Although you aim at your envied, you harm yourself and present your good deeds to him as a gift. You are then his friend by the time you are the enemy of yourself. Your backbiting him harms him not in so much as it harms you, but it benefits him, by transferring your good deeds to him or transferring his evil deeds to you. To the wickedness of envy, you add the ignorance of foolishness. Therefore, your envy and slander might be a main cause of spreading the superiority and preeminence of your envied, as it is said (in the form of a poetic verse): "If Allah wills to make public a forgotten virtue, He assigns to it the tongue of an envier (to spread it among the people)."

In relation to mockery, its purpose is to put to shame the one at whom you mock, but in fact, you put yourself to shame before Allah Almighty, the angels and the Prophets. If you consider your crime, misdeed, and sigh, and the evil deeds you will carry on the Day of Judgement of him whom you mock at in this world, with the result that you would be driven to the fire (of Hell), of a surety, you would cease to ridicule him. If you know in truth your own state, you would find it preferable to laugh at yourself. That is because you have mocked at him before a few number of people in this world, thereby exposing yourself to be taken in the presence of a big assembly of creatures in the hereafter by him to give you of his own misdeeds just as a donkey is driven to the fire, mocking at you, rejoicing at your disappointment, and happy at the victory given to him by Allah Almighty.

As for showing mercy and sympathy towards one for his sins and misdeeds, it is good in its nature, but Iblis here deceives you, and prompts you to speak in a way that moves much of your good deeds to the other more than the mercy and sympathy you have showed towards him. Thus, you will turn from being an invoker of mercy to being worthy of it. That is because your reward will become fruitless, and your good deeds would decrease.

The same is true of showing anger for the Sake of Allah Almighty, which in itself does not require backbiting. But it is Satan who endears backbiting to you in order to render fruitless the reward of your anger, and expose you by backbiting to the wrath of Allah Almighty.

Concerning wonder, if it is to lead you to backbiting, you should first wonder at your own self, how you have ruined yourself and your faith by the faith and world of another. At the same time, you could hardly be safe from the punishment in this world, which might be in the form of Allah's tearing your curtain (of defects and shameful deeds) just as you have done the same with your brother by wondering at his state.

In brief, the total remedy of all of that is first the knowledge, and verification of those matters which are among the keys to faith, for he whose faith is strong in all of that, his tongue disdains from backbiting in all of its different forms.

Exposition Of Prohibition Of Backbiting With Heart

It should be known to you that negative assumption about your brother is forbidden just like negative speaking about him. As well as it is unlawful for you to talk to anyone about the defects of another in his absence, it is equally unlawful to talk in yourself about his shortcomings, and think ill about him. I mean by it the heart decision and judging him as evil. But as for self talks and passing thoughts that occur to the mind, they are forgiven, and the same also is true of suspicion. What is really forbidden is negative assumption, i.e. that on which the soul relies and to which the heart inclines (in passing judges). Allah Almighty says in that respect: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin." (Al-Hujurat 12)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ﴾

As to why it is forbidden, it is because the mysteries of hearts are unknown but to Allah, the Knower of the unseen. So, you should not think ill about anyone unless it is revealed to you clearly and outspokenly, in which case you come to think only of what you really have known and seen with your eye and heard with your ear. But what you have not seen with your eye, nor heard with your ear, and, at the same time, it has occurred to your mind, it is Satan who dictates it into your mind, to whom you should give lie, for he is the most wicked of those who are wicked. Allah Almighty says: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." (Al-Hujurat 6)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلِئِهِ فَتُصِيبُوا عَلَىٰ مَا فَعَلْتُمْ تَذَرِينَ ۖ﴾

This is why it is impermissible to give trust to Iblis.

If there is suspicion about his corruption and otherwise is probably possible, it is impermissible for you to give trust to that suspicion. However, if the smell of wine is detected in anyone, it is impermissible to execute the legal punishment on him for it is possible to say that this smell resulted only from rinsing his mouth with wine, and that he did not drink it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has made sacred from a Muslim his blood and property, and to have negative assumption about him." (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas; and Ibn Majah on the

authority of Ibn Umar). Thus, the negative assumption is subject to the same ruling of blood and property in this respect, i.e. there should be witnessed with the eye, or there should be a just evidence. But if it only occurs to your mind because of suspicion, it should be averted.

But, you may ask about the criterion according to which the negative assumption is distinguished. In reply to it, let's say that from among the portents of the negative assumption you might have of anyone is that your heart changes, and turns from the state in which it was (before that), in such a way that causes you to disdain from him, and heed not about his affair. However, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Three things befall a believer, and there is a way out of them: his way out of the negative assumption is to give no trust to it." (This narration is reported by At-Tabarani on the authority of Harithah Ibn An-Nu'man). He means that you should not put such negative assumption to practice, whether by heart or by organs.

By the least degree of fancy, Satan might give your heart the impression that such assumption is sound, due to your good intelligence and swift perception, depending upon the claim that the faithful believer always sees with the light of Allah Almighty. But in this state, Satan causes you to see with the eye of deception and conceit. If it is a just man who instills in you such suspicion, and you give trust to it, you will have excuse, for were you to give lie to him, you would Thus, be unfair to that just man by giving lie to him, which is out of negative assumption. It is not justice then to have a good expectation of one and have a negative assumption of another. The right course is to inspect whether there is an enmity between both before making your decision. The religious law rejects the witness of a just father to his son for fear of charge (of prejudice) just as it also rejects the witness of an enemy (according to the narration of At-Tirmidhi on the authority of A'ishah). Thus, you have to stop.

But even, if the teller is a just man, you should neither give lie nor give trust to him. But rather, you'd say: "The state of the aforementioned is screened from me, and the teller might seem just, and there is no enmity between him and the aforementioned, but at the same time, he might be in the habit of conversing about the people, and mentioning their defects, and Thus, he is not really a just man." Of a surety, the backbiter is wicked, and his witness is cancelled under religious law. But the people, being increasingly accustomed to it, have come to indulge in backbiting, and be careless about conversing about the honors of people. However, whenever an evil thought occurs to your mind about a Muslim, you should hasten to have a good expectation of him, and supplicate to a good effect for him. Therefore, this averts Satan from you, and impedes him from inspiring any evil idea about that man, for fear of your engagement in supplication.

If you learn a flaw about a Muslim, you should advise him in secret, and do not let Satan deceive you and lead you to backbite him. If you admonish him, do not seem to him joyful of having acquaintance with his flaw, which causes you to

regard him with slightrness, and him to appreciate you for your being in the position of his counselor. But rather let your purpose be to deliver him from his sin while you are as sad as you might be for your own self in case you are in the same position of sinfulness. It should be much dearer to you if he gives sin without your advice. If you do so, you will combine the rewards of admonition, grief for his disaster, and aiding him maintain his religion.

Spying is one of the fruits of negative assumption. The heart is not satisfied with suspicion, and in quest for verification, it engages itself in spying, although it is forbidden. Allah Almighty says: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other." (Al-Hujurat 12)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ﴾

To spy is not to leave the servants of Allah under the screen of Allah, and seek to know and remove the screen until he knows that which, being veiled from him, would be safer for his heart and religion. We have already mentioned the definition and ruling of spying in the book of Enjoining Right and Forbidding Evil.

Exposition Of Excuses That Justify Backbiting

It should be known to you that the mention of evils and defects of others in their absence is justifiable only in case the purpose is valid under religious law, and that purpose could be achieved only by that mention, which, in turn, would avert the sin of backbiting. They are six:

The first is grievance: the one who ascribes a particular judge to wrongdoing, treachery, and accepting bribe is a sin and backbiting unless he himself is wronged. The one who is wronged by the judge has the right to make a complaint to the ruler and ascribe wrongdoing to that judge, since this is the only way for him to take back his right. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the one who has a right is more entitled to speak (to demand his right)." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, the wealthy's procrastination (to repay his debt) is injustice." (This narration is reported by both sheikhs on the same previous authority). It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as is able (to fulfill his debt) makes lawful both his honour and punishment." Ibn Al-Mubarak says: He means by making lawful his honour that he leads him to be put to shame; and his punishment is that he should be sentenced to prison. (This narration is reported by Abu Dawud, An-Nasa'i and Ibn Majah).

The second is to seek the aid of changing evildoing, and reverting the disobedient to righteousness. It is narrated that once Umar "Allah be pleased

with him" came upon Talhah or Uthman "Allah be pleased with him" and greeted him, but he did not return the greeting. He went to Abu Bakr "Allah be pleased with him" and told him about that, thereupon Abu Bakr went to him to mend the relation between them; and of a surety, this was not backbiting. Similarly, when the news reached Umar "Allah be pleased with him" that Abu Jandal drank alcohol in Sham, he sent to him the following letter: "In the Name of Allah, Most Gracious, Most Merciful: "Ha-Mim. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge, Who forgives Sin, accepts Repentance, is Strict in Punishment, and has a Long Reach (in all things). There is no god but He: to Him is the Final Goal." (Ghafir 1-3)

﴿حَمِّ ۖ تَتَرَبَّلُ الْكِتَابِ ۖ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۖ﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ ﴿١﴾ ﴿٢﴾ ﴿٣﴾

The result was that he repented and gave up drinking. The point here is that Umar "Allah be pleased with him" did not regard it backbiting from him who reported that news to him, for his purpose was to change his bad conduct, and let him benefit from the advice of Umar better than he could from anyone else. It was then the right purpose which made it permissible. But in case there is no right purpose as such, it is evidently unlawful.

The third pertains to seeking fatwa (Islamic legal opinion) from the Mufti (Interpreter of Islamic Law), like one's saying to him: "My father/wife/brother/mother/son/etc, has wronged me." But here, it is safer for such to make an indirect reference saying for instance: "What do you say about a man whose father/brother, etc, has wronged him?" but any way, the explicit designation to that effect is permissible, as confirmed by the narration that Hind Bint Utbah said to the Messenger of Allah "Allah's blessing and peace be upon him": "Abu Sufyan is a miser and he does not give me what suffices me and his dependents: could I take from his wealth without his knowledge?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Take what suffices you and your children but fairly and reasonably." (This narration is reported by both sheikhs on the authority of A'ishah). Here she made a mention of his miserliness and unfairness to her and her children, and the Messenger of Allah "Allah's blessing and peace be upon him" did not deter her, for her purpose was to seek his fatwa.

The fourth is to warn a Muslim of evil. If you see a religious jurisprudent, for example, frequenting a religious innovator or a wicked, and you fear his innovation or wickedness should overtake him, you have the right to draw his attention and uncover to him such innovation or wickedness, as long as your purpose is the fear for him of the evil effects of innovation and wickedness. But the origination of this might be deception since it is envy, for instance, which might motivate one to do so, and Satan dissembles that by showing sympathy for the creatures. Similarly, if a man bought a slave whom you know to be

characterized by theft or wickedness or any other defect, you have the right to highlight it. Although your silence causes harm to the purchaser, your mention causes harm to the slave; and the purchaser has more right to be observed in this respect.

The same is true of the one who seeks consultation in the matters of marriage, in which case you have the right to mention what you know about him, only by way of advising and not by way of making enmity between them. If he is thought to be deterred only by explicit disclosure of his defects, then, you have the right to reveal it, as confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Reveal the screen from the wicked so that the people would know his wickedness, and make a mention of his defects so that the people would take heed of him." (This narration is reported by At-Tabarani, Ibn Hibban, and Ibn Adi on the authority of Bahz Ibn Hakim from his father from his grandfather). They used to say: "(If you make a mention of) three persons (even in their absence), it will not be regarded as backbiting: the wrongful ruler, the religious innovator, and the wicked who makes public his wickedness."

The fifth is that a man is famous for a nickname that expresses his defect, like Al-A'raj (the lame), Al-A'mash (the blind). Thus, there is no sin on him who says: "It is reported on the authority of Abu Az-Zinad from Al-A'raj, or Salman from Al-A'mash" etc. this is necessary for recognition on the one hand, and such nickname turned to be familiar to the extent that its carrier would not hate it in case he heard it, given that he became famous for it. It is true that if there is another statement for recognition, it will be preferable.

The sixth pertains to the person who makes public his wickedness, like the effeminate, the one who drinks alcohol publicly, or the one who confiscates the property of people illegally, of which he is so much proud that if it is mentioned to him, he would not be perturbed; and in this way, there is no sin on him who mentions such a person. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lifts the veil of modesty from his face, then, (mentioning him in his absence) is not regarded as backbiting." (This narration is reported by Ibn Adi and Abu Ash-Shaikh on the authority of Anas). According to Umar "Allah be pleased with him": "There is no sanctity for a wicked." By the wicked he means such of people who makes public his wickedness, unlike him who conceals his wickedness, whose sanctity should be observed. As-Salt Ibn Tarif said: I asked Al-Hassan: "If a wicked who makes public his wickedness is mentioned in his absence with what he really has, is it regarded as backbiting?" he answered in the negative.

Al-Hassan said: "There are three persons, whose mention (even in their absence) is not regarded as backbiting: the whimsical, the wicked who makes public his wickedness, and the wrongful ruler." Those three always blow their own horn because of what they do, so, how should they disliked to be mentioned with it given that their purpose is to demonstrate it? Awf said: Once, I visited Ibn Sirin, and spoke ill about Al-Hajjaj, thereupon he said: "No doubt, Allah is a Just Ruler, and He exacts retribution on behalf of Al-Hajjaj from such of people as

backbites him, in the same way as He exacts retribution from Al-Hajjaj on behalf of such of people as he wrongs. If you are to meet Allah tomorrow (by death), the least sin you have committed will be more grievous on you than the greatest sin Al-Hajjaj has committed."

Exposition Of Expiation To Be Made For Backbiting

It should be known that a backbiter should show regrets and sorrow, and repent from what he has done in order to fulfill the right of Allah Almighty on him in this matter. Therefore, he has to ask him whom he has backbitten to set him free from that sin, showing sorrow, regret and grief for what he has done with him. However, such of people as wants to be seen of men might ask him who he has backbitten to set him free from that sin just to show his piety, while within himself he is not regretful or sorry for the harm he has caused to him. In this way, he will have committed a further sin (of showing off to be added to that of his backbiting). According to Al-Hassan: "It suffices him to ask for forgiveness (of Allah), with no need to ask your brother to set you free from that sin." Perhaps, he took evidence for that from the narration on the authority of Anas Ibn Malik "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The expiation of such of people as you have backbitten is to ask for (Allah's) forgiveness for him." (This narration is reported by Ibn Abu Ad-Dunya).

According to Mujahid "may Allah have mercy upon him": "The expiation of your eating the flesh of your brother is to praise him and supplicate to a good effect for him." When Ata' Ibn Abu Rabah "may Allah have mercy upon him" was asked about the expiation for backbiting he said: "It is to go to your brother (whom you have backbitten) and said to him: "I have told a lie about you, wronged you and done evil to you: take then back your right from me if you so like, or pardon me if you so like." However, this is the most right. It is of no value the statement of him who says that there is no compensation for the honour, and Thus, asking for release from the sin is not binding.. that is because the legal punishment for launching a false charge is incumbent. The Messenger of Allah "Allah's blessing and peace be upon him" said in an authentic Hadith: "If one has a complaint against his brother pertaining to honour or property, let the latter ask him to release him of it in this world before the coming of a day on which there will be neither a Dinar nor a Dirham, but it will be taken from his good deeds, and if he has no good deeds, it will be taken from the evil deeds of his companion to be added to his evil deeds." (This is reported by both sheikhs on the authority of Abu Hurairah). A'ishah "Allah be pleased with her" said to a woman who described another woman as of long tail: "No doubt, you have backbitten her. So, you should ask her to release you from that sin." Thus, asking for release from the sin of backbiting is necessary as much as is it possible. But in case he is absent or dead, he then should ask for forgiveness and supplication to a good effect for him more often, and do much good deeds (to remove his evil ones).

If you ask whether or not giving him release is binding, let me answer in the negative for it is given as a gift, and the gift is voluntary and not obligatory. The only way is that the backbiter should do his best to apologize to him, and praise him so much and continue to do so until he gets pleased; and if he does not get pleased, his apology and praise would be a good deed to be reckoned for him therewith to counteract his evil deed of backbiting on the Day of Judgement. However, some righteous predecessors were in the habit of giving no release to their backbiters. Sa'id Ibn Al-Musayyab "may Allah have mercy upon him" said: "I never release from sin such of people as has wronged me." According to Ibn Sirin "may Allah have mercy upon him": "It is not I who has forbidden it to him in order to make it lawful for him. It is Allah Almighty Who has made it unlawful, and I am not to make lawful what Allah Almighty has made unlawful."

You may ask: "What is the significance of the Messenger of Allah "Allah's blessing and peace be upon him": "He should ask his brother to release him from that sin", given that making lawful what Allah Almighty made unlawful is impermissible?" in reply to that let's say that what is intended is to ask him to pardon him for that grievance and not to turn the unlawful into lawful. The statement of Ibn Sirin is good for it is impermissible for him to make lawful the backbiting for anyone whatsoever.

You may further ask: "What is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Does anyone of you fail to be like Abu Damdam who used to say whenever he comes out of his house: 'O Allah! I have given in charity (the sin of harming) my honour to the people?'" (This narration is reported by Al-Bazzar and Al-Aqili on the authority of Anas). How should one give in charity (the harm of) his honour? And if one gives it in charity, should it be permissible to violate it through speech? And if the charity here is not effective, what is the significance of exhortation to it?"

In reply to that, let's say that he intended to have no complaint against him on the Day of Judgement because of harming his honour, otherwise, by no means would backbiting become lawful with it, nor would the complaint lapse from the criminal. But since he promised to forgive for it, he has the right to fulfill it if he so likes, or retract from it if he so likes. Therefore, the religious jurists state that even the pardon of the falsely charged does not cancel the execution of the legal punishment on the charger in this world; and the complaint in the hereafter is like the complaint in this world.

In short, pardon is favorable. Al-Hassan "may Allah have mercy upon him" said: "When it will be the Day of Judgement, and the peoples will kneel down before Allah Almighty, a caller will call: "Let those stand who have their reward incumbent upon Allah Almighty." Only those who used to pardon the people in the world will stand." Allah Almighty says in this respect: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al-A'raf 199)

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Gabriell! What is that forgiveness (which Allah Almighty commands me to hold to)?" he said: "Allah Almighty commands you to forgive such of people as wrongs you, keep relation with such of them as severs relation with you, and give such of them as withholds from you." It is reported that it was said to Al-Hassan "may Allah have mercy upon him": "So and so has backbitten you." On that he sent a gift of dates on a dish to him with the following message: "I was reported that you have presented to me as a gift some of your good deeds, and I liked to reward you for it. But excuse me for I could not recompense your reward in full."

The Sixteenth Evil: Talebearing

Allah Almighty says: "A slanderer, going about with calumnies, (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin, Violent (and cruel), with all that, base-born." (Al-Qalam 11-13)

﴿ هَمَزَ مَشَاءَ بَنِمِيمٍ ﴾ مَنَاعَ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿ عَثَلٌ بَعْدَ ذَلِكَ رَنِيمٍ ﴾

According to Abdullah Ibn Al-Mubarak "may Allah have mercy upon him": "The baseborn is he who is produced out of fornication, and does not conceal secrets." His reference to the fact that such of people as does not conceal secrets and rather goes about with calumnies should be produced out of fornication is elicited from the statement of Allah Almighty: "Violent (and cruel), with all that, base-born." Allah Almighty further says: "Woe to every (kind of) scandal-monger and backbiter." (Al-Humazah 1)

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾

The scandal-monger is said to be the one who goes about with calumnies. He says (in description of the wife of Abu Lahab): "His wife shall carry the (crackling) wood; As fuel!" (Al-Masad 4)

﴿ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴾

She was said to have used to carry secrets and go about with calumnies. He Almighty also says (about the wives of both Noah and Lut): "but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter you the Fire along with (others) that enter!" (At-Tahrim 10)

﴿ أَدْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴾

It was said that the wife of Lut used to tell her people about his guests, and the wife of Noah used to tell her people that her husband was mad.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No talebearer should enter the Garden." (This narration is reported by both sheikhs on the authority of Hudhaifah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest among you to Allah Almighty are those who have affection (to the people) and put affection (in the hearts of people);

and the most hateful among you to Allah Almighty are those who go about with calumnies among the people, who divide the brothers." (This narration is reported by At-Tabarani on the authority of Abu Hurairah "Allah be pleased with him"). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Should I not tell you about the evil among you?" they said: "Yes O Messenger of Allah." He said: "These among you who go about with calumnies, who corrupt the relation between the lovers, and seek to ascribe defects to the faultless." (This narration is reported by Ahmad on the authority of Abu Malik Al-Ash'ari).

Abu Dharr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes to a Muslim a word of evil and publicizes it among the people to defame him with it with no just cause, Allah Almighty will defame him in the fire (of Hell) on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). Abu Ad-Darda' "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone attributes an evil word to a Muslim of which he is innocent, and publicizes it among the people to defame him with it in this world, it is incumbent upon Allah Almighty to admit him to the fire (of Hell) because of it on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gives a witness against a Muslim which he does not deserve, let him occupy his seat in the fire (of Hell)." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya).

It is said that one-third the punishment of the grave is caused by talebearing. Ibn Umar "Allah be pleased with him" narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty created the Garden, He told it to speak, and it said: "Happy be he who shall enter me." (Allah) the Irresistible Almighty said: "By My Honor and Majesty, eight persons are forbidden to reside in you: an addict to wine, a persistent in adultery, a talebearer, a cuckold, a (transgressing) policeman, an effeminate, a severer of relation with kith and kin, and whoever says 'The pledge of Allah is due on me if I do not do so and so', and breaks his vow."

It is reported on the authority of Ka'b Al-Ahbar that the children of Israel were afflicted with draught, and Moses "Peace be upon him" prayed for rainfall many times, but he received no answer. On that Allah Almighty revealed to him that 'I shall never respond to you and to those with you and there is a talebearer among you, who persists in talebearing'. Moses said: 'O Lord! Who is he? Guide me to him so that I would dismiss him away from us'. He Almighty said: 'O Moses! Should I forbid you talebearing and I become a talebearer?' on that all of them repented and were provided with rainfall.

It is further reported that a man followed in the steps of a sage for seven hundred Farsakhs just for the sake of seven words. When he met him he said: "I have come to you to obtain from the knowledge that Allah Almighty has

conferred upon you. Tell me about the heaven and what is heavier than it, about the earth and what is more spacious than it, about rock and what is harder than it, about fire and what is more sweltering than it, about chill and what is colder than it, about the ocean and what is more abundant than it, and about the orphan and what is more humiliated than him." The sage said to him: "No doubt, fabrication of falsehood about an innocent is heavier than the heaven; the truth is more spacious than the earth; the satisfied heart is more abundant than the ocean; both envy and miserliness are more sweltering than the fire; the failure of one's need to his kin is colder than chill; the disbeliever's heart is harder than the rock; and the talebearer who is recognized for his talebearing is more humiliated than the orphan."

Exposition Of Definition Of Talebearing And The Way To Repel It

It should be known that the term going with calumnies is given to him who transmits the speech of somebody about another to him, like your saying, for instance: "So and so said such and such about you." But even, talebearing is not only unique to that: it refers to disclose what is disliked to be disclosed, whether it is hateful in the sight of the one about whom the tale is transmitted, the one to whom it is transmitted, or a third party, and whether the disclosure is done by way of saying, writing, or hinting, whether the tale belongs to the words or deeds, and whether the tale does or does not pertain to a defect of him about whom it is transmitted.

Talebearing in its reality is then to disclose a secret and uncover a thing that is disliked to be disclosed or uncovered. If one sees anything of the states of people that is undesirable to be disclosed, he should keep silent from it, unless telling it causes benefit to a Muslim or averts a sin. For instance, if one sees a man usurping the property of another, he should witness to it in observation to the right of the latter. But if he sees him hiding money for himself and he discloses it, it belongs then to talebearing and disclosure of secrets. If the tale which he bears carries a defect or a shortcoming of him about whom it is transmitted, one then will have combined both sins of backbiting and talebearing. The motive of talebearing might be to do evil to the one about whom the tale is transmitted, to show love for him to whom it is transmitted, or just to entertain others with conversation and engage in useless talk and falsehood.

There are six Issues due upon everyone to whom a tale is transmitted and said to him: "So and so says about you such and such, does such and such harm to you, or makes a plot to harm you" etc:

The first is that he should give no trust to him for the talebearer is a wicked whose witness is cancelled. Allah Almighty says in this respect: "O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done." (Al-Hujurat 6)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهْلَةٍ فَتُصْيبُوا عَلَى مَا فَعَلْتُمْ تَدْرِيْنَ﴾

The second is that he should forbid him to be a talebearer, advise him to leave it, and deface that behavior to him. Allah Almighty says: "enjoin what is just, and forbid what is wrong." (Luqman 17)

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ ۚ﴾

The third is that he should hate him for the Sake of and in the religion of Allah Almighty, for he is hateful in the Sight of Allah Almighty, and such of people as is hateful in the Sight of Allah Almighty should be disliked.

The fourth is that you should not have negative assumption about your absent brother, due to the statement of Allah Almighty: "O you who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin." (Al-Hujurat 12)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ﴾

The fifth is that what is reported to you should not lead you to spy in inspection and verification of it, in compliance with the statement of Allah Almighty: "and spy not on each other." (Al-Hujurat 12)

﴿وَلَا تَجَسَّسُوا ۖ﴾

The sixth is that you should accept to do what you forbid the talebearer to do, and transmit his tale saying: "So and so has told me such and such", thereby you will be both a talebearer and a backbiter. It is narrated that a man entered upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" and told him something about another, thereupon he said to him: "If you like, let me consider your case: if you are a liar, then, you will be from those about whom the following Holy Verse tells: "O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done." (Al-Hujurat 6)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمِثْلِ مَا فَعَلْتُمْ سَتَدْرِكُونَ ۖ﴾

If you are true to what you have told, then, you will be among those about whom the following Holy Verse tells: "A slanderer, going about with calumnies." (Al-Qalam 11)

﴿هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ ۚ﴾

But if you like, let's pardon you." He said: "Pardon me O Commander of Believers! I shall never do it once again."

It is reported that a sage was visited by one of his brothers who told him something about one of his friends, thereupon he said to him: "You have delayed to visit me, and committed three crimes: you have sowed the seeds of aversion towards my brother in my heart, engaged my heart that was empty (from any ties with this world), and put your supposedly trustworthy soul to suspicion." It is reported that Sulaiman Ibn Abd-Al-Malik was sitting and Az-Zuhri was sitting with him when a man came to him, to whom Sulaiman said: "I have been reported that you conversed about me and said such and such about me." The

man said: "I have never done nor said anything about you." Sulaiman said: "But the one who told me is truthful." On that Az-Zuhri said: "By no means would a talebearer be truthful." Sulaiman said: "No doubt, you have told the truth." Then, he addressed the man saying: "Go peacefully."

According to Al-Hassan "may Allah have mercy upon him": "He who transmits a tale to you is the same who transmits tales about you" in reference to the fact that a talebearer should be hateful, and not be reliable nor trustworthy. Why should he not be disliked since he persists in telling lies, backbiting, talebearing, treachery, betrayer, envy, rancor, hypocrisy, spoiling relations between the people and deception? It is he who seeks "to sunder the relations that Allah Almighty commanded to be kept, and do mischief in the land." (Al-Baqarah 27)

﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ

بِهِ أَنْ يُوصَلَ وَيُفْسِدُوا فِي الْأَرْضِ﴾

Allah Almighty says: "The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous." (Ash-Shura 42)

﴿إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

Of a surety, the talebearer belongs to those. The Messenger of Allah "Allah's blessing and peace be upon him" said: "From the evil ones among the people is he whom the people safeguard themselves from because of his evil." (This narration is reported by both sheikhs on the authority of A'ishah). No doubt, the talebearer is one of them. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No cutter shall enter the Garden." It was said: "Who is the cutter?" he said: "It is he who sunders relations between the people." (This narration is reported by both sheikhs on the authority of Jubair Ibn Mut'im). Such sunderer is the talebearer.

It is reported that a man told something evil to Ali "Allah be pleased with him" about another, thereupon he said to him: "O man! Let's verify of what you have said: if you are truthful, we will dislike you (for you are a talebearer); and if you are a liar, we will punish you. But if you like that we should excuse you, we shall excuse you." On that he said: "No, excuse me O Commander of Believers." Muhammad Ibn Ka'b Al-Qarzi was asked: "Which characteristics are to lower the rank of a believer?" he said: "To talk so much, to disclose secrets, and accept the tale of everyone." A man said to Abdullah Ibn Amir and at that time he was a governor: "I have been reported that so and so told you that I had said something evil about you." He said: "Yes it was so." He said: "Then, inform me of what he had told you perchance I would prove his falsehood before you." He said: "But I do not like to abuse myself with my own tongue, and it suffices me that I have not given trust to what he had said, nor have I severed relations with you."

Going about with calumnies was mentioned in the presence of a man who

said: "What do you think about a people who are given no thanks for their credibility apart from anyone else?" according to Mus'ab Ibn Az-Zubair: "We see that accepting calumnies is worse than going about with calumnies, for to go about with calumnies is to guide (to something), whereas to accept it is to sanction it, and in no way is he who guides to anything and tells about it like him who accepts and sanctions it. So, safeguard yourselves from those who go about with calumnies for if such is truthful to his tale, he will be cunning, for he does not observe a sanctity nor does he screen what should be screened."

Going about with calumnies belongs to talebearing, but it is unique to the transmission of stories to those from whose power it is feared. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who goes about with calumnies among the people belongs to an illegal origin." (This narration is reported by Al-Hakim on the authority of Abu Musa). Once, a man entered upon Sulaiman Ibn Abd-Al-Malik and sought his permission to speak and said: "O Commander of Believers! I am going to tell you something so, endure it if you dislike it, and if you accept it, then, it will lead you to what you like." He said: "Speak." He said: "O Commander of Believers! There surrounded you men who have sold their religion for your world, and the displeasure of their Lord for your pleasure. They have feared you instead of Allah, although they have not feared Allah instead of you. So, do not trust them to what Allah Almighty has trusted you to, and do not give your attention to their counsel concerning what Allah has entrusted to you, for they never cease to ruin the nation, waste the trust, and cut and violate honors. Their highest acts of adoration are transgression and talebearing, and their best means are backbiting and going about with calumnies among the people; and you will be questioned about their crimes, although they themselves will not be responsible for your crimes.. so, do not reform their world by the corruption of your hereafter, for the greatest loser among the people is he who has sold his hereafter for his world."

In another context, a man went about with calumnies to Sulaiman Ibn Abd-Al-Malik against Ziyad Al-A'jam, and when Sulaiman gathered them to make peace between them, Ziyad turned his face to the man and said: "You were either a man whom I have trusted with a private speech and you have proved treacherous, or you have said something without knowledge, thereby you have been sinful. Thus, you are either a betrayer or a sinner." A man said to Amr Ibn Ubaid: "Al-Aswari still makes an evil mention of you in his stories." On that Amr said to him: "O man! You have not observed the right of sitting with him, as you transmitted to us his speech, nor have you fulfilled my right as you informed me of something about my brother which I dislike.. but anyway, inform him that death encompass us all, the grave includes us, the Day of Judgement will gather us, and Allah Almighty will judge between us, and He is the best to judge."

A man raised a notification to As-Sahib Ibn Abbad in which he brought his attention to the property of an orphan, and asked him to take it because of its

abundance, thereupon he signed on the back of the paper: "The notification is odious, although it seems true. However, if you do it by way of advising, you will lose more than you will profit; and Allah forbids us to accept to uncover what is screened. Had it not been for the fact that you are in the protection of your old age, we would have punished you severely. So, safeguard yourself (against punishment) O defective man, for it is Allah Alone Who is well-acquainted with the unseen. May Allah have mercy upon the dead, mend the affairs of the orphan, invest the property, and send His Curse upon he one who goes about with calumnies."

Luqman said to his son (by way of counseling him): "O son! I recommend you to adhere to many characteristics, and if you adhere to them, you will remain a chief (among your people): lower your wing to the close to and far from you; withhold your ignorance from the generous and the cunning; preserve your brothers; keep good relation with your kith and kin, and let them safe from the statement of such of people as goes about with calumnies, or hear a transgressor who likes to corrupt and deceive you; and choose your brother of those who, in case of your departure, you would not try to find fault with them, nor would they do with you."

According to a man: "Talebearing is based on falsehood, envy, deception, hypocrisy, and it is the stone trivet of humiliation." According to another man "Were the tale that is transmitted to you by the talebearer to be true, then, it is he who has dared to abuse you, and him about whom it is transmitted is more fitting for your forbearance, for he has not abused you in your face."

In short, the talebearer is of great evil which should be warded off. It is reported on the authority of Hammad Ibn Salamah "may Allah have mercy upon him": "A man sold a slave to another and said to him: "I find no fault in him except that he is a talebearer." The purchaser accepted and bought it. After a few days the slave said to the wife of his master: "My master does not love you and he likes to have a slave-girl besides you. So, when he is asleep, cut some hair from his nape so that I would make a magic on him to love you more." He further said to her husband: "Your wife has taken a companion and she likes to kill you, so, pretend you are asleep in order to detect it." He pretended to have fallen asleep, and his wife brought the razor, and he thought she liked to kill him, thereupon he stood up and killed her. The woman's family came and killed the husband (in retaliation), which resulted in fighting between both tribes (of the man and the woman)." We ask Allah to help us.

The Seventeenth Evil: The Speech Of Two-Faced

It is he who talks to two adversaries each with what befits and pleases him; and this is evident hypocrisy. Ammar Ibn Yasir "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who has a double faces in this world, will have two tongues of fire on the Day of Judgement." (This narration is reported by Al-Bukhari in his Adab and Abu Dawud). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah

"Allah's blessing and peace be upon him" said: "On the Day of Judgement, you will find among the evil ones of the people the two-faced, who brings to each people of speech that pleases them." (This narration is reported by Al-Bukhari, Muslim and Ibn Abu Ad-Dunya). According to Abu Hurairah "Allah be pleased with him": "It is not fitting for a two-faced to be a trustworthy in the Sight of Allah Almighty."

Malik Ibn Dinar said: I read in the Torah: "Trust has become idle since there existed a man who lives among his companions with two different lips, and on the Day of Judgement, Allah Almighty will bring to destruction everyone of two different lips." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most hateful to Allah Almighty from among His creatures on the Day of Judgement will be the liars and arrogant, who instill hatred in the breasts of their brothers; and if they meet them, they flatter them: it is those who, being invited to Allah and His Messenger, will be too slow to respond, and, being invited to Satan and his command, would be quick to respond." Ibn Mas'ud "Allah be pleased with him" said: "None of you should be of those who run with every current."

They agree that one's meeting two persons each with a face different from the other belongs to hypocrisy. Hypocrisy has many signs, and this is one of them. It is reported that a man from among the companions of the Messenger of Allah "Allah's blessing and peace be upon him" died, and Hudhaifah did not offer funeral prayer on him. Umar "Allah be pleased with him" asked him: "Should one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" die and you do not offer funeral prayer on him?" he said: "O Commander of Believers! He was of those (hypocrites)." He asked him: "I beseech you by Allah: am I of them?" he said: "No, by Allah, and I shall give no safety from it to anyone after you."

You may ask: "How man become of two tongues? And what is the limit of that?" let me say in reply to it that if he visits two adversaries and flatters each in which he is true, he would not be a hypocrite, nor of two tongues. However, one might be a friend of two adversaries, but very soon such friendship comes to end, for the real friendship requires to become enemy to your friend's enemies as we have mentioned in the Book of Etiquettes of Company and Brotherhood. But if he transmits the speech of each of them to the other, he will be of two tongues, and this is worse than talebearing, for a talebearer transmits the speech from one side to the other, while a two-faced transmits speech from both sides to both sides, thereby he becomes worse than the talebearer. Similarly, if he does not transmit speech, but at the same time, adorns to each one his enmity towards the other, he will be of two tongues. The same is true of his promising each to support him against the other, his praising each in his enmity towards the other, his praising each in his presence, and criticizing him in his absence, in which case he should keep silent, or at least praise such of the adversaries as is on the right, and praise him in his presence, in his absence, and in front of his enemy.

It was said to Ibn Umar "Allah be pleased with him": "We sometimes enter

upon our rulers and say to them something and when we come out we say about them something different." He said: "We regarded it hypocrisy during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"." Without doubt, this is hypocrisy. It is better for such not to enter upon rulers as long as he fears their evil in case he praises them not, particularly if there is no compelling need for him to visit them. If it is his need of property and majesty that forces him to enter upon them and praise them, his behaviour will belong to hypocrisy, and this is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Love for property and majesty plants hypocrisy in the heart, just as water plants grains." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Hurairah). But if he is forced by necessity to enter upon rulers, and Thus, he has to praise them otherwise he would be punished, then, it is permissible for him to safeguard himself from evil. In this respect, Abu Ad-Darda' "Allah be pleased with him" said: "Sometimes we smile in the faces of people whom we curse by heart." A'ishah "Allah be pleased with her" reported: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Grant him permission, what a bad son of his tribe or what a bad person of his tribe he is!" When he came in he (The Prophet) spoke to him kindly. A'ishah reported that she said: "O Messenger of Allah! You said about him what you had said, and then you treated him kindly." He said: "O A'ishah! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners." (This narration is reported by both sheikhs).

This is applicable to smiling, rejoicing, but not to praising, for it is evident lie, which is impermissible unless one is forced by necessity or under compulsion. Thus, it is impermissible to praise, or give trust, or move the head affirmatively in response to falsehood. If one does so, he will be a hypocrite. He has to disapprove of it, and if he has no power to disapprove of it with his tongue, let him keep silent and disapprove of it with his heart.

The Eighteenth Evil: Praise

It is forbidden in many cases. Dispraising belongs to backbiting and going about with calumnies among the people whose ruling we have already mentioned. There are six evil in praise, four of which pertain to the praiser, and two to the praised.

In relation to those pertaining to the praiser:

The first is that a praiser might make too much of the praised which leads him to falsehood. According to Khalid Ibn Ma'dan: "He, who praises a ruler or a man with what he has not in the presence of people, on the Day of Judgement, Allah Almighty will resurrect him as having aphasia."

The second is that it might mix with showing off. However, by praising one demonstrates his love for the praised, and in case the praiser does not really love the praised, nor does he have faith in all that he says, he would become a hypocrite.

The third is that he might say something with which he is not well-acquainted, and there is no way for him to learn it about him. In this respect, Abd Ar-Rahman Ibn Abu Bakrah reported on the authority of his father that a person praised another in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", whereupon he said: "Woe to you, you have decollated the neck of your friend, you have decollated the neck of your friend; and were he to hear it, he would not prosper. If one of you has to praise his friend at all, he should say: 'I think (him to be) so and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I cannot testify his purity against Allah but (he appears) to be so and so.'" (This narration is reported by both sheikhs).

This evil includes praising with such general and absolute qualities as piety, god-fearingness, abstinence, etc. but in case of praising with particular verifiable qualities, such as: "I have seen him observing fasts by day and standing at night (for supererogatory prayers)", there is no harm. Once, Umar "Allah be pleased with him" heard a man praising another thereupon he asked him: "Have you ever accompanied him on journey?" he answered in the negative. He further asked: "Have you ever dealt with him in transaction and the like of it?" he answered in the negative. He asked: "Then, are you his neighbour all the time?" he answered in the negative. On that he said: "By Allah other than Whom there is none worthy of worship, I do not think that you recognize him well."

The fourth is to please the praised, although he is wrongful or wicked, and it is impermissible. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty grows angry when a wicked is praised." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Anas). According to Al-Hassan "may Allah have mercy upon him": "He, who supplicates for a wrongdoer to have a long life likes that Allah Almighty be disobeyed in His land." A wicked wrongdoer should be dispraised to grow aggrieved and not to be praised to be pleased.

As far as the praised is concerned, praise harms him from two perspectives:

The first is that it develops arrogance and haughtiness within him, which are destructives. It is reported on the authority of Al-Hassan "may Allah have mercy upon him" that once Umar "Allah be pleased with him" was sitting having his stick and the people were sitting round him, when Al-Jarud Ibn Al-Mundhir came thereupon a man said: "This is the chief of Rabie'ah." Umar "Allah be pleased with him" heard it, and so did Al-Jarud. When he came close to him, he beat him with the stick. Al-Jarud said: "What is wrong with me O Commander of Believers?" he said: "Have you not heard it?" he said: "I heard it: what is the matter?" Umar "Allah be pleased with him" said: "I was afraid a portion thereof might mix with your heart, and I liked to lower your rank a bit."

The other is that when he is praised with good, the praised grows pleased with it, satisfied with himself as he is, and becomes less active and operative. It is well-known that it is him who sees himself running short that endeavors and does his best in work. But if he is praised, he would think he has hit the mark,

and nothing extra is required from him. This is why the Messenger of Allah "Allah's blessing and peace be upon him" said (to the one who praised his companion): "You have decollated the neck of your companion, and were he to hear it (your praise), he would not prosper." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you praise your brother in his face, you seem as though you have passed a razor over his throat." (This narration is reported by Ibn Al-Mubarak on the authority of Yahya Ibn Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said to a man who praised another: "You have hamstrung the man, may Allah hamstring you!"

according to Mutarrif: "I have never heard a praise or thanks in my favor but that I would regard myself too little." Ziyad Ibn Abu Muslim said: "None hears praise or thanks in his favor but that Satan seems to him, but it is the faithful believer who should avert it." In his comment of both statements, Ibn Al-Mubarak "may Allah have mercy upon him" said: "Both have told the truth. The statement of Ziyad tells about the hearts of laymen, and that of Mutarrif tells about the heart of the private among the people."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were a man to walk to another carrying a sharp knife against him, it would be better than to praise him in his face." According to Umar "Allah be pleased with him": "To praise a man is to slay him", for the slain is he who ceases to work, and praise leads him to do so, or develops in him both arrogance and haughtiness, and both are destructive.

If praise is safe from all of those six evils, there will be no harm in it: on the contrary, it might be favored. It is within this framework that the Messenger of Allah "Allah's blessing and peace be upon him" praised his companions saying: "If the faith of Abu Bakr to be balanced with the faith of all the people in the worlds, it would overweigh it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were a Prophet to be sent after me, it would have been Umar Ibn Al-Khattab." (This narration is reported by At-Tirmidhi on the authority of Uqbah Ibn Amir). Which praise is better than that! But the Messenger of Allah "Allah's blessing and peace be upon him" said so in truth and out of deep insight. Furthermore, the companions, "Allah be pleased with them" were too dignified to let praise develop in them arrogance, haughtiness and idleness.

On the other hand, it is odious that a man praises himself, for it summons arrogance and pride. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the chief of the sons of Adam, because of which I never show ride." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Sa'id Al-Khudri; and Al-Hakim on the authority of Jabir). i.e. "I do not say so out of boasting because of it", like others who might intend by praising themselves. If the Messenger of Allah "Allah's blessing and peace be upon him" to be proud of anything, it was of Allah Almighty and of his closeness to Allah Almighty, and not of being superior to all sons of Adam. It is like the one who is

acceptable to a particular king, of which he is proud and not of being superior to anyone else.

It is within the details of those evils that you could be able to know where to reject praise and where to encourage it. When some companions praised a deceased, the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (Paradise) has become assured to him." But when they dispraised another he said: "It (fire) has become assured to him." (This narration is reported by both sheikhs on the authority of Anas). According to Mujahid "may Allah have mercy upon him": "Everyone has sitters from amongst the angels. If a Muslim makes a mention of his Muslim brother with good, they say: "And the like of it is assured to you", and when he makes a mention of him with evil they say: "O son of Adam whose defect is screen! Care about yourself, and praise Allah Almighty Who has screened your defect."

Exposition Of Duties Of Praised

It should be known to you that a praised has to be extremely eager to avoid arrogance, haughtiness, idleness, a thing from which he is not saved until he recognizes himself very well, considers the danger of the end of journey, and the risk that lies in the subtleties of showing off, and the conclusion of deeds. However, he knows about himself what a praiser knows not; and were all of his secrets and passing thoughts that occur to his mind to be uncovered to the praiser, he would cease to praise him.

He also has to show his aversion to praise. In this issue, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Throw dust in the faces of praisers." (This narration is reported by Muslim on the authority of Al-Miqdad). According to Sufyan Ibn Uyainah "may Allah have mercy upon him": "The praise causes no harm to him who recognizes himself well." Once, a man from the righteous was praised, thereupon he said: "O Allah! Those do not recognize me, and You recognize me well." When another was praised he said: "O Allah! This slave of You (who praised me) has come close to me by displeasing You, and I make You witness that I dislike him." When Ali "Allah be pleased with him" was praised he said: "O Allah! Forgive for me what they know not, and blame me not for what they say (about me), and make me better than what they assume of me." A man praised Umar "Allah be pleased with him" thereupon he said: "Are you going to ruin me and yourself?" a man praised Ali "Allah be pleased with him" in his face, and the news had reached him that he spoke ill about him in his absence, thereupon he said: "I'm below what you say, and beyond what you think in yourself about me."

The Nineteenth Evil: Heedlessness Of Tongue Slips

It pertains to mistakes in speech, particularly about Allah Almighty and His attributes, and the religious matters. Only eloquent religious scholars could evaluate each word in the religious matters. If a religious scholar is short of eloquence in speech or the knowledge of any science, he might err, but Allah Almighty forgives for him in view of his ignorance. A typical example is the

statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the authority of Hudhaifah, "Allah be pleased with him": "None of you should say: 'As Allah and you (O Messenger of Allah) will; but rather say: 'As Allah Almighty wills and you (O Muhammad) will accordingly.'" (This narration is reported by An-Nasa'i and Abu Dawud). That is because the first phrase gives the impression of ascribing others to Allah in worship. Ibn Abbas "Allah be pleased with him" said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and talked to him about some matters in the religion and then said: "As Allah and you will." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you set me a rival to Allah Almighty? You'd rather say: 'As Allah Alone wills.'" (This narration is reported by An-Nasa'i and Ibn Majah).

On another occasion, a man delivered a sermon in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Whoever obeys Allah and His Messenger has been guided aright, and whoever disobeys them has gone astray." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but say: 'and whoever disobeys Allah and His Messenger has gone astray'." (This narration is reported by Muslim on the authority of Adi Ibn Hatim). However, the Messenger of Allah "Allah's blessing and peace be upon him" disliked his phrase for it revealed equality and combination.

Ibrahim disliked that a man should say: "I seek refuge with Allah and you", and preferred that it be substituted by: "I seek refuge with Allah and then with you", and "But for Allah and so and so" by "But for Allah and then so and so". One of the people disliked to supplicate: "O Allah! Release us from fire", under pretext that release always ensues from detention in the fire, from which they used to seek shelter and refuge with Allah. Once, a man said: "O Allah! Let the intercession of Muhammad "Peace be upon him" grasp me." On that Hudhaifah "Allah be pleased with him" said: "No doubt, Allah Almighty causes the sinless among believers to dispense with the intercession of the Messenger of Allah "Allah's blessing and peace be upon him" which is due to the sinful among Muslims."

Ibrahim said: If one says to another: "O donkey! O pig!" on the Day of Judgement, it will be said to him: "Have you seen that I created him as a donkey? Have you seen that I created him as a pig?" Umar "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty forbids you to swear by your fathers. If anyone of you is to swear, let him swear by Allah or keep silent." (This narration is reported by both sheikhs). Umar "Allah be pleased with him" commented: "By Allah, since I heard it, I have never sworn by it (my fathers)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give the name of Karm to vine for Karm refers to a Muslim person." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah

"Allah's blessing and peace be upon him" said: "None of you should say 'O my slave, O my slave-girl!' for all of you are slaves of Allah Almighty, and all of your women are slave-girls of Allah Almighty. But rather say: 'O my boy, O my maid!' therefore, no slave should say: 'O my Lord, O my female Lord!' but rather let him say: 'O my master, O my mistress!' all of you are slaves of Allah Almighty, and the Only Lord is Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Say not to the wicked: 'O our master!' for if you do so, you will displease Allah Almighty." (This narration is reported by Abu Dawud on the authority of Buraidah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who says 'I am free from Islam', he will be so in case he is true to his word, and in case he is false, he will not return to the same state in which he previously was." (This narration is reported by An-Nasa'i and Ibn Majah on the authority of Buraidah).

If one considers all evils of tongue we have mentioned, he comes to know that if he unleashes his tongue he could hardly be safe from anyone of them; and this is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who keeps silent is saved." (This narration is reported by At-Tirmidhi). However, those evils are destructives and they lie on the way of the speaker: if he keeps silent, he will be saved from all of them; and if he speaks, he will run the risk of committing one of them. But an exception is made for such of people as has an eloquent tongue, abundant knowledge, protecting piety and abiding observance, provided that he speaks very little, perchance he might be safe. But even, he could hardly be free from risk. If you could not be of those who speak and gain, at least be of those who keep silent thereby they are safe, since safety is one of both spoils.

The Twentieth Evil: Laymen's Asking About Attributes And Speech Of Allah

They ask about the speech of Allah and letters, and whether they are primal or created, although it is due upon them to engage in acting upon what is in the Qur'an. But unfortunately, that engagement is heavy on the souls, whereas curiosity is very light and easy on the heart. A layman rejoices at delving into knowledge for Satan gives him the false impression that he is from the religious scholars and men of excellence, and he continues to endear that to him until he speaks in knowledge in a way that renders him a disbeliever although he knows not. However, every major sin committed by a layman is safer to him than to talk in knowledge in general, and in what pertains to attributes of Allah Almighty in particular.

The main occupation of laymen is to engage in acts of worship and have faith in what is mentioned in the Qur'an and admit what is brought by the Messenger without further search. But it is impolite of them to ask about things that do not pertain to the acts of worship, for which they deserve the displeasure of Allah Almighty, and expose themselves to the risk of disbelief. It is like the animal

drivers' asking about the secrets of kings, which enjoins punishment upon them. It is blameworthy to ask about an abstruse knowledge that is beyond one's limited understanding and perception.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Just (stick to my orders and) abandon (asking) me so long as I left you (and did not order you to do a certain thing). However, those who were before you were destroyed for their excessive questions, and their disputes with their Prophets. So when I order you to do anything, do it as much as is within your power, and when I forbid you to do anything, then leave it." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

Anas Ibn Malik "Allah be pleased with him" said: "One day The Messenger of Allah "Allah's blessing and peace be upon him" came out (before the people) who disturbed him with much questions until he grew angry. Then, he ascended the pulpit and said: "Ask me as you like and you do not ask me any question but that I will give you answer to it." Abdullah Ibn Hudhafah stood up and asked (him): "Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafah." The Prophet "Allah's blessing and peace be upon him" told him repeatedly (in anger) to ask him anything they liked. Two men asked him about their fathers, and he told them that their fathers were those to whom they claimed themselves. A man stood to him and said: "O Messenger of Allah! Will be in the Garden or in the fire?" he said: "In the fire." When people saw that the Messenger of Allah "Allah's blessing and peace be upon him" grew angry, they desisted. Umar "Allah be pleased with him" knelt down before The Prophet "Allah's blessing and peace be upon him" and said : "We accept Allah as (our) Lord, Islam as (our) religion and Mohammad as (our) Prophet." The Prophet "Allah's blessing and peace be upon him" said: "Sit down O Umar, may Allah have mercy upon you, for you, to the best of my knowledge, are prosperous." (This narration is reported by both sheikhs).

In another context, the Messenger of Allah "Allah's blessing and peace be upon him" forbade useless talk, wasting money and asking much questions. (This is reported by both sheikhs on the authority of Al-Mughirah Ibn Shu'bah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would keep on asking (about creation) until it would be said: "Allah has created the creatures; then, who has created Allah?" so, when you reach such a point, say: "Say: He is Allah, the One and Only, Allah: Absolute and Eternal; He begets not, nor is He begotten, and there is none like to Him." Then, let him spit on his left side thrice, and seek refuge with Allah from Satan the stoned." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

According to Jabir "Allah be pleased with him": "Allah Almighty revealed the Holy Verse of invoking curse upon the liar of both couples (when a husband launches charge against his wife of committing adultery), but in response to asking much questions in that matter." (This is reported by Al-Bazzar).

Furthermore, the story of Moses and Al-Khadir "Peace be upon them" highlights the prevention of asking any question before its due time. Al-Khadir said to Moses: "Then if you follow me, do not ask me about anything until I make to you about it mention." (Al-Kahf 70)

﴿ قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُخْبِرَكَ مِنْهُ ذِكْرًا ﴾

But when he asked him about the ark, he said to him: "Did I not say that with me you would never be able to have patience?" [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty." (72-73)

﴿ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾ ﴿ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ

وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴾

But Moses "Peace be upon him" did not endure to keep more patient, and asked him again and again, thereupon Al-Khadir said to him: "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience." (78)

﴿ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴾

Thus, the laymen's asking about the abstruse religious matters is one of the greatest evils, and it brings about affliction. For this reason, they should be suppressed and prevented from that. However, their delving into the letters of the Qur'an is like the case of one to whom the king sent a letter in which he commanded him to do many things. But he carried out nothing thereof, and rather wasted his time in asking whether the parchment was new or old, which, inevitably made punishment due upon him. Similarly, this is the case of a layman who indulges in acting upon the principles and teachings of the Qur'an, and engages himself in asking whether its letters are primal or invented. The same is true of all attributes of Allah Almighty; and Allah knows best.

Book five: condemnation of anger, rancor and envy

it is the fifth book of the third quarter of destructives
in the Name of Allah, Most Gracious, Most Merciful

praise be to Allah, on Whose forgiveness and mercy rely only these who have hope in Him, and of the evil consequence of Whose anger and onslaught only the fearful beware, Who gradually visited with punishment His servants, in ways they perceive not; made them subject to their desires, commanded them to leave what they desire for, and tested them with anger, and obligated them to have control over their anger. He Almighty further surrounded them with pleasures and adversities, and gave them respite to see what they would do, and checked their love for those in order to know whether or not they are true to their claim. He let them know that nothing of what they do in public or in secret is hidden from Him, and warned them of seizing them suddenly while they feel not. He says: "They do not await except one blast which will seize them while they are disputing. And they will not be able [to give] any instruction, nor to their people can they return." (Ya Sin 49-50)

﴿ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴾

﴿ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴾

Blessing and peace of Allah be upon Muhammad, His Prophet and Messenger, under whose flag all Prophets and Messengers walk, as well as upon his family and companions, the rightly-guided imams and pleased chiefs, blessing as much as is equal to the number of Allah's creatures to the Day of Judgement, whose good grasps all the foremost and the last generation.

Coming to the point: anger is a flame that is taken from the eternally fueled fire of Allah Almighty, Which mounts directed at the hearts. It is lurking within the heart just as pieces of fire are lurking under ashes, and it is extracted only by arrogance and haughtiness buried in the soul of every obstinate tyrant, in the same way as fire is extracted by stone from iron.

It is obvious to the beholders who consider by the light of certainty that man, by nature, is partially inclined to Satan the accursed: thus, whoever is irritated by the fire of anger comes much closer to Satan as confirmed by his statement to Allah Almighty: "You created me from fire whereas You created him (Adam) from clay." Clay is characterized by calmness and tranquillity, whereas fire by blazing, flaming, burning and moving. Anger always results in rancor and envy with which those were ruined were destroyed, and those who were corrupt were spoiled. Furthermore, their source (i.e. the heart) is no more than a morsel which, if it is upright, all parts of the body will be upright.

As anger, rancor and envy lead the servant to damage, how needy he is to know their evils and defects, in order to ward them off, safeguard himself from them, remove and remedy them in case they reside in his heart and soul. However, he, who knows not the evil should inevitably fall in it; and even whoever knows it, knowledge alone is not sufficient unless he knows the way to avert it. In this book, we are going to discuss the condemnation of anger, rancor and envy, under many topics including:

Exposition of condemnation of anger

Exposition of the real nature of anger and the possibility of removing it by self-discipline

Exposition of motives of anger

Exposition of treating anger after provocation

Exposition of having control over anger; and the virtue of forbearance

Exposition of the extent to which it is permissible to quench one's anger with speech

The concept, definition and consequences of rancor

Virtue of forgiveness and kindness

Condemnation of envy, its real nature, causes, remedy, and such of envy as whose removal is binding

Exposition of the reason for prevalence of envy among peers, fellows, brothers, cousins and relatives, and whether it is stronger or weaker among others than them

Exposition of the medicine that removes the envy disease from the heart

Exposition of how much envy whose removal from the heart is obligatory

May Allah Almighty help us

CHAPTER ONE: ANGER

Exposition Of Condemnation Of Anger

Allah Almighty says: "When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing." (Al-Fath 26)

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى

الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

Allah Almighty here condemned the disbelievers for their ostentatious chauvinism falsely springing from anger, whereas He praised the faithful believers for the tranquillity that He sent down upon them.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Guide me to a deed to do and let it be simple (but of great benefits)." He said: "Do not grow angry." The man repeated the same demand, and the Messenger of Allah "Allah's blessing and peace be upon him"

gave the same reply. (This narration is reported by Al-Bukhari). Ibn Umar "Allah be pleased with him" said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "Tell me of a statement to say, and let it be simple in order for me to be able to retain." He said: "Do not grow angry." I repeated the same request to him twice or thrice, and in each time he gave the same reply: "Do not grow angry." (This narration is reported by Abu Ya'li).

It is further narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which thing should save me from the anger of Allah Almighty?" he said: "Do not grow angry." (This narration is reported by At-Tabarani and Ibn Abd-Al-Barr). Abdullah Ibn Mas'ud "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is the strong in your sight?" we said: "Such of men as none could overpower him." On that he said: "No, it is not so. But it is he who has control over himself when his anger is provoked." (This narration is reported by Muslim). Abu Hurairah said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The strong is not he who overpowers others, but the strong is he who has control over himself when his anger is provoked." (This narration is reported by both sheikhs).

Ibn Umar "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who holds back his anger, Allah Almighty screens his defects." (This narration is reported by Ibn Abu Ad-Dunya). Solomon, son of David "Peace be upon them" said: "O my son! Beware of becoming angry more often, for becoming angry more often deprives a forbearing of solemnity." In his comment on the statement of Allah Almighty: "honorable, abstaining [from women], and a prophet from among the righteous." (Al Imran 39)

﴿ وَحُصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴾

Ikrimah "may Allah have mercy upon him" Said: "The honorable is him whom anger never overpowers."

Abu Ad-Darda' "Allah be pleased with him" said: I said: "O Messenger of Allah! Guide me to a deed that admits me to the Garden." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not grow angry." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani). Yehia said to Jesus "Peace be upon them": "Do not grow angry." He said: "But I could not help growing angry for I am no more than a human being." He said to him: "Do not save money." He said: "This is possibly expected." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, anger spoils faith in the same way as bitterness spoils honey." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Bahz Ibn Hakim from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be

upon him" said: "No one grows angry but that he becomes on the verge of Hell." (This narration is reported by Al-Bazzar and Ibn Adi on the authority of Ibn Abbas). In another narration, a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "Which from Allah is the hardest on me?" he said: "The anger of Allah Almighty." He asked: "Then, what should keep me away from the anger of Allah?" he said: "Do not grow angry." (This is reported by Ahmad on the authority of Abdullah Ibn Amr).

Of the traditions, a mention may be made of the following:

According to Al-Hassan "may Allah have mercy upon him": "O son of Adam! Every time you grow angry, you jump, until one time you are about to jump and fall in the fire (of Hell)." It is reported from Dhul-Qarnain "Peace be upon him" that he met one of the angels and said: "Guide me to a knowledge therewith I advance in faith and certainty." He said: "Do not grow angry, for Satan becomes the ablest to overpower man at the time of his anger. So, avert anger with restraining it, and calm it with quietness; and beware of haste, for when you make haste, you become more ready to err; and be easy and lenient to the close and far from you, and be not an obstinate tyrant."

It is reported from Wahb Ibn Munabbih "may Allah have mercy upon him" that a monk was in his hermitage when Satan tried to misguide him, but he failed. He came to him and called him to open the gate, but he gave him no reply. He said: "Open the gate for should I go away, you would be regretful." He did not turn to him. He said to him: "I am the Christ." The monk said: "Should you be the Christ, what would I do with you? Did you not command us to worship and endeavor with the promise of good on the Day of Resurrection? If you come to us now with anything different, we would not accept it from you." He said: "Indeed, I am Satan, and I liked to misguide you but I failed. So I came to you in order for you to ask me about what you like and I would tell you." The monk said: "I do not want to ask you about anything." Thus, he turned back in retreat. The monk then said to him: "Do you not hear?" he said: "Yes." He said: "Tell me: which of people's manners helps you more against them?" he said: "The temper for if man is bad-tempered, we turn him just as a boy turns the ball."

According to Khaithamah: Satan says: "How could mankind overpower me given that if he is pleased, I come till I be within his heart, and when he is angry, I fly till I be in his head?" according to Ja'far Ibn Muhammad: "Anger is the key to every kind of evil." According to one of the Ansar: "Temper is the head of silliness, and anger is its guide; and whoever is pleased with ignorance dispenses with forbearance, although forbearance is a means of honour and benefit, and ignorance is a cause of disgrace and harm, and the best answer to the foolish is to keep silent." Mujahid "may Allah have mercy upon him" said: Iblis says: "Were sons of Adam to render me helpless, by no means would they incapacitate me when they are in three states: when anyone of them is drunk, we take hold of his rein and lead him wherever we like, and he does for us what we like him to do; and when he is angry, he says what he knows not, and does what he regrets for, and we cause him to withhold what he has in hand, and instill in him the hope for what is beyond his reach."

It was said to a sage: "How able that man is to have control over himself!" he said: "Then, no desire could humiliate him, and no whim could overpower him, and no anger could overcome him." One said: "Beware of anger for it lets you fall in the ignominy of apology." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, anger spoils faith in the same way as bitterness spoils honey." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Bahz Ibn Hakim from his father from his grandfather). According to Abdullah Ibn Mas'ud "Allah be pleased with him": "Try to detect man's forbearance whenever anger afflicts him, and his trustworthiness whenever covet grasps him; and how do you come to know that he is forbearing unless he grows angry, and that he is trustworthy unless he covets?" Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" sent a message to one of his appointed officers saying: "Do not punish anyone at the time of your anger; and if you grow angry with anyone, detain him until you are quiet, and when you are quiet take him out and punish him just as much as is in proportion to his sin, and do not your punishment over fifteen lashes."

According to Ali Ibn Zaid "may Allah have mercy upon him": A man from the Quraish was very harsh in his speech to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him", thereupon he lowered his head and waited for a long time after which he said: "You liked Satan to irritate me with the power of authority in order to punish you today with what you are going to punish me with tomorrow (in the hereafter)." A man said to his son: "O my son! Mind does not keep firm at the time of anger just as a living spirit does not keep firm in an oven kindled with fire. The most rational among the people are the least angry among them. If one's angry is for the sake of this world, it is no more than cunning and sneakiness, and if it is for the sake of the hereafter, it is adorned with forbearance and knowledge, for it is said that anger is the enemy of mind."

Umar "Allah be pleased with him" used to sermon: "Prosperous from among you is he who is kept from covet, inclination and anger." One of the wise men said: "He, who submits to his desire and anger, they lead him to the fire (of Hell)." Al-Hassan Ibn Ali "Allah be pleased with him" said: "Among the signs of a Muslim is strength in faith, decisiveness with lenience, faith with certainty, knowledge with forbearance, intelligence with kindness, giving with right cause, moderation with richness, tolerance with destitution, kindness with power, endurance with companionship, and patience in difficulty: it is he whom anger does not overpower, nor does zeal cause to deviate, nor does his appetite overcome, nor does his abdomen disgrace, nor do his guards regard with slightness, nor does his intention run short: it has he who helps the oppressed, shows mercy towards the weak, never proves stingy nor extravagant: it is he who forgives whenever he is dispraised, and pardons the ignorant. He suffers much from himself, whereas the people are at ease from him."

It was said to Ibn Al-Mubarak "may Allah have mercy upon him": "Encapsulate in a single statement to us the good moral character." He said:

"Leave anger." One of the Prophets said to those who followed him: "Who could ensure to me not to grow angry, perchance he will be with me, have the same rank as mine, and become my successor after my death?" a young man from among the people said: "I could." He repeated the same question, and the young man said once again: "I could fulfill it." When the Prophet died, that young man took the same rank of him, and he was Dhul-Kifl (Man of surety), a name given to him for he ensured not to grow angry and fulfilled his surety. According to Wahb Ibn Munabbih "may Allah have mercy upon him": "Disbelief has four pillars: anger, appetite, stupidity and covet."

Exposition Of Real Nature Of Anger

It should be known to you that when Allah Almighty created the animal as being vulnerable to damage and death as a result of internal and external causes, He endowed it with things therewith to protect itself from damage and destruction for a specific term appointed in the Book of Allah. In relation to the internal causes, he composed it from a mixture of moisture and heat, and there is opposition between both: heat continues to dissolve, dry and evaporate moisture, until it vanishes, and had it not been for the provision it gets from food to compensate what is lost of it, of a surety, the animal would damage. Thus, Allah Almighty created food that befits the animal's body, and created in the animal an appetite thereby it is prompted to have food, in order to preserve it from destruction.

As for the external causes that might damage it, they are like sword, lance, spear, and the other destructives that are meant to ruin it. As it is lacking of power and zeal to emanate from within itself to protect it from those destructives, Allah Almighty created the real nature of anger from fire and instilled it in man. Whenever he is kept off any of his goals or hindered from achieving any of his objectives, the fire of anger then is kindled and erupts in a way that boils the heart's blood, which extends to circulate across the different veins and rise up to the highest top of the body, just as fire or boiling water rises up; and this is why face, eye and complexion turn red, in imitation of the color of the blood.

But blood extends as such whenever a man grows angry with whom is inferior and he feels he has power over him, unlike the one who grows angry with him who is above him, and he has no hope of exacting retribution from him, in which case the blood deflates from the external surface of the skin to the inside of the heart, with the result that he would grow sad; and this is why his complexion turns yellow. If one grows angry with him who is equal or rival to him, and he is in doubt as to whether he has or has not power over him, blood then turns red in part and yellow in part.

In short, the heart is the place where the power of anger resides, and it means that the blood gets boiled whenever revenge is needed. When this power is irritated, it is directed to avert harm before it occurs, and to exact retribution and revenge after it occurs. However, revenge is the fuel that sustains that power, in

which it gets its pleasure, and without which it could not calm. In relation to that power, people are of three degrees: indulgence, extremism and moderation.

Indulgence results from the loss or weakness of that power, and it is blameworthy, and such is described as has no passion. Imam Ash-Shafi'i "may Allah have mercy upon him" said in this respect: "He, whose anger is provoked and he does not grow angry, is then like a donkey." It is out of imperfection and deficiency in man to lose the power of anger and passion. Allah Almighty described the companions of the Messenger of Allah "Allah's blessing and peace be upon him" as being strong and hard (against the enemies) although kind and lenient to the believers as shown from His statement: "and those who are with him (the Prophet) are strong against Unbelievers, (but) compassionate amongst each other" (Al-Fath 29)

﴿وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ﴾

He Almighty said to His Prophet "peace be upon him": "O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination." (At-Tawbah 73)

﴿يَأْتِيَا النَّبِيَّ جُنُودٌ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَغْلَظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

Harshness and forcefulness result from the power of anger and passion.

Extremism is that this power exceedingly prevails until it become beyond the control of mind and religion, to the extent that man comes to have no sound insight, nor good reasoning nor ability or freedom of choice: on the contrary, he becomes like him who is compelled by necessity. The reasons for which this power prevails might be instinctive or customary. From among people, there is a man who is, by nature and disposition, more responsive to anger. This is motivated by the bad temper of the heart, for indeed the heart of the anger stems from the fire (of Hell) as the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tirmidhi on the authority of Abu Sa'id). It is extinguished and broken by the good temper.

Among the customary reasons is that he mixes with a people who dare to respond to anger and exact retribution, giving it the name of courage and manhood. One of them says: "It is I who could not keep patient on cunning and slyness, and I could endure nothing from anyone." He means that he has neither mind to think therewith nor forbearance to endure therewith. Out of his ignorance, he mentions it by way of boasting so that whoever hears it, the love for anger would be made alluring to his heart, and he would like to do the same, and his anger would become stronger. Whenever the fire of anger becomes more intense and flaming, it causes one to be blind and deaf from paying attention to any kind of admonition. If he is admonished, he would pay no attention: on the contrary, he would grow more angry. If he seeks the light of his mind in order to review his situation, he would fail to do so, since the light of mind is extinguished and removed immediately by the smoke of anger.

To be sure, the brain is the source of thinking, and when anger is intensified, a smoke rises from the boiling blood of the heart up to the mind, which prevails over the source and origin of thinking and goes beyond it to the source of senses, thereupon the eye darkens, so that he would not see the truth with his eye, and the whole world seems black to him. His brain Thus, is like a dark cave in which fire is kindled, and Thus, its sides and atmosphere are black and gloomy, out of overwhelming smoke, but it has a weak lamp by which none could see well. Moreover, none could extinguish the fire therein whether from inside or from outside it, and there is no solution but to wait until all that is susceptible to burning should get burnt. This is just the same as anger does with both the heart and mind. Perhaps, the fire of anger is intensified to the point of burning and drying the moisture therewith the heart lives, with the result that man dies out of rage, just as the fire is intensified in the cave and divides it and causes it to collapse. This is the state of the heart with anger.

The apparent traces of anger include the change of color of complexion, disorder of acts and behaviours, quiver of limbs, trouble of movement and speech, so that bubbles appear on both corners of the mouth, and eyes turn red, nostrils turn over, and features change. If an angry man is seen at the time of severe anger, his face seems ugly to the beholders. But even, his inside is much more ugly than his outside, since the outside is no more than a portent of the inside, and the inside becomes ugly first, and then spreads its ugliness to the outside. Thus, the change of the outside is nothing but a fruit of the change of the inside. This is its trace in the body.

In relation to its traces in the tongue and speech, it results in the unleashing of tongue to use foul language, obscene speech, profane words, harmful abuses, disgracing insults, and the like of that of which not only the mindful, but also the one himself who says it feels shy when his anger calms. Its traces on organs and parts of body represent in attacking, beating, tearing clothes, killing and wounding when it is possible. When, due to some reason, he fails to exact retribution or quench his anger, his anger then returns to him and he comes to tear his own clothes, slap his body, strike the ground with his hand, and run like a drunk who is under the influence of intoxication. In brief, the anger might lead him to behave like a mad, and do the same acts a mad does.

Its trace in the heart of him because of whom anger is provoked, it represents in rancor, envy, rejoicing at the misfortunes of him who grows angry with him, determination to divulge his secrets and unveil his defects and all that should be screened, mockery, and the like of those. Those are the traces of the radical anger.

The fruit of lack of passion represents in the weakness of refraining from such of things as from which an ordinary man should refrain, like dishonoring sanctities, wife and mother, tolerating humility from the baseborn, vileness and cuckoldry, which is blameworthy, for it results in lack of jealousy and loss of self-respect. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Sa'd (Ibn Ubadah) is jealous and has self-respect (for his women), and I

have self-respect for mine much more than Sa'd; and Allah Almighty has self-respect much more than me." (This narration is reported by both sheikhs on the authority of Al-Mughirah). However, jealousy is created to help preserve ancestries, and without it, the ancestries of people would be unknown. For this reason, it is said that every people whose men are jealous and self-respected have their women protected.

One aspect of the weakness of anger is to be helpless and keep silent on witnessing evildoings. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "The best of my people are those of strong temper (when Allah's sanctities are violated), who, when they grow angry, would return to their state" i.e. of faith. (This narration is reported by At-Tabarani on the authority of Ali Ibn Abu Talib). In confirmation of that, Allah Almighty says: "and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment." (An-Nur 2)

﴿وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَلَيْسَ هَذَا عَذَابُهُمَا طَافَةً مِنَ الْمُؤْمِنِينَ﴾

We could say that whoever loses anger entirely fails to discipline himself, for self-discipline is achieved only when one invests his anger with authority over his desires, that he grows angry with himself when he finds himself inclined to despicable desires.

Thus, loss of anger is blameworthy (just as severity of anger is dispraised). What is praiseworthy is the amount of anger that is under the disposal of mind and religion that it erupts when passion and zeal are needed, and extinguished when forbearance and patience are required. To keep it at the point of moderation is the uprightness enjoined by Allah Almighty upon His servants, as well as it is the moderateness described by the Messenger of Allah "Allah's blessing and peace be upon him" in his statement: "The moderate is the best in all matters." (This narration is reported by Al-Baihaqi).

If one is given to loss of anger to the point of baseness, despicability, lack of jealousy and self-respect, and readiness to endure humiliation and disgrace, he should treat himself, until it is strengthened; and if one is given to excessive angry that leads him to behave recklessly and commit what is shameful and disgraceful, he should treat himself until his anger decreases. In short, he should stand in the middle between both extremes of excess and indulgence, for this is the straight path which is thinner than a hair and sharper than a sword. If one fails to attain it, let him seek to achieve it even approximately as much as lies within his capacity. Allah Almighty says in that issue: "And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful." (An-Nisa 129)

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾

It is not fitting for a man who fails to do good in entirety to do evil in entirety, for indeed some evils are easier than others, as well as some good things are higher than others. This is the real nature of anger, we ask Allah Almighty to help us do what pleases him: He has power over all things.

Exposition Of Whether Or Not It Is Possible To Remove Anger Through Self-Discipline

It should be known that some think that anger is susceptible to be entirely removed by self-discipline, and others on the opposite extreme adopt the opinion that it is a fundament which could hardly be treated or removed, like one's moral character and features. But even, both opinions are weak. The truth is what we are going to mention. As man continues to like things and dislike others, he should have anger and rage, and as there is such of things as agrees with him, and such of things as disagrees with him, he then likes what agrees with him, and dislikes what disagrees with him. Anger follows the same course: when that which he loves is taken from him, he grows angry, and when anything he dislikes affects him, he also grows angry.

But indeed, the objects of love in relation to man are of three divisions: the **first** is necessarily common to all the people, like sustenance, clothes, residence and soundness of body. If one's body is beaten and wounded, he should inevitably grow angry. The same is applicable if he is deprived of his garment which screens his private parts, or is driven out of his house in which he resides, or the water that quenches his thirst is spilled over. Those are essential necessities, and man is hardly able not to dislike that they be removed, nor to grow angry when he is afflicted in terms of any of them.

The **second** division pertains to such of things as are unnecessary for anyone of the people in general, like majesty, much property, slaves and riding mounts. Men came to love those things by custom, and ignorance of the right purposes of things that he came to like gold and silver in themselves (and not for their benefit), and be eager to hoard them, to the extent that he grows angry with anyone who steals them although he is not in direct need of them. Being so, man is imagined to be able not to grow angry about that kind of things. If he, for instance, has a further home besides that in which he lives, and it is ruined by a wrongdoer, he might not possibly grow angry, for it may be that he is insightful of the real nature of this world, which causes him to abstain in what is beyond his need, and do not grow angry if it is taken from him for indeed, he does not like it to exist with him, and were he to like it, surely, he would grow angry because of it.

But unfortunately, people grow angry most frequently because of what is not necessary, like majesty, wealth and taking the lead in gatherings and knowledge, etc. it is those bad customs that increased the number of things which man likes

and dislikes, and Thus, made him more ready to grow angry. As a matter of fact, the more desires and lusts are, the more man becomes degraded and defective, for need is an aspect of shortage in man, and the more they are, the more one falls short. The ignorant does his best to increase his needs and desires, without knowing that by so doing, he increases the means of anxiety and grief. Some ignorant, being overwhelmed by such evil habits and bad customs, is responsive to anger even if it is said to him: "You are not good at playing with birds, or you are not good at chess, or you have no power to drink much wine, or eat much food" and the like of that. However, it is not necessary to grow angry because of that kind of things, for loving them is not necessary for men in general.

The third division pertains to what is of necessity and importance for some on the exclusion of others, like the book for a scholar, which he is forced to possess, and Thus, he grows angry with him who damages it; and the equipment for the worker, without which he could not get his earnings. The means to what is necessary and beloved becomes necessary and beloved. This differs with the difference of people. The necessary love is that referred to by the Messenger of Allah "Allah's blessing and peace be upon him" in his statement: "He, upon whom morning has come while he is secure in his garment (and house), in good health, and has the sustenance of his day, seems as if the whole world is in his possession." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Ubaidullah Ibn Mihsin). Now, let's mention the aim of self-discipline in relation to each division of those three.

As for **the first division**, the discipline is not intended to remove anger entirely from the heart in so much as to be governed to be under the disposal of mind, and to be used only in a way that is acceptable to religious law and mind; and this is possible by way of self-mortification, and adhering to forbearance and tolerance for a specific period of time until they become deep-rooted in the heart. But it is impossible to uproot anger from the heart, for it is in opposition to nature. It is true that it is possible to restrain it, break its form and weaken it so much until it comes to have no visible traces on the face, but this is too difficult to achieve. **The same is true of the third division.**

In relation to the **second division**, it is possible to remove the anger therein through self-discipline, by getting rid of the love of such things, when one knows for certain that his home is the grave and his eternal abode is the hereafter and not this world, which is no more than a crossing point on which he comes and passes just to take provisions necessary for the hereafter, and what is beyond that is of evil consequence on him in which he then has to abstain. In this way, he comes to remove the love of this world from his heart. Accordingly, if man has a dog which he does not like, he will not grow angry if it is beaten by anyone else. That is because anger adheres to love; and in this respect, self-discipline leads to restrain the origin of anger, even though it happens in very rare cases. But in more cases, it might lead to reduce anger and not to use it nor act upon it.

But even, you may say: The necessary thing pertaining to the first division is to feel pain without growing angry on losing what is needed. If one, for instance,

has a sheep which he gets his daily sustenance from and then dies, he will feel pain, but will not grow angry with anyone. It is not that every kind of pain should lead to anger. To be sure, one feels pain by bloodletting and cupping, although he does not grow angry because of that, nor does he gnash his teeth at the bloodletter or cupper (although pain seems to be caused to him by them). That is because people has faith in monotheism believes that all things come from Allah, and Thus, he never grows angry with anyone of His servants, whom he sees to be subjugated by Him, under His disposal and power, just like a pen in a writer's hand.

If a king signs a decree of sentencing somebody to death, he does not grow angry at the pen itself with which the decree is signed. Such does not also grow angry at slaughtering or even the death of his sheep, for he sees all things from Allah Almighty. Anger is repelled by the power of monotheism, as well as by the good expectation and confidence of Allah Almighty, which causes him to see that all things come from Allah Almighty Who, in turn, does not decree but what is for his benefit. His benefit might lie in his being exposed to hunger, injury, killing and death. He does not grow angry with any of those just as he does not grow angry with the cupper or bloodletter, seeing good in it.

But unfortunately, the prevalence of faith in monotheism to such a degree is like a swift lightning, which never survive, and very soon the heart returns to its normal state of paying attention to intermediaries. Had it been imagined to survive forever with any human being, it would have been expected from the Messenger of Allah "Allah's blessing and peace be upon him", who was exposed to anger to the extent that sometimes his cheeks turned red (according to the narration of Muslim on the authority of Jabir). This explains the following narration: Abu Hurairah "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah, Muhammad is a human being. I get angry as human beings become angry. So, I made a pledge with You which You would not break: Any believer to whom I cause trouble or upon whom I invoke curse or whom I beat, make that an expiation (for his sins) and a source of closeness to You on the Day of Judgement." (It is reported by Muslim).

It is narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that he said: I used to write (and record) everything I heard from the Messenger of Allah "Allah's blessing and peace be upon him", with the intention to memorize it, but the Quraish people forbade me saying: "Should you write (and record) everything you hear from the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" is but a human being, who speaks while being in the state of anger as well as he speaks while being in the state of pleasure?" I desisted from writing, and I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who beckoned with his finger to his mouth and said: "Write (what you hear from me), for by Him, in Whose Hand is my soul: nothing but the truth comes out of it, for I am a Prophet sent by Allah with the truth." (It is

reported by Abu Dawud) However, he did not reject anger from himself, but he stated that anger would not turn him from the truth.

One night, A'ishah "Allah be pleased with her" grew angry, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "What is wrong with you O A'ishah? Is it your devil that had come to you?" She said: "O Allah's Messenger! Is there along with me a devil?" He said: "Yes." She said: "Is devil attached to everyone?" He said: "Yes." She said: "O Messenger of Allah! Is it with you also?" He said: "Yes, but my Lord helped me against him until he embraced Islam (and Thus, I am absolutely safe from his mischief)." (This is reported by Muslim). Here also he did not say that no devil was with him, and of a surety he meant the devil of anger, but he stated that such devil was not to force him to do evil.

It is narrated on the authority of Ali "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was not to grow angry for the sake of this world, and if his anger was provoked, it was only for the sake of the truth; and once he grew angry for the sake of the truth, he would change that none would recognize him, and nothing could break his anger but to support the truth." (This is reported by At-Tirmidhi). Thus, he used to grow angry only with the violation of the truth, for the sake of Allah Almighty. There is here no turning to intermediaries, for such of people who grows angry for being deprived of his religious sustenance and requirements, his anger is for the sake of Allah Almighty.

But in some cases, one might not become angry for a necessary thing, and that is because of his being engaged in what is more necessary. The heart's being involved in a particular task hinders it from turning to another. Consider, for instance, the statement of Salman (Al-Farisi) "Allah be pleased with him" in reply to him who insulted him: "If my scale (of good deeds on the Day of Judgement) is light, then, I will be careless for in this case I will be worse than your insult; and if my scale is heavy, then, no harm will befall me because of what you say about me." That is because he was mainly concerned with the hereafter and that is why he was not influenced by the insult. Similarly, when Ar-Rabie Ibn Khaitham was insulted by a man he said to him: "O man! No doubt, Allah Almighty heard your word. There is an obstacle before the Garden, which, if I am able to cross, no harm will befall me because of what you say, and if I fail to cross, then, I will be careless for in this case I will be worse than what you say about me." Once, a man insulted Abu Bakr "Allah be pleased with him" thereupon he said: "What Allah Almighty has screened from you (of my faults) is more (than you know)." He seemed to be more concerned with his indulgence in his fearing of Allah Almighty as He should be feared, and knowing Him as He should be known than to turn to anyone ascribing him to deficiency, for he regarded himself defective (although he was not so); and this is out of his glorious esteem and high rank, "Allah be pleased with him". A woman said to Malik Ibn Dinar "may Allah have mercy upon him": "O showy man!" on that he said to her: "No doubt, none other than you has recognized me." Indeed, he was engaged in

removing from himself the evil of showing off, and Thus, he did not grow angry. On another occasion, a man insulted Ash-Sha'bi, thereupon he said to him: "If you are true to your statement, may Allah forgive me; and if you are a liar, may Allah forgive you." All of those situations give impression that they did not grow angry for they were engaged in the matters and affairs of their religion which were more important to them.

Thus, to engage in what is important does not hinder one from becoming angry when he loses something he likes. The absence of rage is expected then either by engagement in what is more important, or by prevalence of faith in monotheism, or by knowing that Allah Almighty does not like him to be angry, and Thus, his great love for Allah Almighty extinguishes the heat of his anger, but it happens in very rare cases. You now have come to know that the way to get rid of the fire of anger is to remove the love for this world from your heart, by knowing the evils of the world, as will be discussed in the Book of Condemning the World. If one is able to remove the love for the unnecessary things, he could manage to get rid of most causes of anger. However, what is too difficult to remove could be broken and weakened: we ask Allah to help us attain success, for He has power over all things.

Exposition Of Causes Of Anger

You have come to know that the treatment of every evil is by removing its causes. So, it is necessary to learn the causes of anger. Yahya asked Jesus "peace be upon them": "Which thing is most severe?" he said: "The anger of Allah Almighty." He asked: "Then, what is next to the anger of Allah?" he said: "To grow angry." He said: "Then, what are the causes of anger?" he said: "Vanity, arrogance, self-conceit, and zeal." The causes of anger are haughtiness, arrogance, joking, humor, mockery, satire, putting to shame, disputation, opposition, treachery, and severe keenness on surplus wealth and majesty. All of those are bad manners and condemned by religious law. There is no salvation from anger with the continued existence of those causes. So, they should be removed by their opposites.

You have to kill vanity by humbleness, and arrogance by estimating yourself with due estimate as will be discussed later in the Book of arrogance, and remove pride by believing that you belong to the same race to which your servant belongs, since all the people belong to the same father and mother. But they regard themselves different by their superiority over each other. Pride, vanity and arrogance are among the most vicious things. We do not exaggerate if we say that they are the fountainheads of all vices and unless you get rid of them, you will have no superiority to anyone else. You will have nothing to boast of, given that you belong to the same race to which your servant belongs, in terms of body structure, organs, ancestry, etc.

In order to remove joking, you have to engage in the serious religious and hereafter affairs, in which lifetime is consumed. In order to remove humor, you have to endeavor to obtain the good manners and virtues, and the religious

sciences that help you attain felicity and happiness of the hereafter. In order to remove mockery, you have to disdain to harm others, and saving yourself far from being mocked at by anyone else. In order to avoid putting others to shame, you have to give up bad words and protect yourself against the shameless and bitter replies. In order to give up the severe keen on the luxuries of living, you have to satisfy yourself only with the necessary requirements, in pursuit of the honor of freedom of want and need, and abstinence of the humiliation of need.

To treat each of those manners, you are in need to practice self-discipline and endure difficulties. The first step of discipline is to know the evil of each manner in order for the soul to refrain from it. The next step is to do its opposite regularly for a particular time, until the soul becomes, by custom, familiar with it. Once they are removed from the soul, it gets purified and cleansed from those vices, which helps it get rid of the anger that is caused by them. One of the strongest causes that provokes anger in the sight of most ignorant men is their giving it such names as courage, manhood, gallantry, self-honour, and the like of those thereby they regard it praiseworthy, just out of their stupidity and ignorance. The result is that the soul inclines to it and sees it nice. What confirms it is describing the severe anger of the chiefs among men as courage, and the laymen are fond of imitating and copying the behaviours of the chiefs.

It is out of ignorance, heart disease, mental deficiency and weak-mindedness to name such anger with the names of courage and self-honour. The sign of its being out of self-weakness is that the weak always is more responsive to anger than the sound one, woman more responsive to anger than man, the child more responsive to anger than the mature, the old man more responsive to anger than the middle-aged man, and so on. The bad-tempered vicious man is more responsive to anger than the good-tempered virtuous man. That is because the vicious one grows anger for the sake of his appetite if he misses a morsel of food, for the sake of his stinginess if he misses even a grain to the extent that he grows angry with his wife, children and companions. But only the strong one has control over himself when his anger is provoked, according to the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The strong one is not he who overpowers others. But the strong one is he who has control over himself when his anger is provoked."

The treatment of such ignorant is to listen to the tales of the good virtuous men of forbearance and forgiveness, and how they were able to restrain their anger. This is handed down from the Prophets, saints and devotees of Allah, religious scholars, sages, and the virtuous kings, whereas the opposite of those is handed down from the lowly stupid and ignorant among men, whose minds are weak, and there is no good in them.

Exposition Of Treating Anger After Being Provoked

All we have mentioned pertains to how to prevent and cut off the means and causes of anger in order not provoke it. But once it is provoked due to a

particular cause, the angry one should keep firm in order not to behave in opposition to what is acceptable. Once anger is provoked, it should be treated by a mixture of both knowledge and deed. Knowledge includes six things:

The first is to reflect the stories and news we are going to state about the excellence of restraining anger, tolerance and forgiveness, and have desire for its reward. In this way, his severe desire for the reward of restraining anger prevents him from seeking to exact retribution, and his anger is extinguished and removed from him. It is reported that Malik Ibn Aws Ibn Al-Hadthan "may Allah have mercy upon him" said: Umar "Allah be pleased with him" grew angry with a man and commanded that he would be beaten. I said to him: "O Commander of Believers! "Take what is given freely, enjoin what is good, and turn away from the ignorant."" (Al-A'raf 199)

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

Umar "Allah be pleased with him" repeated it: "Take what is given freely, enjoin what is good, and turn away from the ignorant." He was reflecting on it while reciting it for he was in the habit of acting upon the Book of Allah whenever it was recited to him. He reflected on it and released the man. On another occasion, Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" ordered that a man be beaten, and then he recited the statement of Allah Almighty: "and who restrain anger and who pardon the people - and Allah loves the doers of good." (Al Imran 134)

﴿ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

Thereupon he released him from his anger.

The second is to frighten himself by the punishment of Allah Almighty, saying that 'the power of Allah over me is greater than mine over that man, and were I to conduct my anger on him, I would not be safe from the anger of Allah Almighty on the Day of Judgement, when I will be the neediest of forgiveness and pardon'. Allah Almighty said in one of His previous scriptures: "O son of Adam! Remember me when you grow angry so that I would remember you when I become angry and Thus, would not obliterate you among those whom I obliterate." Once, the Messenger of Allah "Allah's blessing and peace be upon him" sent a servant to fulfill a need for him and he delayed to do it. When he returned he said to him: "Had it not been for the retaliation (on the Day of Judgement), I would have punished you painfully." (This narration is reported by Abu Ya'li on the authority of Umm Salamah). It was said that there was no king in the children of Israel but that a sage was with him so that whenever he grew angry, he would give him a scroll reading: "Be merciful to the needy, fear death, and remember the hereafter." He used to read it continuously until his anger should calm.

The third is to warn himself of the evil consequence of enmity and retribution, his enemy's seeking to harm him, and rejoice at his misfortunes, from which almost none is free. Let him frighten himself by the evil

consequence of anger in this world if he does not fear the hereafter. This is due when an appetite is invested with authority over anger, and one shall receive no reward for it for it does not belong to the deeds of the hereafter: but it pertains to the transient fortunes of this world and giving priority to some over others. Therefore, if his anger is provoked for distraction of his devotion to knowledge and deed which help him for the hereafter, then, he shall be rewarded.

The fourth is to remember how ugly he seems at the time of anger, by recalling to his mind the ugliness of anyone else when he is angry, and how ugly the anger is in itself, and how the angry is like a rabid dog or a wild animal, and how the forbearing who gives up anger is like Prophets, devotees of Allah, sages, scholars and the like of those, giving himself the freedom to choose whether to imitate dogs and wild animals and the lowly among the people or to imitate the Prophets, sages and scholars. And of a surety, his soul will incline to imitate the latter if he is of sound mind.

The fifth is to consider the cause of his anger that prompts him to exact retribution, and hinders him from restraining rage, and there should be a particular cause, like, for instance, Satan's saying to him: "If you do not exact retribution, you will prove failing, humiliated, despicable and slight in the sight of people." Being so, let him say to himself in reply to that: "How astonishing you are! Do you disdain to endure harm in this world, and will not disdain to endure punishment on the Day of Judgement, when that man will catch hold of your hand and take back his right from you? Do you disdain to be put to humiliation in this world and will not disdain to be disgraced and put to shame on the Day of Judgement? Do you disdain to seem slight in the sight of people today and will not disdain to seem despicable in the sight of Allah, angels and Prophets on the Day of Judgement?"

If he is to restrain anger, he should do so just for the Sake of Allah Almighty, for it will raise him in rank with Allah Almighty. What should he have to do with the people since the disgrace he receives on the Day of Judgement from him whom he wrongs today will be more severe and grievous than the disgrace he causes to him in this world in case he exacts retribution at present? Does he not like to be of those who will stand whenever they are called on the Day of Judgement, to have his reward due upon Allah Almighty, for none but these who forgive who will be stand in response to the call (of Allah Almighty)? he should then repeat the like of those thoughts of faith perchance he would calm and restrain his anger.

The sixth is to learn that his anger is caused by things that happen according to the will and in ordinance of Allah Almighty: how then should he apply his will and ordinance in opposition to the will and ordinance of Allah Almighty?

As for the deed, it is to say with your tongue at the time of anger: "I seek refuge with Allah from Satan the stoned" in response to the command of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the

narration of both sheikhs on the authority of Sulaiman Ibn Surd). Whenever A'ishah "Allah be pleased with her" grew angry, the Messenger of Allah "Allah's blessing and peace be upon him" would take hold of her nose and said to her: "O A'ishah! Say: 'O Allah, Lord of the Prophet Muhammad, forgive for me my sin, remove my anger and deliver me from the humiliating afflictions.'" (This narration is reported by Ibn As-Sunni on her authority). It is then desirable to utter that statement at the time of anger.

If anger does not vanish, then, sit down if you are standing, and lie on your back or side if you are sitting, and come close to the earth from which you have been created in order to know how despicable you are, and calm down yourself by sitting or lying for anger stems from the heat that is caused by movement. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anger is a piece of fire that is kindled in the heart." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id). Do you not see how his jugular veins get swollen, and his eyes turn red? If anyone of you detects that in him, let him sit down in case he is standing, or lie in case he is sitting. But if that state is not over, let him perform ablution or take bath with the cold water, for the fire is extinguished only by water.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you grows angry, let him perform ablution with water for anger stems from fire." (This narration is reported by Abu Dawud on the authority of Atiyyah As-Sa'di). According to another version, the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, anger is caused by Satan and Satan is created from fire, and fire is extinguished only by water. So, if anyone of you grows angry, let him perform ablution." It is narrated on the authority of Ibn Abbas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you grow angry, then, keep silent." (This narration is reported by Ahmad, At-Tabarani, Al-Baihaqi and Ibn Abu Ad-Dunya).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever he grew angry, he would sit down if he was standing, or lie if he was sitting, with the result that his anger would be over." (This narration is reported by Ahmad and Ibn Abu Ad-Dunya). It is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Anger is a piece of fire (that is kindled) in the heart of the son of Adam." Do you not see how his jugular veins get swollen and his eyes turn red? If anyone of you detects that in himself, let him get his cheek stuck to the earth, in reference to prostration, and lowering the dearest of man's parts of body to the most humiliating places, perchance the soul would feel how disgraced it is, therewith its vanity and pride which cause anger would vanish.

It is reported that one day Umar "Allah be pleased with him" grew angry, thereupon he asked for water which he snuffed and said: "No doubt, anger is

caused by Satan and this removes anger." It is reported that Urwah Ibn Muhammad "may Allah have mercy upon him" said: When I was appointed as the governor of Yemen my father said to me: "Have you been appointed as governor?" I answered in the affirmative, thereupon he said: "If you grow angry, look at the sky over you and the earth beneath you, and exalt (Allah Almighty) their Creator."

It is reported that once Abu Dharr "Allah be pleased with him" abused a man while quarrelling with him, saying: "O son of the red-complexioned woman!" the man went and made a complaint against him to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "O Abu Dharr! I have been reported that you abused your brother by his mother." He said: "Yes." Abu Dharr "Allah be pleased with him" went to please his companion, who, in turn, hasten to greet him with peace first. When he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "O Abu Dharr! Raise your head and behold! Then, put in mind that you are not superior to anyone (on the earth) be he black or red, unless you do a deed better than his." Then he resumed: "If you grow angry, then, sit down in case you are standing, recline in case you are sitting, and lie in case you are reclining." (This narration is reported by Ibn Abu Ad-Dunya, Ahmad and both sheikhs in their Sahihs).

Al-Mu'tamir Ibn Sulaiman said: A man from those who were before you used to grow angry more often, thereupon he wrote many scrolls and gave it to some people and said to the first: "When I grow angry, give me the scroll I have given to you." He said to the second: "When I calm partially, give me your scroll." He said to the third: "When my anger is entirely over, give me your scroll." One day he grew very angry, thereupon the first man gave him his scroll, and behold! It had the following: "Why do you grow angry as such? You are not a god. But you are no more than a human being who is about to (die and) your parts devour each other." On that he became quiet a bit. Then, he was given the second scroll and behold! It had the following: "Be merciful to those on the earth, perchance those in the heaven might have mercy upon you." Then, he was given the third scroll in which it was written: "Deal with the people according to the right of Allah Almighty, for it is only that which benefits them", i.e. do not make idle the legal punishments of Allah Almighty.

One day Al-Mahdi grew angry at a man thereupon Shabib said to him: "Do not grow angry for the Sake of Allah more than He becomes angry for His Own Sake." On that he ordered that he would be released.

Exposition Of Excellence Of Restraining Anger

Allah Almighty says in His praising the faithful believers: "Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good." (Al Imran 134)

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who holds back his anger, Allah Almighty withholds His punishment from him;

and he who apologizes to his Lord from his sin, Allah Almighty accepts his apology; and he who keeps his tongue (from speaking ill about others) Allah Almighty screens his privates." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The strongest among you is he, who has control over himself at the time of anger; and the most forbearing among you is he who forgives at the time he has power (over his wrongdoer)." (This narration is reported by Al-Baihaqi and Ibn Abu Ad-Dunya on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "He who restrains his anger although he has the power to enforce it if he so likes, Allah Almighty will fill his heart with satisfaction (or safety and faith according to another version) on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Umar).

It is further narrated on the authority of Ibn Umar "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant sips a gulp more rewardable than a gulp of anger he restrains for the Sake of the Countenance of Allah Almighty." (This narration is reported by Ibn Majah). It is narrated on the authority of Ibn Abbas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hell has a gate which none will enter through except him who satisfies his anger by disobeying Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No gulp is dearer to Allah Almighty than a gulp of anger which a servant restrains and no servant restrains his anger that Allah Almighty fills his heart with faith." (This is reported by Ibn Abu Ad-Dunya on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever restrains his anger although he has the power to enforce it, Allah Almighty will call him before all the people (on the Day of Judgement) and make him choose such of beautiful women of big lustrous eyes as he likes."

As far as traditions are concerned, a mention may be made of the following:

Umar "Allah be pleased with him" said: "Whoever safeguards himself from the punishment of Allah Almighty never seeks to slake his anger; and whoever fears Allah never does what he wills; and had it not been for the Day of Judgement, you would have seen things different from what you see them now." Luqman said to his son: "O son! Do not remove your modesty by begging others; and do not slake your anger by disgrace; and estimate your own self with due estimate, perchance you would get benefit from your living." Ayyub said: "To show forbearance for an hour averts much evil." Sufyan Ath-Thawri, Abu Khuzaimah Al-Yarbu'i and Al-Fudail Ibn Iyad met together and discussed asceticism, and agreed on the fact that the best of deeds is to show forbearance at the time of anger, to keep patience at the time of calamity.

A man said to Umar "Allah be pleased with him": "By Allah, you never decide the cases with justice, nor do you give in abundance." Umar "Allah be pleased with him" grew angry so much that (the traces of anger were) visible

on his face. Another man said to him: "O Commander of Believers! Do you not take heed of the statement of Allah Almighty in which He says: "Hold to forgiveness; command what is right; but turn away from the ignorant"?" (Al-A'raf 199)

﴿فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ﴾

Umar "Allah be pleased with him" said: "You have told the truth." It seemed as though his anger was fire which was extinguished. According to Muhammad Ibn Ka'b "may Allah have mercy upon him": "There are three characteristics, which if one has, he will complete his faith in Allah Almighty: if he is pleased, his pleasure will not lead him to falsehood; if he grows angry, his anger will not turn him out of the truth; and if he has power, he will not usurp what is not for him." A man came to Salman "Allah be pleased with him" and said: "O slave of Allah! Advise me." He said: "Do not grow angry." He said: "I could not do so." He said: "Then, if it is necessary for you to grow angry, hold back your tongue and hand."

Exposition Of Excellence Of Forbearance

It should be known that forbearance is better than restraining anger, for the latter is just to force oneself to forbear, and only he whose anger is provoked needs to restrain anger, in which he is forced to exert great effort. But by long practice, he gets accustomed to it, and he becomes too difficult to irritate, and even if his anger is provoked, it will be easier upon him to restrain it; and this is the natural forbearance. It is the portent of perfect and prevailing mind in opposition to the weak and broken power of anger in submission to mind. But a first, one should force himself to forbear in order to get familiar with forbearance in the end.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Knowledge is obtained through learning, and forbearance is acquired by forcing oneself to forbear; and whoever seeks to good is given it, and whoever wards off evil is safeguarded against it." (This narration is reported by At-Tabarani and Ad-Daraqatni on the authority of Abu Ad-Darda'). It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek after knowledge, and seek with it tranquillity and forbearance. Be lenient to those whom you teach, and those whom you learn from, and be not among the repressive scholars lest your forbearance would be overpowered by your ignorance." (This narration is reported by Ibn As-Sunni). With this Hadith, he "peace be upon him" Referred to the fact that both repression and arrogance provoke anger, and keep off lenience and forbearance.

The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate with the following supplication: "O Allah! Make me independent (and rich) with knowledge, adorn me with forbearance, honor me with piety and beautify me with wellbeing." It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek highness of rank in the Sight of

Allah." They asked: "How is that O Messenger of Allah?" he said: "To keep good relation with whoever severs relation with you, give whoever withholds from you, and show forbearance on whoever behaves ignorantly to you." (This narration is reported by Al-Hakim and Al-Baihaqi).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The following five are among the usages and practices of Prophets: modesty, forbearance, cupping, applying Siwak and perfume." (This narration is reported by At-Tirmidhi on the authority of Malih Ibn Abdullah Al-Khatmi from his father from his grandfather). It is narrated on the authority of Ali "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim attains, by virtue of his forbearance, the rank of the one who observes fasts and stand at night (for supererogatory prayers); and he might be enlisted as obstinate oppressor although he has none but his family." (This is reported by At-Tabarani).

Abu Hurairah "Allah be pleased with him" reported that a person said: "O The Messenger of Allah! I have relatives with whom I try to keep good relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh to me." Upon this he (The Prophet) said: "If it is so as you say, then it is as if you throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you and) keep you dominant over them so long as you stick to this (course of good behaviour)." (This narration is reported by Muslim).

One of Muslims said: "O Allah! I have nothing to give in charity. So, please, if anyone harms my honor, let it be an object of charity from me to him." Allah Almighty revealed to the Messenger of Allah "Allah's blessing and peace be upon him" that 'I forgave for him his sins.' (This narration is reported by Abu Na'im and Al-Baihaqi on the authority of Abd-Al-Majid Ibn Abu Abs Ibn Jabr from his father from his grandfather). the Messenger of Allah "Allah's blessing and peace be upon him": "Does anyone of you fail to be like Abu Damdam who used to say whenever he comes out of his house: 'O Allah! I have given in charity (the sin of harming) my honour to the people?'" (This narration is reported by Al-Bazzar and Al-Aqili on the authority of Anas).

In comment on the statement of Allah Almighty: "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied." (Al Imran 79)

﴿ وَلَٰكِنْ كُونُوا رَبَّٰئِفِينَ ۚ بِمَا كُنْتُمْ تَعْلَمُونَ ۚ لَٰكِن تَابَ وَيَمَّا كُنْتُمْ تَدْرُسُونَ ﴾

It is said that it refers to the forbearing and religious scholars. In his comment on the following statement of Allah Almighty: "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace" (Al-Furqan 63)

﴿ وَعِبَادُ الرَّحْمٰنِ ۚ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴾

Al-Hassan "may Allah have mercy upon him" said: "It refers to the forbearing

who, if the ignorant behaves ignorantly towards them, they would not react ignorantly to them." The same is confirmed by Ata' Ibn Abu Rabah "may Allah have mercy upon him".

In his comment on the statement of Allah Almighty: "and in maturity and will be of the righteous." (Al Imran 46)

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ﴾

Ibn Abu Habib "may Allah have mercy upon him" said: "Maturity refers to the utmost of forbearance." In his comment on the following statement of Allah Almighty: "and when they pass near ill speech, they pass by with majesty." (Al-Furqan 72)

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

Mujahid "may Allah have mercy upon him" said: "If they are harmed, they will forgive." It is reported that once Ibn Mas'ud "Allah be pleased with him" passed by people who were engaged in ill speech and falsehood, and he turned away from them. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Morning and evening have come upon Ibn Mas'ud while being dignified." (This narration is reported by Ibn Al-Mubarak). Then, Ibrahim Ibn Maisarah, the narrator of the Hadith recited the statement of Allah Almighty: "and when they pass near ill speech, they pass by with majesty."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Let not me join a time in which the people will not follow the knowledgeable nor feel shy of the forbearing, having hearts like those of non-Arabs, and tongues like those of Arabs." (This narration is reported by Ahmad on the authority of Sahl Ibn Sa'd). It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such as have good forbearance and sound minds among you stand next to me (in prayer), and then such as follow them (in position) and such as follow them, and do not differ (in your position of standing from one another) lest you would become at odds, and beware of the noisy disputes and afflictions of markets." (This is reported by Muslim and Abu Dawud).

It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We were sitting in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "The delegates of Banu Abd Al-Qais has come to you." None of us had seen that until they came and halted, and then they went to the Messenger of Allah "Allah's blessing and peace be upon him", and Al-Ashajj Al-Asri remained behind (for some time). Later on, he came and descended at a certain place, and made his mount kneel down, and put aside his garment. Then, he went to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Ashajj! You have two good characteristics which Allah loves: both forbearance and deliberateness." He asked: "O Messenger of Allah! Is it

something on which I've been created (by nature), or is it something I've acquired?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Well, it is something on which Allah Almighty has created you." On that he said: "Praise be to Allah Who has created me on two characteristics which Allah and His Messenger love." (This narration is reported by Ibn Majah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty likes the forbearing, shy, pious, who is free of want, and refrains from begging, and has dependents; and dislikes the shameless, foul-speaking stupid, who begs others importunately." (This narration is reported by At-Tabarani on the authority of Sa'd). It is narrated on the authority of Ibn Abbas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Man should get three things, and in case of missing anyone of them, then, be careless about all of his remaining deeds: piety to keep him from committing sins thereby he disobeys Allah Almighty; forbearance therewith to treat the weak-minded foolish; and moral character therewith to live among the people." (This narration is reported by Abu Na'im; and At-Tabarani on the authority of Umm Salamah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty gathers the people on the Day of Judgement, a caller will call: "Where are the people of superiority?" a few of people will stand and rush swiftly to the Garden, whereupon the angels will receive them and say to them: "We see that you rush towards the Garden (what is the reason?)" they will say: "We are the people of superiority." They will ask them: "With which thing you have attained your superiority?" they will say: "It was our habit that whenever we were wronged, we would keep patient, and whenever we were harmed, we would forgive, and whenever people behaved ignorantly towards us, we would show forbearance." On that it will be said to them: "Enter then the Garden, for excellent is the reward of the [righteous] workers!" (This narration is reported by Al-Baihaqi on the authority of Amr Ibn Shu'aib from his father from his grandfather).

From among the traditions and sayings, a mention may be made of the following:

Umar "Allah be pleased with him" said: "Seek after knowledge, and seek with it tranquillity and forbearance." Ali "Allah be pleased with him" said: "Good does not lie in your much property and children in so much as it lies in your much knowledge and forbearance and avoidance of vying in glory with others because of your worship of Allah Almighty; and whenever you do good, praise Allah Almighty, and whenever you do evil, ask for forgiveness of Allah Almighty." Al-Hassan "may Allah have mercy upon him" said: "Seek after knowledge, and adorn it with veneration and forbearance." According to Aktham Ibn Saifi "may Allah have mercy upon him": "Forbearance is the support of mind, and patience is the prop of all matters."

According to Abu Ad-Darda' "Allah be pleased with him": "I joined the people when they were like papers in which there were no thorns; and now they

have become like thorns without paper: if you recognize them, they would criticize you, and if you leave them, they would not leave you." According to Ali "Allah be pleased with him": "The first thing therewith the forbearing is recompensed for his forbearance is that all the people become his assistants against the ignorant." According to Mu'awiyah: "None shall attain the rank of giving sound opinions until his forbearance overpowers his ignorance, his patience overcomes his desire; and none shall obtain that except by the power of knowledge." Mu'awiyah asked Amr Ibn Al-Ahtam: "Which of men is the most courageous?" he said: "He who removes his ignorance with his forbearance." He further asked: "Which of men is the most generous?" he said: "He, who spends what he has in this world for the benefit of his religion."

In comment on the following statement of Allah Almighty: "Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and you was hatred become as it were your friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune." (Fussilat 34-35)

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

Anas "Allah be pleased with him" said: "It refers to a man whom his brother insults, thereupon he says to him: "If you are a liar, then, may Allah forgive you; and if you are truthful, then, may Allah forgive me." One of the people said: "I insulted a man from the inhabitants of Basrah thereupon he was forbearing on me, with which I came to be under obligation to him for a long time."

Mu'awiyah said to Urabah Ibn Aws: "O Urabah! With which thing have you attained sovereignty over your people?" he said: "I used to stick to forbearance on the ignorant against them, give the beggar among them, and seek to fulfill the need of the needy among them. So, whoever does like my doing becomes equal to me, and whoever does more than my doing is better than me, and whoever does less than my doing I then am better than him." Once a man insulted Ibn Abbas "Allah be pleased with him" and when he finished he said: "O Ikrimah! Does the man have any need to fulfill for him?" the man lowered his head out of shyness. A man said to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him": "I bear witness that you are among the wicked." He said to him: "Your testimony is not acceptable."

It is reported on the authority of Ali Ibn Al-Hussain Ibn Ali "Allah be pleased with them" that one insulted him, thereupon he gave him a square garment of wool he was wearing and one thousand Dirhams. In comment on his deed they said that by so doing, he did to the man five good things: forbearance, abrogation of harm, delivering the man from what keeps him from the mercy of Allah Almighty, forcing him to show regret and repent, and having him return to praise him after he had blamed him. However, he bought all of that by a little thing from this world.

A man said to Ja'far Ibn Muhammad "may Allah have mercy upon him": "There was a dispute between me and some of my people over a thing and I like to leave it, but at the same time, I fear it might be said that leaving it is humiliation." On that Ja'far said to him: "Indeed, the humiliated is the wrongdoer." Al-Khalil Ibn Ahmad said: "It was said that he who did evil and then good was done to him (in reply to his evil), his heart would become like a barrier to deter him from doing the like of his evil." Al-Ahnaf Ibn Qais said: "I am not forbearing, but I force myself to be forbearing on others."

Wahb Ibn Munabbih "may Allah have mercy upon him" said: "Whoever shows mercy to others, they become merciful to him, and whoever keeps silent becomes safe, and whoever behaves ignorantly is overpowered, and whoever makes haste errs, and whoever is keen on evil does not become safe, and whoever does not avoid argumentation exposes himself to abuse, and whoever does not dislike evil commits sin, and whoever dislikes evil is protected against sin, and whoever follows the counsel of Allah is saved against evil, and whoever safeguards himself against the punishment of Allah becomes secure, and whoever takes Allah as friend and protector is kept from evil, and whoever does not ask Allah become destitute, and whoever feels safe from the plot of Allah is disappointed, and whoever seeks the aid of Allah attains felicity."

A man said to Malik Ibn Dinar "may Allah have mercy upon him": "I was informed that you spoke ill about me." On that he said: "You are then more honorable in my sight than myself, for were I to do so, I would give you my good deeds as a gift." One of the scholars said: "Forbearance is higher than mind, for Allah Almighty is named by it (as one of His most beautiful Names)." A man said to one of the sages: "By Allah, I am going to insult you with an insult that would enter the grave with you (i.e. its effect would last long after your death)." On that he said: "No, it would enter with you (in your grave)." Jesus "peace be upon him" passed by some Jews who spoke ill to him, and he spoke good to them. It was said to him: "They speak ill to you and you speak good to them!" He said: "Each spends from what he has."

According to Luqman "Allah be pleased with him": "Three kinds of men are not recognizable but in three situations: the forbearing is not recognizable but at the time of anger, nor the brave but at the time of war, nor the brother but at the time of need." One of the sages was visited by his friend whom he served with food. Then, the sage's wife, who was of bad manners, came out and lifted the table and went on insulting the sage (her husband). His friend came out angrily and the sage followed him and said to him: "Do you remember the day on which we were having food in your house, and a hen fell on the table and spoilt the food but none of us grew angry?" he answered in the affirmative. He said to him: "Then, regard that (woman) like the hen." Thus, the anger was over and he turned away saying: "The sage has told the truth. Forbearance is cure from every kind of pain."

A man painfully struck the foot of a sage who did not grow angry. When he was asked about the reason why he did not grow angry he said: "I regarded him

like a stone by which I stumbled and Thus, I removed anger from me." Mahmud Al-Warraaq said (in a form of poetic verses): "I will restrain myself to forgive such of people as is sinful to me regardless of the number of his crimes against me. People are but one of three: an honorable, a humiliated and an equal unto me. As for him who is beyond me, I know well his esteem, and follow the truth in my dealing with him, and truth is binding. As for him who is inferior to me, if he speaks ill about me, I will save my honor from answering him. As for him who is equal to me, if he says something in which he slips, I will forgive him out of bounty, for bounty helps forbearance."

Exposition Of The Extent To Which It Is Permissible To Slake One's Anger With Speech

It should be known that it is impermissible to counter every kind of wrongness: it is impermissible to counter backbiting, spying, talebearing, etc, with their likes. But exacting retribution should be in accordance to what is permissible under religious law.

It is impermissible to offset insults with insults like them. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "If a man insults you with what you have, do not insult him with what he has (which you know about him)." (This narration is reported by Ahmad on the authority of Jabir Ibn Sulaim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If two are involved in abusing each other, the sin of that is on the one who abuses first until the wronged transgresses the due limits (of reply)." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The two who are involved in abusing each other is like two quarrelsome devils."

It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting among his companions, a man abused Abu Bakr and caused harm to him, but Abu Bakr kept silent (and gave no reply) to him. He harmed him once again but Abu Bakr kept silent (and gave no reply). When he harmed him for the third time, Abu Bakr exacted retribution from him (acting upon the concession of returning back the harm). When Abu Bakr exacted retribution the Messenger of Allah "Allah's blessing and peace be upon him" stood (and turned away). On that Abu Bakr said: "Have you grown angry with me O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "An angel came down from the heaven to give lie to him for what he has said to you (while you were keeping silent), and when you exacted retribution Satan stood (between you and replaced the angel), and I was not to sit in a place where Satan was standing." (This narration is reported by Abu Dawud).

But according to some people, it is permissible to fend off abuses with that in which there is no lie. The Messenger of Allah "Allah's blessing and peace be upon him" forbade to counter abuses with the like of them out of piety, although

one who does so will not be sinful by it. But it is better to leave it (in compliance with the forbiddance of the Prophet). What is permissible therein is to say: "And who are you? Are you but one who belongs to sons of so and so?" This is like the statement of Sa'd to Ibn Mas'ud "Allah be pleased with them": "Are you but one who belongs to sons of Hudhail?" Ibn Mas'ud replied to him: "And are you not but one who belongs to the sons of Umayyah?" it is also permissible to say: "O foolish!" according to Mutarrif: "Everyone is foolish in what is between him and his Lord Almighty, but some are less foolish than others." The same is true of saying: "O ignorant!" for there is none but that he has a portion of ignorance. Similarly, such sayings as: "O bad-tempered man! O barefaced man! If you feel shy even a bit, you would not say such and such! How despicable you are in my sight for what you have done! May Allah frustrate you and exact retribution from you!"

But as for talebearing, backbiting, telling lies and insulting parents, they are unlawful by consensus. It is narrated that there was a clash between Khalid Ibn Al-Walid and Sa'd, and a man spoke ill about Khalid in the presence of Sa'd, thereupon he said to him: "Shut your mouth! What is between us has not reached the point of violating our religion." He meant that the clash that was between them was not to lead them to commit sins by abusing each other. Thus, he rejected to hear evil: how then is it permissible for him to say it?

The evidence for the permissibility of saying that in which there is no lie, nor is it unlawful is taken from the narration on the authority of A'ishah "Allah be pleased with her" in which she said: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" sent Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him", to The Messenger of Allah "Allah's blessing and peace be upon him". She asked for permission to be admitted, as he had been lying with me in my mantle. He gave her permission and she said: "O Messenger of Allah! Your wives have sent me to you in order to ask you to be just in case of the daughter of Abu Quhafah." She (A'ishah) said: I kept silent. The Messenger of Allah "Allah's blessing and peace be upon him" said to her (Fatima): "O daughter! Do you not love whomever I love?" She answered in the affirmative. He said: "Then, I love this (A'ishah)." Fatima stood up when she heard this from The Messenger of Allah "Allah's blessing and peace be upon him" and went to the wives of The Messenger of Allah "Allah's blessing and peace be upon him" and informed them of what she had said to him and what The Messenger of Allah "Allah's blessing and peace be upon him" had said to her. They said to her: "We think you were of no benefit to us. You may again go to The Messenger of Allah "Allah's blessing and peace be upon him" and tell him that his wives seek for his justice in case of the daughter of Abu Quhafah." Fatima said: "By Allah, I will never talk to him about this matter." A'ishah added: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" then sent Zainab Bint Jahsh, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", who was fairly equal in rank with me in the sight of The Messenger of Allah "Allah's blessing and peace be upon him". However, I

have never seen a woman, more advanced in religious piety, more Allah-conscious, more truthful, more keeping of the blood relations, more generous, having more sense of self-sacrifice in practical life and having more charitable disposition and Thus, more close to Allah *ALMIGHTY* than Zainab. But, she used to loose temper very soon, but immediately, she would be calm. The Messenger of Allah "Allah's blessing and peace be upon him" permitted her to enter, while she (A'ishah) was still with The Messenger of Allah "Allah's blessing and peace be upon him" in her mantle, in the same very state when Fatima had come. She said: "O Messenger of Allah! Your wives have sent me to you, seeking for your equity in case of the daughter of Abu Quhafah. She then came to me and was harsh to me. Meanwhile, I was looking at the eyes of The Messenger of Allah "Allah's blessing and peace be upon him" whether he would permit me (to reply to her). Zainab went on until I knew that The Messenger of Allah "Allah's blessing and peace be upon him" would not dislike that I should reply (in the same way to her). Then I aimed at her with hot words until I caused her to be silent. On that, The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "She is really the daughter of Abu Bakr." (This is reported by Muslim). She did not intend, by saying that she had insulted her, to be foul-speaking or shameless, but to fend off her speech with the truth. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If two are involved in abusing each other, the sin of that is on the one who abuses first until the wronged transgresses the due limits (of reply)." (This narration is reported by Muslim on the authority of Abu Hurairah).

This is just the extent to which it is permissible to fend of oneself. Although there is concession for harming to such extent in retaliation for previous harm, it is better to leave it out of piety, for it is easy to lead one to what is beyond it; and it is easier to keep silent from reply than to set off answer and stop at the limit that is set by law. From among the people, there are such as could not practice self-control at the time their anger is provoked, but soon they return to the truth, and such of them as holds back from reply, but always feels resentment towards others. However, people are of four kinds in relation to anger: some are like dry grass which is swift to be kindled and swift to be extinguished, others like wet grass which is slow to be kindled and slow to be extinguished, others slow to be kindled and swift to be extinguished, and those are the most praiseworthy as long as it does not lead them to lack of zeal and passion, and others swift to be kindled and slow to be extinguished, and those are the worst among them all.

According to the narration: "The believer is swift to grow angry and swift to be pleased." According to Ash-Shafi'i "may Allah have mercy upon him": "Whoever is provoked and does not become angry is like a donkey; and whoever is besought to be pleased and does not become pleased is like a devil." Abu Sa'id Al-Khudri "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Men have been created on different kinds: from among them, there is such as too slow to grow angry, too

swift to return (to tranquility); such as too swift to grow angry, too swift to return (to tranquility); such as too slow to grow angry and too slow to return (to tranquility); and this (who is too swift to grow angry, too swift to return (to tranquility)) vis-à-vis that (who is too slow to grow angry and too slow to return (to tranquility)); and behold! From among them, there is such as too slow to return (to tranquility) and too swift to grow angry; and this is vis-à-vis that (who is too slow to grow angry, and too swift to return (to tranquility)). Behold! The best of them is the one who is too slow to grow angry and too swift to return (to tranquility); and the worst of them is the one who is too swift to grow angry and too slow to return (to tranquility)."

Since anger is provoked and has a remarkable effect on every man, it is incumbent upon the ruler to avoid punishing anyone at the time of anger, for he might exceed the due bounds and go beyond the required sentence. Furthermore, he might be motivated only by his anger at him, and if he punishes him, he might do so just to quench his anger and exact retribution from him, although his defense and retribution should be for the Sake of, and in the religion of Allah Almighty, and not for anything or anyone else. Once, Umar "Allah be pleased with him" saw a drunk and when he wanted to arrest and punish him, he insulted him thereupon he left him. He was asked: "O Commander of Believers! Do you leave him although he has insulted you?" on that he said: "I left him because he provoked my anger, and were I to punish him, it would be only for the sake of my anger, and not for the Sake of Allah Almighty; and I do not like to beat a Muslim out of zeal for myself." Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" said to a man who provoked his anger: "Had it not been for the fact that you have provoked my anger, I would have punished you."

CHAPTER TWO

MEANING AND CONSEQUENCES OF RANCOR; AND EXCELLENCE OF FORGIVENESS AND KINDNESS

It should be known that if it is necessary to restrain anger immediately due to failure to slake it or exact retribution, it lurks in the soul and is congested therein in order to turn into rancor. The meaning of rancor is to have in one's heart long-lasting aversion and hatred towards another. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is not rancorous." Rancor then is the fruit of anger; and it yields eight things:

The first is the envy, i.e. to hope the removal of blessing and favor of him whom you envy. This means that you grieve at his good fortunes and rejoices at his misfortunes. This is the conduct of the hypocrites, and it will be condemned later, Allah willing.

The second is to go beyond the lurking envy to glee at one's distresses and disasters.

The third is to desert him, sever relation with him, detach from him, even if he asks for you, and turns towards you (with kindness).

The fourth is to turn your back to him, out of regarding him slightly, and

considering him inferior and insignificant.

The fifth is to speak ill about him with what is unlawful, as to tell lies about him, backbite him, divulge his secrets.

The sixth is to mimic him out of mocking at and making fun of him.

The seventh is to beat him painfully.

The eighth is to deprive him of his right, concerning debt, kinship, giving back to him his illegally usurped right, etc.

To be sure, all of this is unlawful, and the least degree is rancor is to avoid those eight evils, and not to do, because of rancor, what leads to disobeying Allah Almighty. But if it is necessary, do not let the aversion you have towards him in your heart appear on your face whenever you happen to meet him, or forbid you to take care of him, fulfill his needs, be kind to him, gather with him to celebrate (worship) Allah Almighty, help him do good, praise him, supplicate to a good effect for him, and console him when he is stricken, lest your faith would decrease, and much reward would be lost from you, though you would receive no punishment because of it.

When Abu Bakr "Allah be pleased with him" swore to withhold the gift he used to give to Mistah, and he was his relative, for he was involved in the false speech about A'ishah "Allah be pleased with her", Allah Almighty revealed His statement: "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in need, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

On that Abu Bakr "Allah be pleased with him" said: "Yes, by Allah, we like that (Allah would forgive for us our sins)." He then returned his gift to him.

If one could do more good to him towards whom he feels rancor, out of self-mortification and humiliation of Satan, let him do; and this is the rank of the sincere lovers of truth. That is because this is one of the virtuous deeds of these near to Allah Almighty. Thus, the one who represents the object of rancor has three ways to be treated therewith: the first is to take his due right with neither addition nor reduction; and the second is to receive kindness by forgiveness and good relation, and this is the bounty; and the third is to be wronged and deprived of his right illegally, and this is the evident wrongness and injustice. The third is the preference of the lowly among men, the second is the preference of the sincere lovers of truth, and the first is the highest rank of the righteous. Now, let's talk about the virtue of forgiveness and kindness.

Virtue Of Forgiveness And Kindness

It should be known to you that forgiveness means that one has a right which he remits and gives up, whatever it might be. It differs from forbearance and

swift to return (to tranquility); such as too swift to grow angry, too swift to return (to tranquility); such as too slow to grow angry and too slow to return (to tranquility); and this (who is too swift to grow angry, too swift to return (to tranquility)) vis-à-vis that (who is too slow to grow angry and too slow to return (to tranquility)); and behold! From among them, there is such as too slow to return (to tranquility) and too swift to grow angry; and this is vis-à-vis that (who is too slow to grow angry, and too swift to return (to tranquility)). Behold! The best of them is the one who is too slow to grow angry and too swift to return (to tranquility); and the worst of them is the one who is too swift to grow angry and too slow to return (to tranquility)."

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Virtue Of Forgiveness And Kindness

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anger restraint, and this is why we singled it out. Allah Almighty says: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al-A'raf 199)

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

He further said: "and the remission (of the man's half) is the nearest to righteousness and do not forget liberality between yourselves." (Al-Baqarah 237)

﴿ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

From among the Prophetic narrations, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul, there are three things, and were I to swear, I would swear on them: No charity decreases from property, so you should give in charity (as much as possible); and no man forgives an injustice therewith he seeks the Countenance of Allah Almighty, but that Allah Almighty advances him in power and honour for it on the Day of Judgement; and no man opens on him a gate of begging but that Allah Almighty opens on him a gate to poverty for it." (This narration is reported by At-Tirmidhi on the authority of Abu Kabshah Al-Anmari).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, humbleness does not but advances a servant in loftiness, so, behave humbly perchance Allah would raise you in rank; and forgiveness does not but advances a servant in honour, so, forgive perchance Allah would raise you in honour; and charity does not but increases wealth, so, give in charity perchance Allah would have mercy upon you." (This narration is reported by Al-Asfahani and Abu Mansur Ad-Dailami on the authority of Anas). A'ishah "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never beat anyone with his hand, neither a woman nor a servant, except that when he had been fighting in the cause of Allah. Moreover, he never was hurt by anyone on whom he took revenge (for his own sake), except that when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake. (This narration is reported by At-Tirmidhi and Muslim).

Uqbah Ibn Amir "Allah be pleased with him" said: One day I met the Messenger of Allah "Allah's blessing and peace be upon him" and either I took hold of his hand first, or he took hold of mine first and then said to me: "O Uqbah! Should I not tell you of the best manners of the inhabitants of the world and the hereafter? To keep good relation with whoever severs relation with you, to give whoever withholds from you, and forgive whoever wrongs you." (This narration is reported by Ibn Abu Ad-Dunya, At-Tabarani and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Moses said: "O Lord! Which of Your servants is the dearest and

the most honoured in Your Sight?" He Almighty said: "He who, whenever he has power (to exact retribution from his wrongdoer) would stick to forgiveness." (This narration is reported by Al-Khara'iti on the authority of Abu Hurairah).

Once, Abu Ad-Darda' "Allah be pleased with him" was asked about the dearest and most honoured person, thereupon he said: "He, who, if he has power (to exact retribution from his wrongdoer) would stick to forgiveness. So, stick to forgiveness, perchance Allah would give you honour and power." A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a complaint to him of an injustice committed against him. The Messenger of Allah "Allah's blessing and peace be upon him" told him to sit down in order to take back his right, and said to him: "But, the wronged will be the prosperous on the Day of Judgement." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Salih). In this way, he rejected to take back his right when he heard the Hadith.

A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes evil upon his wrongdoer has indeed exacted retribution from him." It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty raises the people (from dead) on the Day of Judgement, a caller will make a public call from underneath the Throne (of Majesty) thrice: "O assembly of monotheists! Allah Almighty has pardoned you, so, pardon each other!" (This narration is reported by Al-Maqri and At-Tabarani).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Mecca, he circumambulated the House and offered a two-rak'ah prayer and then came to the Ka'bah and caught hold of its gate posts and addressed the people saying: "What do you say?" they said: "We say that you are forbearing merciful brother and cousin." They gave the same answer thrice thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I say the same as Yusuf "peace be upon him" said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" (Yusuf 92)

﴿ قَالَ لَا تَنُوبُ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾

(This narration is reported by Ibn Al-Jawzi). They came out as if they were resurrected from the graves and then embraced Islam.

It is narrated on the authority of Suhail Ibn Amr "Allah be pleased with him," that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca he came to the House and placed his hands on its gate and the people were standing round him. Then he said: "There is no god (to be worshipped) but Allah Alone, Who has no partner: He was true to His promise and made victorious His servant, and He Alone defeated the

confederates." Then he said: "O assembly of Quraish! What do you say? And what do you expect (from me to do with you)?" Amr said: I said: "O Messenger of Allah! We say good and expect good. You are but a generous brother and merciful cousin and now you have power over us." On that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "I say the same as my brother Yusuf "peace be upon him" said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"

It is further narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the servants stand (in front of Allah on the Day of Judgement) a caller will call: "Let those whose reward is due upon Allah stand up and enter the Garden!" it was said: "Who are those whose reward is due upon Allah Almighty?" he said: "Those who used to pardon people. Then, dozens of thousands will stand and enter the Garden without reckoning." (This narration is reported by At-Tabarani).

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one is brought to a guardian concerning anyone of the legal limits of Allah but that he will implement it, and Allah Almighty is Most Forgiving, and He likes forgiveness." Then, he recited the statement of Allah: "and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful." (An-Nur 22)

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(This narration is reported by Ahmad and Al-Hakim). It is further narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If man has the following three things, in addition to his faith (in Allah and His Messenger), he will enter the Garden from whichever he likes of its gates, and get married to whomever he likes of its beautiful women with big lustrous eyes: to fulfill a debt (of another) in secret, to recite "Say, He is Allah, the One and Only" ten times following every (obligatory) prayer, and to pardon his killer." Abu Bakr "Allah be pleased with him" said: "And even if he does any of those things O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him," said: "Yes." (This narration is reported by At-Tabarani).

From among the traditions and sayings, a mention may be made of the following:

According to Ibrahim At-Taimi: "Whenever a man wrongs me, I show mercy to him." This is out of faithfulness, which is beyond forgiveness, for his heart is engaged in being exposed to disobeying Allah Almighty by wrongness, and when it is the Day of Judgement, and he is asked to give reason for it, he will have no

answer to give. According to a righteous man: "If Allah Almighty wants to endow blessing upon a man, He assigns to him such of people as wrongs him." A man entered upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" and made a complaint to him of a man who wronged him, thereupon he said to him: "Indeed, it is better for you to meet Allah with your injustice as it is than to meet him when you have exacted retribution for it."

According to Yazid Ibn Maisarah: "If you continue to invoke Allah against your wrongdoer, Allah Almighty then says to him: "So and so invokes Me against you that you have wronged him: if you like, We would respond to the invocation, and if you like, We would defer you both to the Day of Judgement, and by then My pardon will extend over you both." Muslim Ibn Yasar said to a man who invoked Allah against his wrongdoer: "Entrust the wrongdoer to his injustice, for it is swifter in effect than your invocation against him, unless he saves it with a good deed he does, which he might not do." It is narrated on the authority of Ibn Umar from Abu Bakr that he said: We were reported that on the Day of Judgement, Allah Almighty would order a caller to make a public call: "Let those stand who have anything with Allah Almighty." Those of forgiveness then will stand and be rewarded for their pardoning the people."

It is reported on the authority of Hisham Ibn Muhammad that two sinners were brought to An-Nu'man Ibn Al-Mundhir, one of whom committed a major sin and the other a trivial one. He excused him who committed the major sin and punished him who committed the small sin and said: "Kings always pardon, out of their bounty, the major among sins, and they might punish for the small among sins, and this is not out of their ignorance, in so much as it is that the people would know their forbearance, and fear their severe power."

It is reported on the authority of Mubarak Ibn Fadalah that he said: "Siwar Ibn Abdullah visited Abu Ja'far among a delegate from Basrah and I was with him when a man was brought to him and he commanded that he should be killed. I said (to myself): "Should he kill one of the Muslims in my presence?" then I said to him: "O Commander of Believers! Should I not tell you a narration I heard from Al-Hassan?" He said: "What is it?" I said: "I heard him saying: When it is the Day of Judgement, Allah Almighty would gather all the people in one plain valley, so that the voice of the caller would reach them all, and the sight would grasp them all. Then, a caller will stand and make a public call: "Let those stand, who do a favor (for which they have reward) with Allah." By then, none will stand but those who used to stick to forgiveness." He asked me: "Tell me by Allah, have you heard it from Al-Hassan?" I said: "By Allah I have heard him from Al-Hassan." Thus, he pardoned the man.

Mu'awiyah said: "Stick to forbearance and tolerance until you have the opportunity (to exact retribution), and if you seize the opportunity, stick then to forgiveness and remitting." It is reported that a monk entered upon Hisham Ibn Abd-Al-Malik who asked him: "Do you see that Dhul-Qarnain was a Prophet?" he said: "No, but he was given the favor he had been given for four

characteristics he had: whenever he had power (to exact retribution), he would forgive; whenever he made a promise, he would fulfill it; whenever he spoke, he would prove truthful; and he never load the occupation of a day to the next day." According to a wise man: "The forbearing is not he who is wronged and then keeps patient until when he has power (to exact retribution) he takes revenge, but the forbearing is he who is wronged and keeps patient until when he has power (to take revenge), he pardons."

According to Ziyad: "Power removes rancor and anger." A man was brought to Hisham and he was reported to have done something wrong, and when he was made to stand in front of him, he went on offering his argument. Hisham said to him: "Do you argue in front of me?" he said: "O Commander of Believers! Allah Almighty said: "On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged." (An-Nahl 110)

﴿ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ ﴾

﴿ وَهُمْ لَا يُظْلَمُونَ ﴾

Would we dispute for ourselves in front of Allah Almighty and not speak in front of you?" he said to him: "Woe to you! Say what you like to say!"

It is reported that a thief entered the tent of Ammar Ibn Yasir "Allah be pleased with him" at Siffin, and it was said to him: "Cut off his hand for he is from our enemies." He said: "No, screen him perchance Allah would screen my faults on the Day of Judgement." In another context, Ibn Mas'ud "Allah be pleased with him" was sitting in the market to buy foodstuff and when he made the transaction and looked for money to pay, and it was in his turban, he found out that he had been loosened and the money missing. He said: "When I sat down, the money was with me." The people went on invoking evil against the thief saying: "O Allah! Cut off the hand of him who stole it! O Allah! Do with him such and such (punishment)!" on that Abdullah "Allah be pleased with him" said: "O Allah! If he took it for a certain need, then, bless in it for him; and if he took it thereby he dared to commit sin, then, make it the last sin for him to commit."

According to Al-Fudail: "I have never seen a man more devout than a man from the people of Khurasan who was sitting with me in the Sacred Mosque, and when he stood up to circumambulate the House, his Dinars were stolen from him. On that, he went on weeping and I asked him: "Are you weeping for your stolen Dinars?" he said: "No, but I imagined the thief and myself in front of Allah Almighty (on the Day of Judgement), and I was about to refute his argument, thereupon I wept out of mercy for him."

Malik Ibn Dinar said: One night, we came to the house of Al-Hakam Ibn Ayyub, who was the governor of Basra, and Al-Hassan came and he was frightened. We entered with him into the governor, and we were like moths in relation to Al-Hassan. Al-Hassan related the story of the Prophet Yusuf "peace

be upon him" and how his brother threw him in the spring and how he was sold, and said: "They got rid of their brother, and aggrieved their father." He also made a mention what Yusuf received of the evil scheme of women and imprisonment. Then he said: "O governor! What did Allah Almighty do to him? He made him superior to them, raised his repute, made higher his word, and caused him to be in charge of the depositories of the earth. Then, what did Yusuf himself do when the favor was completed on him, and his family were brought to him? He said to his brothers: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" (Yusuf 92)

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾

He thus, referred to Al-Hakam to pardon his companions. On that, Al-Hakam said: "This day let no reproach be (cast) on you; and were I to have another garment than that I am wearing now, I would have screen you with it."

Ibn Al-Muqaffa' wrote the following statement to his companion, asking him to pardon one of his brothers: "So and so has escaped from his sin to your pardon, and taken refuge to your forgiveness from your punishment. It should be known to you that the more the sin to be committed is great, the more the forgiveness becomes meritorious." The captives of Ibn Al-Ash'ath were brought to Abd-Al-Malik Ibn Marwan who asked Raja' Ibn Haiwah: "What do you see?" he said: "O Commander of Believers! As Allah Almighty has given you the victory you like, then, give Him the pardon He likes." On that, he pardoned them. It is reported that Ziyad captured a man from the Khawarij and he fled from him. He arrested one of his brothers, and said to him: "You should bring your brother, otherwise I would chop off your head." He said: "Tell me, if I bring to you a statement (of pardon) from the Commander of Believers, should you release me?" he answered in the affirmative, thereupon he said: "Then, I bring to you a statement from (Allah) Exalted in Power, Most Wise, and make two witnesses to it, i.e. Abraham and Moses "peace be upon them". Then, he recited the following statement of Allah: "Nay, is he not acquainted with what is in the books of Moses, And of Abraham who fulfilled his engagements, Namely, that no bearer of burdens can bear the burden of another?" (An-Najm 36-38)

﴿ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٥٠﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٥١﴾ أَلَّا تَرَىٰٓ إِلَىٰٓ ذِٰلِكُم مَّا جَاءَ بِأَخْرَىٰ ﴿٥٢﴾ ﴾

On that, Ziyad said: "Release him, for this man dictated his argument." Finally, it is said that the following statement is written in the Gospel: "He, who asks for forgiveness for his wrongdoer has indeed defeated Satan."

Virtue Of Kindness

It should be known that kindness is praiseworthy, and its opposite is violence and severity, which result from anger and harshness, whereas kindness and lenience result from good manners and safety. Severity might be caused by anger, or extreme eagerness and greed, which hinder from thinking and taking

heed. Kindness then is the fruit of good manners, and the manners are good only if the powers of anger and appetite are controlled and preserved at the level of moderation.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" praised kindness so much when he said to A'ishah "Allah be pleased with her": "O A'ishah! Whoever is given his portion of kindness has indeed been given his portion of the good of this world and the hereafter; and whoever is deprived of his portion of kindness has indeed been deprived of his portion of good in this world and the hereafter." (This narration is reported by Ahmad and Al-Aqili). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If Allah likes a family He gives them the privilege to adhere to kindness." (This narration is reported by Ahmad and Al-Baihaqi on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty gives (rewards) for kindness much more than He gives for violence; and if Allah Almighty likes a servant, He gives him the privilege to adhere to kindness; and no family are deprived of kindness but that they will be deprived of the love of Allah Almighty." (This narration is reported by At-Tabarani on the authority of Jarir). A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty is Kind, and He likes kindness, and He gives (rewards) for kindness much more than He gives for violence." (This narration is reported by Muslim on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah "Allah be pleased with her": "O A'ishah! Be kind, for if Allah Almighty likes to honour a family, He guides them to the gate of kindness." (This narration is reported by Ahmad on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever is deprived of kindness is indeed deprived of all good." (This narration is reported by Muslim and Abu Dawud on the authority of Jarir). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever among rulers is appointed a ruler in which he proves kind and lenient (to his wards), Allah Almighty will be kind and lenient to him on the Day of Judgement." (This narration is reported by Muslim on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know to whom the fire (of Hell) will be forbidden on the Day of Judgement? Every lenient, easygoing, even-tempered tractable." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, kindness is a good omen, whereas violence is an evil omen." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud; and Al-Baihaqi on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Indeed, carefulness is from Allah, whereas hastiness is from Satan." (This narration is reported by Abu Ya'li on the authority of Anas; and At-Tirmidhi on the authority

of Sahl Ibn Sa'd).

It is narrated that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Allah Almighty has blessed all of the Muslims in you. So, please, give me a portion of good from you." He said twice or thrice: "Praise be to Allah." Then he faced him and said to him twice or thrice: "Are you going to seek and get benefit from the advice?" the man answered in the affirmative. On that he said: "If you like to do a thing, then, consider first its consequence: if it is right, then, carry it on, otherwise, desist from it." (This narration is reported by Ibn Al-Mubarak on the authority of Abu Ja'far: Abdullah Ibn Miswar Al-Hashimi).

It is narrated on the authority of A'ishah "Allah be pleased with her" that once she was on journey with the Messenger of Allah "Allah's blessing and peace be upon him" and she was riding a disobedient camel which she tried to turn rightward and leftward violently. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Never kindness is found in anything but that it beautifies it, and never it is taken from anything but that it distorts it." (This narration is reported by Muslim).

From among the traditions and sayings, a mention may be made of the following:

Umar "Allah be pleased with him" was informed about the complaints made by some of his people against his appointed officers, thereupon he commanded that they should come to him; and they did accordingly. When they came he stood up, praised Allah and lauded Him, and then addressed them saying: "O people! O wards! You have on us the right to advise you in absence, and help you do good. O governors! Your people have right on you. It should be known to you that nothing is dearer to Allah Almighty than the imam's forbearance and kindness; and there is no kind of ignorance, more hateful in the Sight of Allah Almighty and more painful than the imam's ignorance that leads to wrongness. Furthermore, it should be known to you that whoever uses his power to take back the rights of others from the strong will be bestowed with power from him who is weaker than him."

According to Wahb Ibn Munabbih: "Kindness is to follow up forbearance." According to a Prophetic narration: "Knowledge is the believer's companion, forbearance his minister, mind his guide, work his caretaker, kindness his parent, lenience his brother, and patience the leader of his army." (This narration is reported by Abu Ash-Shaikh on the authority of Anas). One of the wise men said: "How good faith is when it is adorned with knowledge; and how good knowledge is when it is adorned with deed; and how good deed is when it is adorned with kindness; and nothing is added to another better than forbearance to knowledge." Amr Ibn Al-As asked his son Abdullah "Allah be pleased with him": "What is kindness?" he said: "It is to be lenient and deal kindly with governors." He further asked him: "What is violence?" he said: "To be hostile to your imam and oppose such of people as is able to strike you."

Once, Sufyan "may Allah have mercy upon him" asked his companions: "Do

you know what kindness is?" they said: "Tell us O Abu Muhammad." He said: "It is to place things in their proper positions: to be hard where hardness is required, lenient where lenience is required; to use sword where sword is required, the whip where whip is required." However, it refers to the necessity of mixing kindness with hardness, lenience with harshness. That is because the praiseworthy thing is to be moderate, and stand in the middle between harshness and lenience. But since natures and dispositions are more inclined to violence and harshness, it has become incumbent to exhort them to take the side of kindness and lenience more and more. This is why religious law praises lenience and kindness more than violence, although violence is good when it is used properly, i.e. when it is required, just as lenience is good when it is used properly, i.e. when it is required.

Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" said: It is reported that Amr Ibn Al-As sent to Mu'awiyah a letter in which he blamed him for careflessness, thereupon Mu'awiyah replied with the following: "Coming to the point: to seek to understand good is to be more guided to the right, and the rightly-guided is he whose guidance averts him from hastiness; and the loser is he who fails to be careful. To be sure, the careful always does, or at least is about to do right, whereas the hasty does, or at least is about to do mistake. Furthermore, he, whom kindness does not benefit, without doubt violence harms him, and he, whom experience does not benefit, does not attain loftiness."

It is narrated that Abu Awn Al-Ansari said: "No harsh word people speak with but that there is another word easier than it, and of the same effect." According to Abu Hamzah Al-Kufi: "Take no servants but that for whom there is severe necessity, for there is none but that he has a devil with him. Moreover, it should be remarkable that there is nothing which they give you by harshness but that they could give you better than it by kindness and lenience." According to Al-Hassan "may Allah have mercy upon him": "The believer is always thoughtful, careful and not hasty."

This is the praise of the men of knowledge for kindness, because it is more often praiseworthy and beneficial. On the other hand, violence might be needed, but in very rare cases. However, the perfect one is he who has the power to distinguish the contexts of violence from those of kindness, and use each properly. But if he is short of insight, or unable to give the right judgement, let him be more inclined to kindness and lenience, for more often success is achieved with it.

CHAPTER THREE

CONDEMNATION OF ENVY; ITS REAL NATURE AND CAUSES; ITS TREATMENT; AND THE EXTENT TO WHICH IT SHOULD BE REMOVED

Exposition Of Condemnation Of Envy

It should be known that envy is the outcome of rancor, and rancor is the outcome of anger. The blameworthy branches that offshoot from envy are

beyond calculation. There are many narrations in condemnation of envy.

From among the Prophetic narrations, we can mention the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Envy devours good deeds in the same way as fire consumes wood." (This narration is reported by Abu Dawud on the authority of Abu Hurairah; and Ibn Majah on the authority of Anas). In his forbiddance of envy, the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Envy not each other, abandon not each other, dislike not each other, desert not each other, and be, O servants of Allah, brothers (in the religion of Allah)." (This narration is reported by both sheikhs).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he said to us: "Now there will appear to you from that side a man from the inhabitants of the Garden." A man from the Ansar appeared and he was shaking his beard off the water of ablution, hanging his sandals in his left hand, and then he paid salutation. When it was the next day, the Messenger of Allah "Allah's blessing and peace be upon him" said the same, and the same man appeared. On the third day, he said the same, and the same man appeared. When the Messenger of Allah "Allah's blessing and peace be upon him" stood up, Abdullah Ibn Amr Ibn Al-As followed that man and said to him: "I quarreled with my father and took oath not to enter the house for three days. So, if you see to host me in your house until those three days elapse, you then might do." The man welcomed him. He spent three nights with him during which he did not see that he stood at night (for supererogatory prayers), but whenever he went to bed, he would celebrate the Praises of Allah Almighty. He also observed that the man did not stand specifically to offer Fajr prayer. He (Abdullah) said: "But at the same time, I did not hear him saying but good. At the conclusion of the three days, and when I was about to despise his deed, I said to him: "O slave of Allah! I have not quarreled with my father, nor have I deserted him. But I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying such and such, and Thus, I liked to know your deed, and I did not see you doing much deed. So, with which have you attained that rank?" he said: "Nothing different from what you have seen." When I turned away he invited me and said: "It is nothing other than you have seen. But I never cheat nor envy anyone of the Muslims for good bestowed upon him by Allah Almighty." Abdullah said to him: "Then, it is that which raised you up to that high rank, and it is that which we could not do persistently." (This is reported by Ahmad and Al-Bazzar).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are three evils, from which none could hardly be saved: (negative) assumption, bad omen and envy; and I am going to tell you about the way out of them: if you have a (negative) assumption, do not act upon it; and if you have bad omen, go on (your way without care); and if you envy, then, do not desire (what you envy for)." (This narration is reported by Ibn Abu Ad-Dunya). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The

disease that afflicted the previous nations before you has attacked you: envy and hatred. Hatred is that which shaves; and I do not mean that it shaves the head and hair, but it shaves religion. By Him in Whose Hand is my soul, you will not enter Paradise until you have faith; and you would not have faith until you love each other. Should I not tell you about what realizes that for you? It is to make peace widespread among you." (This narration is reported by At-Tirmidhi on the authority of Az-Zubair).

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Poverty is about to cause disbelief, and envy is about to overpower fate." (This narration is reported by Al-Baihaqi and At-Tabarani on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the disease that afflicted the nations before you will strike my nation." They asked: "What is the disease of the previous nations?" he said: "Arrogance, rejection of the truth, proliferation and competition over the things of this world, mutual desertion and envy, resulting in transgression and tumult." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not glee at the misfortune of your brother lest Allah might relieve him and afflict you with the same." (This narration is reported by At-Tirmidhi on the authority of Wathilah Ibn Al-Asqa').

It is narrated that when Moses "peace be upon him" hastened to the appointment of his Lord Almighty, he saw a man in the shade of the Throne (of Majesty), thereupon he envied him because of his position. It was said to him: "This man is honourable in the Sight of his Lord." He asked his Lord about him, and He Almighty did not tell him about his name but said: "Let me tell you about three of his deeds: he never envied the people for the favor bestowed upon them by Allah Almighty, nor did he prove disobedient or undutiful to his parents, nor did he go about with calumnies among the people." Zakariyya "peace be upon him" said: Allah Almighty says: "The envier is an enemy of My favor, and hateful of My fate, and displeased with the allotment I have made among My servants."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The thing which I fear most for my nation is that the wealth will proliferate so much among them that they would envy each other and kill each other (in competition over it)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Ibn Amir Al-Ash'ari). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Seek the aid of secrecy to be able to fulfill your needs, for indeed, everyone of good things is vulnerable to envy." (This narration is reported by Ibn Abu Ad-Dunya and At-Tabarani on the authority of Mu'adh). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "No doubt, there are enemies to the favors of Allah." It was said: "Who are those?" He said: "They are those who envy the people for what they are given by Allah Almighty out of His bounty." (This narration is reported by At-Tabarani on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Six (of people) will enter the fire (of Hell) a year before

reckoning." It was said: "Who are those O Messenger of Allah?" He said: "The rulers because of their injustice and wrongness, the Arabs for their Fanaticism, the governors for their arrogance, the traders and merchants for their treachery, the laymen for their ignorance, and religious scholars for their envy (of each other)." (This is reported by Abu Mansur Ad-Dailami on the authority of both Ibn Umar and Anas).

From among the traditions and sayings, a mention may be made of the following:

According to one of the righteous predecessors: "The first sin to be committed is the envy: Iblis envied Adam "peace be upon him" for his rank in the Sight of Allah Almighty, and Thus, rejected to fall in prostration to him (as commanded by Allah). The result was that he turned to be disobedient."

It is reported that one day Awn Ibn Abdullah entered upon Al-Fadl Ibn Al-Muhallab who was at that time the governor of Wasit. He said to him: "I like to give you an admonition." He said: "What is it?" he said: "Beware of arrogance, for it is the first sin with which Allah Almighty was disobeyed (by Iblis)." He then recited to him the following statement of Allah Almighty: "And behold, We said to the angels: "Bow down to Adam:" and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith." (Al-Baqarah 34)

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾﴾

He then said: "Beware of greediness, for it is that which turned Adam "peace be upon him" from the Garden. Allah Almighty established him in a Garden, whose breadth is like the breadth of the heavens and earth, to eat therefrom as he liked barring one tree, which Allah Almighty forbade to him, but he ate from it, thereupon Allah Almighty drove him out of the Garden, addressing him: "Get you down, all (you people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." (Al-Baqarah 36)

﴿وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ ﴿٣٦﴾﴾

﴿وَمَنْعُ إِلَىٰ حِينٍ ﴿٣٧﴾﴾

Beware also of envy, for the son of Adam killed his brother only when he envied him." He then recited to him: "Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one, but not from the other. Said the latter: "Be sure I will slay you." "Surely," said the former, "Allah does accept of the sacrifice of those who are righteous." (Al-Ma'idah 27)

﴿وَأَتَىٰ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ﴿٢٧﴾﴾

﴿قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٨﴾﴾

If a mention is made of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", keep silent (from speaking ill about them), and if a mention is made of the Divine Decree, then, speak not, and if a mention is

made of stars (astrology), then, keep silent."

Bakr Ibn Abdullah said: "There was a man who used to frequent a king and stand by his side and say: "Do good to the doer of good because of his good, for you will be sufficed against the evil of the doer of evil." Another man envied him because of his position from the king, and the good speech he used to say, and Thus, he went about with calumnies against him to the king, saying: "That man who stands by your side and says that good speech says that the king is a bad-smelling." The king asked him: "How should I verify of your statement?" he said: "Invite him to you, and when he comes close to you, he would put his hand over his nose in order not to smell the bad smell of the breath." The king said to him: "Go then until I think over the matter." He went out of the king's palace and invited the man to a banquet in his house and served him with food containing garlic. Then, the man went out from his house and stood by the side of the king, as usual and said: "Do good to the doer of good because of his good, for you will be sufficed against the evil of the doer of evil." The king then asked him to come close to him, and he did accordingly, and put his hand over his mouth for fear the king would detect in him the smell of garlic. The king said to himself: "I think but that so and so has told me the truth." The king never wrote documents with his handwriting but that it should contain a gift or a present (to be given to anyone of his wards). He gave him a letter with his handwriting to give to one of his appointed officers, in which he said: "If this carrier of my letter comes to you, then, slay him, remove his hide and stuff it with straw and then send it to me." The man then took the letter and came out where he met the man who envied him and went about with calumnies against him to the king, and asked him about the letter, and he said: "The king has commanded with his handwriting that a gift be given to me." He asked him to grant it to him, and he did. He took it and went to the officer who said: "Your letter reads that I should slay and remove your hide." He said: "But this letter is not mine. Defer my matter until you return to the king." He said: "The king's letter could not be changed." He then slew him, removed his hide and stuffed it with straw and sent it to the king. The good man returned to the king as usual and said to him what he used to say. The king wondered and said: "What about the letter I have given you?" he said: "So and so met me and asked me to grant it to him, and I granted it to him." The king said: "He told me that you pretended that I am a bad-smelling." He said: "I have never said so." He asked him: "Then, why had you put your hand over your mouth?" he said: "Because he served me with food containing garlic, and I disliked you to detect in me the smell of garlic." On that the king said: "You have told the truth. Return to your place, for we have been sufficed against the evil of the doer of evil."

Ibn Sirin "may Allah have mercy upon him" said: "I have envied anyone because of anything belonging to this world for, if he is from among the inhabitants of the Garden, then, how should I envy him because of anything belonging to this world, given that this world is no more than a small ditch in the Garden? If he is from the denizens of the fire of Hell, then, how should I envy

him because of anything belonging to this world given that the end of his journey is the fire of Hell?" a man asked Al-Hassan "may Allah have mercy upon him": "Does a believer envy?" he said: "Have you forgotten the sons of Jacob? But conceal it in your breast, for it will bring about no harm to you so long as it is not translated into deed or word."

According to Abu Ad-Darda' "Allah be pleased with him": "No servant (of Allah) remembers death more often but that he becomes less happy and less ready to envy." According to Mu'awiyah: "I have the power to please all the people except the envier of a favor, for nothing pleases him but the disappearance of that favor." According to a sage: "The envy is an incurable wound." According to a desert dweller: "I have never seen a wrongdoer who resembles a wronged more than an envier for he sees your favor a disfavor for himself." According to Al-Hassan "may Allah have mercy upon him": "O son of Adam! By no means would you be able to envy your brother! If he is given what he is given by Allah Almighty out of his honour in the Sight of Allah, of a surety, you would not envy him who is honoured by Allah Almighty; otherwise, you would not envy such of people as the end of whose journey is the fire of Hell." According to another man: "The envier does not get from gatherings but blame and humiliation, from angels but curse and aversion, from the people but fright and anxiety, at the time of death but suffering and terror, and at standing (on the Day of Judgement) but scandal and disgrace."

Exposition Of The Real Nature Of Envy, Its Ruling, Divisions And Levels

It should be known that there is no envy but because of a favor. If Allah bestows a favor on your brother, you have two behaviours to do with him in relation to it: you might dislike it, and like its removal; and this is the envy. The envy then is to dislike a favor bestowed upon a particular man, and desire for it to be removed from him. The second is that you might not like it to be removed, nor dislike it to remain with him, but you desire it for yourself ; and this is called Ghibtah (harmless jealousy). However, Ghibtah might result from aspiration. But even, there is confusion between both terms of envy and aspiration in the sense that each of them might be replaced with the other in usage. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer might have harmless jealousy (longing for favor), unlike the hypocrite who always envies because of it."

In relation to the first case, i.e. the envy, it is unlawful by all means, unless a favor is given to a wicked or disbeliever, which he uses to kindle affliction and cause corruption: in this case, no harm befalls you if you dislike it and hope it to be removed from him. That is because you do not like it to be removed as being a favor in so much as being an instrument of corruption; and should you be safe from his corruption, the favor itself will not concern you. The proof for prohibition of envy is taken from the narrations and traditions we have transmitted. Moreover, envy means to dislike the fate and decree of Allah in

giving some of His servants preference over others. There is no legal excuse nor concession pertaining to that. Which sin is more grievous than your dislike for the comfort and relief of a Muslim, so long as you receive no harm from it?

To that the Qur'an refers as shown from the following statement of Allah Almighty: "If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allah compasses round about all that they do." (Al-Imran 120)

﴿إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

This rejoicing is a kind of schadenfreude; and both envy and schadenfreude are concomitant. Allah Almighty further says: "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after you have believed. From selfish envy, after the Truth has become manifest unto them: but forgive and overlook, till Allah accomplishes His purpose: for Allah has power over all things." (Al-Baqarah 109)

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

He Almighty tells that their longing for the removal of the favor of faith is envy. He also says in this respect: "They but wish that you should reject Faith, as they do, and Thus, be on the same footing (as they)." (An-Nisa 89)

﴿وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾

He Almighty mentioned how the brother of Yusuf "peace be upon him" envied him, saying on their tongue: "Truly Joseph and his brother are loved more by our father than we: but we are a goodly body! really our father is obviously wandering (in his mind)! Slay you Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!" (Yusuf 8-9)

﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ﴾ ﴿أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ﴾

Thus, when they disliked his father's love for him, and were aggrieved by it, for which they envied him, and desired to remove that love, they took Yusuf "peace be upon him" away from him.

In another context, Allah Almighty says about the faithful believers: "and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٤﴾﴾

He Almighty Thus, praised them for their being non-envious. He Almighty says also in rejection of the behaviours of the enviers: "Or do they envy mankind for what Allah has given them of His bounty?" (An-Nisa 54)

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ﴾

Allah Almighty further says: "Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the Clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the Believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight." (Al-Baqarah 213)

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَىٰ اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾﴾

He Almighty also says: "And they became divided only after knowledge reached them, through selfish envy as between themselves." (Ash-Shura 14)

﴿وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ﴾

Allah Almighty then sent knowledge in order to gather them in love to obey Him, and commanded them to join to each other in love through knowledge, thereupon they envied each other, and were divided among themselves, for each of them liked to have the authority to give the final say and decision, and this is why they refuted the claims of each other.

Ibn Abbas "Allah be pleased with him" said: Before the emergence of the Messenger of Allah "Allah's blessing and peace be upon him" whenever the Jews were engaged in fighting with a people, they would supplicate Allah saying: "O Allah! We beseech You with the Prophet You promised to send to us, and the Book You revealed on us, to endow us with victory." (This is reported by Ibn Ishaq in his Sirah). Thus, they were given victory. But when the Messenger of Allah "Allah's blessing and peace be upon him" came and he was from among the descendants of Ishmael "peace be upon him" they recognized him, and at the same time, they gave lie to him, and rejected his Prophethood. In confirmation of that Allah Almighty says: "And when there comes to them a Book from Allah, confirming what is with them - although from of old they had prayed for victory against those without Faith - when there comes to them that which they (should) have recognized. They refused to believe in it but the curse of Allah is on those without Faith. Misery is the price for which they have sold their souls, in that

they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus, have they drawn on themselves Wrath upon Wrath, and humiliating is the punishment of those who reject Faith." (Al-Baqarah 89-90)

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ ۚ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾﴾

It is reported that Safiyyah Bint Huyai "Allah be pleased with her" said to the Messenger of Allah "Allah's blessing and peace be upon him": One day, my father and paternal uncle came from you and my father said to my uncle: "What do you say about him?" he said: "I say that he is the Prophet of whom Moses "peace be upon him" had given the glad tidings." He asked him: "Then, what do you think (we should do with him)?" he said: "I think we should be enemies to him as long as we live." (This narration is reported by Ibn Ishaq in his Sirah). This is the ruling of prohibition of envy.

On the opposite is the aspiration which is not unlawful: it might be obligatory, favored or just permissible. We have already referred that both terms of envy and aspiration are replaceable in usage. Qutham and Al-Fadl intended to go to the Messenger of Allah "Allah's blessing and peace be upon him" and ask him to appoint them in charge of alms, and when they consulted Ali "Allah be pleased with him" about that he said to them: "Go not, for he would not appoint you." Qutham said to him: "This opinion of you expresses nothing but your aspiration for what we would get; and by Allah, we have never aspired for your favor when you got married to his daughter Fatimah." (This narration is reported by Muslim, and Qutham is wrong and the right is Al-Muttalib Ibn Rabie'ah). By aspiration, they intend envy, i.e. we have never envied you for your getting married to Fatimah.

The evidence for the fact that aspiration is permissible is taken from the statement of Allah Almighty: "and for this let those aspire, who have aspirations." (Al-Mutaffifin 26)

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾﴾

Allah Almighty further says: "Hasten as in race for Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth." (Al-Hadid 21)

﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

One hastens to precede another for fear he might be preceded, like two servants who race each other in service of their master, for each of them is scared

that he might be preceded by the other who, in turn, would have a higher position with his master. Why not since the Messenger of Allah "Allah's blessing and peace be upon him" himself put it clearly in his statement: "There is no (acceptable) envy except in two: a person whom Allah has given wealth and caused him to spend it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others." (This narration is reported by both sheikhs on the authority of Ibn Umar).

It is narrated on the authority of Abu Kabshah Al-Anmari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of (the people of) this nation is like the example of four persons: a man whom Allah gives both property and knowledge, upon which he acts in his property, which he spends on what is right; and a man whom Allah gives knowledge but He gives him no property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the reward; and a man whom Allah gives property, but He gives him no knowledge, and he misuses his property, which he spends on what is wrong; and a man whom Allah gives neither knowledge nor property, thereupon he says: "Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does."" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both are equal in the sin." (This narration is reported by At-Tirmidhi and Ibn Majah). In the first two similes, he likes to have the same as his property to do like his doing, without longing for the favor to be removed from him. As for the fourth one, the Messenger of Allah "Allah's blessing and peace be upon him" dispraised him in terms of his desire for sin and not in terms of his longing for the like of the property.

Thus, there is no harm on him who aspires for the like of a favor another is given, , so long as he does not dislike it to be removed from him, or to remain with him. It is true that in case that favor is religious, like prayer, almsgiving and fasting, then, aspiration for it becomes incumbent upon him for he wishes to be like him; and of a surety, if he does not wish to be like him concerning faith, he will then be contented with disobedience which is evidently unlawful. If the favor is meritorious like spending money on charity, alms, and good deeds, then, aspiration for it is encouraged and exhorted. If it is permissible, then, aspiration for it is only permissible. That is because the matter in the end returns to the aspiration to be like the one upon whom the favor is bestowed, provided that the favor itself is not undesirable. The favor then brings about two things: the first is the comfort of him upon whom it is bestowed; and the other is the inferiority and retardation of the aspirer from him. The latter then dislikes one of both things, i.e. his retardation from him, and at the same time, likes to attain equality with him. However, there is no harm on him who dislikes his inferiority and retardation from others as long as it pertains to what is

permissible, even though this decreases his excellence, contradicts asceticism, reliance on Allah Almighty, and satisfaction (with one's portion), and hinders from attainment of high stations, but at the same time, it does not lead to disobedience.

But even, an abstruse subtlety arises in this issue. If one loses hope to be like him upon whom favor is bestowed, and at the same time, he dislikes his being inferior to him, of a surety, he likes to remove that inferiority. This is removed either by attaining the like of the favor of the envied, or by the disappearance of the favor from him upon whom it is bestowed. By the disappearance of favor from the envied, his superiority and advancement over him would subsequently be over. No heart could be free from that feeling. But if he is to endeavor to remove the favor by himself willingly once it lies within his power to do so, he will be a blameworthy envier. But he will be not an envier if his piety prevents him from removing the favor, given his aversion for it in himself. It seems that this is the significance of the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "There are three evils, from which none could hardly be saved: (negative) assumption, bad omen and envy; and I am going to tell you about the way out of them: if you have a (negative) assumption, do not act upon it; and if you have bad omen, go on (your way without care); and if you envy, then, do not transgress the due limits." (This narration is reported by Ibn Abu Ad-Dunya).

It is impossible for a man who aspires to attain equality with his brother and fails to do so, and at the same time, he does not incline to like the disappearance of the favor from him upon whom it is bestowed. This limit of aspiration is close to envy, which is unlawful. For this reason, one should be cautious of it, since danger lies in it. There is no man but that he sees others from among his acquaintances and fellows superior to him, and he likes to be equal to them. If one is not of strong faith and good piety, that might lead him to forbidden envy. If he is prompted by fear of distinction and the emergence of his inferiority to others, it might lead him to blameworthy envy, according to which he is inclined, by nature, to have the favor removed from his brother until he falls down to be equal to him, since he fails to rise up to be equal to him by getting the like of his favor.

There is no concession in that, for it is unlawful whether it pertains to worldly or even religious affairs. But so long as he does not act upon it, he might be pardoned, Allah willing, and his aversion for it within himself becomes expiation for him. This is, indeed, the real nature and rulings of envy.

As for its levels, they are four: the first is that the envier likes the favor to be removed from his brother at all; and this is the worst kind of malice. The second is that he wishes the favor that is in the hand of his brother for he has a desire for it, like his desire for a good house, a beautiful woman, a power of authority, or abundance of living that is attained by another: he likes such favor to be with him, and does not like it to be removed from his brother. What he really dislikes is his loss of the favor and not his brother's being blessed in it. The third is that

he desires not the favor itself but the like of it, and if he fails to attain the like of it, he then will like it to be removed from his brother, in order for no distinction to appear between them. The fourth is that he desires for himself the like of it; and if he fails to get it, he will not like it to be removed from his brother.

It is this last division which is pardoned in case it pertains to worldly affairs, and encouraged in case it belongs to religious matters. The third level is divided into blameworthy and not blameworthy. The second is somewhat lesser than the third. But the first is the worst of them all; and it is evident envy. There is somewhat laxity in giving that (second) level the name of envy, although it is blameworthy in view of the statement of Allah Almighty: "And in no wise covet those things in which Allah has bestowed His gifts more freely on some of you than on others." (An-Nisa' 32)

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ﴾

But one's desire for the like of it is not blameworthy, whereas his desire for it in itself is blameworthy.

Exposition Of Causes Of Envy And Harmless Jealousy

The main cause of harmless jealousy is to love the object of jealousy. If it pertains to religious matters, then, its cause might be the love for Allah Almighty, the desire for obeying Him. If it pertains to the worldly affairs, its cause might be the love for what is permissible in this world, and for being blessed in it. But now, let's consider the motives of the blameworthy envy whose approaches are numerous. But they might be summed up in seven: enmity, exaltation, vanity, wonder, fear of failure to attain desired goals, love for authority, self-wickedness and greed.

One might dislike the favor to be in the hand of another because he is his enemy, and thus, he likes no good for him. This is not limited to the fellows: the lowly might envy the king and likes any favor to be removed from him in view of his aversion for him, because of his causing harm to him or to such as he likes. One also might dislike the favor to be given to another for he knows that by virtue of it, he will become haughty and behave arrogantly towards him, a thing which he never endures. But the envier himself might be, by nature, inclined to behave arrogantly towards the envied, and due to the favor that is bestowed upon him, he will not be able to do so; and this is what is intended by exaltation. In many cases, the favor might be great, to the extent of raising the wonder of the envier about how such a man gets such a favor. The envier also might fear of his failure to attain his desired goal if the envied competes him over it because of the favor that is bestowed upon him. He also might like the authority that is based upon a particular favor. But even, envy might not be due to any of those causes in so much as to the self-malice and greed. Those causes then are to be explained in some detail.

The first motive: enmity and hatred

It is the strongest motive of envy. If one causes harm to another or disagrees with him due to any reason, he would dislike him and grow angry with him,

which would, in turn, bring about rancor and hatred towards him. Rancor of course requires vengeance and retribution, and if he fails to exact retribution from him by himself, he wishes that time would exact retribution from him. Furthermore, he might refer any misfortune that afflicts the envied to his honour and majesty in the Sight of Allah Almighty. If a calamity befalls his enemy, he would rejoice at it, and think it to be a reward for him from Allah Almighty in return for his hatred and aversion for his enemy. On the contrary, if any favor touches him, he would grieve for it would be in opposition to his desires and wishes; and it might occur to his mind that he is not dignified or dear in the Sight of Allah Almighty for He has not taken revenge on his enemy who caused harm to him.

In short, envy always is related with hatred and enmity and does not leave them. The piety here is not to transgress in his aversion and to restrict his dislike to be within his heart. But it is impossible to have aversion for a particular man and at the same time to be careless about his misfortunes as well as good fortunes. It is This kind of (envy caused by enmity and hatred) that Allah Almighty describes in His statements: "when they meet you, they say, "We believe": but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allah knows well all the secrets of the heart." If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allah compasses round about all that they do." (Al Imran 119-120)

﴿ هَآأَنَآءُ أَوَّلَآءِ يُحِبُّوهُمۡ وَلَا يُحِبُّونَكُمۡ وَتَوۡمِنُونَ بِالۡكِتَآبِ كُلِّهِ وَإِذَا لَقُوكُمۡ قَالُوا ءَامَنَآ وَإِذَا خَلَوْآ عَضُّوآ عَلَیۡكُمُ الۡأَنَآمِلَ مِنَ الۡغِیۡظِ قُلۡ مَوۡتُوا بِغِیۡظِكُمۡ ؕ إِنَّ الۡلَّهَ عَلِیۡمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِن تَمَسَّكُمۡ حَسَدَةٌ تَسُوۡمُهُمۡ وَإِن تَصِیۡبَكُمۡ سَیِّئَةٌ یَّفۡرَحُوا بِهَا ؕ وَإِن تَصِیۡرُوا وَتَتَّقُوا لَا یَضُرُّكُمۡ كِبَآءُهُمۡ شَیۡئًا ؕ إِنَّ الۡلَّهَ بِمَا یَعۡمَلُونَ مُحِیۡطٌ ﴿١٢٠﴾

He further says: "they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the Signs, if you have wisdom." (Al Imran 118)

﴿ لَا یَالُونَكُمۡ حَبَالًا وَدُّوآ مَا عَنِتُّمۡ قَدۡ بَدَتِ الۡبَغۡضَآءُ مِنۡ أَفۡوَاهِهِمۡ وَمَا تَخۡفَى صُورُهُمۡ أَكۡبَرُ قَدۡ بَیَّنَا لَكُمُ الۡآیَٰتِ ؕ إِن كُنَّمۡ تَعۡقِلُونَ ﴿١١٨﴾

Envy caused by hatred might result in disputing and fighting, and spending the whole lifetime in repeated attempts to remove the favor from the envied, go about with calumnies to do evil to him, and unveiling his negatives.

The second motive: exaltation

It is that he feels it too heavy and difficult upon himself to see others superior to him. If anyone of his fellows is granted an office, knowledge or property, he fears that by such favor, he might behave arrogantly towards him, a thing which he does not endure. However, it is not the purpose of the envier to make himself superior but only to avert the probable arrogance of the envied. That is because if

he has accepted to be equal with him, in no way would he accept to see him superior to him.

The third motive: vanity

It is that the envier is predisposed to behave arrogantly towards him, despise him, and expect him to submit to and comply with his purposes. However, if he gets a favor, the envier fears that he might not come to submit to him as he was before it. It was out of vanity that the envy of most disbelievers and pagans was against the Messenger of Allah "Allah's blessing and peace be upon him". They wondered how an orphan man should be given superiority to them, and how they would lower their heads to him, as shown from the Holy statement of Allah Almighty: "Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?" (Az-Zukhruf 31)

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ۝٣١ ﴾

(This narration is reported by Ibn Ishaq in his Sirah). He Almighty further said in description of the statement of Quraish: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" (Al-An'am 53)

﴿ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لَّيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ
بِالشَّاكِرِينَ ۝٥٤ ﴾

The fourth motive: wonder

It is like what Allah Almighty told about the previous nations in their sayings: "Ah! you are no more than human, like ourselves!" (Ibrahim 10)

﴿ قَالُوا إِنِ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۝١٠ ﴾

And: "Shall we believe in two men like ourselves? And their people are subject to us!" (Al-Mu'minun 47)

﴿ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبَدُونَ ۝٣٤ ﴾

And: "If you obey a man like yourselves, behold, it is certain you will be lost." (Al-Mu'minun 34)

﴿ وَلَٰئِن أَطَعْتُم بَشَرًا مِّثْلَكُمْ وَإِنَّكُمْ إِذَا لَخَسِرُونَ ۝٩٤ ﴾

They exclaimed how men like them should win the honor of carrying the message and revelation and nearness to Allah Almighty, with the result that they envied them, and liked the removal of Prophethood from them, out of dislike that men like them should be given superiority to them. They also said out of exclamation: "Has Allah sent a man (like us) to be (His) Messenger?" (Al-Isra' 94)

﴿ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۝٢١ ﴾

And: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!" (Al-Furqan 21)

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكُكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي

أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٦٣﴾ ﴾

And: "Do you wonder that there has come to you a message from your Lord, through a man of your own People, to warn you, so that you may fear Allah and haply receive His Mercy?" (Al-A'raf 63)

﴿ أَوْعَجِبْتُمْ أَنْ جَاءَ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾ ﴾

The fifth motive: fear of attaining the desired goals

This motive is particular to more than a competitor over one thing, according to which each one envies his fellow for any favor that might help him attain that goal. That kind includes the mutual envy of fellow-wives in their competition to attain the desires of marriage, and the mutual envy of brothers in competition to attain the high rank and love in the heart of their father, thereby they might attain honour, property and wealth, the mutual envy of two pupils in competition to get the love and esteem of their master, the mutual envy of the king's sitters and attendants to get the best rank and appreciation in his heart thereby they would get property and majesty, the mutual envy of many preachers in their competition to polarize the people of a particular town, the mutual envy of scholars in competition to attract a limited number of jurisprudence seekers, and so on.

The sixth motive: seeking after authority and majesty

It is to seek after authority with no other purpose. The typical example is a man who likes to be matchless in a particular science or art if he is inclined to be praised and appreciated by others: if he hears about an equivalent or peer to him in that art or science even in the farthest end of the world, he would grieve, and hope for his death, or at least the removal of that favor by which he shares him that rank. The cause is not enmity, nor arrogance, nor vanity, nor fear of attaining the desired goals other than the authority under pretext of matchlessness and uniqueness. However, this type is particular for the most part to scholars. The Jewish learned and rabbis rejected to recognize the Prophethood of the Messenger of Allah "Allah's blessing and peace be upon him" Or to have faith in him for fear their authority and majesty would be lost.

The seventh motive: self-wickedness and greed

It is that one does not like good for the servants of Allah Almighty. If a mention is made to such enviers of some one of good state and favor, it would become difficult upon them to know that; and if a mention is made to them of people's misfortunes and loss of favor, they would rejoice at it. Such envier likes people's misfortunes and dislikes that Allah's favor be bestowed upon anyone of His servants, as if it is taken from his own. It is said that the niggard is he who withholds his own property from people, whereas the greedy is he who likes the property of others to be withheld from people. Such envier then likes to withhold the favor of Allah Almighty from His servants, although he might not have enmity with them or be related to them by any kinship or connection. There is no clear reason for that other than self-wickedness and

greed to which one is predisposed by nature; and it is difficult to remedy it, for the envy that is caused by anyone of the other motives are accidental, and imaginable to be removed, and thus their remedy is expected, unlike the self-wickedness that is established in the soul and thus its removal is impossible.

Those are the motives of envy. However, men are different in the degree of envy in terms of strength and weakness due to their difference in the number of motives they have for envy: one might have all or some of them, and another might have more or less and so on. But the point is that if all motives of envy is combined in a man, his envy reaches a culminating peak with which it becomes too difficult to conceal or hide, regardless of the adulation or flattery he might seem to show to the envied: on the contrary, the veil of adulation and flattery is removed, and enmity and hatred appear by disclosure.

Exposition Of Reasons For Circulation Of Envy Among Fellows, Peers, Matches, Brothers And Cousins In Contrast To Others

It should be known that the more the motives of envy we have already mentioned are available among a people, the more envy spreads among them. A single man might envy because he rejects arrogance of others over him, or for he himself is arrogant, or for he has an enemy of him whom he envies, and so on. Those reasons increase among a people in proportion to the number of links that connect them, because of which they meet in gatherings, or share the same purposes. If one of them competes with his companion over a particular purpose, the latter would refrain from him and have rancor towards him; and at that point, he would incline to despise him, behave arrogantly towards him in reward for his competition with him, and further dislike the favor that might enable him to achieve his own purposes.

But there is concomitance between a set of those reasons. No doubt, there might probably be no envy between two persons from two different towns so long as there is no connection between them. But in case they are neighbours in the residence, market, school, etc, they might share purposes in which their means are contradictory, which results in opposition and mutual hatred, from which the remaining causes of envy originate. For this reason, it is not surprising that a scholar envies a similar scholar and not a worshipper, whereas a worshipper envies a similar worshipper and not a scholar, and a trader envies a similar trader and not anyone else, and so on. A man is more inclined to envy his brother and paternal cousin than anyone else, the woman her fellow-wife and slave-girl of her husband more than her mother-in-law (i.e. her husband's mother).

The point is that the envy between men belonging to the same craft and profession or doing the same things is more than it is between men belonging to different crafts or doing different things. Moreover, the more the fellows are close to each other, the more envy grows between them, and vice versa: the more they are far from each other, the less envy becomes between them. That is because the origin of those kinds of envy is the enmity, and the origin of enmity

is the competition over the same purpose, which hardly gathers two persons far from or belonging to different fields in so much as it gathers two persons between whom there is relevance, and this is why envy grows much between them. But it is true that he who likes to be matchless in his power of authority in the world envies anyone expected to share him in that privilege, no matter how far from him he might be.

The origin of all of this is the love for this world, which is too narrow for the competitors to compete over it, unlike the hereafter, which is a wide field fitting for all competitors. The favor of knowledge is a typical example of the love for the hereafter. Undoubtedly, he, who likes to know about Allah Almighty, His attributes, Names, His angels, Prophets, His dominion in the heaven and earth, and the like of those does not envy anyone who shares him in that. That is because such knowledge is not limited to the knowers: on the contrary, the given specifics might be learnt by one million scholars, each of whom rejoices at and is pleased with learning it, and the pleasure of anyone does not decrease by the knowledge of knowers: On the contrary, sociability, affability, in addition of the fruits and benefits of learning more often increase by the increasing number of knowers.

For this reason, there is no envy between the real learned of religion who seek for the hereafter, for their purpose is to know about Allah Almighty, and it is a large ocean fitting for all the competitors to seek for it; and their purpose is to attain the high rank in the Sight of Allah Almighty, and what is with Allah Almighty is not limited to anyone, for the reward to be given by Allah Almighty is the pleasure of meeting Him, from which none (of the believers) would be hindered (in the hereafter), nor would anyone of them cause trouble to the other while seeing Him. But the ruling is different when scholars intend by their knowledge property and majesty, in which case they envy each other, for property in the end is a limited and concrete thing, and if it falls in the hand of anyone, it would be lost from the other; and the same is true of majesty, for if one attracts the hearts of a people, they would be diverted from another person. In this way, it becomes a reason for envy.

To be sure, if one is filled with joy of knowledge of Allah Almighty, no harm shall he receive when anyone else is filled with joy of knowledge about Allah Almighty. The difference between property and knowledge is that property does not fall in the hand of anyone unless it first is lost from another hand, whereas knowledge resides in the heart of the learned, and it could be in the heart of anyone else with no need of being lost from the heart of the former. Another difference is that property in the end is limited bodies, in such a way that if only one man has in his possession the whole property on earth, there will remain nothing for anyone to possess, whereas knowledge is endless and it is beyond grasp. If one gets himself accustomed to meditation on the Glory and Majesty of Allah, His dominion in the heavens and earth, his Magnificence and Grandeur, it would become in his sight more pleasant than any favor else, from which he would not be hindered, and in which he would not compete anyone.

So, he would have no envy in his heart for anyone, for if anyone knows the like of his knowledge, it would, by no means, decrease his pleasure and delight: on the contrary, his pleasure would increase by the increase of sociability and affability. Reflecting on the wonders of the dominion of Allah Almighty regularly then becomes for those more pleasant than looking at the trees and gardens of Paradise with the eye. That is because the pleasure and Garden of the Gnostic is his knowledge which is characteristic of him and he feels safe of being removed from him. He always plucks its fruits, for he, with his soul and heart, is always nourished by the fruits of his knowledge, which is ceaseless and endless. Even if he shuts up his concrete eye, his spirit remains grazing in a high garden and flourishing meadows.

Many are the Gnostics who have never entertained envy among themselves: on the contrary, they have been the same as Allah Almighty described them in His Holy Book: "And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of majesty)." (Al-Hijr 47)

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾ (٤٧)

As such their state is in this world, what do you think them to be in the hereafter? However, no envy is imagined to be in the hereafter among the inhabitants of the Garden, as well as there is no envy among the inhabitants of this world who share the Garden, for Garden is too wide to befit all who seek for it, and it is not attained but by the knowledge of Allah Almighty, in which there is no competition between the inhabitants of this world. In this way, the inhabitants of the Garden are necessarily free from envy in this world as well as in the hereafter. Envy is the attribute of him who is driven away from the immensity of Illiyyin to the narrowness of Sijjin. For this reason, envy is attributed to Satan because he envied Adam for the favor bestowed by Allah Almighty upon him, and when he was invited to fall in prostration to him, he rejected, regarded himself too arrogant to prostrate to him, rebelled and disobeyed the command of Allah Almighty.

You now have come to know that there is no envy but between a people who share a purpose too narrow to suffice them all at the same time. For this reason, they do not envy each other for looking at the adornment of the sky, although they envy each other for looking at the gardens which represent only a very few among the things of the earth, which is, in itself, no more than a trivial thing in relation to the sky. But the sky, being too wide and spacious to befit the sights of all the inhabitants at the same time, brings about no envy nor competition between the people.

So, it is incumbent upon you, if you are insightful, and have sympathy for yourself, to seek after a favor because of which there is no envy nor competition, and to demand a pleasure that brings about no arrogance. But this is not available in this world except in the knowledge of Allah Almighty, His attributes and acts, and the wonders of the dominion of the heavens and the earth. This will not be

attained in the hereafter except through that knowledge. But even, if you have no longing for the knowledge of Allah Almighty, and your desire is too weak to entertain it, then, you are excusable, for by no means does the sexually impotent have longing for the pleasure of sexual relation, nor does a boy have longing for the pleasure of sovereignty.

That is because those pleasures are particular to men and effeminate on the exclusion of boys. Similarly, the pleasure of knowledge (of Allah Almighty) is particular to men, i.e. men whom no trade nor transaction entertain from the remembrance of Allah Almighty. None else have such longing, for longing is experience after tasting, and whoever does not taste does not know, and whoever does not know has no longing, and whoever has no longing does not seek, and whoever does not seek does not attain, and whoever does not attain remains with the depraved in the lowest bottom; and " If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him." (Az-Zukhruf 36)

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

Exposition Of Medicine That Removes Envy From Heart

It should be known that envy is among the chronic heart diseases, which could not be treated but by knowledge and work. The beneficial knowledge regarding the disease of envy is to know for certain that the envy is harmful to you in religion and world, and it causes no harm to the envied in the world and religion: on the contrary, the envied gets benefit from it (i.e. receives reward for it). Having known this fact for certain, and with deep insight, and having been no enemy to yourself, nor a friend of your enemy, you should, inevitably leave envy.

That it is harmful to you in religion is because by so doing, you are displeased with the decree of Allah Almighty, and dislike His favor that He allotted among His servants, and His justice which He established in His dominion with His wisdom which none knows but He. . without doubt, it is a crime against the eyeball of monotheism, and dust in the eye of faith, and sufficient are them for crime against religion. Additionally, by envy, you cheat one of the faithful believers, and abandon counseling him with sincerity, and leave the devotees and Prophets of Allah in their loving good for the servants of Allah Almighty, and join Iblis and all the disbelievers in their loving misfortunes and disasters for the faithful believers. Of a surety, those are vices in the heart that devour the good deeds just as fire consumes wood, and remove them in the same way as night dissipates daylight.

That it is harmful to you in this world is because you entertain pain in yourself by your envy and continue to be in anxiety and grief, for Allah removes not the favor that He has bestowed upon your enemies (as you like). Thus, you continue to entertain pain because of every favor you see having bestowed upon them, and for every distress and misfortune you see having removed from them, with the result that you come to be in continuous grief, distress, anxiety, and

narrowness, just the same as your enemies desire for you. Although you desire affliction for your enemy, it is you who now is being afflicted. Nevertheless, the favor is not removed from the envied because of your envy. If you have no faith in resurrection and reckoning in the hereafter, it would be out of prudence and intelligence to entertain no envy, given its being harmful and painful to your heart, and useless to you at all: then, what would it be, seeing that you have faith in resurrection and reckoning in the hereafter, and have knowledge of the punishment and torment caused by envy in the hereafter? How astonishing is the rational man who exposes himself to the displeasure and wrath of Allah Almighty with no benefit he gets but rather with harm and pain he suffers, and thereby destroys his religion and world with no advantage he might obtain!

That it is not harmful to the envied in his religion and world is obvious, for by no means would the favor be removed from him as a result of your envy. That is because the favor and bounty doomed to be by Allah should survive to an unspecific term as Allah decrees it to be. Thus, there is no way to avert it, for everything is done by Him in due proportion, and everything has a term appointed by Allah Almighty. For this reason, one of the Prophets of Allah made a complaint to him of a wrongful woman who oppressed the people, thereupon Allah Almighty revealed to him to flee from her until her days would elapse, i.e. "There is no way to change what we have decreed from the beginning, so keep patient until the term preordained to be by Allah Almighty would pass safely.

As long as the favor is not removed from the envied, then, he will entertain no harm in his world nor there will be sin due upon him in the hereafter. Perhaps you say: "Would that the favor is removed from the envied because of my envy!" to be sure, this is the utmost ignorance. That is because it is a disaster which you first desire for yourself, for you could hardly be free from an enemy to envy you (in the same way as you have an enemy to envy); and were the favor to be removed because of envy, surely, no favor from Allah would have remained with you or with anyone of the creatures, including even the favor of faith, for the disbelievers envy the believers for the favor of faith, as shown from the statement of Allah Almighty: "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after you have believed. From selfish envy, after the Truth has become manifest unto them: but forgive and overlook, till Allah accomplishes His purpose: for Allah has power over all things." (Al-Baqarah 109)

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾﴾

That is because what the envier wills does not come true. It is true that he himself strays by his will that the envied should go astray, and whenever he wills that the envied be a disbeliever, he himself becomes a disbeliever, and so on. Hence, whoever likes that a favor be removed from the envied because of envy,

seems to like to have the favor of faith removed from him because of the envy of the disbelievers; and the same is true of all favors. Therefore, that you desire to have the favor removed from your envied because of your envy, and removed not from yourself because of the envy of others for you, is the utmost ignorance and stupidity. Every foolish envier likes to be favored by that privilege, and of a surety, you are not preferable to anyone else. If the favor of Allah upon you is not removed because of envy, you are more fitting to give thanks to Allah for that, but unfortunately, you dislike it.

The benefit of the envied in this world and religion is clear. In relation to religion, he is wronged by you particularly if your envy leads you to do and act in opposition to him, by backbiting, slandering and criticizing him, and unveiling his defects and secrets, and all of those are gifts you present to him, i.e. that by so doing, you give him as gifts from your good deeds until when it is the Day of Judgement, you will meet him as insolvent and deprived of favor just as you have been deprived of it in the world. Although you liked to have his favor removed from him, it was not removed. Furthermore, Allah Almighty increased him in favor, for when He Almighty helped you do good and gain good deeds, you transferred those good deeds of you to him, and thus added to his account favor after favor, and added to yours disfavor after disfavor.

As for his benefit in this world, it is that the most important purpose of the people is to harm their enemies and make them miserable and wretched, and no torment befalls you more severe than the pain you entertain because of your envy. The utmost hope of your enemies is to be in favor whereas you be in disfavor and grief because of them, and by your envy, you do to yourself the same as they like. This is why your enemy has no desire for your death: on the contrary, he always desires for your life to be longer, provided that you spend it in punishment and torment of envy, in order to see the favor of Allah upon him, thereby your heart would fret in envy for it. For this reason, it is said (in a form of poetic verses): "Let your enemies entertain no death until they see in you what aggrieves them. You continue to be envied for the favor that is bestowed upon you for indeed, it is the perfect among men who is vulnerable to envy."

However, the joy of your enemy with your grief and disaster is more than his joy with his favor, and were he to know that you have got rid of the pain and torment of envy, it would be then the most grievous affliction he might receive. For the pain of envy you experience fulfills the desire of your enemy. If you consider that, you will come to know that you are but the enemy of yourself in this world, and the friend of your enemy, for indeed, you do what harms you in the world and the hereafter, and at the same time benefits your enemy in the world and the hereafter. Moreover, you also become despised and dispraised in the Sight of your Creator and the creatures, wretched and miserable, given that the favor of your envied will remain as long as Allah wills, whether or not you like it.

Furthermore, you do not only fulfill the desire of your enemy, but also please

and gratify Iblis, the despised and cursed, for when he sees you deprived of the blessing of knowledge, piety, property and majesty with which your enemy is favored, he fears you might love that for him, and thus share reward with him for your love, for whoever loves good for Muslims shares it with them, and whoever fails to join the rank of the dignitaries in this world, would not miss the reward of loving that for them in the hereafter. Thus, when Iblis fears you might love the favor bestowed by Allah upon anyone of His servants, in terms of the uprightness of his world and religion, with the result that you would win the reward of that love, he then causes you to dislike it for him, in order that you would not join him with your love just as you have not joined him with your deed.

It is reported that a desert dweller said to the Prophet "peace be upon him": "O Messenger of Allah! What about a man who loves a people and he does not join them in rank?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The man will be gathered in the company of whomever he loves." (This narration is reported by both sheikhs on the authority of Ibn Mas'ud). In another context, a Bedouin stood for the Messenger of Allah "Allah's blessing and peace be upon him" while he was delivering a speech and said: "O Messenger of Allah! When will the Hour (of Judgement) be?" he said: "What have you prepared for it?" he said: "Indeed, I have prepared for it no much prayers, nor much fasts, but I love Allah and His Messenger." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, you will be gathered in the company of whomever you love." (This narration is reported by both sheikhs on the authority of Anas).

Anas "Allah be pleased with him" said: "The Muslims have never entertained pleasure and happiness after their embracing Islam greater than theirs on that day", in reference to the fact that their greatest aspiration is to love Allah and His Messenger. Anas "Allah be pleased with him" resumed: "No doubt, we love the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar "Allah be pleased with them" and hope to be with them, although our deed is not like theirs."

Abu Musa "Allah be pleased with him" said: I said: "O Messenger of Allah! A man might like praying people and not offer much prayers like them, and like fasting people and not observe much fasts like them..." and he counted many other things. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The man will be in the company of whomever he loves." (This narration is reported by both sheikhs with a slight variation of wording). A man said to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him": "It was said that if you could become a scholar, then, become a scholar, and if you could not, then, become a learner, and if you could not, then, love them, and if you could not love them, then, do not dislike them." On that he said: "Glory be to Allah Who has made to us a way out."

Consider then how Iblis envies you to the extent that he wastes your reward of love. He also is not only satisfied with it, but also he causes you to dislike

your brother until you fall in sin. Why do you not become sinful given that you envy a man of religious scholars, and likes him to err in the religion of Allah or at least shut up his mouth, or fall ill in order to speak and learn or teach; and which sin is more grievous than that? Would that when you fail to join him in rank, because of which you grieve, you become safe from sin and punishment of the hereafter! According to a certain Prophetic narration: "Three kinds of people constitute the inhabitants of the Garden: the doer of good, his lover and he who holds back harm and evil from him." It refers to him who withholds his harm, evil, envy, hatred and aversion, and the like of those vices. Consider how Iblis drives you away from those three entrances. Indeed, it is the envy of Iblis for you that is effective and not yours for your brother.

Moreover, if the real state is disclosed to the envier, he would find himself as if throwing an arrow at his enemy in order to kill him, but it naught harms him: it rather returns to his right eyeball and remove it, increasing thereby his anger. He returns to throw another arrow, which harms his enemy not: but it returns to remove his left eyeball, increasing his anger and rage more and more. In the third time, his arrow returns to injure his head, and so on, whereas his enemy remains safe and secure, and his other enemies round him rejoice at his misfortunes one after the other. This is always the state of the envier and the ridicule of Satan at him. But even, the state of envy is more odious for the end of arrows is to kill the envier, whereas the envy returns with sin, and there is no end for sin by death, for it leads to the anger and wrath of Allah Almighty, and the punishment of the fire of Hell. To have his eyes removed in this world is better for him to have one of his eyes remain to the hereafter for the blaze of fire to remove it.

Consider how Allah Almighty exacts retribution from the envier in retaliation for his will that the favor should be removed from the envied. It indeed is not removed from the envied in so much as it is removed from the envier, for safety from sin is a favor, and safety from grief and anxiety is a favor, and both are removed from the envied. In confirmation of that, Allah Almighty says: " But the plotting of Evil will hem in only the authors thereof." (Fatir 43)

﴿وَلَا يَحْقِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾

Therefore, the envier might be afflicted with the same as he desires for his enemy. One rarely glee at the misfortunes of another but that he is stricken with the like of it. A'ishah "Allah be pleased with her" said: "I did not wish anything for Uthman but that it afflicted me, to the extent that were I to wish him to be killed, I would have been killed." This is the sin of envy: what about its results of dissention, rejection of truth, unleashing of tongues and hands with shameful deeds and words while taking revenge on the enemies. It is the chronic disease by which the previous nations were put to destruction.

Those are then the concrete medicines of envy. If one reflects on them with pure mind and present heart, the fire of envy might be extinguished from him,

and he comes to know that by envy, he would destroy himself, please his enemy, displease his Lord, and embitter his living. The beneficial remedy then is to have control over envy: he has to force himself to do the opposite of all words and deeds that are required by and ensue from envy. If envy leads him to slander his envied, he has to force his tongue to celebrate him with praise; and if it leads him to behave arrogantly towards him, he has to force himself to show humbleness to him; and if it prompts him to withhold beneficence from him, he has to force himself to increase his beneficence to him; and so on.

Once he does so even ostentatiously, and the envied knows it from him, he is pleased with him, and loves him; and once he loves him, and shows that love to him, the envier himself comes to love him accordingly. There ensues from that the harmony and agreement that break the substance of envy. That is because humbleness, praise, and showing pleasure with favor always attract the heart of the beneficiary, and lead him to reward that with kindness. That kindness returns to please the heart of the envier and shifts his ostentation into spontaneity and nature. He should not be kept off by the statement of Satan to him: "If you show humbleness to him and praise him, your enemy might construe it to be out of your failure, hypocrisy or even fear, and this is the utmost humiliation and disgrace." However, this is a kind of deception and one of the evil plots made by Satan against him. That is because adulation, whatever it might be, breaks the enmity between both enemies, relieves the hearts from the pain of envy and anxiety of hatred.

Those are the medicines of envy; and although they are very beneficial, their bitterness is, at the same time, severe on the hearts. But to be sure, benefit always results from the bitter medicine. Whoever does not keep patient on the bitter medicine will not taste the sweetness of cure. The bitterness of such medicines of showing humbleness to the enemies, praising and giving thanks to them are diluted by the power of knowledge of the concepts we have already explained, and the strong desire for the reward of satisfaction with the decree and fate of Allah Almighty, and having love for what He loves, in addition to self-honour, and refraining from feeling that there is anything in the world in opposition to what one wills and likes, for in this case, one will like what is not to be, since there is no hope that what he likes should be; and of a surety, to lose what one wills is a means of humiliation and baseness. There is no way of salvation from that humiliation except by one of two: either what you will should be, or you will what really is. The former is not up to you, and there is no way to get it. But the latter is possible and it is attainable through self-mortification; and here discipline plays a great role. Every rational person has to attain it.

This is the universal medicine. As for the detailed medicine, it is to follow the motives of envy one by one, such as arrogance, self-honour and the like of those, as will be discussed in detail later, Allah willing. Those motives represent the substance of that ailment, which is not curbed except by curbing its substance. But if the substance is not curbed, envy will remain lurking to appear from one

time to another. If one continues to have love for majesty and authority, of a surety, he will envy such of men as have majesty and authority in the hearts of people, because of which he will grieve; and the remedy is to diminish that grief within himself since it is impossible for him to remove it entirely from him; and Allah Almighty helps us all.

Exposition Of The Extent To Which It Becomes Incumbent To Remove Envy From Heart

It should be known that such of men as causes harm is hateful by nature, and of a surety, you dislike anyone who harms you, and if a favor is bestowed upon him, you could but dislike it for him, and thus, it becomes the same to you the good state and bad state of your enemy. But Satan forces you to envy him for that. If this prompts you to show envy to your enemy by act or word, you are disobedient envious. But if you withhold that outwardly, and become inwardly in the state of disliking the favor for him, and hoping for its removal from him, you are also a disobedient envious, for envy is characteristic of the heart and not the tongue. Allah Almighty says in this respect: "and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot)." (Al-Hashr 9)

﴿وَلَا يَحْذَرُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

He also says: If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allah compasses round about all that they do." (Al Imran 120)

﴿إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِبْهُوا وَعَتَقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

But in relation to act or word, it is backbiting and lying, and it is a result of envy and not envy itself, for the destination of envy is the heart and not the organs. It is true that envy is not an injustice from which you should seek freedom, but it is a sin in between you and Allah Almighty. What one has to be free from is the outward acts and words that result from it. If you withhold your outward acts and words resulting from envy but continue to have aversion for your wish that the favor be removed from whomever you envy, making such aversion counter to your inclination of your disposition to the desire for the removal of the favor, you will have fulfilled what is due on you in this respect, and nothing more is required from you. But it is impossible to change your disposition in such a way that it becomes the same to you the good or affliction of whomever you envy, so long as you are engaged in the love for the fortunes of this world and its vanities. But it is possible for him who entirely devotes himself to the love for Allah Almighty: in this case, he pays no attention to the detailed affairs and states of people, but rather looks at all of

them with one eye, i.e. the eye of mercy, seeing all of them slaves of Allah Almighty, whose acts, behaviours and deeds are for Allah Almighty. But unfortunately, if this is possible, it is like a swift lightning, which does not persist but for short moments after which the heart returns to its original state and disposition, and his enemy, i.e. Satan returns to force him to entertain envy.

According to some learned, one is not sinful so long as envy does not appear on his outward appearance. This is confirmed by the narration on the authority of Al-Hassan "may Allah have mercy upon him" that he was asked about envy, thereupon he said: "Conceal it for no harm befalls you so long as you do not show it outwardly." It is further narrated that The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There are three evils, from which none could hardly be saved: (negative) assumption, bad omen and envy; and I am going to tell you about the way out of them: if you have a (negative) assumption, do not act upon it; and if you have bad omen, go on (your way without care); and if you envy, then, do not transgress the due limits." (This narration is reported by Ibn Abu Ad-Dunya). It is preferable to construe that to refer to the aversion, under religion and mind, in contrast to the inclination of the disposition to the desire for the removal of the favor, for it is this aversion which prevents him from transgression and harming.

However, all narrations that are reported about envy confirm that the envier is sinful by all means. Envy is characteristic of heart and not of the organs and their external acts. Whoever likes that a Muslim be harmed is sinful. It is unlikely to pardon a servant whenever he has a wish that evil or harm should afflict a Muslim, without having aversion for that wish.

From all of that, you have come to know that you have three states in relation to your enemy: the first is to love their harm by nature, and dislike that inclination of you with your mind and under your religion, and rather wish to have any means to remove that inclination from you; and this is pardonable for it is beyond free choice. The second is to like it and rejoice at the harm of your enemy, either by act or word; and this is the forbidden envy. The third which stands in the middle between both extremes, is to envy only with the heart without aversion for your envy, but with the difference that you keep your organs from complying with your envy; and this is debatable among the learned. But what seems is that it is sinful which varies in degree in proportion to the power and weakness of that envy; and Allah Almighty knows best; and praise be to Allah; and Allah suffices us for the best disposer of affairs.

Book six: Condemnation of world

It is the sixth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who let His devotees and saints know the evils and vices of this world, and uncovered to them its defects and shortcomings until they were able to reflect on the witnesses and signs, and balanced its evil deeds with its good deeds, thereby they came to know that the evildoings in it are more than its good things, that what is expected from it is more than what is feared, and that its rising could not cancel out its eclipse. But it takes the form of a beautiful woman who attracts people with its prettiness. But at the same time, she has many secret aspects of ugliness, by which it ruins those who desire for connection with her. Therefore, she always flees away from her seekers, and she rarely turns towards them, and even in case she turns towards them, people are not secure from her evil and danger.

If it proves good for an hour, it will prove evil for a whole year. In short, it rarely turns towards its adherents with good, and their traffic therein are always lost, and its evils are to come consecutively one after the other. Everyone who is deceived by it is led to humiliation, as well as sigh and grief are the portion of every arrogant because of it. It always flees from its seeker, and turns towards its runaway. It escapes such of men as serves it, and if one turns away from it and it turns towards him, its pureness will not be void of impurity, nor will its pleasure be free from embitterment. Its safety brings about sickness, and its youth leads to decrepitude, and its bliss has no fruits but sigh and regret.

It is deceptive, cunning, flying and fleeing. It continues to get itself adorned to its seekers until when they love it, it soon uncovers its canine, and distracts upon them its seemingly associated causes, and reveals to them its mysteries, with the result that it lets them taste its fatal poisons and shoots them with its deadly arrows. At the same time, its adherents are pleased and happy with it: if it turns from them, it seems to them as if it were confused medley of dreams, and of a sudden, it comes to contaminate their atmosphere with its calamities and disasters and crush them like harvest and bury them in their shrouds underneath its earth. If it causes anyone of its inhabitants to have in his possession all things on which the sun rises, it in the end turns him into something like a harvest clean-mown, as if he had not flourished only the day before. It always gives its adherents hopes of pleasure, and promises them by way of deception, until they have long hopes and build huge castles, which turn to be graves for them, and their gathering is given to perdition, their endeavor becomes in vain and their supplications are but woes. Those are its attributes; and the command of Allah is a decree preordained.

Allah's blessing and peace be upon Muhammad, His slave and Messenger, who was sent to the world as a carrier of glad tidings and a warner, and as a

luminous lamp, as well as upon his family and companions, who supported and backed him in religion.

Coming to the point: the world is an enemy of Allah, to the devotees and allies of Allah as well as to the enemies of Allah Almighty. Its enmity to Allah Almighty is shown from distracting the way on the slaves of Allah, and this is why Allah Almighty has not looked at it since He created it. Its enmity to the devotees and saints of Allah Almighty is shown from the fact that it has got adorned to them, and covered them with its splendor until they came to taste the bitterness of patience over boycotting it. Its enmity to the enemies of Allah Almighty is attested from the fact that it draws them gradually with its cunning and sneakiness and catches them with its net until when they have confidence of it and rely on it, it disappoints them at the time they are the neediest for it, thereupon they pluck from it sigh and grief, and are deprived of happiness forever. They regret for their departure from it, and seek for relief of its intrigues although they receive no relief. On the contrary, it is said to them: "Be you driven into it (with ignominy)! and speak you not to Me!" (Al-Mu'minun 108)

﴿ قَالَ آخَسُوا فِيهَا وَلَا تَكْلُمُونَ ﴾

"These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped." (Al-Baqarah 86)

﴿ أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا تُخَفِّفْ عَنْهُمْ الْعَذَابَ وَلَا هُمْ يُنصَرُونَ ﴾

If the evils and vices of this world are great, we first have to know its real nature, and the wisdom that lies behind its creation in spite of its enmity; the approach to its deception and evils, for indeed, whoever does not know evil is unable to safeguard himself from it, and is about to fall in it. So, we are going, Allah willing, to discuss here the condemnation of this world, its parables, its real nature, its detailed concepts, the kinds of occupation related to it, the point of need for its necessary things, and the reason for which the creatures turn away from Allah because of engagement in its unnecessary things. . He is to help us do what He wills.

CHAPTER ONE

EXPOSITION OF CONDEMNATION OF WORLD

There are many Holy Verses in condemnation of this world, and the greater portion of the Qur'an condemns world and commands the people to turn away from it, and rather invites them to the hereafter. Moreover, this is the purpose of all the Prophets "peace be upon him" and we could say that they were not sent but for that purpose. So, there is no need to quote the Holy Verses for they are very clear in showing the significance. But let's be satisfied with many narrations pertaining to that.

Once, the Messenger of Allah "Allah's blessing and peace be upon him" passed by a dead sheep and he said to his companions: "Do you see that this

sheep is trivial in the sight of its owners?" they said: "They have thrown it away for it is very trivial in their sight." On that he said: "By Him in Whose Hand is my soul, the world is more trivial in the Sight of Allah Almighty than this sheep in the sight of its owners, and had this world been equal to a mosquito's wing in the Sight of Allah, He would not have provided a disbeliever with even a sip of water therefrom." (This narration is reported by Ibn Majah and Al-Hakim on the authority of Sahl Ibn Sa'd; and At-Tirmidhi on the authority of Al-Mustawrid Ibn Shaddad).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "This world is the believer's prison and the disbeliever's garden." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "This world is cursed, and all that it has is cursed, except what is taken from it (in regard with the celebration of Allah)." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah). Abu Musa Al-Ash'ari "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever loves his world causes damage to his hereafter, and whoever loves his hereafter causes damage to his world. So, give preference to what abides over what perishes." (This narration is reported by Ahmad, At-Tabarani, Al-Bazzar, Ibn Hibban and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The love for this world is the cause of every sin." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Al-Hassan). Zaid Ibn Arqam "Allah be pleased with him" said: We were in the company of Abu Bakr As-Siddiq "Allah be pleased with him" when he asked for drink and water and honey were brought to him. When he brought it close to his mouth he wept and caused his companions to weep. They stopped from weeping, but he did not. He wept once again that they thought they were unable to ask him about the reason. But when he dried his eyes they asked him: "O successor of the Messenger of Allah! What has led you to weep?" he said: "I was with the Messenger of Allah "Allah's blessing and peace be upon him" when I saw him averting something from himself, although I saw none with him. I asked him: 'O Messenger of Allah! What is that which you avert from yourself?' he said: 'It is this world which is represented to me and I said to it: "Keep away from me!" then, it returned and said to me: "Indeed, if you are able to flee away from me, those to come after you will never flee away from me."' (This narration is reported by Al-Bazzar, Al-Hakim, Ibn Abu Ad-Dunya and Al-Baihaqi).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I wonder at him who seeks after the home of deception although he has trust in the abode of eternity." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Abu Jarir). It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" stopped at a trash and said: "Come to that world!" then, he picked up a torn shabby cloth and a piece of decomposed bone therefrom and said: "Those represent the world." (This narration is

reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Ibn Maimun Al-Lakhmi). It refers to the fact that the adornment of this world will inevitably be torn like that shabby cloth, and that the bodies it contains will be decomposed like those bones. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "This world is sweet and green, and Allah so going to make you vicegerents in it and consider what you would do in it. When the world was expanded and made easy for the children of Israel, they were lost in its adornments, women, perfume and clothes." (This narration is reported by Ibn Majah and At-Tirmidhi on the authority of Abu Sa'id).

According to Jesus "peace be upon him": "Take not the world as Lord lest it would take you as its servants. Keep your treasures with Him who never wastes it, for indeed the owner of the treasure of this world fears evil for it, whereas the owner of the treasure of Allah Almighty fears nothing for it." He "peace be upon him" further said: "O assembly of disciples! I have overturned the world prone on its face for you, so, do not refresh it after me. However, this world is malicious for Allah Almighty is disobeyed in it; and it is malicious for the hereafter is unattainable unless by leaving it. Behold! cross this world, and do not incline to inhabit it forever. It should be known to you that the foundation of every sin is the love for this world. How many a desire for even an hour that has brought about long term sadness."

He "peace be upon him" said: "The world has been made plain for you you have sat on its back. So, let not kings or women dispute with you over it. not dispute with kings, for they will not harm you so long as you leave them and their world. As for women, safeguard yourselves from them by prayer and fasts." He "peace be upon him" further said: "This world is a petitioner and a sought for. The seeker for the hereafter is pursued by the world until he completes the sustenance doomed to him in it; and the seeker after the world is pursued by the hereafter until death approaches him and leads him by the neck to it."

It is narrated on the authority of Musa Ibn Yasar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has never created a thing more hateful to Him than this world; and since He created it, He has never looked at it." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi). It is narrated that Solomon, son of David "peace be upon them" was in his procession under the shade of birds and jinns and men on his right and left, came on his way upon a worshipper from the children of Israel who said to him: "By Allah, O son of David! Indeed, Allah Almighty has given you an enormous dominion!" Solomon "peace be upon him" heard it and said: "Verily, a believer's glorification to be written down in his record is much better than what the son of David has been given, for what has been given to the son of David would perish, whereas the glorification abides forever."

Mutarraf reported from his father: I came to The Messenger of Allah "Allah's blessing and peace be upon him" as he was reciting: "Abundance diverts you." He said: "The son of Adam claims: 'My wealth, my wealth.' O son of Adam. is there anything as your belonging except that which you consumed, which you

utilized, or which you wore and then it was worn out or you gave as charity and sent it forward?" (This narration is reported by Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "This world is the home of him who has no home, and the property of him whom has no property, for which only one who has no mind gathers (wealth), over which only he who has no knowledge disputes with others, for which only he who has no religious understanding envies others, and after which only he who has no certainty of faith seeks." (This narration is reported by Ahmad, Al-Baihaqi and Ibn Abu Ad-Dunya on the authority of A'ishah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, upon whom morning comes while the world constitutes his main concern, Allah Almighty is careless about him, and He further causes his heart to be engaged in four things which he never leaves: an anxiety which never ceases to relieve him; occupation from which he never is disengaged; a destitution from which he never becomes rich; and a hope which he never realizes." (This narration is reported by At-Tabarani on the authority of Abu Dharr; Ibn Abu Ad-Dunya on the authority of Anas; and Al-Hakim on the authority of Hudhaifah).

Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not show you the entire world with what it contains?" I said: "Yes O Messenger of Allah." He took hold of my hand and went with me to one of the valleys of Medina and behold! It had a trash containing skulls, pieces of dung, bones, and pieces of shabby torn cloth. Then he said: "O Abu Hurairah! Those heads were of a people who had the same miserliness and hopes as you have now, and they turned to be bones without skin, which are going to become no more than ashes. Those pieces of dung were the different kinds of food which they earned from wherever they had earned, and then threw them into their bellies, and now they turned into dirty things from which people safeguard themselves. Those shabby torn pieces of cloth were their garments and clothes, and now they turned to be as you see in the face of wind. Those bones were the bones of their riding mounts on which they used to travel from one place to another. So, let him weep, who is to weep in sigh for this world." He (Abu Hurairah) said: We did not leave before we went on weeping so much."

It is reported that when Allah Almighty caused Adam "Peace be upon him" to descend to the earth, he said to him: "Build, but what you build will be destruction; and proliferate in offspring, but the end will be annihilation." According to Dawud Ibn Hilal, the following is written in the documents of Abraham "Peace be upon him": "O world! How easy is you upon the pious dutiful, to whom you gets adorned. I cast into their hearts aversion for, and keeping off you; and I have never created a thing slighter in My Sight than you. Your affair is trivial and its end will be annihilation. On the very day I created you, I decreed that you would never abide to anyone, nor would anyone abide to you even though he is niggard and too stingy to give out of your things. Blessed be the pious dutiful who let me know the satisfaction and pleasure of their hearts,

and truthfulness and uprightness of their conscience: blessed be them. Their reward when they come to me from their graves will be the light running forward before them, and the angels surrounding them, until I give them My mercy that they expect."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The world is pending between the heaven and the earth, and since Allah Almighty created it, He has never looked at it. On the Day of Judgement, it will say: "O Lord! Make me the portion of the least of Your devotees." Allah Almighty will say: "Keep silent O nothing! I did not accept you for them earlier, how should I accept for them now?" it is further narrated that when Adam "peace be upon him" ate from the tree he was forbidden to eat therefrom, he was moved to excrete, a thing he had not whenever he ate from any food else in the Garden; and this is why he and Eve were forbidden to eat therefrom. Thus, he started to revolve in the Garden, Allah Almighty told an angel to ask him: "What do you like?" he said: "I like to excrete." The angel was required to ask him: "Where do you like to excrete? Do you like to excrete on the thrones, on the beds, on the rivers or under the shadows of trees? Do you see here any place fitting for that? Descent then to the earth."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come on the Day of Judgement, with deeds like mountains of Tihamah, but they will be commanded to be taken to the fire (of Hell)." They asked: "O Messenger of Allah! Do they pray?" He said: "Yes, they pray, fast, and further stand for parts of the night (to offer supererogatory prayers); but whenever anything of the vanities of this world seems to them, they would jump towards it (and leave their worships)." (This narration is reported by Abu Na'im on the authority of Salim, the freed slave of Abu Hudhaifah; and Abu Mansur Ad-Dailami on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said in one of his sermons: "The believer is between two fears: a term that has elapsed and he does not know what Allah would do with it, and a term to come, and he does not know also what Allah Almighty is going to decree regarding him. So, let one take provisions from himself for himself, from his world to his hereafter, from his life to his death, and from his youth to his decrepitude. Although the world has been created for you, you have been created for the hereafter. By Him in Whose Hand is my soul! There is no blame after death, nor is there any abode after this world but the Garden of the fire (of Hell)." (This narration is reported by Al-Baihaqi on the authority of Al-Hassan from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him").

According to Jesus "peace be upon him": "In no way could the love for this world and the love for the hereafter gather together within a believer, just as fire and water could not gather together in the same utensil." It is reported that Gabriel "peace be upon him" said to Noah "peace be upon him": "O one who has the longest life among the Prophets! How have you found the world?" he

said: "Like a house having two doors: I entered from one and came out from the other." Our Prophet "peace be upon him" said: "Beware of this world, for its charm is the result of the magic of both Harut and Marut." (This is reported by Al-Baihaqi and Ibn Abu Ad-Dunya on the authority of Abu Ad-Darda' Ar-Rahawi, and not Abu Ad-Darda', the companion often Prophet).

It is reported on the authority of Al-Hassan "may Allah have mercy upon him" that he said: "One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions and said: "Is there anyone of you who likes that Allah Almighty should remove blindness from him and make him sighted? Behold! he, who desires for the vanities of this world, and has his hope long in it, Allah makes blind his heart in proportion to that; and whoever abstains in this world and shortens his hope in it, Allah Almighty gives him knowledge without learning, and guidance without seeking guidance. Behold! after you, there will be a people whose dominion will not be established without killing and tyranny, nor will their wealth will be without pride and niggardliness, nor love will be without following their own desires and whims. Behold! he among you who joins that time and he keeps patient on poverty although he has the power to become rich, keeps patient on hatred and he has the power to be involved in love, and keeps patient on humiliation and he is able to attain honour and power, seeking thereby nothing but the Countenance of Allah Almighty, Allah Almighty gives him the reward of fifty sincere lovers of truth." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi).

It is reported that one day Jesus "peace be upon him" came under heavy rains and strong thunder and lightning, and he sought a shelter and his eyes fell on a far tent and when he came to it, behold! there was a woman, thereupon he turned aside from it. Then, he came to a cave in a mountain, and behold! there was a lion therein. He placed his hand over it and said: "My God! You have given shelter to everything barring me." Allah Almighty revealed to him the following: "Your shelter is in the residence of My mercy. On the Day of Judgement, I shall marry you from one hundred beautiful women with big lustrous eyes of My Own Handiwork, and on the occasion of your bridal celebration, I shall make a banquet to last for four thousand years, each day of which will be as long as the whole lifetime of your world, and I shall command a caller to make the public announcement: 'Where are the ascetics? Come to attend the bridal celebration of Jesus son of Mary, the ascetic of this world.'"

Jesus, son of Mary "peace be upon him" said: "Woe to him who desires for this world! How should he die and leave it with what it contains? How should it deceive him and he has trust in it and it disappoints him and he has confidence of it? Woe to those who are deceived! How it shows them what they dislike and they leave what they like, and receive what they feel enmity for? Woe to him for whom the world is the main concern, the mistakes his deeds! How should he be put to shame tomorrow because of his sin?"

It is reported that it was revealed to Moses "peace be upon him": "O Moses! What do you have to do with the home of the wrongdoers? It is not

your home. Make it not your main concern, and leave it with your mind, for how evil it is for home except for him who works good in it. I watch over the wrongdoer therein until I take back from him the right of the wronged." It is narrated on the authority of Amr Ibn Awf Al-Badri that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Ubaidah Ibn Al-Jarrah to Bahrain to bring the Jizyah taxation from its people, for The Messenger of Allah "Allah's blessing and peace be upon him" had made a peace treaty with the people of Bahrain and appointed Al-Ala' Ibn Al-Hadrami as their ruler. So, Abu Ubaidah arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu Ubaidah (on the next day) they offered the morning prayer with The Prophet "Allah's blessing and peace be upon him" and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "I think you have heard that Abu Ubaidah has brought something?" They replied: "Indeed, it is so, O Allah's Apostle!" He said: "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it destroyed them." (This narration is reported by both sheikhs).

Abu Sa'id Al-Khudri "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "What I fear for you most is the blessings of the land that will be brought out to you by Allah Almighty." They asked: "What are the blessings of the land?" he said: "The splendor of this world." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Engage not your hearts in the remembrance of the world." (This narration is reported by Al-Baihaqi on the authority of Muhammad Ibn An-Nadr Al-Harithi). Here, he forbade people to remember it.

Ammar Ibn Sa'id said: Once, Jesus "peace be upon him" came upon a village whose dwellers were dead across courtyards and streets, thereupon he said to the disciples: "O assembly of disciples! Those died out of displeasure (of Allah with them), and had they died for any reason other than that, they would have buried each other." They said: "O Spirit of Allah! Would that we know their story!" he asked Allah Almighty and He revealed to him that when it is night, call them, and they would respond to you. When it was night, he ascended a high land and said: "O dwellers of the village!" one of them responded: "Here we are, responding to your call O Spirit of Allah!" he asked: "What is your story?" he said: "We spent the night in wellbeing and when morning came upon us, we became in a pitfall." He asked him: "How was that?" he said: "Because of our love for the world and obedience of the sinners." He said: "How was your love for this world?" he said: "Like the love of the child for his mother: whenever it turned towards us, we rejoiced at it, and whenever it turned back, we grieved and wept for it." He asked: "But why have

your companions not responded to me (like you)?" he said: "Because they are reined by reins of fire in the hands of strong harsh angels." He asked: "Then, why have you responded to me from among them?" he said: "Because I lived among them although did not belong to them. When punishment struck them, I was included in them and now I am hanging on the verge of Hell, without knowing whether I would be saved from it or be thrown prone on my face in it." On that the Messiah "peace be upon him" said to the disciples: "It is better then to be satisfied with eating the parley bread with crushed salt, put on coarse wool, lie on trashes and keep the wellbeing of the world and the hereafter."

Anas "Allah be pleased with him" said: The she-camel of the Messenger of Allah "Allah's blessing and peace be upon him" Al-Adba' was hardly excelled (in a race). Once, a Bedouin came with a camel which preceded it. When that was difficult upon the Muslims, the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the law of Allah to lower such of things as rises up in this world." (This narration is reported by Al-Bukhari). Jesus "peace be upon him" said: "Who is that who could build a house on the waves of the sea? This is the example of this world. So, take it not as residence." It was said to Jesus "peace be upon him": "Teach us something thereby Allah loves us." He said: "Dislike this world, perchance Allah Almighty would love you."

Abu Ad-Darda' "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Were you to know what I know, surely, you would laugh little and weep much, and the world would become much easy in your sight, and you would give preference to the hereafter over the world." (This narration is reported by At-Tabarani; At-Tirmidhi and Ibn Majah on the authority of Abu Dharr, with a slight change of wording). Then, Abu Ad-Darda' "Allah be pleased with him" said in comment on that: "(Were you to know that) you would further come out to the mountains invoking and weeping for yourselves, leaving your property with no guard, save what you necessarily need of them. But unfortunately, the remembrance of the hereafter is absent from your hearts, which are engaged in the long hope (in this world). Thus, the world has become your main concern, and you have turned to be like those who know nothing. Some of them are worse than the beasts which never leave their desires for fear of the consequences. Why do you not love and advise each other with sincerity, given that you are brothers in the religion of Allah Almighty? Nothing divided your desires but your malicious intentions, and were you to gather on the land, you would not love each other. Why do you advise each other about the worldly matters and not do the same regarding the matters of the hereafter? Does anyone of you fail to advise whomever he loves to help him attain the good of his hereafter? This is due to the lack of faith in your hearts. If you are certain that the good and evil will be effective in the hereafter just as you are certain of this world, of a surety, you would seek after it more than you seek after this world for it is more beneficial to you."

If you claim that the love for the transitory things is prevalent, let's say that we see that you leave the transitory things for the deferred things of this world.

You trouble yourselves with difficulty in pursue of a particular thing you may not attain: how evil people you are! You have never achieved your faith as it should be. If you are in doubt about what was brought by Muhammad "peace be upon him" then, come to us, so that we would show you of the light what illuminates your hearts. By Allah, you are not of weak minds so that we would excuse you: on the contrary, you are able to distinguish the right from falsehood. Why do you rejoice at the little you get from this world and at the same time grieve for the little that escapes you in it, until the traces of that become visible on your faces and tongues, calling it calamities? Although the majority of you have left much of their religion, the traces of that are not visible on your faces, nor do you change for it. I think but that Allah Almighty has dissociated from you. You meet each other with joy and everyone of you rejects to receive his companion with what he dislikes, for fear that his companion might receive him with the same. In this way, your company has been based on spite, and grazed on dunghill, and agreed on rejecting death, and I wish that Allah Almighty would relieve me of you, and join me with those whom I like to see, and were he to be still alive, he would not have persevered you more. If there is good in you, then, I have caused you to hear (good), and if you seek after what is with Allah Almighty, surely, you would find it too easy to obtain; and I seek the aid of Allah against myself and you."

Jesus "peace be upon him" said: "O assembly of disciples! Satisfy yourselves with the little in this world along with the perfection of their religion, and do not be like the lovers of this world who satisfy themselves with the little in their religion along with the perfection of their world." Jesus "peace be upon him" said once again: "O seeker after this world to be dutiful! To leave the world is more dutiful." The Messenger of Allah "Allah's blessing and peace be upon him" said: "After my death, you will encounter a world which will eat up your faith in the same way as fire consumes fire wood."

Allah Almighty revealed to Moses "peace be upon him": "O Moses! Do not rely on the love for this world, for you will not come to Me with a major sin more grievous than it." Once, Moses "peace be upon him" came upon a man who was weeping, and when he returned, he was still weeping, thereupon he said to Allah: "O Lord! Your servant is weeping for fear of You." On that Allah Almighty said: "O son of Imran! Even if his brain becomes like a liquid to flow with his eyes and if he raises his hands so much high until they fall down, I would not forgive for him for his love for this world."

From among the traditions and sayings, a mention may be made of the following:

According to Ali "Allah be pleased with him": "He, who has the following six characteristics, he will spare no way to the Garden, nor a shelter to take refuge to from the fire (of Hell): the first is to know Allah and obey Him, to know Satan and disobey him, to know the truth and follow it, to know falsehood and safeguard himself against it, to know the world and reject it, and to know the hereafter and seek after it." According to Al-Hassan: "Allah's mercy be upon a people with whom the world was no more than a deposit

which they gave back to Him 'Who entrusted them with it and then went away without burden.' He further said: "Whoever competes you over your religion, then, compete him; and whoever competes you over your world, then, throw it at his face."

Lugman said to his son: "O my son! The world is like a deep ocean, and a lot of people sank in it. So, let your ship in it your fear of Allah Almighty, its contents the faith in Allah Almighty, and its mast the reliance on Allah Almighty, perchance you would be saved, even though I think you would not be saved." Al-Fudail said: I have deeply reflected on the following Holy Verse: "That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct. Verily what is on earth We shall make but as dust and dry soil (without growth or herbage)." (Al-Kahf 7-8)

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾
 ﴿ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴾

According to a sage: "There is nothing you possess in this world but that it was in the possession of another one before you, and would be in the possession of another one after you. However, from this world you really have nothing more than the meals of your evening and morning. So, do not ruin yourself in eating them. Make your fast from this world, and break your fast on the hereafter, for indeed, the capital of this world is the desire, and its profit is the fire (of Hell)."

One of the monks was asked about his opinion regarding the time, thereupon he said: "It damages bodies, renews hopes, draws death closer, and brings far the wish." He was asked about the state of his people, and he said: "Whoever attains it suffers, and whomever it escapes wearies." According to a sage: "The world was and I was not in it, and it would go, and I would not in it. I never reside in it for its living is gloomy, its clearness is mixed with impurity, and its adherents are fearful of it, either because of a perishing favor, coming affliction, or ruining death." According to another one: "Among the defects of this world is that it never gives anyone what he really deserves: but it gives either more or less than the due."

According to Sufyan: "Do you not see how favors seem as if wrath falls on it since they are given to their improper men?" according to Abu Sulaiman Ad-Darani: "Whoever seeks after the world out of love for it, he is given nothing from it but that he likes more; and whoever seeks after the hereafter out of love for it, he is given nothing thereof but that he likes more; and there is no ending limit for that." A man said to Abu Hazim: "I complain to you my love for this world, although it is not my abode." On that he said to him: "Regard what Allah Almighty has given you and take thereof only what is lawful, and spend it only in what is right, and after that, no harm shall befall you from the love for the world." He gave him that advice because if he stuck

to it he would be troubled so much until he would get bored by the world entirely and seek to come out of it.

According to Yahya Ibn Mu'adh: "The world is the store of Satan, so, do not steal anything from the store of Satan, lest he would come to take it back and take you with it." According to Al-Fudail: "Were the world to be of perishable gold, and the hereafter of abiding pottery, we have to give preference to the abiding pottery over the perishable gold: how then should it be seeing that we have given preference to perishable pottery (this world) over abiding gold (the hereafter)?" according to Abu Hazim: "Beware of this world! Indeed, I have been reported that on the Day of Judgement, the slave who exalted the world would be made to stand referred to as 'The slave who exalted what Allah Almighty has despised'."

According to Ibn Mas'ud "Allah be pleased with him": "The morning has not come upon anyone of the people without being a guest, and his property a loan: the guest should inevitably leave, and the property be given back to its owner." A similar meaning is given by the following poetic verse: "Verily, the property and families are but deposits, and one day, the deposits should be given back to their owners." Once, the companions of Rabi'ah Al-Adawiyah paid visit to her and they made a mention of this world and went on condemning it so much. On that she said to them: "Keep silent from it, for had it not been for its position in your hearts, you would not have remembered it more often. Behold! Whoever likes a thing remembers it more often."

When Ibrahim Ibn Adham was asked about his state he said: "We patch up our world by pieces we tear from our religion, and thus neither our religion nor what we patch up survive. Blessed be a servant who devotes himself wholeheartedly to Allah Almighty, and dispenses with his world entirely in expectation for death." It was said in a similar context: "I see the world seeker, no matter how long he lives, and how many favors and delights he attains from this world, like a builder who has built his building and established it well, and when it stood straight, it collapsed." The same is given in the following two poetic verses: "Suppose the world with its things has been driven to you freely: is it not doomed to move from you (sooner or later)? That is because your world is but like a shade that has shaded you and then it is time for it to decline from you."

Luqman said to his son: "O my son! Sell your world for your hereafter perchance you would gain both of them, and do not sell your hereafter for your world lest you would loose both of them." According to Mutarrif Ibn Ash-Shakhir: "Do not be concerned about the luxurious living of kings, but rather about their swift departure and evil return." According to Ibn Abbas "Allah be pleased with them": "Allah Almighty has made the world three parts: a part for the believer, another for the disbeliever, and a third for the hypocrite. The believer takes therefrom provisions, the hypocrite gets adorned, and the disbeliever enjoys." One of the wise men said: "The world is like a carcass: so, whoever likes anything from it, let him keep patient on co-living with dogs."

Abu Ad-Darda' "Allah be pleased with him" said: "One of the signs that shows how despicable this world is in the Sight of Allah Almighty is that He is not disobeyed but in it, and what he has is not attained but by leaving it." It is said: "If a man of sound mind tests the world, its real nature will be uncovered to him as an enemy putting on the garment of a friend." According to Abu Umamah Al-Bahili "Allah be pleased with him": "When Muhammad "peace be upon him" was sent as a Messenger, Iblis was visited by his assisting soldiers and said to him: "A Prophet has been sent and a nation has been produced." He asked: "Do they love the world?" they answered in the affirmative, thereupon he said: "If they really love the world then, I do not mind whether or not they worship idols. But visit them every morning and evening with three things: to take money with no just cause, to spend it improperly, and withhold it from being spend rightfully." However, it is from those that evil stemmed.

A man said to Ali "Allah be pleased with him": "O Commander of Believers! Describe the world to us." He said: "Which should I describe to you in it: it is a home in which the sound gets ill, the secure regrets, the destitute grieves, whoever dispenses with it is tempted, its lawful leads to reckoning, and its unlawful brings about punishment, and its suspicious things incur reproach." The same request was given to him once again and he said: "Should I be long or short in describing it?" he was asked to be short thereupon he said: "Its lawful leads to reckoning, and its unlawful brings about punishment." Malik Ibn Dinar said: "Safeguard yourselves against the sorcerer for it bewitches the hearts of the learned." Of course, he means the world.

Abu Sulaiman Ad-Darani said: "If the hereafter lies in the heart, the world comes to compete it; and if the world lies in the heart, the hereafter never comes to compete it. That is because the hereafter is honourable, whereas the world is malicious." But even, this is a severe aggravation. What is said by Sayyar Ibn Al-Hakam is expected to be more right: "Both world and hereafter gather together in the heart, and whoever of them prevails over the other, it becomes subservient to it." According to Malik Ibn Dinar: "As much as you grieve for the sake of this world, the interest in the hereafter vanishes from your heart; and as much as you grieve fro the sake of the hereafter, the interest in the world vanishes from your heart." He seemed to have adapted the statement of Ali "Allah be pleased with him": "Both this world and the hereafter are like two fellow-wives: as much as one of them is pleased, the other is displeased."

Al-Hassan said: "By Allah, I have joined a people in whose sight the world was slighter than the earth on which you walk, and they had no care whether it rose upon or set from them, whether it was possessed by them or by anyone else." It was said to Al-Hassan: "What do you say about a man whom Allah Almighty has given property from which he gives in charity and strengthens good relation with his kith and kin: is it better for him to enjoy luxurious living by it?" he said: "No. if the entire world is in his possession, he should have therefrom no more than the minimum requirements of his living, and save what is beyond that

(i.e. by spending it in charity) to benefit him on the day he will be needy (i.e. the Day of Judgement)."

According to Al-Fudail: "Were the world to be offered to me in entirety as lawful, for which I would not be reckoned (in the hereafter), I would detest it in the same way as anyone of you detests the dead body whenever he passes by it for fear it might affect his garment." It is reported that when Umar "Allah be pleased with him" came to Sham, Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him" received him on a she-camel reined with a nose-string. He greeted him and asked him (about the affairs), and when he came to his house, he found in it only his sword, shield and luggage. He asked him: "Would that be your furniture!" on that he said: "O Commander of Believers! This also is enough to reach one the place of his repose."

Sufyan said: "Take from this world what nourishes your body, and from the hereafter what nourishes your heart." According to Al-Hassan: "The children of Israel worshipped idols after they had worshipped Allah Most Gracious; and that is because they were engaged in love for this world." Wahb said: "I read in a certain book: 'The world is the game of the intelligent; and the heedless among ignorant have made no sense to it until when they came out of it, they asked to return once again, but they did not return.'" Luqman said to his son: "O my son! From the very day you were born, you have turned your back to the world, and faced the hereafter; and verily, you should love the abode to which you are coming closer than a home from which you are moving away."

According to Sa'id Ibn Mas'ud: "If you see a man having his world increasing and his hereafter decreasing, and he is well-pleased with that, then, you should know that this is the absent-minded who plays with his countenance unfeelingly." Amr Ibn Al-As said while being on the pulpit: "By Allah, I have never seen a people more desirous for the things from which the Messenger of Allah "Allah's blessing and peace be upon him" abstained than you. By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" never spent three days but that what is due to him is more than what is due upon him." (This narration is reported by Al-Hakim, Ibn Hibban and Ahmad).

After he had recited the statement of Allah Almighty: "let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah." (Luqman 33)

﴿ فَلَا تُغْنِكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغْنَتْكُمْ بِاللَّهِ الْغُرُورُ ﴾

Al-Hassan said: "He, who said so is its Creator Who has better knowledge of it. Beware of the concerns of this world, for its concerns are so much. None opens to him a gate of concern in it but that it is about to open ten further gates of concern to him." He further said: "Poor is the son of Adam! He has been satisfied with an abode whose lawful leads to reckoning, and its unlawful leads to

punishment. If he takes its lawful, he would be reckoned for it, and if he takes the unlawful, he would be punished for it. The son of Adam regards as little his property, and does not regard as little his deed. He rejoices at his affliction in his religion, and is scared about his affliction regarding his world."

Al-Hassan sent the following letter to Umar Ibn Abd-Al-Aziz: "Peace be upon you! You seem as if you are the last to be doomed to death, but even you have died." In reply to him, Umar sent to him the following: "Peace be upon you! You seem as if you are in the world, although you have not been engaged in it, and rather you are still engaged in the hereafter." According to Al-Fudail Ibn Iyad: "It is easy to enter the world, but it is very difficult to come out of it." Another one said: "I wonder at him who knows that death is a fact, how he rejoices; and I further wonder at him who knows that the fire is a fact, how he laughs; and I wonder at him who sees the turning of the world with its adherents, how he rests assured of it; and I wonder at him who is sure that the Divine decree is a fact, how he grieves."

Mu'awiyah received a man of two hundred years old and asked about his opinion in this world, thereupon he said: "It consists of years of affliction and years of luxury. Night after night, and day after day, it receives new births and loses many deaths. Had it not been for the newborn, the creatures would have perished; and had it not been for the death, the world would have become too narrow to suffice all the inhabitants." He said to him: "Then, ask for what you like (you would be given it)." He replied: "Restore the lifetime that has passed, or avert the death that is about to come." He said: "I have no power to do so." He said: "Then, I have no need for you."

Dawud At-Ta'i said: "O mankind! You rejoice at the fulfillment of your hope, which you do not fulfill but with the termination of your life; and procrastinate your deed whose benefit thus returns to others than you." According to Bishr: "Whoever asks Allah to give him of this world seems as though he asks him to have a long standing in front of him (for reckoning in the hereafter)." According to Abu Hazim: "There is in this world nothing to please you but that Allah has joined with it a thing to aggrieve you. According to Al-Hassan: "The soul of mankind does not come out from this world but with three sighs: he has never been satisfied with what he gathered; he has not attained what he hoped for; and he has not made good his provisions for his journey (to the hereafter)."

It was said to a worshipper: "Verily, you have attained richness." On that he said: "It is he who is released from the chains of this world that attains richness." According to Abu Sulaiman: "None could keep patient on the desires and lusts of this world but he, who has in his heart what engages him in the hereafter." According to Malik Ibn Dinar: "We have agreed on the love for this world, thereby, we do not enjoin good upon each other, nor forbid each other to do evil, nor will Allah Almighty leave us in that state: which of Allah's punishment would be sent upon us?" according to Abu Hazim: "The little of this world occupies from the much of the hereafter." According to Al-Hassan:

"Despise this world, for by Allah, it is not pleasant to anyone more than it is to him who despises it." According to him once again: "If Allah Almighty intends good for anyone of His servants, He gives him something of this world, and then withholds from him until when it is consumed, He gives him once again (and so on); and on the contrary, if He Almighty regards with slighness anyone of His servants, He extends the world to him so much (to take therefrom as he likes)."

In confirmation of that, one of the righteous used to say in his supplication: "O (Allah) Who withholds the sky to fall down on the earth except by Your permission: withhold the world from me." Muhammad Ibn Al-Munkadir said: "What do you think of a man who observes fasts perpetually, stands at night (for supererogatory prayers) regularly without sleep, spends his entire property in charity, strives in the Way of Allah, and avoids what is forbidden by Allah Almighty, but on the Day of Judgement, he will be brought and it will be said: 'This man has exalted what was despicable in the Sight of Allah Almighty, and despised what Allah Almighty exalted?' what do you think his state will be? Who among us is not so like him? The world seems great in the eyes of us, let alone what we commit of sins and mistakes."

Abu Hazim said: "The supplies of the world and hereafter are more. But there is a difference between them: you could find no helpers to help you on the supplies of the hereafter, unlike those of the world which, once you stretch your hand to any of them, you find that a wicked has preceded you to it." Abu Hurairah "Allah be pleased with him" said: "The world remains bending between the earth and the heaven, like a torn water-skin, calling its Lord from the very day it was created to the day of annihilation: 'O Lord! O Lord! Why do You dislike me?' He says to it: 'Keep silent O nothing!'" according to Abdullah Ibn Al-Mubarak: "The love for this world causes sins to inhabit the heart, then, when should it receive good?" according to Wahb Ibn Munabbih: "Whoever rejoices at anything of this world errs; and whoever makes his desires underneath his feet causes Satan to fear even of his shade; and he, whose knowledge overpowers his inclination is indeed the winner."

It was said to Bishr: "So and so died." He said: "He collected the things of this world, and then went to the hereafter: of a surety, he has wasted himself." It was said to him: "But he used to do such and such good." On that he said: "But, what is the benefit of that given that he used to gather the things of this world?" a wise man said: "Although the world makes itself hateful to us, we like it: then, how it will be if it endears itself to us?" another sage was asked: "Whose is the world?" he said: "He, who leaves it." He was further asked: "Then, whose is the hereafter?" he said: "He who pursues it."

One of the wise men said: "The world is a home of devastation, and more devastated is the heart of him who constructs it; whereas the Garden is an abode of construction, and more constructive is the heart of him who seeks after it." Al-Junaid said: Ash-Shafi'i was a novice who used to speak the truth. Once, he admonished one of his brothers in the religion of Allah, and frightened him with

Allah, saying: "O my brother! This world is a land of slippery and an abode of humiliation: its construction will be destroyed, and its inhabitants will go to the graves (by death). Its gathering will be divided, and the richness therein will turn to destitution. The more you get much of it, the more you will become insolvent, and the more you abstain from it, the more you will become solvent. So, turn to Allah, and be satisfied with the sustenance of Allah. Do not take from the abode of your eternity for the sake of the abode of your annihilation. Indeed, your living is like a setting shade, and a bowed wall. Make much your deed, and shorten your hope."

Once, Ibrahim Ibn Adham asked a man: "Which is dearer to you: a Dirham you see in a dream or a dinar you have in your wakefulness?" he said: "Of a surety, a Dinar I have in my wakefulness." On that he said to him: "You have told a lie, for what you like in this world is the same which you like in your dream, and what you do not like in the hereafter is the same as you do not like in your wakefulness." According to Isma'il Ibn Ayyash: "Our companions gave this world the name of pig, and they used to address it saying: "Leave us O pig!" had they found names more odious than that, surely, they would have given it to this world." According to Ka'b: "This world will be endeared to you until you adore it and its adherents." According to Yahya Ar-Razi: "These of sound mind are three: whoever leaves this world before it leaves him; whoever builds his grave by himself before he enters it; and pleased his Creator before He meets Him." He further said: "The world is so much evil that it hopes you with what diverts you from the obedience to Allah Almighty: how then should you fall in it?"

According to Bakr Ibn Abdullah: "He, who likes to dispense with this world by the world is like him who likes to extinguish fire with straw." According to Bandar: "If you see the adherents to this world speak about abstinence, you should know that they are under the subjugation of Satan." He further said: "He, who devotes himself to this world, its fire burns him (and of course, he refers here to miserliness) until he turns into ashes; and he who devotes himself to the hereafter, its fire purifies him until he turns into a golden bullion of use; and he, who devotes himself to Allah Almighty, the fire of monotheism burns him until he turns into a gem of limitless value."

Ali "Allah be pleased with him" said: "The world is of six things: food, drink, clothes, vehicle, marriage and smell. The noblest of food is honey, although it attracts flies; and the noblest of drink is water, in which both the obedient and disobedient are equal; and the noblest of clothes is silk though it is produced by a worm; and the noblest of vehicles is the horse though on which men are killed (during fighting); and the noblest of marriage is to marry a woman though what is sought in her is the urethra, and although she adorns the best parts of her body, what is wanted in her is the worst of it; and the noblest of smell is musk, though it is the product of blood."

Exposition Of Admonitions Pertaining To Condemnation Of World

A wise man said: "O people! Work at ease, and be fearful of Allah Almighty, and do not be deceived by hopes and forget your death. Do not rely on this world for it is treacherous and deceptive: it has got adorned for you with its deception, tempted you with its wishes and desires, and adorned itself for its suitors and has become like the clean bride: all eyes look forward to it, and all hearts are attached to it, and all souls adore it. How many a lover it killed and ruined! So, you should look at it with the eye of the fact. It is an abode of much dirty remnants. Its Creator has condemned it. Its new things turn old and shabby, and its dominion perishes. The honoured in it is given to humiliation, and the much in it decreases. Its good is lost. So, wake up from your heedlessness, and get up from your sleep, before you become fatally ill and your cure is hopeless. Do that before you become at the threshold of death, and the others weep for you, and it is said to you: "This is your son so and so, and this is your brother so and so", but you do not speak for you are hindered from speech. Then, your soul is brought out of your body and raised up to the sky, and your dead body is washed by your brothers, and shrouded in your shroud and buried in your grave, with the result that your visitors cease to visit you, your enviers are relieved of you, and your family leave you and rather go to take possession of your property, and you remain alone in pledge of your deeds."

One of the righteous said to a king: "The most entitled to condemn this world are those to whom it is expanded and who are given their need from it in full. That is because anyone of those always expects a blight to damage his property, to divide his gathering, to undermine his dominion, to harm his body with ailment, or to afflict him with any calamity. Thus, the world is more entitled to be condemned, for it always takes what it gives, withdraws what it grants; and while it causes anyone to laugh, it causes another to laugh at him, and while it weeps for him, it causes another to weep from him, and while it gives anyone with one hand, it takes back from him with the other hand: it places a crown on the head of one today, and on the coming day, it covers it with dust."

Al-Hassan Al-Basri wrote the following admonition to Umar Ibn Abd-Al-Aziz: "Coming to the point: Verily, the world is an abode or travel and not an abode of residence. Adam "peace be upon him" was sent down from the Garden to the earth in fulfillment of a punishment which you should beware O Commander of Believers. The provisions thereof is to leave it, and the richness thereof is to remain in destitution. Those who are killed by it are numerous. It always humiliates him who honours it, and impoverishes him who gathers things in it. It is like poison which is eaten by him who recognizes it not, and it results in his death. So, you should be in it like him who treats his injuries, who has only little thereof for fear of the much he dislikes, and keeps patient over the severity and bitterness of medicine for fear of the disease to last long. Beware this treacherous, deceptive and cunning abode, which has got adorned with its

deception, and tempted the people with its vanity, and become like the clean bride: all eyes look forward to it, and all hearts are attached to it, and all souls adore it. How many lover for it whom it killed and ruined! The present does not learn from the past, nor does the last get benefit from the foremost, nor does the Gnostic of Allah Almighty remember how Allah has told him about it. How many a lover of it who has got from it his need in full, thereupon he has been deceived and has transgressed the due limits and forgotten the place of return! He has engaged his mind in it until his foot slipped. The result is much regrets, sighs, and grief, and severe pain of death agonies. On the other hand, how many lover for it who has not got his need as he liked from it, thereupon he came out of it with no provisions! So, you should beware it O Commander of Believers, and the more you beware it, the more you grow pleased with it. That is because the more one rests assured of pleasure in this world which he likes, the more it leads him to disaster which he dislikes. Its wishes are false, its hopes are invalid, its cleanness is impure, and its living is depressing. The son of Adam therein is in danger: if he has mind therewith he reflects things and signs, he will become at the risk of luxury, and be cautious of disaster. If the Creator has not told about this world, or even warned the people of it, it would have awakened the sleeping and stimulated the heedless. Then, what do you think given that Allah Almighty has warned people of it, and deterred them of its evil? It is insignificant in the Sight of Allah Almighty and He has never looked at it since He created it. It was offered to your Prophet "peace be upon him" with its treasures, depositories and keys in entirety, but he rejected it (according to the narration of Ibn Abu Ad-Dunya, Ahmad and At-Tabarani), for he was afraid he might disagree with the command of Allah, or like what the Creator dislikes, or raise high what He Almighty has lowered. Allah Almighty has kept it away from the righteous in order to put them to trial, and expanded to His enemies in order to be deceived by it. The one who is deceived by it, and seems to put it under his disposal thinks he is honoured by it, forgetting what Allah Almighty made with Muhammad "peace be upon him" when he caused him to straighten the stone on his belly (out of severe hunger) (according to the narration so Ibn Abu Ad-Dunya; and Al-Bukhari on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" related from his Lord Almighty that He said to Moses "peace be upon him": "If you see richness coming, say about it: 'This is a sin whose punishment has been hastened on for me', and if you see poverty coming say about it: 'Welcome to the slogan of the righteous'." If you so like, follow the guidance of the Holy Spirit, Jesus, son of Mary "peace be upon him", who used to say: "Hunger is my condiment and fear is my slogan, and wool is my clothes, the rising of the sun is my warmth, my lamp is the moonlight, my feet is my riding mount, what the earth produces is my food and fruits. The night comes upon me while having nothing, and morning comes upon me while having nothing, but even none on the surface of the earth is richer and wealthier than me."

It is reported on the authority of Wahb Ibn Munabbih that he said: When

Allah Almighty sent Moses and Aaron "peace be upon them" to Pharaoh, He said to them: "Do not be deceived by his clothes I have given from this world, for indeed, his forelock is in My Hand, and he neither speaks, nor winks nor breathes but by My Permission. You also should not be deceived by what he enjoyed of it, for it is only the splendor of the life of world, and the adornment of these made wealthy among its inhabitants. If you so like, I could adorn you from this world with adornment which shows his inability. But I like to turn you from that, and keep such things away from you; and so do I with My devotees. I avert them from its luxuries in the same way as a kind shepherd averts his sheep from the destructive pastures; and I drive them away from its pleasures and delights in the same way as a merciful shepherd drives his camels from the deceptive kneeling places. However, this is not because of their insignificance in My Sight, but rather in order to complete their portion of My Honour upon them in full perfection. My devotees get adorned for me with their humiliation, fear, submissiveness; and thus piety grows in their hearts and seems visible upon their bodies. It is their dress which they put on, their outer garment which they adorn themselves with, their conscience which they feel with, their salvation which they attain, their expectation which they hope for, their glory which they are proud of, and their sign which they are recognized by. If you meet them, then, lower your wing to them, and make submissive your heart and tongue to them. You should know that whoever frightens anyone of My devotees has indeed waged war against Me, and it is I Who will take retaliation on behalf of him on the Day of Judgement."

One day, Ali "Allah be pleased with him" delivered an impressive speech in which he said: "Coming to the point: it should be known to you that you are to die and then be resurrected after death and suspended on your deeds, therewith you will be rewarded. So, let not the life of this world deceive you, for it is surrounded with afflictions and recognized for annihilation, and described by treachery; and everything in it should inevitably perish. It is given to its men in turns, and it never survives with anyone on the exclusion of others, and its adherents are not safe from its evil. By the time its inhabitants are pleased and luxurious, they are given to trials and deception. Its states are vulnerable to variation and vicissitude. Living in it is blameworthy, and luxury in it never abides. Its inhabitants are like targets which it throws with its arrows, and hardens with its disasters and calamities, and everyone in it is doomed to death in the end, and receives his fortune in it according to what is due to him. It should be known to you, O servants of Allah, that you, in relation to the states in which you are in this world, but follow the ways of those who were before you, who had been given longer lives, stronger power, more numerous homes and monuments than yours. But in the end, their voices became still and silent, their bodies were decomposed, their homes hollow tumbled down on their roofs, and their monuments obliterated. Their well-built castles, and smooth beds, thrones and cushions were replaced with rocks and stones probed in graves. The destination to which they are to go is very near, and they live in this world but as aliens. They are to travel from it, and there is no way for them to return once again: how far!

which occur upon man with change and reduction. Time also is entrusted to divide gatherings and turn the states; and the hope is long but the lifetime is short; and to Allah the end of all matters returns.”

Once, Umar Ibn Abd-Al-Aziz “may Allah have mercy upon him” delivered a sermon in which he said: “O people! You have been created for a thing which, if you have trust in it, you then are foolish, and if you give lie to it, you then are to be ruined. You have been created for eternity, but in reality, you are, O servants of Allah, moved from one abode to another. You are in an abode in which your food might be bitter for you, your drink might choke you, and there is no bliss with which you are pleased but that you are displeased with leaving another. So, work for that to which you are going to abide forever.” Then, he could not help weeping and dismounted from the pulpit.

Ali “Allah be pleased with him” said in one of his sermons: “I advise you to fear Allah Almighty and leave the world which is to leave you inevitably, even though you dislike to leave it, and consume your bodies which you endeavor to refresh and renew. The example of you and it is like a people who followed a way and thought they have come to its end, or got knowledge and thought they have attained it entirely; and how long should one spend in this world until he reaches the final end, and how many days should remain for one in this world while death awaits him until he leaves it! So, do not be scared by its adversity and distress, for they should inevitably cease, and do not be pleased with its delight and enjoyment for they should inevitably vanish. I wonder at the petitioner of this world although death awaits him, and at the heedless, although (his Creator) is not heedless of him.”

Muhammad Ibn Al-Hussain said: “When the people of bounty, knowledge and literature know that Allah Almighty has regarded slightly this world, and not accepted it for His devotees, and that it is insignificant and trivial in His Sight, and that the Messenger of Allah “Allah’s blessing and peace be upon him” abstained in it and warned his companions of its temptation, they ate from it moderately, and gave what is beyond their needs, and took from it only what sufficed them, and left what diverted them, . they wore of clothes only what screened the privates, and ate of food only what satisfied hunger. They regarded the world to be perishing and the hereafter to be abiding forever, thereupon they took from the world the provisions of the rider. In this way, they were careless about inhabiting the world for the sake of inhabiting the hereafter. Furthermore, they looked at the hereafter with their hearts, and learnt that they would see it with their eyes, thereupon they travelled to it with their hearts when they learnt that they would inevitably travel to it with their bodies. They troubled themselves for a short time in order to enjoy for a long time. All of that is by virtue of the help of their Bountiful Lord: they liked what He liked for them, and disliked what He disliked for them.”

CHAPTER TWO: EXPOSITION OF ATTRIBUTES OF WORLD THROUGH MANY OF ITS EXAMPLES

It should be known that the world is to swiftly perish and shortly terminate, . it gives false hopes of survival, and even though it breaks its promise. If you look

at it you will see it still and stable, even though it is moving and turning from one state to another. But since the beholder of it might not sense its movement, he feels rest at it. But he only senses when it terminates. Its example is like the shade which seems still although it is in reality moving. But its motion is not visible by the apparent sight in so much as it is by the internal insight. When a mention of this world is made to Al-Hassan Al-Basri "may Allah have mercy upon him", he said: "It is like dreams of sleep and perishable shade, and it is not fitting for the smart to be deceived by the like of it."

More often, Al-Hassan Ibn Ali "Allah be pleased with him" quoted the following poetic verse as example for this world: "O adherents to the pleasures of a world which is perishable, it is out of foolishness to be deceived by a vanishing shade." It is reported that a desert dweller came as a guest upon a people who served him with food and after he had eaten he stood and slept in the shade of their tent. Later on, they tore down the tent and sun affected him severely. He woke up while saying: "Behold! This world is like a temporary shade, and one day, your shade should inevitably perish." It is said: "Behold! The one whose main concern is the world sticks in reality to a deceptive rope."

Another example for this world is like the dream fancies in terms of giving false impressions, which vanish at the time it terminates. The Messenger of Allah "Allah's blessing and peace be upon him" said: "This world is like a dream for which its adherents are either rewarded or punished." According to Yunus Ibn Ubaid: "The example of myself in this world is but like one who sleeps and sees in his dream what he likes and what he dislikes. Such being the case, he wakes up. So are the people sleeping, and they wake up only when they die, for they find in their possession nothing of what they rely on or rejoice at." One of the wise men was asked about the thing that resembles this world most, thereupon he said: "The dreams of the sleeping person."

A further example for this world in terms of its enmity to its adherents and causing destruction to its dwellers: it should be known to you that the real nature of world is to gradually draw with gentility at first, and lead to destruction in the end. It is like a woman who gets adorned for suitors until when it marries them, it soon slays them. It is reported that the reel image of this world was disclosed to Jesus "peace be upon him" and he saw it in the form of a toothless old lady, having various colours of adornment and ornament, and he asked her: "How many have you married?" she said: "I could not count them." He further asked: "Have all of them died because of you or has anyone of them divorced you?" she said: "No, I have slain all of them." On that Jesus "peace be upon him" said: "How evil your living husbands are! How do they not take from your perishing husbands lessons to learn? How do you ruin them one after another without being careful of you?"

A further example for this world pertaining to the fact that its outward contradicts its inward: It should be known that this world is outwardly adorned, and inwardly ugly. It is like an old woman who deceives beholders with its appearance. But once they uncover its inward, and the veil is removed from its face, its ugliness is revealed to them, thereupon they regret for following it, and

feel shy of their weak minds, which are deceived by its appearance. Al-Ala' Ibn Ziyad said: "I saw in a dream an old lady dressed in skin, and having from all colours of adornment, and the people were attached to her in awe, and looking at her. I came close to her and looked and wondered at their looking at her and devotion to it in such admiration. I then asked her: "Woe to you! Who are you?" she said: "Do you not know me?" I answered in the negative, thereupon she said: "I'm the world." I said: "Then, I seek refuge with Allah from your evil!" she said: "If you like to be given refuge from my evil, then, you should have aversion for the Dirham."

According to Abu Bakr Ibn Ayyash: "I saw the world in a dream like an old ugly defaced woman clapping with her hands, and behind her there were a lot of people following her with clapping and dancing. When she came alongside me, she turned to me and said to me: "Should I get you, I would do with you the like of what I have done with those people." Then, Abu Bakr went on weeping and said: "I saw it before I arrived in Baghdad." According to Al-Fudail Ibn Iyad, Ibn Abbas "Allah be pleased with him" said: "On the Day of Judgement, the world will be brought in the form of an old ugly defaced woman of blue canine teeth and when it will look at the people they will asked: "Do you know this?" they will say: "We seek refuge with Allah from her!" it will be said: "This is the world over which you competed, and by which you severed relation with kith and kin, you envied each other, and had hatred towards each other and be deceived." Then, it will be thrown in Hell. It will call: "O Lord! Where are my followers and adherents?" Allah Almighty will say: "Join to it its followers and adherents."

Al-Fudail further said: I was reported that the soul of a man was made to ascent (to the sky), and behold! On the main road there was a woman having from all colours of adornment, clothes and ornaments, and she injured all who passed by her. When she turned away, she seemed the most beautiful and the prettiest thing to be seen by the people, and when she turned her face towards them, it seemed the ugliest thing to be seen by the people, an old toothless blind blue-complexioned woman. I said: "I seek refuge with Allah from you!" she said: "No, by Allah, Allah never gives you refuge from me until you have aversion for the Dirham." I asked her: "Who are you?" she said: "I'm the world."

A further example for this world and how man crosses it (to the hereafter): it should be known to you that you have three states: the first state in which you were nothing, i.e. before your existence; and the second state is that in which you will not see the world, i.e. the period after your death up to the Day of Judgement; and the third state lies in the middle between both extremes, i.e. the duration of the world in proportion to your lifetime in it. If you compare that state with both extremes, you learn that it is no more than a short station in a long journey. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "What should I have to do with this world? My example and the example of this world are like a rider who proceeded on during a summery day and when he found a tree, he took a nap under its shade for a short while after which he got up, went away and left it." (This narration is reported by At-

Tirmidhi, Ibn Majah and Al-Hakim on the authority of Ibn Mas'ud; and Ahmad on the authority of Ibn Abbas).

Whoever sees the world with that eye never relies on it, nor care about whether he spends his days in it in adversity or in ease, in affliction or in pleasure, nor place a brick over another. The Messenger of Allah "Allah's blessing and peace be upon him" died and did not place a brick over another nor a pipe over another. (This narration is reported by Ibn Hibban and At-Tabarani on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further saw one of his companions building a house of gypsum, thereupon he said: "I see that the matter (of death which leads to hereafter) will come sooner than that." (This narration is reported by Abu Dawud on the authority of Abdullah Ibn Amr).

To that meaning, Jesus "peace be upon him" referred in his statement: "The world is but a bridge which you cross and not inhabit." This is a clear example, for the life of this world is a crossing point to the hereafter. The cradle is the first slope of the bridge, whereas the grave is the other slope, and between both there is a limited distance. Some of people cover half the bridge, others one-third, others two-thirds, and others have only a step to its end and they are still heedless. Whatever it might be, one has to cross the bridge. But if he builds on it, and adorns it with various colours of adornment, although he is only to cross it, he will be disappointed and frustrated.

A further example for this world in terms of the easy coming to and difficult departure from it. It should be known to you that this world seems easy and lenient in its beginning to the extent that the one who plunges in it thinks it to be entirely sweet and lenient. But how far! It is easy to plunge in this world, but it is difficult to come out of it with safety and peace. Ali Ibn Abu Talib "Allah be pleased with him" sent the following message to Salman Al-Farisi "Allah be pleased with him": "The example of this world is like a female-snake: its skin is smooth but its poison is fatal. So, turn away from what pleases you in it, for what will accompany you of it is very little, and leave your interest and concern with it by your certainty of your departure from it, and the more you are cautious of it, the more you become pleased in it, for the more its adherents rely on any source of pleasure and delight therein, the more it is removed from him by a disaster which he dislikes. And peace be upon you."

A further example for this world in relation to the difficulty of getting rid of its consequences after plunging in it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the adherent to this world is like him who is walking on water: could he, who is walking on water, avoid wetting his feet?" (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Al-Hassan from Anas). This example lets you learn how ignorant are those who think they will abide forever in the pleasures and delights of this world with their bodies whereas their hearts are purified from it, and their relations are cut off from it. This notion is one of the intrigues of Satan, for should they be taken out of what they are in they would be the most stricken. As well as walking on water requires that the feet should be wetted with water, living

in this world results in relation with it, and darkness in the heart because of it. Moreover, the relation of the heart with the world deprives worship of its sweetness.

Jesus "peace be upon him" said: "I tell you the truth: as well as the patient looks at food and feels no pleasure in it because of his severe pain, similarly, the adherent to this world does not feel the pleasure of worship because of the love for this world he has. I tell you the truth: as well as unless the riding mount is ridden and trained, its character changes, similarly, unless hearts are made smooth by remembrance of death and suffering of worship, they are hardened and become harsh. I tell you the truth: as well as unless the water-skin has holes and openings, it is about to become a container for honey, similarly, unless hearts are torn by desires and lusts, contaminated by covet, and hardened by pleasures, they are about to be containers for wisdom." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is only the affliction and trial that remain of this world, and the example of the deed of anyone of you is like a container: if its upper portion is good, its lower portion will be good, and vice versa, if the upper portion of it is malicious, its lower portion will be malicious." (This narration is reported by Ibn Majah on the authority of Mu'awiyah).

A further example for the little that has remained of this world in comparison to the much that has passed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of this world is like a garment that has been split from its beginning to its end, and what has remained is only a thread in its end which is about to be cut off." (This narration is reported by Ibn Hibban, Abu Na'im and Al-Baihaqi on the authority of Anas).

Another example for the association between the relations of this world as leading to each other until death. Jesus "peace be upon him" said: "The example of the seeker after that world is like one who drinks from the water of the ocean: the more he drinks, the more he becomes thirsty, until he is killed."

A further example for the fact that the end of this world contradicts its beginning, and although its beginning is green and fresh, its consequences are malicious. It should be known to you that the lusts and desires of this world are pleasant in the heart, just as the appetite of food is delicious in the stomach, and at the moment of one's death such pleasant desires and lusts turn to be hateful and loathsome in the same way as the delicious food turns to be nasty and stinking once it fulfills its objective and is to be excreted. As well as the more the food is delicious, sweet and fat, the more its product is nasty, stinking, similarly, the more a desire is pleasant and delightful in the heart, the more it becomes hateful, loathsome and harmful at the moment of death.

This example is visible in this world, the more one likes and is keen on a particular thing, such as his family, property and house, the more he is afflicted and stricken once this is taken from him. However, there is no significance for death but that therewith one loses what he has in this world. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ad-Dahhak Ibn Sufyan: "Do you not get your food as salty and tasty and then drink water and milk over it?" he said: "Yes O Messenger of Allah." He further asked:

"Then, what does it turn to be?" he said: "To (excretion) as you learn O Messenger of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has set forth an example the state to which the food of mankind turns to be for this world." (This narration is reported by Ahmad and At-Tabarani).

Ubai Ibn Ka'b "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The world is set forth as an example for mankind: consider such of salty and tasty food as he eats and how it turns to be when he excretes." (This narration is reported by both At-Tabarani and Ibn Hibban). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah Almighty set forth as an example the world for the food of mankind and his food for the world." According to Al-Hassan: "I saw them making food tasty with all kinds of pleasant things and then they eject it (in the form of excretion) as you see." In his comment on the following statement of Allah Almighty: "Then let mankind look at his food" (Abasa 24), Ibn Abbas "Allah be pleased with them" said: "It refers to excretion."

A man said to Ibn Umar "Allah be pleased with them": "I like to ask you a question but I feel shy." He said to him: "Ask and do not feel shy." He said: "When anyone of us answers the call of nature and then gets up to look at what he excretes!" He said: "Well. An angel says to him: "Look at that which you withhold (from others)! See how it turned to be!" It was the habit of Bishr Ibn Ka'b to say to his companions: "Go with me so that I would show you the world." He then would go with them to the dumps (of any people) and say: "Look at their fruits, chicken, honey, and cooking butter (how they have turned to be)!"

A further example for this world in relation to the hereafter. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The world in relation to the hereafter is but like anyone of you as he places his finger in the spring: let anyone of you consider then with what it shall return to him." (This narration is reported by Muslim on the authority of Al-Mustawrid Ibn Shaddad).

A further example for this world and its inhabitants in their occupation by the delights and pleasures of this world, and heedlessness of the hereafter, and great loss because of that. It should be known to you that the example of this world in relation to its inhabitants is like a people riding a ship which has conveyed them to an island and the navigator commanded them to come out in order to answer the call of nature, and warned them of having long stay there, and frightened them of the departure of the ship and asked them to hasten to come back. But they scattered about across the different parts of the island. One of them answered the call of nature quickly and hastened to go back to the ship where he found the place empty and thus took the largest and fittest seats; and one of them stopped in the island in order to look at its wonderful lights, thriving flours and flourishing roses, its intense trees of abundant branches and the sweet voices of its birds, and their consonant tones, and consider its precious stones, jewels and metals of different colours, which attract the eyes of the beholders with their

wonderful aquamarine and forms, and suddenly, he became attentive to the danger of missing the ship, thereupon he returned and found but a narrow constricted place wherein he resided; and one of them turned over those shells and precious stones as being astonished by their wonder and brilliance, and did not reject to leave them: but rather took with him some of them, but found in the ship only a narrow constricted place fitting for him only, thereupon what he carried with him became a heavy burden and a means of regret and sorrow for him, and although he regretted for taking those, he could not throw them, nor found a place to put them in. the result is that he carried them on his shoulder while being sorry and regretful for taking them, but it was of no profit to him to regret for that. One of them entered the clusters of trees and forgot the vehicle, and went as far as he could not hear the call of the navigator, for he was engaged in eating the fruits, smelling the pleasant smell of the flours, and watching the beauty of trees and gardens, and at the same time, he was afraid of wild animals and was not free from thorns that might tear his garment or injure his body, and hinder him from departure once he intended to depart; and even when the call of departure made by the navigator reached him, he left for the ship where he found no place, and remained in the shore until he died out of hunger. Some of them did not receive the call of departure, thereupon they remained in the island after the ship had left. Some of those who remained were eaten by the wild animals, and others lost the right way and wandered prone on their faces until they were ruined, others died in the mud, others were bitten by female snakes and scattered about like putrefied dead bodies.

As to him who reached the ship with his burden of flours and stones, he was occupied by them, and diverted by storing them and fear of missing them, and at the same time, they made the place narrow upon him. A short while later, these flours withered and the brilliant colours of the stones vanished, and there remained only their nasty smell, therewith they harmed him, besides their narrowing the place upon him, and he had no way but to throw them in the sea in order to get rid of them. Furthermore, what he ate from the island affected him and by the time he reached his homeland, he had been befallen by diseases and ailments. As for he who was disturbed only by the narrow place in the ship, he was harmed a bit by the constriction of the place, but no sooner had he reached the homeland than he took rest and recovered. In relation to him who came back first to the ship and took the largest seat therein, he returned home safely and with no damage.

This is the example of the world in relation to its inhabitants, and their occupation by their transitory fortunes, and forgetfulness of how they come and depart, and their heedlessness of the consequence of what they do. How ugly is he who alleges to be insightful and intelligent, and at the same time, is deceived by the stones of this land, i.e. gold and silver and precious stones, and the vestiges of its plant, which is the adornment of this world, for nothing of those goes with him after his death: on the contrary, they become a heavy burden and an evil weight upon him to carry. This is, therefore, the state of all the people except for those protected by Allah Almighty.

A further example for people's being deceived by this world and their weak faith. Al-Hassan "may Allah have mercy upon him" said: I was reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, my example, your example and the example of this world is like a people who went through a gloomy desert, until when they reached a point at which they did not know whether or not they had covered the greater portion, and whether or not there remained the shorter distance, they consumed their provisions and used up their riding mounts, and remained in the desert with neither provisions nor riding mounts, and were sure of their destruction. Such being the case, a man came out to them, wearing a good suite and his head was dribbling water, thereupon they said: "This man has just left the greenery, and he has just come to you." When he reached them, he said to them: "O people!" they said: "O man!" he asked them: "What are you going to do?" they said: "We are going to do what you command us to do." He said: "Tell me: if I lead you to a pure water and green gardens: what are you going to do?" they said: "We will not disobey you even in the least." He asked them to give him their pledges and covenants by Allah, and they did accordingly. He brought them to a pure water and green gardens, therein they remained as long as Allah willed. Then he said to them: "O those people!" they said: "O man!" he said: "Let's depart." They asked: "Where?" He said: "To a water that is better than yours and gardens that are better than yours." Most of them said: "By Allah, we have not found that until we lost hope of finding anything like it; and we are not in need of a living better than this." A sect of them, and they are a few among them, said: "Have you not given this man your pledges and covenants by Allah not to disobey him even in the least? As he was true to you in the first part of his speech, by Allah, he will be true to you in the last part of his speech." He then departed among the few who followed him and the greater part of them remained behind. Then, an enemy attacked those who remained behind and killed many and captured many of them." (This narration is reported by Ibn Abu Ad-Dunya; and Ahmad and Al-Bazzar as abridged on the authority of Ibn Abbas).

A further example for people's blessed in the delights of this world and their grief for leaving it. It should be known to you that the example of the people and the delights and pleasures they have been given from this world is like a man who has prepared a house and invited a people to it. One entered his house to whom he offered a golden dish having cense and different colours of perfume to smell and leave it for the one to come next, and not to have possession of it. But this one, being ignorant of the host's plan, thought he had granted it to him, thereupon his heart got attached to it, and when it was taken back from him, he was disgusted and bored to tears. Another one, being informed of his plan, got benefit from it, thanked him, and gave it back to him with pleasure and expansion of breast. This is the state of him who knows the way of Allah on earth, for he learns that this world is a hosting abode available to the wayfarers and not to the residents, to take therefrom their provisions and get benefit from what it contains just in the same way as travelers get benefit from the things on the way, without giving their entire attention to them, lest their affliction would become grievous when they leave them.

Those are the example for this world, its evils and vices: we ask Allah Almighty, the Knower of all mysteries, Full of Knowledge, to help us with His Bounty and Forbearance.

CHAPTER THREE

EXPOSITION OF REAL NATURE AND ESSENCE OF WORLD

It should be known to you that it is of no significance to condemn the world before you know what this world is which you are to condemn, what should be avoided, and what should be kept thereof. We then should clarify the condemned world which one is commanded to avoid due to its being an enemy that cuts off the way to Allah Almighty.

Let's say that your world and hereafter are two states of your heart. The nearest is called the world, which includes all things before death; and what is deferred of it is called the hereafter, and it includes all things to come after death. The world then includes your portion of transitory desires, lusts, pleasures and delights before death. But it is not that all your desires, delights and pleasures are condemned: they are divided into three divisions:

The first division pertains to what goes with you in the hereafter, whose fruit remains with you after death. This division includes two main things, i.e. knowledge and deed. By knowledge I mean the knowledge of Allah, His attributes, acts, angels, Books, Messengers, His dominion in the heavens and on earth; the knowledge of His ordinance and the Sharia given by His Prophet "peace be upon him". By deed I mean the sincere worship for the Countenance of Allah Almighty. The learnt might get socialized with knowledge until it becomes the most pleasant and enjoyable thing to him, for the sake of which he abandons sleep and food, for it is more pleasant to him than all such things. Although it might seem to be a transitory fortune belonging to this world, but if we mention the condemned world, we should not regard such knowledge to belong to it in so much as it belongs to the hereafter. Similarly, a worshipper might get affable to his worship and take pleasure from it in such a way that if it is forbidden to him, it will be his most grievous punishment. One of the worshippers said: "I never fear death but that it will hinder me from standing at night (for supererogatory prayers)." Another said: "O Allah! Bestow upon me a power of prayer, bowing and prostration in the grave." The prayer to this person seems to be one of the transitory fortunes, but it does not belong to the condemned world.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three things of your world are made lovable to me: women, perfume, and prayer is the delight of my eye." (This narration is reported by An-Nasa'i and Al-Hakim on the authority of Anas). By saying so, he made prayer one of the pleasures of this world. Those include also all sensibles and perceptibles, that belong to the world of visibles, i.e. this world in which we live. To get pleasure from moving the parts of body through bowing and prostration in prayer occurs in the world (and not in the hereafter). This is why prayer is included in the things that belong to the world. But since we are discussing now the condemned world, let's say that it does not belong to such world.

The second division lies in the other extreme that is opposite to it, i.e. the transitory fortunes of this world which have no fruit in the hereafter, such as taking pleasure from all sinful things, and from the permissible things that are beyond the need, that belong to luxury and lavishness, like enjoyment of great quantities of hoarded gold and silver, horses, cattle, farms, slaves, slave-girls, palaces, expensive homes and garments, and delicious kinds of food. The fortune of mankind from such things belongs to the condemned world. But as to what those things are that are beyond the need, it is debatable. It is reported that once Umar "Allah be pleased with him" appointed Abu Ad-Darda' "Allah be pleased with him" as the governor of Hims wherein he had a privy which cost him two Dirhams. On that Umar "Allah be pleased with him" sent to him the following letter: "From Umar Ibn Al-Khattab, the Commander of Believers, to Uwaimir: the construction of Persia and Rome should have been sufficed you to build anything in this world when Allah Almighty intended to ruin it. Once this letter of mine reaches you, you and your family should soon leave for Damascus." He went and stayed there until he died. However, Umar "Allah be pleased with him" considered such a trivial thing to be beyond the necessary needs of this world.

The third division lies in the middle between both extremes: it includes such of transitoriness as help one do the deeds of the hereafter, like the amount of food that is sufficient to sustain life, the rough coarse single garment, etc. in short, it includes all that is necessary to sustain man's life and good health that ensure to him knowledge and work. It does not belong to this world, for indeed, it helps one do those things that belong to the first division. If one gets anything of those with the intention to be helped maintain knowledge and work, he will not be regarded to take anything belonging to this world, nor will he become one of its adherents. But if he is motivated only by one of the transitoriness, and not to seek aid to adhere to piety and devoutness of worship, he then will join the second division, and become one of the world's adherents.

At death, only three attributes remain with the servant: the purity of the heart, i.e. from all filth and dirt, socialization with the remembrance of Allah Almighty, and love for Allah Almighty. Of a surety, purity of heart results only from avoiding the desires and lusts of this world; socialization results only from regular and permanent remembrance of Allah Almighty more often; and love for Allah results only from having knowledge of Him, and knowledge of Allah Almighty is achieved only by continuous meditation. It is those three attributes that are the assistants after death. The purity of the heart from all desires and lusts is one of the saviors, for it represents a protective shield to safeguard one from the punishment of Allah Almighty. According to a particular narration: "The deeds of the servant defends him: if punishment comes to him from the direction of his feet, standing at night (for supererogatory prayers) averts it from him, and if it comes from the direction of his hands, his charity averts it from him." (This narration is reported by At-Tabarani on the authority of Abd-Ar-Rahman Ibn Samurah).

Both socialization and love are assistants', and they bring forth the pleasure of meeting and contemplation. This happiness comes soon after death until it is

time for seeing Allah Almighty in Paradise, thereby the grave becomes a garden from the gardens of Paradise. And why should the grave not be a garden of the gardens of Paradise given that the heart had no beloved but One, i.e. Allah Almighty? Although there were many obstruction to hinder him from regular socialization by regular remembrance of Allah, and thinking about His beauty, his soul got rid of those obstructions and he was left alone with his Beloved, thereupon he came to Him pleased and delighted, safe from obstructions and impediments. On the contrary, how should the lover of this world not be punished at death given that he had no beloved but the world? Moreover, the way to Allah was constricted if not closed upon him, and he was impeded from returning to Him once again.

For this reason, it is said: "What do you think of him who has only one beloved when he is absent from him?" to be sure, death is not merely nonexistence in so much as it is a departure from the things loved in this world and arrival to the presence of Allah Almighty. The followers of the way to the hereafter then is he who has those three attributes, i.e. celebration (of Allah Almighty), meditation (of His Signs), and work (i.e. worship in accordance with Sharia) which wean him from the desires and lusts of this world, instill in him the aversion for its pleasures and delights, and cause him to sever all relations and ties with it. All of that is achieved only when the body is healthy, and the health is not obtained without food, clothes and residence.

If one takes from those three to the extent that sustains him for the sake of the hereafter, he will not be of the world adherents: on the contrary, the world will turn with him to be a farm for the hereafter. But if he takes from those just for the sake of his own self, and with the intention to be blessed in it, he will be of the world adherents who desire for its transitory fortunes. But the desire for the transitory fortunes of this world is divided to that which exposes one to the punishment of the hereafter, and this is the unlawful, and what impedes him from attainment of high ranks and exposes him to long reckoning, and this is the permissible. The insightful learns that the long standing in the plain ground on the Day of Resurrection for reckoning is a kind of punishment, for he who is called to account will inevitably be punished (according to the narration of both sheikhs on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Its (the world's) lawful leads to reckoning, whereas its unlawful to punishment." (This narration is reported by Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Ali Ibn Abu Talib). The Messenger of Allah "Allah's blessing and peace be upon him" said in another version that 'Its lawful also might lead to punishment'.

But its punishment is lesser than that caused by the unlawful. And even, in the absence of the concrete punishment, the loss of high ranks in the Garden and grief for that because of despicable perishable fortunes should be also a kind of punishment. Consider your state in this world while your fellows have preceded you in worldly fortunes and pleasures: how should you fret yourself in sigh for that given that they are but perishable pleasures? What will your state be then when you loose permanent abiding pleasures that are beyond description and calculation?

Whoever is blessed in anything of this world, like hearing the pleasant voice of a bird, watching the wonderful beauty of a flower, or even drinking a sip of cold water, as much as many times of it will be reduced from his portion in the hereafter. This is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" to Umar "Allah be pleased with him": "This is from the bliss about which you will be questioned." By that statement, he referred to drinking cold water, and while one is answering that question, he exposes himself to humiliation, fear, suffering and difficulty, and this indicates to the reduction of one's portion and fortune in the hereafter. When Umar "Allah be pleased with him" was given to severe thirst and he asked for water, a cold water mixed with honey was brought to him, thereupon he turned the utensil in his hand and said: "Remove from me the reckoning from it (perchance I would drink from it)." Then he rejected to drink it.

The world entirely, with its little and much, its lawful and unlawful, is cursed, except the extent to which one is helped ward off evil and safeguard himself against the punishment of Allah Almighty, for indeed, that extent does not belong to the world (that is condemned). The more one is knowledgeable and perfect, the more he is cautious of the blessing of this world. This is why Jesus "peace be upon him", after placing his head on a stone and fell asleep, threw it away when Iblis appeared to him and said: "You have desired for this world." Solomon "peace be upon him" used to serve the people in his kingdom with the delicious kinds of food, and he limited himself to the barley bread. By so doing, he exposed himself to self-mortification in spite of his great dominion. That is because it is more difficult to keep patient on refraining from the delicious kinds of food in spite of their availability on the one hand, and one's power to get them on the other hand.

For this reason, it is reported that Allah Almighty kept the world far from our Prophet "peace be upon him" who used to remain in severe hunger for many consecutive days. (This narration is reported by Muhammad Ibn Khafif on the authority of Umar Ibn Al-Khattab). He further used to tie a stone over his belly out of hunger. This is also why Allah Almighty made the Prophets and Saints the most vulnerable to trials and affliction, and then those who follow them in power, in order to regard them with the eye of mercy, and keep for them their portion in the hereafter in full and entirety, just as a merciful father prevents his child from the pleasure of fruits, and get him endure the pain of bloodletting and cupping, out of sympathy and love for him, and not because of niggardliness and stinginess on him.

In this way, you have come to know that what is done for the Sake of Allah does not belong to this world, and what is done not for the Sake of Allah belongs to this world. You may ask: "What is that which is to be considered for the Sake of Allah Almighty?" in reply to it, let me say that things are divided into three divisions: one pertains to those not thought to be for the Sake of Allah Almighty, and they include sins and crimes, forbidden things and enjoyment of what is permissible in this world. This is the condemned world in form and content. The second includes those things whose form seems to be

for the Sake of Allah, although the content might be for the sake of anything else, like remembrance, thought and refraining from desires and lusts: if the motive that lies behind those three is only the fear of Allah Almighty, and the faith in the Last Day, they are done for the Sake of Allah Almighty, and do not belong to this world. If the purpose of thought is to seek for knowledge to honour oneself with it, and acquire acceptability among the people, or if the purpose of refraining from desires and lusts is to save property or to protect the health of the body, or to be famous for asceticism, they then belong to this world in content, although their form reveal that they are done for the Sake of Allah Almighty. The third division pertains to those things whose form is thought to be for the sake of one's own self, although their content might be for the Sake of Allah Almighty, like eating and marriage, and all such things which sustain mankind on earth: if the purpose is the portion of mankind, it then belongs to the world, and if it is to seek its aid for piety, then, it is for the Sake of Allah Almighty in content, although its form seems to be for the sake of this world.

In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks after this world lawfully, but out of seeking abundance, and showing pride and arrogance, he will meet Allah Almighty on the Day of Judgement Who will be angry with him, and whoever seeks after it in order to make himself refrain from begging others, and maintain himself, he will come on the Day of Judgement with his face as shining as the moon on a night of full moon." (This narration is reported by both Abu Na'im and Al-Baihaqi on the authority of Abu Hurairah). Consider then the difference between both in accordance with the difference of intention. That is because in the former case, the world turns to be your transitory portion of which you have no need for the hereafter. This is referred to by 'lower desires', to which Allah Almighty refers in His statement: "And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, Their Abode will be the Garden." (An-Nazi'at 40-41)

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنْ أَهْوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝﴾

The lower desires are five combined in the following statement of Allah: "Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children." (Al-Hadid 20)

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۝﴾

The resources of those five are seven things, combined in the following statement of Allah Almighty: "Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to)." (Al Imran 14)

﴿زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ

﴿ الْمُسَوِّمَةِ وَالْأَنْعَمِ وَالْحَرْثِ ذَلِكَ مَتْنُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴾

Now, you have come to know that what is done for the Sake of Allah Almighty does not belong to this world; and the necessary sustenance, residence and clothes are for the Sake of Allah if only the Countenance of Allah is intended therewith, and to get much of it is luxury, which is not for the Sake of Allah Almighty, and between luxury and necessity, there is a degree referred to as 'need', which has two extremes and a middle: one of those extremes is close to the limit of necessity, and it has no harm, and the other is close to the limit of luxury, which one should beware. There are middle levels between both which are suspicious; and of a surety, whoever hovers round the protected zone is about to fall in it.

Determination requires to beware all of that, adhere to piety and come close to the limit of necessity as much as possible, in imitation of the Prophets and devotees of Allah Almighty, who restricted themselves to the limit of necessity. The family of Uwais Al-Qarni thought him to be a mad because of his constriction upon himself, thereupon they built for him an independent house near theirs, and it happened that one, two or even three years passed without seeing his face. He used to come out with the first call to prayer (i.e. Fajr prayer), and return home after Isha' prayer. He used to have food by picking up kernels, and whenever he got a dry unripe date, he would keep it in order to break his fast on it, and if he did not get anything, he would sell kernels for dry unripe dates. His clothes comprised of pieces of torn cloth picked up from dumps, which he would wash in the Euphrates and sew and wear them. It happened that children came upon him and threw him with stones describing him as mad, and he said to them: "If it is necessary for you to throw me, then, throw me with small pebbles, for I fear you might cause my feet to bleed and when it is time for prayer, I would find no water to wash them." This was his conduct.

It is reported that when Umar Ibn Al-Khattab "Allah be pleased with him" became the caliph, he addressed the people saying: "O people! Let those among you who are from Iraq stand up!" they stood up and he said: "Sit down except for those who are from Kufah." They sat down and he said: "Sit down except those who are from Murad." They sat down and he said: "Sit down except those who are from Qarn." They sat except one man. Umar "Allah be pleased with him" asked him: "Are you from Qarn?" He answered in the affirmative and he further asked him: "Do you know Uwais Ibn Amir Al-Qarni?" he described him, and then said: "What is that about whom you ask O Commander of Believers! By Allah, none among us is more foolish, more crazy, more ugly and more lowly than him." On that Umar "Allah be pleased with him" wept and said: "I have not said what I said except that I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying about him: "As many as is the number of Rabie'ah and Mudar will enter the Garden because of his intercession."

Haram Ibn Hayyan said: When I heard that statement from Umar "Allah be pleased with him" I went to Kufah, with nothing in my mind but to find Uwais Al-Qarni, and I kept asking about him until I found him sitting on the bank of

Euphrates at the middle of the day, performing ablution, and washing his garment. I recognized him with the help of the description given to me, and behold! He was a fleshy man of deep brown complexion and shaved head, beard of copious hair, ugly face, and fearful appearance. I greeted him and he returned the greeting to me. I said to him: "may Allah salute you!" he looked at me and I stretched my hand to shake hands with him, but he did not shake hands with me, thereupon I said: "May Allah bestow mercy upon you, and forgive for you O Uwais! How are you, may Allah bestow mercy upon you?" then, my tears throttled me because of my great love for him, and sympathy for the state in which I saw him. I went on weeping and so did he. He said to me: "May Allah salute you O Haram Ibn Hayyan! How are you O my brother? And who guided you to me?" I said: "Allah." On that he said: "There is none worthy of worship but Allah; and glory be to Allah. Verily, the promise of our Lord is to be accomplished!" I wondered at his recognizing me although I have never met him before. I asked him: "How have you known my name and the name of my father although we have never met before?" he said: "(Allah) the All-Knowing, Full of Wisdom has told me." Furthermore, my soul recognized yours when they communicated. Indeed, souls are like bodies in their contact, and the faithful believers recognize each other and love each other with the spirit of Allah although they do not meet each other. They recognize and talk to each other no matter how far in residence they might be from each other.

I said to him: "Relate to me, may Allah forgive mercy upon you, a narration I might hear from you about the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "Unfortunately, I have not joined the Messenger of Allah "Allah's blessing and peace be upon him" nor have I had the privilege of his company. But I saw men who have accompanied him, and I received from his narrations the same as you have received. But I do not like to open upon me the gate of being a narrator, a judge or a Mufti, for I have occupation which engages me from all the people O Haram Ibn Hayyan." I said to him: "O my brother! Recite to me a Holy Verse from the Qur'an so that I would hear it from you, supplicate to a good effect upon me, and give me an advice to act upon, for indeed, I love you in (the religion of) Allah so much." He stood up, took hold of my hand on the bank of Euphrates and said: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the stoned." Then, he went and said: "My Lord says, and His saying is the truth, and the truest speech is that of Allah: "We created not the heavens, the earth, and all between them, merely in (idle) sport; We created them not except for just ends: but most of them do not understand. Verily the Day of Sorting Out is the time appointed for all of them, The Day when no protector can avail his client in aught, and no help can they receive, Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful." (Ad-Dukhan 38-42)

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِنَعِينَ ۖ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۚ إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَتَجَمِعُونَ ۚ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ۚ إِلَّا مَنْ رَجِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ۝﴾

Then, he took a breath so strongly that I thought he had fallen unconscious. Then he said: "O Ibn Hayyan! Your father died, and you are about to die and go either to Paradise or to the fire (of Hell). Similarly, your father Adam, your mother Eve, Noah, Ibrahim, the Intimate Friend of (Allah) Most Gracious, Moses, who was saved by (Allah) Most Gracious, David, the vicegerent of (Allah) Most Gracious, Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, the first successor of the Prophet, and Umar Ibn Al-Khattab, my brother and intimate friend – all of them died." Then he said: "Alas for Umar! Alas for Umar!" I said: "May Allah bestow mercy upon you! Umar "Allah be pleased with him" has not died yet." He said: "But, my Lord has announced to me the news of his and my death." Then he said: "I and you are in death" as if it were. Then, he invoked blessing and peace upon the Messenger of Allah "Allah's blessing and peace be upon him" and supplicated with supplications in a low tone and then said: "Here is my advice to you O Haram Ibn Hayyan: stick to the Book of Allah Almighty and the right method of the righteous believers. However, the news of my and your death has been announced to me. So, you have to remember death regularly and let not it be absent from your heart even as short as an eye-twinkle as long as you survive. When you return to your people, warn them, and advise all of the people to do good. Beware of leaving the established community even as short as a span, lest you would leave your religion without knowing and thus enter the fire (of Hell) on the Day of Judgement. Invoke good upon me and upon yourself."

Then he said: "O Allah! This man claims he loves me in (the religion of) You, and has come to visit me for Your Sake. So, please, make me recognize his face in the Garden, and cause him to enter upon me in Your Abode, the abode of peace, and keep him in this world as long as he survives, and wherever he lives, and make easy for him what You have given him of this world, and make him thankful and grateful to Your gifts and favors upon him, and reward him with the best reward on my behalf." Then, he said: "I entrust you with Allah O Haram Ibn Hayyan, and peace be upon you, and let not me see you asking for after that day, may Allah bestow mercy upon you, for indeed, I dislike fame and like solitude and privacy. That is because the more man have much interests, the more he becomes anxious and concerned. So, do not ask for me and know that you are in my mind even if we do not see each other. But remember me and supplicate Allah for me, for I will remember you and supplicate Allah for you, Allah willing. Go then from that direction, for I shall go from the other direction." I was eager to walk in his company for an hour, but he rejected. Then, he bade farewell to me and wept and caused me to weep. I remained looking at him until he entered one of the streets. Afterwards I asked about him, and none told me anything about him: may Allah bestow mercy upon him, and forgive him."

This was the conduct of these of the hereafter who refrained from this world with its vanities. From the exposition of the real nature of this world on the one hand, and from the conduct of the Prophets and devotees of Allah Almighty, you have come to know that the world includes everything under the shade of the sky

and on the surface of the earth except that which is done for the Sake of Allah Almighty, and the opposite of that is the hereafter, which includes all that with which Allah Almighty is intended from what is done or taken from the world in proportion to what is necessary for the Sake of obeying and compliance with the command of Allah: this does not belong to the world. Let me explain that through the following example:

If a pilgrim takes an oath that on his way to perform Hajj, he will not engage in anything other than pilgrimage, to which he will devote himself entirely, and then he engaged in reserving provisions, foddering his riding camel and sewing the water-skin, and all that is necessary for Hajj, he will not have broken his oath, for he will not have engaged in anything far from Hajj. Similarly, the body is the vehicle of the soul which covers with it the distance of lifetime. If the body pledges to spend the remaining portion of man's power to follow the way through knowledge and work, he will not belong to the world in so much as to the hereafter. It is true that if the intention is to take pleasure from those things, he will deviate from the way to the hereafter, and there is fear that his heart might be hardened. At-Tanafisi "may Allah have mercy upon him" said: "I remained for seven days at the gate of Shaibah in the Sacred Mosque in the state of severe hunger; and on the eighth night, I heard the voice of a visitant while I was in a state between wakefulness and sleep: "Behold! Whoever takes from this world more than he needs, Allah blinds the insight of his heart." This is the real nature of this world. You should know that, perchance you would be guided aright, Allah willing.

CHAPTER FOUR

EXPOSITION OF REAL NATURE OF THIS WORLD IN ITSELF; AND ITS OCCUPATION THAT DIVERTED PEOPLE FROM THEMSELVES, THEIR CREATOR, THEIR COMING AND DEPARTURE

It should be known to you that the world is the existing concrete things that it contains, and man has a portion in it, and he is occupied by reforming it. Those are three elements of which the world consists. It is not restricted to anyone of them on the exclusion of the other two. As to the first element, it includes the earth and all that is in and on its surface. Allah Almighty says in this respect: "That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct." (Al-Kahf 7)

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۖ﴾

The earth then is a couch, repose, and residence for mankind, and what is on its surface is their food, drink, clothes, and marriage. What is on earth is divided to three divisions: minerals, plant and animals. The plant is required by mankind for sustenance and medicine, minerals for equipment, utensils and vessels like copper and lead, money like gold and silver, etc.

As for animal it is divided into man and beasts. Beasts are required for their meat to be eaten, and their backs to be ridden, and to be used as adornment. As for mankind, man might require others to have them in his possession with the

intention to use and subjugate them like slaves, or take pleasure from them like slave-girls. He also might require the hearts of people to fascinate them, through instilling in them exaltation and honour, referred to as majesty. Those are the concrete things that constitute this world. They are combined in the following statement of Allah Almighty: "Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to)." (Al Imran 14)

﴿رَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ ۝﴾

Mankind is attached to it through two kinds of relations: it has a relation with the heart which is represented in his love for it, his portion from it, and his devotion to it until the heart falls a slave of it. This relation includes all characteristics of the heart which attach it to the world like arrogance, envy, hatred, rancor, showing off, dissimulation, fame, evil assumption, flattery, adulation, love of praise, love of proliferation, and boasting. This is the internal world. The apparent world is the concrete things we have already mentioned. It has another relation with the body, i.e. his occupation to reform those concrete things to befit his interests and the interests of others, or in other words, all the industries and crafts in which the people are engaged.

However, the people have forgotten themselves, their coming, departure and turning in this world because of those two relations. Should man know himself, his Lord, and the wisdom that lies behind the world, he would learn, with certainty, that those concrete things have been created only to fodder his riding mount with which he walks on his way to Allah Almighty. Of course, I mean by the riding mount the body. The body does not survive without food, drink, clothes and residence, just as the camel does not survive to continue the way to Hajj without fodder, water and hide. The example of the man in this world who forgets himself and his real purposes is like the pilgrim who halts at a particular station on his way, and engages in foddering his she-camel, providing it with water, cleaning it, covering it with different clothing, carrying to it various kinds of grass, cooling water with ice for it, until the caravan escapes him while he is heedless of Hajj and of missing the caravan and of his remaining alone in the desert as an easy game for wild animals.

As for the insightful pilgrim it does not matter him from the camel but the extent that sustains it to cover the journey, while his heart and soul remain attached to the Ka'bah and Hajj. In this way, he turns to the she-camel in proportion to what is necessary. The same is true of the insightful traveler to the hereafter: he does not engage in maintaining his body unless it is necessary, and does not enter the privy unless it is necessary. There is no difference between getting food into the body, and emitting it out of it in terms of being necessities of body. If one is interested in what enters his belly, he should be concerned with what comes out of it. However, people have been diverted,

more often than not, by their bellies from Allah Almighty, for food is a necessary sustenance, and the matter of clothes and residence is less necessary. Should they know the cause of their need for those things, and restrict themselves to it, surely, they would not be entirely involved in the occupations of this world in the same way as they are. But they have been engaged in the world in view of their ignorance of it, the wisdom that lies behind it, and their portions of it. But they have been ignorant and heedless, and the occupation of the world have contiguously accumulated upon them, and endlessly led to each other. The result is that they were lost in the details of those occupation, forgetting their real purposes let's here mention the details of the occupation of this world, and the people's need for them, and how the people erred about their real purposes, so that it would be clear to you how they diverted them from Allah Almighty and caused them to forget the consequences resulting from that.

Let's say that the worldly occupations are the crafts, industries and works in which mankind is engaged. Those occupation are much because man is in need for three things: sustenance, clothes and residence. Sustenance is to maintain his body and help him survive, clothes to protect him from cold and heat, and residence to avert evil and harm of others from him and his family and property. Indeed, Allah Almighty has never created food, clothes and residence to be obtained easily in a way that makes man dispense with work in them, as He Almighty has done so regarding beasts, for plants nourish animals without being cooked, and both cold and heat do not affect their bodies thereupon they are not in need of building, and rather satisfied with living in desert. Moreover, their clothes are their hair and hide thereby they dispense with garments and dresses, unlike human.

There ensued from that a need for five industries, which represent the foundations of all worldly occupations: farming, pasturing, hunting, weaving and building. Building is needed for residence. Weaving with its sub-works is necessary for making clothes. Farming is necessary for sustenance. Pasturing cattle and horses is needed for food, as well as transportation. Hunting is to obtain what Allah Almighty has created of games, minerals, grass, fire wood, etc. the farmer gets plants, the shepherd preserves animals and works for their proliferation. The hunter gets what is produced by itself without being made or worked, and extracts from the minerals of the land what is created by Allah Almighty in it without being subject to human labour. Those industries need different equipment and tools, like weaving, farming, building and hunting. Those equipment and tools are taken either from plants like wood, from minerals like iron and lead, etc, or from the hide of animals. That gave rise to the need of three extra industries: carpentry, smithery, and drilling. Those works are related to equipment and tools. Carpentry includes all workers who work on wood, whereas smithery includes those who work with iron and all other metals like copper, lead, etc, and drilling includes all who work with the hide of animals. Those are the main industries.

On the other hand, man is created in order not to live alone, but to live in a

community with other men; and this is due to two reasons: the first is his need of sexual reproduction for the survival of mankind on earth, and this occurs only by the gathering of both male and female. The other is to co-operate to prepare the means of sustenance, residence and clothes, and educate children. Gathering (of male and female) results in children, and one alone could not be engaged in preparing means of sustenance, residence and clothes, and educating children at the same time. Furthermore, one could not continue to live with his family in the house all the time: but a large number of people are required to gather together in order that each one should do his work. How should one alone undertake farming, given that farming needs equipment, and equipment, in turn, need such workers as a smith, a carpenter, and the food needs a grinder and a baker. Similarly, how should one alone get clothes, given that he is in need of guarding cotton, equipment of weaving and sewing, etc? for this reason, man could not live alone, but he should live in a community.

If men gather in an uncovered desert, they would be harmed by cold, heat and rain, in addition to thieves. From this, there has been a need for tightened buildings and houses in order for each family to live independently. But even, those houses might become targets for thieves, which has given rise to a need for mutual co-operation and helping each other, and building up a fence to enclose all houses of a particular community, and in this way, cities and town have been established. If people gather together and enter into dealings, disputes start to appear among them. Those disputes originate, for the most part, from guardianship of people over each other, like the guardianship of a husband over his wife, and of the parents over their children, unlike the man's guardianship over animals which brings about no dispute between them. Dealings also between people in regard to their needs bring about disputes among them over those needs, and should they be left with themselves, they certainly would engage in killing each other. Shepherds and farmers come to the same land, pastures, meadows, and resources of water, which might not be sufficient to satisfy all of their needs, which would inevitably result in disputes among them over those things.

Therefore, one of them might fail to do his work because of a particular disease, old age, or any of those major forces, and should he be left, surely, he would be given to destruction. If his matter is entrusted to all the people, they would be lukewarm to do it in view of the fact that each of them would rely on another to do it; and should his matter be entrusted to a particular man without a just cause, he might not comply. From those incidents of gathering, further industries and works have been born, like gauge, with which land is measured in order to facilitate its division among them; soldiery in order to defend the city or town with missiles, and protect inhabitants from thieves; judging in order to decide the cases and settle disputes among people; and engagement in jurisprudence, i.e. the knowledge of law that regulates the conduct of people, in order to limit their disputes: it is to know the limits and conditions prescribed by Allah Almighty in dealings.

Those political things are necessary, and they need certain men of particular

characteristics of knowledge, guidance, and discernment; and should they engage in them, they would not be able to devote themselves to any work else. At the same time, they need sustenance, and the inhabitants of the city or town are in need of them. Should the inhabitants of a town engage in fighting with their enemies, almost all works and industries would cease; and should the people of war and weapons engage in work to seek sustenance, surely, the town would lose protection, and its inhabitants would become vulnerable to evil and harm. Thus, there has been a dire need for income to be given to them for their sustenance from the property which has no particular owner in case there is any, or from the war booty in case there is enmity with disbelievers.

If they are characterized by contentment, they would be satisfied with the little from the property specified to interests of Muslims, and if they seek for enlargement, then, there will be a need to be provided from the property of the people of their town, in order to undertake their tasks of guarding and judging, and the like of them; and this is the significance of taxes. Tax in turn gives rise to further jobs, for it needs men to administer it to distribute it with justice among those who are eligible to it, men who collect it with compassion, men who store it until it is time for it to be distributed. Unless those men of different industries and jobs are not subject to a kind of organization to manage them properly, then, chaos would prevail in the town; and this is the significance of rulers and ministers.

The role of the minister is to assign to each job a particular man who is fitting for it, to choose soldiers and supervise training them, to determine the directions of war, to assign leaders and chiefs of soldiers, to undertake the distribution of weapons and missiles among them, to observe justice in taking taxes, etc. from this, a need is born for scribes and recorders to enlist the employees of the state, storekeepers to store weapons and missiles, accountants to undertake the process of reckoning and calculation – and all of those are in need of property to sustain their living, since their jobs could not enable them to work by their hands to get their earnings.

At that point, we could divide people in relation to their industries into three sects: the first includes farmers, shepherds and craftsmen; and the second includes soldiers and guards who work with their weapons to defend the country; and the third includes those who lie in between both sects in terms of taking from the first and giving to the other, i.e. workers and collectors, and the like of them. Consider then how it starts from the necessary need for sustenance, residence and clothes, and how it ends. This is the world: no gate is opened from it but that it leads to the opening of other gates, in an endless limitless series. In this respect, it seems as if it were a bottomless pitfall, and if one falls into any direction of it, he will inevitably fall in another and never return.

Those are the crafts and industries. But they are not achieved without equipment and property, i.e. wealth and money. Property is the land and what is on its surface, which is of benefit. The most wanted of those is foodstuff, then the places to which man takes shelter, i.e. dwellings, then the places in which he

seeks to get his earnings, i.e. shops and stores, markets and farms, then the clothes, then the house furniture and equipment, and then the tools. The tools might be animals, like the dog which is the tool of hunting, the cow which is the tool of tiling, and the horse which is the tool of riding during war.

This gives rise to the need of transaction which is a process of reciprocal giving and taking. A farmer might live in a village in which the tools of farming are missing, and the same is true of a smith and carpenter, who might live in a village in which farming is missing. Thus, there is a reciprocal need between them which is expressed by way of exchange of commodities. But the carpenter might demand his food from the farmer for his tool, at a time the farmer does not need it, and thus he would not sell it to him; and similarly, the farmer might demand from the carpenter his tool for food, at a time the latter has food and needs no more, with the result that he would not sell it to him. This problem has roused a need of shops to contain the tools of each industry and craft in expectation for such of people as need them to come and buy them, and stores for the farmer to store his crops in expectation for such of people as need them to come and buy them; and this is the significance of markets. The farmer brings grains, and in case there is none to buy them, the storekeeper buys them for a cheap price and store them in expectation for those who need them to come and buy them. By so doing, he covets for profit. The same is true of all commodities and goods.

The commercial relations between people force them to go beyond the borders of one village or town, whereas people make their journeys between villages to buy foodstuff, and cities to buy equipment and tools, and transport what they buy and live with from one place to another in order for their life to suit them. To be sure, each village or city could not have all things it needs in terms of food and equipment; and this is the significance of trade undertaken by traders who transport commodities and goods from one place to another with the intention to make profit. They tire themselves during night and day on journeys in order to comfort others and collect money and wealth for themselves. However, that money might go to others than them, like, for example, a highwayman, or a wrongful governor, etc. but Allah Almighty has made in their heedlessness and ignorance an organization of the state and a benefit for the people. We can say that almost all worldly matters have been based on ignorance, heedlessness and lowly endeavors of some people. Had all the people become mindful and risen beyond the lowly endeavours, they would have abstained in this world; and were they to do so, their living would have become idle; and they were living to become idle, they would have been given to destruction.

Those transported things are beyond the capacity of man to carry, and thus there is a need for mounts to carry them. The owner of property might have no mount to carry his property, and thus he is forced to hire a mount from him who have mounts. In this way, hiring becomes a kind of getting earnings. The process of transaction itself gives rise to a need for coins, i.e. money to be used in exchange. If one likes to sell food for a garment, how should he come to know that both are of equal value? Moreover, the transaction includes different kinds of

things, of different values. For this reason, there is a need for a just ruler to establish justice between dealers and those involved in transaction. But in order for just evaluation to be implemented well, there is a need for long-enduring money; and since such metals as gold and silver have the longest life, they have been taken as coins and money; and this has given rise to the industry of coinage and its appurtenances.

In this way, occupations and works lead to each other endlessly and limitlessly. The people's occupations are their living. None of those crafts or industries could be done without learning and fatigue at least in the beginning. Some of people are heedless of this fact during their youth or at least are hindered from learning a particular industry, with the result that when anyone of them grows up he becomes unable to get his earnings. He needs then to eat of what is earned by others. This gives rise to two vile jobs: theft and begging. Since people beware of thieves and beggars and keep their property far from them, they, therefore, do not trouble their minds to make tricks to use in hiding their property. From among thieves, there are such as seek to collect assistants and helpers until they become a considerable force cutting off the roads on the people, like the desert Arabs and Kurds. But the weak among them is forced to make tricks to fulfill his purposes.

In relation to beggars, if they seek to get what is earned by others, and at the same time, they are required to work and leave idleness, and be like others who work and get their earnings from their labour, and they are given nothing, they recourse to trickery and sneakiness in order to extract money from others, and let their idleness seem justifiable in their sights. They might validate their failure to work, either by reality, through making blind themselves or any of their children by trickery in order to be excused for their blindness and thus given money by others, or through pretending madness, disease, and any other defect that might seem to hinder them from work. Others invent many words and acts to show before the people to please them, and force them, being under the effect of astonishment, to give them no matter how little it might be, and when the effect of astonishment is over, they regret, but it is of no profit to them to regret. Of all the things to be invented, the rhymed poetry in general, and that which carries fanaticism in particular is the most influential, like the poetry that describes the good merits of the companions and the virtues of the family of the Messenger of Allah "Allah's blessing and peace be upon him". A mention may be made also of the words and acts that stimulates in the people the causes and means of love and adoration, the acts of astrologers, the preachers on pulpits whose purpose is not to teach people their religion with sincerity in so much as just to attract the hearts of laymen and usurp their property.

Those are the worldly occupations of people in which they engage, under the necessity of their need of sustenance, clothes and residence. But during their journey, they have forgotten themselves and their real purposes, turning and returning (to Allah), with the result that they were lost and misguided. After their minds had been contaminated with the competition over this world, they were overpowered by false fancies, with the result that they were divided into different sects and opinions.

Some of them are overpowered by ignorance and heedlessness, and their minds are not opened to perceive the consequence of their matters, thereupon they say: "The purpose is to live many days in this world, during which we work to earn sustenance, and eat to be able to earn, and earn in order to eat." Thus, they eat to earn and earn to eat. This is the doctrine of farmers and craftsmen, and such of people as have no luxury in this world, nor grounds in religion: they work by day in order to eat what they earn at night, and eat at night in order to work by day, and so on. Such a man remains in endless journey which does not cease unless by death.

Others claim that they have perceived the real nature of the matter. They are of the opinion that the real purpose is not to endeavor by work to lead a comfortable and luxurious life, but the real happiness in their sight is to fulfill their desires in this world, and of course, they intend the desires for food and sex. Those have forgotten themselves, and rather given their entire attention to women to have sexual relation with, and different kinds of food to eat: they eat in the same way as cattle eat, thinking that by so doing, they have attained happiness. Thus, they were diverted from Allah and the Last Day.

A third sect think that happiness lies in the abundant property which enables them to become independent of anything else in this world. Thus, they spend night and day in collecting wealth and property, and although they trouble themselves and suffer heavy burdens in hard work in order to collect as much as they can, they do not eat from what they earn but as little as is necessary, out of their niggardliness and miserliness and for fear of reducing from what they collect. This is their pleasure and conduct, until death overtakes them, thereupon what they collect turns to be either under the ground or be taken by others who spend it on their desires and lusts. In this way, the collector draws upon himself its trouble and evil consequences, whereas its pleasure and delight become the portion of the heir. Although the collectors see this fact with their own eyes through others, they do not take from them as examples or lessons to learn.

A fourth sect think that happiness lies in good reputation, and praise of good characteristics and manners. Those trouble themselves to earn their living, and constrict upon themselves in food and drink, and rather spend all of their property on expensive clothes and riding mounts and graceful adornment and furniture, in order that when people's sights fall on the things of anyone of them, they would describe him as rich and wealthy, thinking it to be the real happiness. In this way, they endeavour during night and day just to attract the people's sights and admiration.

A fifth sect think that happiness lies in majesty and honour in the sight of people who, in turn, are inferior to them through veneration and reverence. Thus, they divert their attention to seek authority and ruling, in order to practice their power over a sect of people. They think that the more their ruling extends and the people comply with their commands, the more they become happy and pleased. They are diverted by the love of people's humbleness towards them from their love of humbleness before Allah Almighty, their worship and meditation of the hereafter.

There are as many as seventy-two sects like those, all of whom have misguided others and deviated from the right path. They have been forced to do so by their need for food, clothes and residence. But during their journey in life, they have forgotten the real purposes of those three things and the extent to which they are sufficient. However, the first causes have led them to such evil consequences, thereby they have fallen into the bottomless pitfall, and could not get up from it. Whoever knows the point of those causes and occupation, and their real purposes, he should not get a craft, occupation or work unless he is well-aware of its real purposes, and his own portion and fortune from it. He should learn that the real purpose of it is just to maintain his body with food and clothes from destruction. If he takes from that only what is necessary for him, all occupation would be averted from him, and his heart would be disengaged and rather devoted to the remembrance of the hereafter, and his attention would be diverted to get ready for it. But if he goes beyond what is necessary for him, the occupations would increase, and invite each other, leading him to an endless series. In this way, he would come to have many concerns, and whoever have many concerns in the different fields of this world, Allah Almighty never cares about whichever of them He would ruin him in.

This is the state of those involved in the occupations of this world. Some of people made sense to that, and turned away from the world, thereupon Satan envied them, and did not leave them, and rather misguided them and let them divide in their rejection of this world. Some of them think that this world is a home of trial and affliction whereas the hereafter is the abode of happiness for such of people as attains it, no matter whether or not he was of the worshippers in this world. Thus, they think that the right is to kill themselves in order to get rid of the affliction of this world. This is the conduct of some Indians, who throw themselves into the fire, and burn themselves, thinking it to be their salvation from the afflictions of this world.

Another sect think that killing alone is not sufficient: but they should kill in themselves the human attributes and curb them entirely, since happiness lies in curbing desire and anger. In order to achieve that, they came to mortify themselves so much strictly, until some of them died because of severe self-discipline, others were given to madness, others to chronic diseases, with the way of worship closed upon him. But some of them failed to curb human attributes entirely, and thought that the obligations of religious law are questionable, as the religious law in their sights is but dissembling, which has no origin, and this led them to atheism.

Others are of the opinion that all this suffering and trouble is for the Sake of Allah Almighty, Who is not in need of the worship of all the worshippers, and in naught would the disobedience of a disobedient reduce anything from Him, nor would the worship of a worshipper add anything to Him. The result is that they returned to lusts and desires, and gave themselves to lewdness, and folded the carpet of law and rulings, claiming it to be out of their pure and clear monotheism, under pretext that Allah Almighty is not in need of the worship of worshippers.

Others are of the opinion that the real purpose of worship is the self-mortification until one reaches with it the knowledge of Allah Almighty; and once it is obtained, one will have attained the goal, after which there will be no need of means. The result is that they abandoned endeavor and worship, and claimed that by their knowledge of Allah Almighty, they have risen above being constrained by religious obligations, for such obligations are due only upon the laymen.

Those are but examples of false doctrines and invalid sects which are seventy-two, and it is only one of those which will be saved, Allah willing, i.e. the followers of the way of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions "Allah be pleased with them" and those who followed them with good conduct. It is not to leave world entirely, nor curb desires and lusts entirely. As for the world, he should take from it only as much as is sufficient for his provisions; and as for the desires, he should curb of them what is beyond the religious law and mind, and not follow all desires, nor leave all desires: but rather follow justice. He should not seek after everything nor leave everything in this world: but rather, he should learn the real purpose of everything created in this world, and deal with it in accordance with that purpose. Let him take from sustenance what sustains his body to worship, from residence what protects him from thieves, cold and heat, and from clothes what protects him also from heat and cold. That is because when one's heart is disengaged from bodily occupations, it is devoted entirely to the worship and remembrance of Allah Almighty, and meditation (of His signs) all of his lifetime. At the same time, let him continue to watch over desires and lusts in order not to exceed the due limits of piety and god-fearingness.

One will not learn the details of that unless he imitates the saved sect, i.e. the men of sunnah and established community, according to the statement of the Messenger of Allah "Allah's blessing and peace be upon him". He was asked about these of sunnah and established community, thereupon he said: "(Those who follow) that on which I and my companions are." (This narration is reported by At-Tirmidhi on the authority of Abdullah Ibn Amr). They followed the method of moderation and clear and right path we have already explained. they never took the world for the sake of world but rather for the sake of religion, nor adhered to monasticism and abandoned world entirely, nor were they indulgent nor excessive: on the contrary, they were in the middle between both extremes. This is the dearest thing to Allah Almighty, as mentioned earlier in many places; and Allah knows best.

This is the end of the Book of Condemnation of World; and praise be to Allah at first and last; and the blessing and peace of Allah be upon the Prophet, his family and companions.

Book seven: Condemnation of niggardliness and greed for wealth

It is the seventh book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who deserves praise for the sustenance He enlarged (for some of His servants), and removes disaster after despair, Who has created the creation, enlarged sustenance, endowed the worlds with various kinds of property, and tried them with the turning from one state to another, from ease to adversity, from poverty to richness, from covet to despair, from richness to bankruptcy, from solvency to insolvency, from miserliness to satisfaction, from niggardliness to generosity, from pleasure with what is at hand to grief for what is lost, from altruism to selfishness, from extravagancy to parsimony, and from contentment with the little to regarding with slighness the much. He has made so in order to test them as to which of them are best in conduct, and which of them gives preference to the world over the hereafter.

The blessing and peace of Allah be upon Muhammad, with whose religion he abrogated all the religions before him, and upon his family and companions who followed the way of their Lord with good conduct.

Coming to the point: the temptations and afflictions of this world is so much and they include all fields of life. But property is the most greatest temptation, the most destructive affliction, in the sense that none could dispense with it, and once it exists, none could hardly be safe from it. Once it is lost, one is given to destitution which is about to lead to ingratitude, and once it is present, it leads to transgression and great loss. In short, as well as property has merits, it also has demerits. Its merits are among the saviors, whereas its demerits are among the destructives. It is abstruse to distinguish its good from its evil, and none is able to do it except those of insightful minds among the learnt. So, it is important to specify an independent book to the exposition of that, for what we have mentioned in the condemnation of this world did not deal with property in particular in so much as it included the world in general, for the world includes all transitory portions and fortunes; and property is a part of it, in addition to desires, lusts, love for authority, inclination to exacting retribution, anger, envy, and arrogance.

But now, we are going to consider in this book the property in particular in terms of its merits and demerits, and if man looses it, he is given to destitution, and if it is available to him, he is given to richness. It is with both states of destitution and richness that man is put to trial. The one who lacks money always wavers between two states: parsimony and satisfaction, one of which is blameworthy and the other is praiseworthy. The miser also wavers between two states: the covet of what is at the hands of people, and endeavor to work hard in different professions and industries, with loss of hope in getting what is with the people; and the former is worse than the latter. The wealthy has two states:

withholding due to niggardliness and spending, and one of them is praiseworthy and the other is blameworthy. The two states of the spendthrift are extravagancy and thrift, and the latter of them is praiseworthy.

It is important to uncover those unclear issues, which might be explained in fourteen chapters, Allah willing:

Exposition of condemnation of property

Praise of property

Exposition of its merits and demerits in detail

Condemnation of miserliness and covet

Treatment of miserliness and covet

Excellence of bounteousness

Stories about bounteous

Condemnation of niggardliness

Stories about niggards

Altruism and its excellence

Definition of generosity and niggardliness

Treatment of niggardliness

Various duties concerning property

Condemnation of richness and commendation of poverty

CHAPTER ONE: EXPOSITION OF CONDEMNATION OF WEALTH AND REJECTION OF LOVING IT

Allah Almighty says: "O you who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own." (Al-Munafiqun 9)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

He further says: "And know you that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward." (Al-Anfal 28)

﴿وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

So, whoever prefers his property and children to what is with Allah Almighty has indeed been given to a great loss. Allah Almighty further says: "Those who desire the life of the Present and its glitter, to them We shall pay (the price of) their deeds therein, without diminution." (Hud 15)

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾

He also says: "Nay, but man does transgress all bounds, In that he looks upon himself as self-sufficient." (Al-Alaq 6-7)

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۚ أَن رَّأَاهُ اسْتَغْنَى ۚ﴾

There is neither might nor power but with Allah, Most High, Most Great. He says too: "The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), Until you visit the graves." (At-Takathur 1-2)

﴿أَلْهَنَكُمْ التَّكَاثُرُ﴾ حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿﴾

From among the Prophetic narrations, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Love for property and majesty causes hypocrisy to grow in the heart, in the same way as water causes herbage to grow." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No rabid wolves have been sent to a fold of sheep, more destructive than those two of love for property, honour and majesty in the religion of a Muslim person." (This narration is reported by At-Tirmidhi and An-Nasa'i on the authority of Ka'b Ibn Malik). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Let these of much property be ruined, except those who spend it on the servants of Allah as such and such; and how few they are!" (This narration is reported by At-Tabarani on the authority of Abd-Ar-Rahman Ibn Abza; Ahmad on the authority of Abu Sa'id; and both sheikhs on the authority of Abu Dharr). It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which of your people is the worst?" he said: "The rich among them." (This narration is reported, with slight change of wording, by At-Tabarani and Al-Baihaqi on the authority of Abdullah Ibn Ja'far; and Al-Bazzar on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "After you, a people will come and eat the most pleasant things of this world in their variety, ride the most graceful horses in their variety, marry the most beautiful women in their variety, put on the smartest clothes in their variety. They will have bellies which are not satiated with the little, and souls which are never satisfied with the much. They will devote themselves to this world, go and return to it. They will take it as a god apart from their God (Allah), and a lord apart from their Lord. They will be subject to it, and follow their own desires and whims. So, it is a command from Muhammad Ibn Abdullah, to such of your spring as joins that time, not to greet them, nor visit the sick among them, nor follow their funeral processions, nor respect the old among them, for whoever does so will help undermine (the structure of) Islam." (This is reported by At-Tabarani on the authority of Abu Umamah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Leave the world to its adherents, for whoever takes from the world more than his need will indeed take his destruction unfeelingly." (This narration is reported by Al-Bazzar on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The son of Adam says: 'My property! My property! Do you have from your property but what you eat and consume, you put on and tear, or give in charity and send forward?'" (This narration is reported by Muslim on the authority of Abdullah Ibn Ash-Shakhir and Abu Hurairah). A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why do I not love death?" he asked him: "Do you have property?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, send it

forward, for whoever sends forward his property likes to join it, and whoever leaves behind his property likes to remain behind with it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mankind has real three friends: one follows him until his soul is arrested, the other to his grave, and the third to his resurrection. His property follows him until his soul is arrested. His family follows him to his grave. His deed follows him to his resurrection." (This narration is reported by Ahmad and At-Tabarani on the authority of An-Nu'man Ibn Bashir).

The disciples said to Jesus, son of Mary "peace be upon them": "Why do you have the ability to walk on water and we have not?" he asked them: "What is the rank of money in your sight?" they praised it, thereupon he said: "But it is of no significance to me." Salman Al-Farisi wrote the following to Abu Ad-Darda' "Allah be pleased with them": "O my brother! Beware of gathering from this world what you do not give thanks for it, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "On the Day of Judgement, the world adherent who obeyed Allah in it will be brought with his property in front of him, and the more he will turn down on the path, the more his property will say to him: 'Proceed on safely, for you have fulfilled the right of Allah due upon me'; and the world adherent who did not obey Allah in it will be brought with his property in between his shoulders, and the more he will turn down on the path, the more his property will say to him: 'Woe to you! Why did you not fulfill the right of Allah due upon me?' He will remain as such until he will invoke perdition and destruction upon himself." (This narration is reported by Al-Baihaqi).

What we have narrated in the Book of Asceticism and condemnation of richness and praise of poverty refers in the end to the condemnation of wealth. So, there is no need to repeat that once again here. The same is true of what has been related in condemnation of this world, since wealth constitutes its main component. But, let's now relate what is narrated regarding wealth in particular.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man dies, the angels say: "What has he sent forward?" but the people say: "What has he left?" (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Do not take landed property, lest you would have desire for this world." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Ibn Mas'ud).

From among the sayings, a mention may be made of the following:

It is reported that a man abused Abu Ad-Darda' "Allah be pleased with him" and did evil to him, thereupon he said: "O Allah! as for him who has abused me, make healthy his body, make abundant his property, and make long his lifetime." Consider how he regarded much property to be the utmost trial and affliction, particularly when added to health and long life, and this is because it should inevitably lead to transgression. Ali "Allah be pleased with him" put a Dirham on his hand and said: "Indeed, if you are not given out by me, you would be of no benefit for me."

It is reported that Umar "Allah be pleased with him" sent to Zainab Bint Jahsh her income, and when she asked about it, she was told that it was her income which was sent to her by Umar. She said: "May Allah forgive for him!" Then she took a curtain she had and tore it and made it a case in which she put her income and distributed it among her family, kith and kin and the orphans who were under her guardianship. Then, she raised her hand saying: "O Allah! let not me receive the income of Umar after this year of mine!" she died and was the first among the wives of the Messenger of Allah "Allah's blessing and peace be upon him" to join him.

According to Al-Hassan: "By Allah, none has ever honoured money but that Allah disgraced him." It is said that when Dirham and Dinar were coined, Iblis raised them and placed them on his forehead and kissed them saying: "Whoever likes you is really my servant." Samit Ibn Ajlan said: "No doubt, Dirhams and Dinars would be the reins of hypocrites, thereby they would be led to the fire of Hell." According to Yahya Ibn Mu'adh: "The dirham is like a scorpion and if you are not perfect in treating it with good Ruqyah, then, do not take it, for if it bites you, its poison will kill you." He was asked: "What is its Ruqyah?" he said: "To take it from lawful sources, and spend it properly."

Al-Ala' Ibn Ziyad said: "I saw in a dream an old lady dressed in skin, and having from all colours of adornment, and the people were attached to her in awe, and looking at her. I came close to her and looked and wondered at their looking at her and devotion to it in such admiration. I then asked her: "Woe to you! Who are you?" she said: "Do you not know me?" I answered in the negative, thereupon she said: "I'm the world." I said: "Then, I seek refuge with Allah from your evil!" she said: "If you like to be given refuge from my evil, then, you should have aversion for Dirham and Dinar." That is because money constitutes the main component of this world, for with them everything might be obtained. Whoever keeps patient on abandoning them has indeed kept patient on abandoning the entire world.

It is reported that Maslamah Ibn Abd-Al-Malik entered upon Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" at his last moments and said to him: "O Commander of Believers! You have done a thing which none of the rulers has ever done before you. You have left your children with no single Dirham (to inherit from you)." He had thirteen children. On that he asked to be made to sit down and then he said: "As for your statement that I have not left any Dirham for them (to inherit), it should be known that I have not forbidden to them any right they are eligible to take, nor have I given them any right that is for others than them. My children are one of two: either obedient to Allah, and Allah suffices him, for Allah is the friend and protector of the righteous, or disobedient to Allah, and I do not care about his destiny."

It is reported that Muhammad Ibn Ka'b Al-Qarzi had much property and it was said to him: "Save it for your children." He said: "No, but I save it for my own soul with my Lord, and leave my Lord for my children." It was said to Abu Abd Rabbih: "O my brother! Do not go with evil and leave your children with good." On that he gave out one hundred thousand Dirhams from his property."

Yahya Ibn Mu'adh said: "Man encounters two calamities at his death regarding his property, and neither the foremost nor the last have ever heard about them before." He was asked about them, thereupon he said: "Although his property entirely is taken from him, he will be questioned about it entirely."

CHAPTER TWO

EXPOSITION OF PRAISE AND CONDEMNATION OF WEALTH SIMULTANEOUSLY

It should be known that Allah Almighty has given the property the name of good in many places of His Holy Book. Consider His Statement: "It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage." (Al-Baqarah 180)

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good is the property for the good man." (This narration is reported by Ahmad and At-Tabarani on the authority of Amr Ibn Al-As). To be sure, what is related concerning charity and performance of Hajj refers to the good of property, since without it nothing of those could be achieved.

Allah Almighty further says: "so your Lord desired that they should attain their age of full strength and get out their treasure a mercy (and favour) from your Lord." (Al-Kahf 82)

﴿وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ﴾

He says reminding His servants of His favors upon them: "Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)." (Nuh 12)

﴿وَيُمَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَّكُمْ جَنَّاتٍ وَيَجْعَلْ لَّكُمْ أَنْهَارًا﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Poverty is about to lead to ingratitude." (This narration is reported by Al-Baihaqi on the authority of Anas). This statement is to praise property.

One could not understand the point of combination between praise and dispraise of property unless he knows the wisdom of property, the real purpose of it, and its merits and demerits. By so doing, it would be revealed that it is good in some point and evil in some point, and it is praised when it is good, and dispraised when it is evil. It is not merely good nor merely evil. This is why it is sometimes praised and sometimes dispraised. But the insightful discerning person knows for certain that what is praiseworthy of it differs from what is blameworthy thereof. It is satisfactory to say here that the purpose of the intelligent wise people is the happiness of the hereafter which represents the abiding bliss. This is the purpose of the generous and bountiful. When the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the most generous and the most intelligent among the people, he said: "Those

who remember death and get ready for it most among them." (This narration is reported by Ibn Majah on the authority of Ibn Umar).

This happiness is attained only by three means in this world: merits of soul, like knowledge and good manners; merits of body like health and soundness; and merits that are outside the body like property and all the other means. The highest of them all are those of the soul, then those of the body and then those outside the body. In this way, those outside the body are the most despicable among them all, and of a surety, wealth is included in those. Money is also the most despicable among the despicable merits for it serves all and nothing serves it, and it is wanted for other than it and not for its own self. As for soul, it is the precious valuable gem that should be made happy, and it serves knowledge and good manners, in order to obtain them as integral part of it. Body serves soul by means of organs and senses, and food and clothes serve body; and we have already explained that the purpose of food is just to sustain body, and of marriage to preserve progeny, and of body to perfect and justify soul and adorn it with knowledge and good character. The knowledge of that sequence gives a due estimate of wealth, in terms of being necessary for food and clothes, which, in turn, is necessary to sustain the body, which, in turn, is necessary to perfect the soul, which is good in itself. If one is acquainted with the benefit, final goal and purpose of a particular thing, and uses it only for that final goal, without turning to anything else, he will do good and get benefit, and his deed will achieve the right purpose.

The wealth then is a tool and a means for a right purpose. But at the same time, it is possible to be used as a tool and a means for corrupt purposes, i.e. the purposes that keep off the happiness of the hereafter, and close the way of knowledge and deed. This is why it is praiseworthy at some point and blameworthy at some point: it is praiseworthy when its purpose is praiseworthy, and blameworthy when its purpose is blameworthy. Whoever takes from this world more than what is sufficient for him, has indeed taken his destruction unfeelingly (according to the narration of Al-Bazzar on the authority of Anas). Since men are inclined, by nature, to follow desires and lusts which cut the way to Allah Almighty, and since wealth is to facilitate that, there is a great danger in taking from it more than the necessary needs and requirements.

This is why the Prophets "peace be upon them" sought refuge with Allah from its evil. Our Prophet "peace be upon him" said in this issue: "O Allah! Limit the sustenance of the family of Muhammad to the point of satisfying only the minimum requirements of living." (This narration is reported by both sheikhs on the authority of Abu Hurairah). Thus, he did not demand from this world but that whose good is expected. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O Allah! let me live as a poor, Cause me to die as a poor, and gather me in the company of the poor persons." (This narration is reported by At-Tirmidhi on the authority of Anas; Ibn Majah and Al-Hakim on the authority of Abu Sa'id). Abraham "peace be upon him" sought refuge with Allah Almighty from such wealth when he said: "O my Lord! make this city one

of peace and security: and preserve me and my sons from worshipping idols." (Ibrahim 35)

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

Of a surety, he intended here both gold and silver, for the rank of the Prophet deems him far above ascribing divinity to such stones, given that he was sufficed that even before his Prophethood when he was still very young. But the meaning of worship here is to have love for, be deceived by, and rely on them.

The Prophet "Allah's blessing and peace be upon him" said: "Let the slave of Dinar, Dirham, and the garment perish as he will be pleased if these things are given to him, and if not, he will be displeased. Let such a person perish and relapse, and if he is stabbed with a thorn, let him find no one to take it out for him." (It is narrated by Ibn Majah, Al-Hakim and Al-Bukhari on the authority of Abu Hurairah). Here, he shows that whoever loves those (Dirham and Dinar) becomes a worshipper of them, and whoever worships a stone is a worshipper of an idol, and whoever worships anything else other than Allah Almighty is like a worshipper of idols, for such worship diverts him from Allah Almighty, and hinders him from fulfilling His rights. This is polytheism. But there are two kinds of polytheism: hidden polytheism which does not enjoin the eternal life in the fire of Hell, and the believers could almost hardly be free from it, for it is more hidden than the creeping of ants; and apparent polytheism, which enjoins the eternal life in the fire of Hell: we seek refuge with Allah from both.

CHAPTER THREE

EXPOSITION OF MERITS AND DEMERITS OF WEALTH

It should be known that property is like a female-snake which has poison and medicine. Its merits lie in the medicine it has, and its demerits lie in the poison it contains. If one knows its merits and demerits he becomes able to beware of its evil and get benefit from its good.

As for its merits, they are divided into worldly and religious. There is no need to mention those worldly merits for they are well-known and common to all of the people, and had it not been for this, they would not have competed over demanding it.

As for the religious merits, they are included under three:

The first is to spend on oneself, either in an act of worship or to seek its aid on an act of worship. One might spend money in such acts of worship as Hajj and Jihad, which could not be accomplished without property; and they are among the principal acts of worship, of which the poor and needy are deprived. He might spend money to sustain himself like getting food, clothes, residence, marriage, and all the other requirements of living. If those needs are not available, the heart will be occupied by them and not disengaged for the religion; and the means by which worship is accessed is also regarded worship. Thus, to take what is sufficient from this world in order to seek its aid in fulfillment of the requirements of religion is a religious merit. But this does not include luxury and

getting what is beyond the need, for those belong to the worldly transitory portions.

The second is to spend money on people. It is of four divisions: alms, benevolence, protection of honour and charge of employment. The reward alms is not hidden, and it is sufficient to say that it extinguishes the fire of the wrath of the Lord Almighty. We have already made a mention of its reward in detail. In relation to benevolence, it is meant to spend money on the rich and dignitaries in the form of hospitality, gifts and aids. This is different from alms which is unique to the needy and poor. But anyway, it is among the religious merits, since by which one acquires brothers and friends, obtains the attribute of generosity and bounty, and joins the company of the generous. None is described as generous unless he does favor to others. There is a great reward for that, according to many narrations about the excellence of giving food and gifts and entertaining not the poor and needy.

As for protection of honour, we mean by it the spending of money to avert the verbal criticism of the foolish and lampoon of poets, and repel their evil and harm. This is one of the religious portions no matter how close it might be to the transitory fortunes. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is spent by a man to protect his honour therewith is recorded as a charity for him." (This narration is reported by Abu Ya'li on the authority of Jabir). Why not since it prevents the backbiter from backbiting, and suppresses enmity because of his evil words, which might result in transgression and exceeding the due limits in exacting retribution.

Regarding the charge for employment, to be sure, the acts and works that facilitate life for man are many, and if he is to do all of them by himself, he will waste his time, and it will become difficult upon him to follow the way to the hereafter through remembrance and meditation, which is the highest station. Whoever has no money needs to do by himself all works to serve himself, which puts him to severe trouble, for by so doing, he will loose the other acts of worship such as knowledge, deed, celebration and meditation, which none else could do on his behalf. In this way, he will waste his time in great loss.

The third is not to spend on a particular man, but rather to achieve a public interest, like building mosques, bridges, hospitals, hostels, and the other endowments assigned to serve the public interests of people. This is among the permanent good things whose reward survives even after death, and which bring about the blessing of the supplications of the righteous.

These are the religious merits of money, let alone the transitory portions, like salvation from humiliation of begging, getting rid of destitution and attaining honour and power, getting more brothers, friends and helpers, and gaining respect and reverence in the hearts of others.

In relation to the demerits of property, they are divided into religious and worldly. The religious are three:

The first is to lead to disobedience and committing sins. To be sure, desires and lusts are various, and in many cases, financial disability might hinder one from committing much sins, and in this way, it is out of protection for him to have no money. Whenever man has no hope of doing a sin, he is not motivated

to do it. But once he feels he is able to do it, he is motivated to do it. Money gives one the ability to do sins, and once it is available, one is motivated to commit sins. If he commits sins, he would be ruined, and if he keeps patient, he will be put to severe difficulty, for patience with ability is more difficult on the soul, and the affliction of luxury and comfort is more grievous than that of adversity and hardship.

The second is to lead to luxury and indulgence in what is permissible, and this is the first degree (of evil). Should the wealthy be able to limit himself to the parley bread, the coarse and rough clothes, and leave the delicious kinds of food as the Prophet Solomon "peace be upon him" used to do, in spite of his great dominion? But with luxury, indulgence in the pleasures of this world becomes customary to him with which he could not dispense. Once he is not able to give it up, and at the same time, he is exposed to a financial crisis, he would probably be forced to achieve his luxury through unlawful sources, adulation, flattery, hypocrisy, showing off, and even telling lies. Whoever has much property, his need of people grows so much, and whoever becomes in need of people should inevitably be forced to flatter them and disobey Allah Almighty in order to please them. It is from that need that both enmity and friendship arise, which give rise to envy, hatred, rancor, arrogance, talebearing, backbiting, telling lies, and the other sins which belong to both heart and tongue.

The third from which almost none is free is that the maintenance of his property diverts him from the remembrance of Allah as it should be, and it is a great loss to be diverted from Allah Almighty. For this reason, Jesus "peace be upon him" said: "Money has three evils: it is taken from unlawful sources." It was said: "But if it is taken from lawful sources?" he said: "Then, it is spent improperly." It was said: "But if it is spent properly?" he said: "Then, it surely diverts from the remembrance of Allah Almighty." This is the chronic disease, for the foundation, essence and marrow of worship is to remember Allah Almighty, and reflect on His Majesty and Glory, and this requires a disengaged heart, and the owner of property is not so, for he always spends morning and evening in occupation of the maintenance of his wealth, each according to his profession and trade. But he, who has only the sustenance of his day is safe from all of that.

Those are the worldly evils of property, let alone the suffering of the owners of wealth, regarding trouble, hard work of collecting money, fear of losing it, anxiety, worry, anguish, difficulty of averting enviers, trouble of maintaining and preserving it, and the like of these. The medicine of property then is to take only the necessary sustenance from it, and spend the surplus on different sides of good; and what is beyond that is poisons. We ask Allah Almighty to help us do so, and grant us safety from its evil: He has power over all things.

CHAPTER FOUR

EXPOSITION OF CONDEMNATION OF MISERLINESS AND COVET; AND PRAISE OF CONTENTMENT

It should be known that poverty is praiseworthy provided that the poor

should be satisfied, not covetous of what is in the hand of people, nor eager to earn money whatever it might be. He is not so unless he becomes contented with the necessary food, clothes and residence, and limit the range of his hope to his day or month at maximum. But if he has longing for much wealth, or makes long the range of his expectations, the honour of contentment will escape him, and he will be put to humiliation of covet and greed, which inevitably lead him to the bad manners and committing shameful deeds. However, mankind is predisposed, by nature, to greed and covet, and lack of contentment and satisfaction.

From among the Prophetic narrations regarding this issue, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were mankind to have two valleys of gold, he would seek to have a third, for nothing fills the inside of mankind but dust, and Allah turns in repentance to whomever He wills." (This narration is reported by both sheikhs on the authority of Ibn Abbas and Anas). It is narrated on the authority of Abu Waqid Al-Laithi "Allah be pleased with him" that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" received a new revelation, we would come to learn it from him. One day I came to him and he said: Allah Almighty says: "We have sent money in order that people would establish prayer and give alms; and were mankind to have a valley of gold, he would like to have another valley, and were he to have two, he would like to have a third, and nothing but dust fills the inside of mankind; and Allah Almighty turns in repentance to whoever repents." (This is reported by Ahmad and Al-Baihaqi).

Abu Musa Al-Ash'ari "Allah be pleased with him" said: A Surah like Bara'ah was revealed and then it was taken away, with the following remaining of it: "Verily, Allah Almighty supports that religion through people who have no portion (in the hereafter); and Were mankind to have two valleys of money, he would seek to have a third, for nothing fills the inside of mankind but dust, and Allah turns in repentance to whoever repents." (This narration is reported by Muslim with a slight variation of wording; and At-Tabarani literally).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Two eaten things never satiate: that of knowledge and that of wealth." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Mankind grows old and two things remain still young with him, the long hope and love for wealth" or in similar words. (this narration is reported by both sheikhs on the authority of Anas).

Since this is a misleading instinct and destructive nature in mankind, Allah and His Messenger "peace be upon him" praised contentment. In this issue, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he who is guided to Islam and has only the minimum requirements of living with which he is satisfied." (This narration is reported by At-Tirmidhi and An-Nasa'i on the authority of Fadalah Ibn Ubaid; and Muslim on the authority of Abdullah Ibn Umar). The Messenger of Allah "Allah's blessing and peace be

upon him" said too: "No one, be he poor or rich, but that on the Day of Judgement, he would like to have been given sustenance in this world (as little as) to cover only his basic needs)." (This narration is reported by Ibn Majah on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Richness does not result from much property, but rather richness results from self-satisfaction." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further forbade greed and earnest pursuit of money. He said: "O people! Constrict your pursuit (of wealth), for no servant will take but what is written for him, and no servant will leave this world before he is given what is written for him." (This narration is reported by Al-Hakim on the authority of Jabir). It is reported that Moses "peace be upon him" asked Allah Almighty: "O Lord! Which of Your servants is the richest?" He said: "The most contented among them with what I have given him." He said: "Then, which of them is the justest?" He said: "Who takes back the right from himself most among them."

Ibn Mas'ud "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Holy Spirit inspired me that no soul will die until it receives its sustenance that is written for it. So, fear Allah and constrict your pursuit (of money)." (This narration is reported by Ibn Abu Ad-Dunya and Al-Hakim). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Hurairah! If you are given to severe hunger, I advise you to have a loaf and a cup of water, and everything otherwise in this world is exposed to destruction." Abu Hurairah "Allah be pleased with him" further said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be pious perchance you would be the most worshipping among the people; and be contented perchance you would be the most thanksgiving among the people; and love for the people the same as you love for yourself, perchance you would be a faithful believer." (This narration is reported by Ibn Majah).

The Messenger of Allah "Allah's blessing and peace be upon him" forbade covet according to the narration of Abu Ayyub Al-Ansari "Allah be pleased with him" in which he said: A Bedouin came to the Prophet "peace be upon him" and said: "O Messenger of Allah! Give me a brief advice." On that he said: "When you offer prayer, pray like a man who bids farewell (as he is going to leave this world immediately), and do not say anything (evil) for which you are forced to apologize, and loose hope of what is in the hands of people." (This narration is reported by Ibn Majah; and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas).

It is narrated on the authority of Awf Ibn Malik Al-Ashja'i "Allah be pleased with him" that he said: We were seven, eight or nine with the Messenger of Allah "Allah's blessing and peace be upon him", and he said to us: "Should you not give the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him?" we stretched our hands and one (of us) said: "O Messenger of Allah! We have given you the pledge of allegiance (earlier): then,

for which (more) should we give you the pledge of allegiance (once again)?" on that he said: "To worship Allah (Alone) and not ascribe anything to Him (in worship), to establish the five (obligatory) prayers (in congregation), to listen and obey (your rulers), (and he said a word in secrecy after which he said) and to ask nothing from the people." He (the narrator) said: I saw that if the whip fell down from anyone of those, he would not ask anyone to bring it to him. (This narration is reported by Muslim, Ibn Majah and Abu Dawud).

From among the sayings and traditions, a mention may be made of the following:

Umar Ibn Al-Khattab "Allah be pleased with him" said: "No doubt, covet leads to poverty, and despair (of getting what is in the hands of people) leads to richness; and whoever looses hope of having what is in the hands of people dispenses with them." One of the wise men was asked about the concept of richness, thereupon he said: "It is to limit your hopes, and be satisfied with what suffices you." In this meaning, it was said (in a form of poetic verses): "Living is but hours to pass quickly. So, be satisfied with your living, perchance you would be contented, and leave your desires perchance you would living as a free. For it may be that gold and pearl lead to destruction of its pursuer."

It was the habit of Muhammad Ibn Wasi' "may Allah have mercy upon him" to wet the dry bread with water and eat thereof and say: "Whoever is satisfied with that needs not anyone." According to Sufyan "may Allah have mercy upon him": "The best of your world is that by which you are not put to trial, and the best of your trials is that which is not in your hands." According to Ibn Mas'ud "Allah be pleased with him": "No day comes but that an angel calls: "O mankind! The little that satisfies you is better than the much that causes you to be a transgressor." According to Samit Ibn Ajlan: "O mankind! Your abdomen is no more than a span in a span: why should it leads you to the fire?" a wise man was asked bout his wealth thereupon he said: "It is to seem outwardly beautiful and be inwardly moderate, and loose hope of what is in the hands of the people."

It is reported that Allah Almighty said: "O mankind! if the integral world becomes in your possession, you will have from it only your sustenance, and if I give you your sustenance from it and make the reckoning for it on anyone else, then, I would be charitable to you." According to Ibn Mas'ud "Allah be pleased with him": "If anyone of you is to ask for anything, let him ask for it easily and kindly, for indeed, he will not take but the sustenance that is doomed to him to take." One of the Umayyads wrote to Abu Hazim, asking him decisively to raise his needs to him, thereupon he replied: "I have raised my needs to my Lord, and have accepted what He gives me of it, and been satisfied with what He withholds from me from it."

It was said to a wise man: "Which is the most pleasant thing to the rational, and which is the most helpful thing to remove grief?" in reply, he said: "The most pleasant thing to him is the good righteous deed which he sends forward, and the most helpful thing to remove grief is the contentment with the preordained fate." According to another wise man: "I have found out that the one who has the

deepest anxiety among the people is the envier, the most pleased among them is the contented, the most long-suffering among them on harm is the miser when he covets, the one who has the best living is he who rejects the world most among them, and the one who shows the greatest regrets among them is the learnt who indulges in this world."

Umar "Allah be pleased with him" said: "Should I not tell you about what I render lawful from the property of Allah Almighty? Two garments, one to protect me from the cold of winter, and the other from the heat of summer, a riding mount to perform Hajj and Umrah, and afterwards, my sustenance is like the sustenance of anyone of the Quraish people, in a way that makes me neither the highest nor the lowest among them. By Allah, I do not know even whether or not this is lawful." He seemed to have doubt whether this amount was beyond what is sufficient for contentment.

One blamed his brother for miserliness, saying: "O my brother! You are a petitioner and petitioned: you are petitioned by Him Whom nothing could escape, and you petition that which you are sufficed, as if what is absent from you has been revealed to you, and what is you have has been removed from you. You seem, O my brother, that you have not seen a deprived miser nor a sustained abstinent." In a similar meaning, it was said (in a form of poetic verses): "I see that your richness makes you more keen on this world, as if you would never die, but, is there an end with which you could say: 'This is sufficient for me for I have been contented?'"

It is related by Ash-Sha'bi "may Allah have mercy upon him" that a man caught a comb, thereupon it asked him: "What do you like to do with me?" he said: "I like to slaughter and then eat you." It said: "By Allah, my flesh never satiates you. But let me teach you three things, which are better for you than to eat me, one of which while I am in your hand, the second when I become on the tree, and the third when I become on the mountain. He asked it to give him the first advice, and it said: "Do not grieve for what escapes you." He then released it. When it became on the tree, he asked it to give him the second and it said: "Do not believe that what is not will not be." When it flew and became on the mountain, it said: "O wretched man! Were you to slay me, you would have extracted from my inside two pearls, the value of each of which is twenty weights." He then grieved and bit his lip. Then he asked it to give him the third advice, thereupon it said: "You have forgotten two things, how should I give you the third? Have I not told you not to grieve for what has escaped you, nor to believe that what was not would be? My flesh, blood and feather are not equal to twenty weights, how would I have in my inside two pearls, the value of each of which is twenty weights?" then, it flew and disappeared. This is an example for the excessive covet characteristic of mankind, which blinds him from seeing the truth, until he thinks what is not will be.

According to Ibn As-Sammak: "No doubt, hope is a rope in your heart and a fetter in your foot. So, take out the hope from your heart, so that your foot would be released from the fetter." Abu Muhammad Al-Yazidi said: I visited Ar-Rashid and found him looking at a paper containing something written in gold,

and when he saw me, he smiled. I said: "Does it contain a benefit, may Allah mend you O Commander of Believers?" he answered in the affirmative saying: "I have found these two poetic verses in a store belonging to the Umayyads, and regarded them as good, to which I added a third verse." He then recited to me the following: "If the gate of a need is closed in your face, then, leave it for another perchance its gate would be opened to you. It is sufficient for you to fill your abdomen (to satisfy your hunger), and avoid the evil matters. Moreover, do not give out your honour, and avoid sins, perchance you would be kept far from punishment because of that."

Abdullah Ibn Salam "Allah be pleased with him" asked Ka'b: "What does cause the sciences to vanish from the minds of the learnt, after they had understood and retained them well?" he said: "Covet, self-greediness and demand of needs." A man asked Al-Fudail to explain to him the statement of Ka'b "Allah be pleased with him" thereupon he said: "It means that a man covets of a thing which he demands thereupon he looses his religion. As for self-greediness, it makes one the keenest eager to skip nothing at all. In relation to the demand of needs, it is that you have a need from so and so, and another need from so and so, and once he fulfills your need, he might disgrace you with it, leads you wherever and whatever he likes, with the result that you would become subject to him. If he passes by you, you greet him, and if he falls ill, you visit him to inquire about his health, just out of your love for this world and not for the Sake of Allah Almighty. Were you to have no need from him, it would have been better for you." Then he said: "This is better for you than one hundred narrations to take through weak chains of transmission."

According to a wise man: "It is surprising that if mankind is given the glad news of his permanent life in this world, he would not be inclined, by nature, to collect wealth more than he does, given his short enjoyment and expectation of death at any moment." According to Abd-Al-Wahid Ibn Zaid: "I came upon a monk whom I asked: "From where do you eat?" he said: "From the grain-store of (Allah), Most Kind, Full of Knowledge: He Who created the millstone brings to it its grist." Then, he beckoned with his hand to his molar teeth. Glory be to (Allah), the Omnipotent, Full of Knowledge.

CHAPTER FIVE

TREATMENT OF MISERLINESS AND COVET; AND MEDICINE BY WHICH CONTENTMENT IS ACQUIRED

It should be known that this medicine is composed of three elements: patience, knowledge and work, and their composition produces five things:

The first pertains to work, i.e. to be thrifty and moderate in living and spending. Whoever likes to attain the honour of contentment, should close upon himself all gates of spendings as much as he could, and reduce himself, as possible as he could, to the necessary needs and requirements. That is because he whose spendings are extensive could not be satisfied with contentment. If one lives alone, he should be satisfied with a single coarse and rough garment, a single kind of food whatsoever, make little his condiment as much as lies within his capacity and get himself accustomed to it. If he has dependents, he should reduce

each of them to the same extent which is easy with the minimum effort, and with which one becomes able to reduce his demands and be reasonable in his living. It is the origin of contentment, i.e. to be moderate in spending, and give up extravagancy and profligacy.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah likes moderateness in all affairs." (This narration is reported by both sheikhs on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Not destitute is he who adheres to economy (in his living)." (This narration is reported by Ahmad and At-Tabarani on the authority of Ibn Mas'ud and Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Three are saviors: fear of Allah Almighty in secrecy and public, moderateness in both states of richness and poverty, and justice in both states of anger and pleasure." (This narration is reported by Al-Bazzar, At-Tabarani, Abu Na'im and Al-Baihaqi on the authority of Anas).

It is reported that a man saw Abu Ad-Darda' "Allah be pleased with him" picking up grains from the ground saying: "Your moderateness in living is out of your religious knowledge and understanding." Ibn Abbas "Allah be pleased with them" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Economy, right way and guidance are a part of over twenty parts of Prophethood." (this narration is reported by Abu Dawud; and At-Tirmidhi on the authority of Abdullah Ibn Sarjis). According to a particular narration: "Economy constitutes half the living." (This is narrated by Abu Mansur Ad-Dailami on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who adheres to economy (in living), Allah Almighty enriches him; and he, who spends extravagantly, Allah Almighty impoverishes him; and he who remembers Allah, Allah Almighty loves him." (This narration is reported by Al-Bazzar on the authority of Talhah Ibn Ubaidullah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you intend to do a thing, you have to be thrifty until Allah Almighty makes for you a relief and a way out." (This narration is reported by Ibn Al-Mubarak). To be sure, thrift in spending is one of the most important things to be observed.

The second is that if what is suffices him immediately is available to him, he should not trouble himself for the sake of the future. He is helped do so if he shortens the range of his hope and is verified that he should inevitably receive the sustenance that is doomed to him, no matter miser or generous he might be. That is because the severe miserliness is not the right way to receive sustenance. On the contrary, he should be confident of the promise of Allah Almighty Who says: "There is no moving creature on earth but its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear Record." (Hud 6)

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

However, Satan always promises him poverty and enjoins lewdness upon him, saying: "Unless you are miser and keen on collecting and saving, it may be that

you fall ill and become powerless, and expose yourself to endure humiliation of begging."

Thus, he continues to trouble him, along his lifetime by pressing him to pursue wealth and money, for fear of poverty, and at the same time, the more he gets troubled, the more he laughs at him. It is said in description of such a case: "And whoever spends long times in collecting his wealth for fear of poverty, then, it is indeed the poverty which he does." Once, both sons of Khalid entered upon the Messenger of Allah "Allah's blessing and peace be upon him" who said to them: "Despair not of the sustenance as long as life runs in your bodies, for man is born by his mother as red and naked and then he is sustained by Allah Almighty." (This narration is reported by Ibn Majah on the authority of Habbah and Sawa', sons of Khalid). Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon Ibn Mas'ud "Allah be pleased with him" who was in the state of grief. On that he said to him: "Reduce your concerns, for what has been decreed would inevitably be, and you should certainly receive your sustenance (that is doomed to you)." (This narration is reported by Abu Na'im on the authority of Khalid Ibn Rafi'). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! O people! Reduce your pursuit (for this world), for no servant will have but what has been doomed to him, and none would leave this world before he receives from it what has been doomed to him in willing submission."

Therefore, man could not give up miserliness unless he has good confidence of Allah's right regulation of the matters, in terms of the determination of the sustenance of his servants, which they should inevitably get even if they reduce their pursuit. I should be known that Allah gives sustenance more often to His servant from sources which he expects not as shown from His statement: "And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine." (At-Talaq 2-3)

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ﴾

If a gate of sustenance is closed upon him, he should not put himself to trouble for it. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is resolute but to sustain His believing servant from sources which he never imagines." (This narration is reported by Ibn Hibban on the authority of Ali).

Al-Mufaddal Ad-Dabbi said: I asked a Bedouin: "From where do you earn your living?" he said: "From the vows made in Hajj." I further asked: "Then, if they depart (what do you do)?" on that he wept and said: "Were our living to be suspended only on sources we know, surely, we would not live at all." Abu Hazim "Allah be pleased with him" said: "I found out that this world is of two things: one is for me, and thus I would not receive before its due time even if I demand it by the power of the heavens and the earth; and the other is not for me, and as I did not get it in the past, I would never expect to get it in the future. What belongs to others than me is withheld from me, just as what belongs to me is withheld from the others. How then should I spend my lifetime in any of both?" this medicine is relevant to knowledge, and it is necessary to avert Satan's intimidation of poverty.

The third is that one should know the honour of free of want that is gained by contentment in contrast with the humiliation of miserliness, greed and covet. Being verified of this fact, he would be more inclined to contentment, for miserliness always brings about trouble, and covet leads to humiliation, in contrast with only the pain of patience on lusts, desires and extra things that is to be experienced in contentment. This pain is not known but to Allah Almighty, for which one receives the reward in the hereafter, unlike miserliness and covet, which make one vulnerable to the sight of people, in addition to the evil consequence and sin he incurs upon himself. Moreover, the covetous always loses the self-honour and the power to follow the truth. The more one is covetous and miser, the more he becomes in need of people, whom he could not invite to the truth: On the contrary, he is forced to flatter and adulate them, which causes his religion to destruction. Whoever gives no preference to the self-honour over the appetite of the abdomen surely suffers from deficiency and weakness of mind and faith.

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer's honour results from his dispensing with the people." (This narration is reported by At-Tabarani, Al-Hakim, Abu Ash-Shaikh and Abu Na'im on the authority of Sahl Ibn Sa'd). both freedom and honour lie in contentment. For this reason, it is said: "Dispense with whomever you like, perchance you would be like him; and be in need of whomever you like, perchance you would be his captive; and be kind to whomever you like, perchance you would be his chief."

The fourth is to consider so often the luxury of Jews and Christians, in addition to the lowly and foolish among the people, and those who have neither religion nor mind, and compare their states with the states of the Prophets and saints, the devotees of Allah Almighty, the rightly-guided caliphs, and all of the companions and their followers and successors who followed them with good conduct. He should also listen to their speech and narrations, regard their affairs and states, and then give his mind the freedom to choose whether to imitate the lowly and foolish among the people, or emulate the best and the highest of people in the Sight of Allah Almighty. Having done so, it becomes easier to him to keep patient on destitution and poverty, and be satisfied with the little. If he enjoys much food, it should be known that the donkey eats more than him; and if he enjoys much sex, it should be known that the pig is stronger than him in sex; and if he gets adorned with clothes and ornaments, it should be known that there is among the Jews and Christians such as has much adornment and ornaments than him. But, on the contrary, if he is satisfied with the little, none would share him in his rank except the Prophets and saints.

The fifth is to understand the great risk that lies in collecting wealth, as we have already mentioned in the evil of money, in terms of the fear of robbery, theft, loss, in contrast with the security and disengagement from worry to be experienced by him who has no wealth. Furthermore, he should remember the severe damage he would receive as we have mentioned in the evil of wealth, as he would be kept away from the Garden for as long as five hundred years. That is

because if he is not satisfied with the necessity that suffice him, he would join the company of the wealthy and rich, and be taken out of the group of the poor. In order to do so, he should always look at such as inferior to him, and not to such as superior to him in this world, for by the time Satan always turns his sight to such of people as superior to him in wealth, saying: "Why do you weaken to pursue wealth, given that owners of wealth enjoy delicious kinds of food, smart clothes and graceful residence?" on the contrary, he turns his sight to such of people as inferior to him in religion saying: "Why do you constrict living upon yourself and fear Allah so much, given that so and so, who is more knowledgeable than you, does not fear Allah as such? Furthermore, all the people are amidst their enjoyment and luxury, so, why do you like to distinguish yourself from them?"

Abu Dharr "Allah be pleased with him" said: My bosom friend, the Messenger of Allah "Allah's blessing and peace be upon him" recommended me to look at such of people as inferior to me, and not at such of them as superior to me (in this world)." (This narration is reported by Ahmad and Ibn Hibban). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you looked at such of people as given superiority by Allah to him in wealth and character, he should immediately turn to look at such of them as inferior to him, to whom he is given superiority." (This narration is reported by both sheikhs).

It is by virtue of those things that one is able to acquire the characteristic of contentment. Its basic fundament is patience and short hope. Additionally, he should know that his patience in this world, whatever it might be, is very limited, i.e. no more than a few days after which he will enjoy a long time. In this way, he is like a sick who perseveres the bitter medicine in expectation for the permanent cure.

CHAPTER SIX

EXPOSITION OF EXCELLENCE OF BOUNTEOUSNESS

It should be known that if wealth is not available, one should devote himself to satisfaction and keep himself from miserliness and greed; and if it is available, he should devote himself to altruism, bounteousness, doing favour, and rather keep himself far from niggardliness and covetousness. To be sure, bounteousness is one of the good manners characteristic of the Prophets "peace be upon them" as well as one of the foundations of salvation, to which the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "Bounteousness is one of the trees of the Garden, whose branches are hanging to the earth, and whoever takes hold of any of those branches, it would inevitably lead him to the Garden." (This narration is reported by Ibn Hibban on the authority of A'ishah; Ibn Adi and Ad-Daraqatni on the authority of Abu Hurairah; and Abu Na'im on the authority of Jabir).

Jabir "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: Gabriel "peace be upon him" said: Allah Almighty said: "This (Islam) is the religion which I have admitted for

Myself, and nothing maintains it but bounteousness and good moral character. So, honour it with them as much as you could, (or, according to another version, as much as you go along with them)." (This narration is reported by Ad-Daraqatni). A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has never created any of His devotees but to be predisposed, by nature, to good character and bounteousness." (This narration is reported by Ad-Daraqatni and Ibn Adi).

Jabir "Allah be pleased with him" said: It was said: "O Messenger of Allah! Which deed is the best?" on that he said: "Patience and openhandedness." (This narration is reported by Abu Ya'li and Ibn Hibban; and Ahmad on the authority of A'ishah). Abdullah Ibn Amr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty likes two characteristics and dislikes other two: as for those which Allah Almighty likes, they are good character and bounteousness; and as for those which Allah Almighty dislikes, they are bad character and niggardliness; and if Allah intends good for a man, He uses him in fulfillment of the needs of people." (This narration is reported by Abu Mansur Ad-Dailami).

It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father from his grandfather that he said: I said: "O Messenger of Allah! Guide me to a deed that causes me to enter Paradise." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What causes forgiveness to be assured to you is to serve people with food, to greet with peace whomever you meet, and to speak good words." (This narration is reported by At-Tabarani). According to another version: "What makes Paradise assured is to serve others with food and spread peace among the people." According to a third narration on the same authority: "Adhere to good words and serve others with food."

Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bounteousness is a tree in the Garden, and if anyone of the people is bounteous, he takes hold of anyone of its branches, which never leaves him until it admits him to the Garden." (This narration is reported by Ad-Daraqatni). Abu Sa'id Al-Khudri "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "Seek bounty from the merciful among My servants, perchance you would live in their shade for I have lodged in them My mercy; and do not seek it from those of hardened hearts, for I have lodged in them My displeasure." (This narration is reported by Ibn Hibban, Al-Khara'iti and At-Tabarani).

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ignore the sin of the bounteous, for Allah Almighty takes hold of his hand whenever he stumbles." (This narration is reported by At-Tabarani and Al-Khara'iti). Ibn Mas'ud "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, sustenance runs faster

towards the provider of food than a knife to the hump of a camel; and Allah Almighty commends the provider of food before His angels "peace be upon them". (This narration is reported by Ibn Majah on the authority of Anas and Ibn Abbas but with a slight variation of wording).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah is munificent, and He likes munificence and good manners; and He dislikes the trivial and insignificant of matters." (This narration is reported by Al-Khara'iti on the authority of Talhah Ibn Ubaidullah Ibn Kariz; and At-Tabarani, Al-Baihaqi and Al-Hakim on the authority of Sahl Ibn Sa'd with a slight variation of wording). Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" was not asked to give anything for the sake of Islam but that he gave it. a man came and asked him, and he commanded that a big herd of sheep grazing between two mountains, from those of charity be given to him. On that he returned to his people and said: "O my people! Embrace Islam, for Muhammad gives like the giving of a man who has no fear of poverty." (This is reported by Muslim).

Ibn Umar "Allah be pleased with them" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has servants whom He chooses for His favors for the benefit of people. So, if one withholds those benefits from the people, Allah Almighty then will transfer His favor from him to another." (This narration is reported by At-Tabarani and Abu Na'im). It is reported on the authority of Al-Hilali that he said: Some captives belonging to Banu Al-Anbar were brought to the Messenger of Allah "Allah's blessing and peace be upon him" who commanded that they be killed except for a man from them. Ali Ibn Abu Talib "Allah be pleased with him" said: "O Messenger of Allah! All of them worship the same god, religion, and commit the same sin: why have you spared the life of this man from among them?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "peace be upon him" descended to me and commanded me to kill them and leave that man for Allah Almighty appreciates his bounteousness."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything has a fruit, and the fruit of doing favor is the quick release (from punishment)." It is further reported on the authority of Nafi' from Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Food given by a munificent is a medicine, and food given by a niggard is an ailment." (This narration is reported by Ibn Adi and Ad-Daraqatni). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He in whose sight the favor of Allah is great, then, the service of people becomes great in his sight." (This narration is reported by Ibn Adi and Ibn Hibban on the authority of Mu'adh). So, whoever does not endure that service, exposes the favor of Allah to disappear from him.

Jesus "peace be upon him" said: "Take much of that which the fire never eats." It was said: "What is that?" he said: "It is to do favor). A'ishah "Allah be pleased with her" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Garden is the abode of the bounteous." (This

narration is reported by Ibn Adi, Al-Khara'iti and Ad-Daraqatni). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The bounteous is close to Allah, close to the people, close to the Garden, and far from the fire; whereas the niggard is far from Allah, far from the people, far from the Garden, and close to the fire. No doubt, an ignorant bounteous is dearer to Allah than a knowledgeable niggard; and niggardliness is the most chronic disease." (This narration is reported by At-Tirmidhi and Ad-Daraqatni).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Do favor to such as are and such as are not eligible to it equally. If you succeed to get those who are eligible to it, this is well, otherwise, you yourself would be one of those eligible to it." (This narration is reported by Ad-Daraqatni on the authority of Ja'far Ibn Muhammad from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, the pious among my nation do not enter the Garden by virtue of their prayer or fasts in so much as by virtue of their bounteous souls, sound hearts and sincere advice to Muslims." (This narration is reported by Ad-Daraqatni and Abu Bakr Ibn Lala on the authority of Anas; and Al-Khara'iti on the authority of Abu Sa'id).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has chosen for doing favor some of His creatures, to whom He has made it lovable, and made them love it. he has directed the favor seekers to them, and made it too easy upon them to give in the same way as He has made easy the rainfall to the barren territory to give life to it and give life to its inhabitants therewith." (This narration is reported by Ad-Daraqatni; and Al-Hakim on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every favor one does is a charity, and whatever one spends upon himself and his family is written as a charity for him, and whatever one safeguards his honour therewith is reckoned as a charity for him, and no spending one spends but that it is incumbent upon Allah to compensate it." (This narration is reported by Ad-Daraqatni, Ibn Adi, Al-Khara'iti and Al-Baihaqi on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Every favor one does is a charity; and the guide to good is like its doer, for Allah Almighty likes to relieve the desirous for relief." (This narration is reported by Ad-Daraqatni on the authority of Amr Ibn Shu'aib from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Every favor you do to a rich or a poor is a charity." (This narration is reported by Ad-Daraqatni on the authority of Abu Sa'id and Jabir; Al-Khara'iti and At-Tabarani on the authority of Ibn Mas'ud). It is narrated that Allah Almighty revealed to Moses "peace be upon him" not to kill As-Samiri for he was bounteous.

It is narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" dispatched an expedition under the leadership of Qais Ibn Sa'd Ibn Ubadah and

when they were given to severe trouble, he slaughtered for them nine riding mounts to eat. When they made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "No doubt, generosity is characteristic of the members of this family." (This narration is reported by Ad-Daraqatni).

There are many traditions and sayings in this respect, of which a mention may be made of the following:

According to Ali "Allah be pleased with him": "If the world turns its face towards you (i.e. you become wealthy and rich), then, spend of it as much as you could, for it never vanishes; and if it turns away from you (and you become poor), then, spend also for it never survives." Mu'awiyah asked Al-Hassan Ibn Ali "Allah be pleased with him" about valor, relief and generosity, thereupon he said: "As for valor, it is that a man safeguards his religion, warns of himself, deals with his guest generously, and become good in case he is forced to engage in dispute, attack and aversion. Relief is to avert one's neighbour and keep patient on adversity. Generosity is to hasten to do favor before one is asked to do it, serve others with food, be kind to the beggar, and give him what is available to him."

A man raised a complaint to Al-Hassan Ibn Ali "Allah be pleased with him" who said to him: "Your need would be fulfilled, Allah willing." It was said to him: "O son of the (daughter of the) Messenger of Allah! Why do you not look at the complaint first and then give your reply in accordance with it?" On that he said: "By so doing, Allah Almighty will ask me about the time I make him stand in humiliation in front of me until I finish from reading the complaint." According to Ibn As-Simak: "I wonder at those who buy slaves with thier property, and doe not buy the free men with their favor." A Bedouin was asked: "Who is your chief?" he said: "He, who endures our insult, gives our beggar, and excuse our ignorant."

Ali Ibn Al-Hussain "Allah be pleased with them" said: "Whoever is described to given his property to those who ask is not a bounteous. That is because the real bounteous is he who begins with giving the rights of Allah Almighty in relation to those who worship and obey Him, expecting no thanks from the people, in case he does so in expectation for the reward of Allah Almighty." Al-Hassan Al-Basri "may Allah have mercy upon him" was asked about bounteousness, thereupon he said: "It is to give your wealth, generously for the Sake of Allah Almighty." He was further asked about decisiveness, thereupon he said: "It is to withhold your wealth for His Sake." When he was asked about extravagancy, he said: "It is to spend your wealth out of love for authority and majesty."

According to Ja'far As-Sadiq "may Allah have mercy upon him": "No wealth is more helpful than mind; and no calamity is more grievous than ignorance; and no support is beneficial as consultation. Behold! Allah Almighty says 'I am Bounteous, Generous, and no wicked should be My neighbour'. No doubt, wickedness is out of disbelief, and disbelievers will be in the fire; whereas generosity and munificence are out of belief, and the faithful believers will be in the Garden." According to Hudhaifah "Allah be pleased with him": "How many

a person who is wicked in religion and reckless in living would enter the Garden by virtue of his bounteousness and openhandedness."

It is reported that Al-Ahnaf Ibn Qais saw a man having a Dirham in his hand. He asked him: "Whose is this Dirham?" he said: "It is mine." On that he said to him: "It is yours until it comes out of your hand (i.e. until it is spent in charity)." The following poetic verse was said in a similar meaning: "You are subject to money as long as you withhold it and once you spend it, then, it becomes yours." Wasil Ibn Ata' was called Al-Ghazzal (spinner) because he used to sit with the spinners and whenever he saw a weak woman, he would give her (as much as he could). According to Al-Asma'i: Al-Hassan Ibn Ali wrote to his brother Al-Hussain "Allah be pleased with them" blaming him for giving poets, thereupon he sent to him the following reply: "No doubt, the best property is that with which one safeguards his honour."

It was said to Sufyan Ibn Uyainah: "What is bounteousness?" he said: "It is to be kind to one's brothers and spend money generously in charity." He resumed: "My father inherited fifty thousand Dirhams which he sent in secrecy to his brothers, and said: "I used to ask Allah Almighty in my prayers to admit my brothers to the Garden: should I then withhold money from them?" according to Al-Hassan "may Allah have mercy upon him": "To give what is available as much as one could is the utmost generosity." It was said to a wise man: "Who among the people is the dearest to you?" he said: "He, who does favor more often to me." It was said: "But if this is not available?" he said: "Then, he to whom I do favor more often." According to Abd-Al-Aziz Ibn Marwan: "If a man surrenders to me until I do my favor to him, then, his favor to me is like mine to him."

Al-Mahdi asked Shabib Ibn Shabbah: "How have you found the people in my house?" he said: "O Commander of Believers! Anyone of them enters your house hopeful (of your gifts), and comes out well-pleased and satisfied." A man quoted the following two poetic verses in front of Abdullah Ibn Ja'far: "No doubt, the favor does not become a favor until its effect returns to such of people as eligible to it. so, if you intend to do a favor, direct it to Allah, or your kith and kin, otherwise, leave it." on hearing that, Abdullah said: "Those two poetic verses cause one to become covetous. But rather you should exceed the favor and if it gets the honoured among the people, then, it is good for they are eligible to it, and if it gets the wicked, you yourself would be one of its men."

CHAPTER SEVEN: STORIES ABOUT BOUNTEOUS

It is narrated on the authority of Muhammad Ibn Al-Munkadir from Umm Durrah, the servant-maid of A'ishah "Allah be pleased with her" that once, Mu'awiyah sent a wealth of one hundred and eighty thousand Dirhams in two cases to A'ishah "Allah be pleased with her", who asked for a dish to be brought in which she started to distribute the money among the people and when it was evening, she asked the slave-girl to bring her breakfast. She brought bread and oil as condiment. Umm Durrah said to her: "Have you not been able to keep aside a Dirham from what you have distributed today

therewith to buy meat for our breakfast?" she said: "Had you reminded me, I would have done."

It is reported on the authority of Iban Ibn Uthman that a person liked to do harm to Ubaidullah Ibn Abbas. He went to the dignitaries of Quraish and said to them: "Ubaidullah Ibn Abbas invites you to have your lunch in his house." They came until the house became crowded with them. He said: "What is the matter?" they told him the story. He commanded that fruits be bought and served to them, and ordered his servants to cook food and bake bread. The fruits were presented to them and by the time they had finished from them, the tables of food were placed before them. They ate and then left. Ubaidullah said to his agents: "Do we have what allows us to do the like of that everyday?" they answered in the affirmative, thereupon he said: "Then, let those come to have their lunch in our house everyday."

It is narrated on the authority of Mus'ab Ibn Az-Zubair that he said: Mu'awiyah performed Hajj and when he finished he passed by Medina. Al-Hussain Ibn Ali said to his brother Al-Hassan "Allah be pleased with them": "Do not meet or greet him." When Mu'awiyah left, Al-Hassan said: "We owe a debt and we have to come to him to discuss the matter with him." Thus Al-Hassan rode until he caught up with him. He greeted him and told him about it. at the same time, a camel of big hump passed by him, and it was carrying eighty thousand Dirhams, and it was a heavy load that it was troubled and remained behind the other camels. Mu'awiyah asked about it, and he was told, thereupon he said: "Give it with what it has to Abu Muhammad."

It is narrated on the authority of Waqid Ibn Muhammad Al-Waqidi from his father that he raised a complaint to Al-Ma'mun, about his much debt and his inability to endure it. on that Al-Ma'mun wrote the following on the back of the complaint: "No doubt, two characteristics have been combined in you: bounteousness and shyness. It is bounteousness that has consumed your wealth, and it is shyness that hinders you from telling us about the hardship in which you are. Based on that, I have commanded that one hundred thousand Dirhams be given to you. If I have got your desire, then, expand your hand in giving more and more; and if I fail to get your desire, then, it is your crime upon yourself. You related to me when you were in charge of judiciary of Ar-Rashid on the authority of Anas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said to Az-Zubair Ibn Al-Awwam "Allah be pleased with him": "O Zubair! It should be known to you that the keys of sustenance of servants are opposite to the Throne (of Authority), and Allah Almighty gives every servant as much as is in proportion to what he spends: whoever spends more receives more, and whoever spends little receives little." And you know better." (This narration is reported by Ad-Daraqatni). In his comment, Al-Waqidi said: "By Allah, that Al-Ma'mun reminded me of the narration is dearer to me than the gift which was one hundred thousand Dirhams."

A man asked Al-Hassan Ibn Ali at for a need, thereupon he said to him: "O so and so! I appreciate the right of your asking me, and my knowledge of what is

incumbent upon me to do to you is too great upon me (to return you with failure), and my hand fails to fulfill to you what you are fitting for, and whatever is given, no matter how much it might seem, is little in the Sight of Allah Almighty. So, if you accept what is available, and relieve me of the difficulty of the obligation to fulfill your right as it should be." He said: "O son of the (daughter of the) Messenger of Allah! I accept and thank you for your gift, and further excuse for unavailability." Al-Hassan called his agent and went on accounting him for his spendings until he investigated it. then he said to him: "Bring me what remains of the three hundred Dirhams." He brought fifty thousand Dirhams thereupon Al-Hassan asked him: "What have you done with the five hundred Dinars?" he said: "It is with me." He asked him to bring it and he brought it to him. Al-Hassan then gave both Dirhams and Dinars to the man and told him to bring carriers to carry them for him. When he brought the carriers, Al-Hassan gave him his garment to pay their charge. His agents said to him: "By Allah, after that, we would have no Dirham." He said: "But I expect to have a great reward with Allah Almighty."

The reciters of Basrah gathered in the house of Ibn Abbas "Allah be pleased with them" and said: "We have a neighbour who was in the habit of standing at night (for supererogatory prayers) and fasting by day, and everyone of us hopes to be like him. He gave his daughter to his nephew and he is poor and does not have the wherewithal of marriage to prepare her." Ibn Abbas "Allah be pleased with them" stood and took hold of their hands and got them into his house and opened a box there and brought out six cases of money. He asked them to convey them to him. Then, Ibn Abbas "Allah be pleased with them" said: "But even, we have not been just to him. We gave him what would divert him from his standing and fasting. Let's go to help him prepare his daughter. However, the world is too insignificant to divert a believer from the worship of his Lord, and we should not be too arrogant to serve the devotees of Allah." They then did accordingly.

It is reported that when the people in Egypt were stricken by famine, at the time Abd-Al-Hamid Ibn Sa'd was the governor, he said: "By Allah, I would show Satan that I am his enemy." He then spent on the needy among them until prices fell. Then, he was dismissed and left owing as much as one million Dirhams to traders. He mortgaged with them the ornaments of his wives which were as much as five hundred million Dirhams. When it was difficult upon him to repay the debt, he sent to them to sell them, and spend the remaining upon such of people as did not receive his gift.

Abu Tahir Ibn Kathir was a Shi'ite. A man said to him: "I beseech you by the right of Ali upon you to grant me your date-palms in such and such place." On that he said to him: "I have done, and by his right upon me, I would give you what is next to them." This was many times the like of what the man demanded. A poet praised Abu Marthad who said to him: "By Allah, I have what I would give you. But anyway, go to the judge and claim I owe you ten thousand Dirhams, and I would admit it until when the judge puts me to prison because of that, my family would not leave me in prison." He did accordingly, and it was not

after the evening that ten thousand Dirhams were given to him, and Abu Marthad was taken out of the prison.

Ma'n Ibn Za'idah was the governor of Basrah. A poet was present at the gate of his palace with the intention to enter upon him, but he stayed for a long time, and it was not available to him. He said to one of Ma'n's servants: "If the governor enters the garden, then, point him out to me." When he entered the garden, the servant informed him and he wrote a poetic verse on a piece of wood and threw it in the spring of water that is open to the garden. Ma'n was at the head of the spring. When he saw the piece of wood, he took and read it: "O bounteousness of Ma'n! Talk to Ma'n in privacy about my need, for I have no intercessor to him but you." He asked about the writer of this and he was invited to him. He asked him: "What have you said?" he recited to him his poetry (in his praise), thereupon he ordered that ten cases of money would be given to him. He took them and the governor put the piece of wood underneath his carpet. When it was the next day, the governor took out the piece of wood and read the poetic verse once again, thereupon he invited the man and gave him one hundred thousand Dirhams. When the man took the sum he felt afraid the governor might take back what he had given him. He left the town. When it was the third day, the governor read the poetic verse, and called for the man, but he was not available. On that Ma'n said: "It is incumbent upon me to give him until there remains no Dinar in my treasury."

According to Abu Al-Hassan Al-Mada'ini: Once, Al-Hassan, Al-Hussain, sons of Ali, along with Abdullah Ibn Ja'far "Allah be pleased with them" set out as pilgrims and their belongings delayed to catch up with them. They then were given to hunger and thirst. They came upon an old lady in her tent whom they asked: "Do you have anything to drink?" she answered in the affirmative. They made their riding mounts kneel near her tent, and she had nothing but a little sheep in one corner of the tent. She said: "Milk it and drink its milk." They did accordingly. Then they asked her: "Do you have anything to eat?" she said: "I have nothing other than this little sheep. Let anyone of you slaughter it in order that I would cook food for you to eat." One of them stood and slaughtered it and removed skin and she cooked food for them to eat. They ate and stayed there until it became cooler. When it was time for them to leave, they said to her: "We are men from Quraish and our journey is in that direction. If we return safely, we would do a good favor to you."

Then, they left. Her husband came and she told him about the story of these men, thereupon he became angry and said to her: "Woe to you! Do you slaughter my sheep for a people whom you do not recognize, and claim that they are men from Quraish?" some time later, they were forced to enter Medina, and were engaged in transporting dung to it and sell it and get their earnings from that. The old lady passed by one of Medina's streets, and behold! Al-Hassan Ibn Ali "Allah be pleased with them" was sitting on the gate of his house. He recognized her, but she did not recognize him. He sent his slave to invite her and he asked her: "O slave-girl of Allah! Do you recognize me?" she answered in the negative. He said: "I am your guest on such and such a day."

She said: "Let my father and mother sacrifice their lives for you! Are you he?" he said: "Yes." Al-Hassan "Allah be pleased with him" commanded that one thousand sheep of those of charity be bought for her, and one thousand Dinars be given to her.

He sent her in the company of his slave to Al-Hussain "Allah be pleased with him" who asked her: "What is the gift of my brother to you?" she said: "One thousand sheep and one thousand Dinars." Al-Hussain "Allah be pleased with him" commanded that the like of it be given to her. Then, he sent her in the company of his slave to Abdullah Ibn Ja'far "Allah be pleased with him" who asked her: "How much is the gift of both Al-Hassan and Al-Hussain to you?" She said: "Two thousand sheep and two thousand Dinars." On that Abdullah Ibn Ja'far gave her two thousand sheep and two thousand Dinars. He said to her: "Had you started with me, surely, you would have troubled them." The old lady returned to her husband with four thousand sheep and four thousand Dinars.

It is reported that Abdullah Ibn Amir Ibn Kariz came out of the mosque in order to go home. As he was alone, a young man stood and walked besides him. He asked him: "O young man! Do you have a need?" he said: "May Allah reform you! I saw you walking alone, and I said to myself: "Let me protect you with myself, and I seek refuge with Allah from receiving any harm." Abdullah took hold of his hand and walked with him to the house. He called for one thousand Dinars which he gave to the young man and said to him: "Spend this for how good manners you have been taught by your family!"

It is related that some Arabs came to visit the grave of one of the bounteous among them. They halted near his grave and spent the night there. They had come from a far town. One of them saw in a dream that bounteous man who said to him: "Do you like to exchange your camel for my excellent mount?" however, the deceased bounteous had left an excellent mount. The man who was sleeping had a fat camel. He said: "Yes." He exchanged his camel for his excellent mount. When he signed the deal, the deceased man slew that camel in the dream. At that time, the sleeping man woke up and behold! Blood was flowing out of the breast of his camel. He stood towards it and slaughtered it, and distributed its flesh among his companions and cooked it and they satiated their desire for hunger. Then, they left and proceeded on. When it was the next day, and they were still on the way, a caravan received them, and a man said: "Who is so and so?" the man who saw the bounteous in the dream said: "I am." He asked him: "Have you bought from so and so anything?" he referred to the deceased, the inhabitant of the grave. He said: "Yes, I have exchanged my camel for his excellent mount in a dream." He said: "Then, here it is his excellent mount. He is my father and I saw him in a dream and he said to me: "If you are really my son, give my excellent mount to so and so."

A man from Quraish returned from journey and on the way he found a Bedouin who was disabled and diseased. He said to the man: "O so and so! Help me endure the difficulty of time!" he said to his slave: "Give him what has remained with you of the expenses." The slave poured in the lap of the Bedouin

four thousand Dirhams. The Bedouin started to get up but he failed because of weakness. On that he wept. The man asked him: "What is wrong with you? Do you regard little what we have given you?" he said: "No, but I have remembered what the earth eats of your generosity, thereupon I wept."

Abdullah Ibn Amir bought from Khalid Ibn Uqbah Ibn Abu Mu'ait his house which was in the market for ninety thousand Dirhams. When it was night, he heard Khalid's family weeping. He asked his family: ""Why are those weeping?" they said: "They are weeping for the loss of their house." On that he said: "O slave! Go to them and inform them that both the money and house together are theirs."

It is related that Harun Ar-Rashid sent five hundred Dinars to Malik Ibn Anas "may Allah have mercy upon him". When the news of that reached Al-Laith Ibn Sa'd, he sent to him one thousand Dinars. Harun became angry with him and said: "Do I give him five hundred and you give him one thousand, although you are one of my wards?" he said: "O Commander of Believers! I get a daily income of one thousand Dinars from my crops, and I have felt shy of giving the like of him less than the income of one day." It is reported that the obligatory charity was not due upon him, although his income was one thousand Dinars a day (and this is because he used to spend them all in charity). It is related that a woman asked him to give her some honey, thereupon he gave her a big water-skin full of honey. It was said to him: "But she would have been satisfied with less than that." On that he said: "She has asked in accordance with her need, and we give her in proportion to the favor of Allah upon us." It was the habit of Al-Laith "may Allah have mercy upon him" not to deliver his daily talk before he would give three hundred and sixty needy and indigent in charity.

Al-A'mash said: One of my sheep fell ill, and Khaithamah Ibn Abd-Ar-Rahman used to come to visit it every morning and evening in order to inquire about its health, and asked me: "Has it got its fodder in full? How have the boys kept patient on loosing its milk since it fell ill?" I had a piece of matted hair to sit on and whenever he came out he would tell me to take what he left underneath it. he kept doing so until his gift reached as much as three hundred Dinars during the period the sheep was ill, to the extent that I hoped the sheep did not recover.

Abd-Al-Malik Ibn Marwan said to Asma' Ibn Kharijah: "I have been reported that you have many good characteristics. So, tell me about them." He said: "But others could tell about them better than I could do." He said: "I assure that you should tell me about them." On that he said: "O Commander of Believers! I have never stretched my legs in front of anyone of my sitters, nor have I served others with food but that I was grateful to them more than they were to me, nor has anyone begged anything from me and I regarded as much what I gave him."

Sa'id Ibn Khalid entered upon Sulaiman Ibn Abd-Al-Malik and Sa'id was a generous man: whenever he was asked to give anything which was not available to him, he would write a bill on himself until he would receive his yearly income.

When Sulaiman looked at him, he quoted the following poetic verse: "I have heard in the morning a caller calling: 'Help that helpful assisting young man!'" Sulaiman asked him: "What is your need?" he said: "To fulfill my debt." He asked him: "What is it?" he said: "thirty thousand Dinars." He said: "I shall give you your debt and the like of it besides."

Once, Qais Ibn Sa'd Ibn Ubadah fell ill and he felt his brothers were too slow to come to visit him. When he asked about that it was said to him: "They feel shy of so much debt they owe you." On that he said: "May Allah disappoint a wealth that hinders the brothers from visiting their brother!" then, he ordered a caller to announce publicly that 'He who owes a debt to Sa'd Ibn Qais is free from obligation'. In the evening, the step of the stairs of his house got broken because of the great number of people who came to visit him.

It is narrated on the authority of Abu Ishaq that he said: I offered Asr prayer in the mosque of Al-Ash'ath at Kufah, in pursuit of a debtor of mine, and after prayer a garment and a pair of sandals were placed in front of me. I said: "But I am not of the people of this mosque." It was said: "Al-Ash'ath Ibn Qais Al-Kindi came back from Mecca yesterday, and ordered that a garment and a pair of sandals be given to such of men as prayed in this mosque."

It is narrated on the authority of Ash-Shafi'i while he was in Mecca in the neighbourhood of the Ka'bah that he said: There was in Egypt a man who used to gather money for the poor. Once, a man begot a child. He said: "I went to him and said: 'I have begotten a child and I have nothing to spend.'" He stood with me and went to a family and entered upon them and asked them, but nothing was given to him. He came to the grave of a man and sat near it and said: "May Allah bestow mercy upon you! You used to do such and such (deeds of generosity). Today, I visited some people and asked them to pay the spendings of a born child, but they gave me nothing." He stood up, brought out a Dinar and divided it into two halves, and gave me one and took the other. He said to me: "This is a debt you owe until Allah opens (the gates of sustenance) for you." I took it and went away, and remedied with it what I was able to remedy.

On that night, the man (who gave half the Dinar to me) saw in a dream the deceased inhabitant of that grave, who said to him: "I have heard all that you said, and I could give no answer to you. but anyway, go to my house, and tell my sons to dig in the place of the oven and extract a parcel containing five hundred Dinars: carry it to that man." When it was the next day, he went to the house of the deceased and related the story to his family. They told him to sit and they dug the place and extracted the parcel of Dinars. They brought it and placed it in front of him. He said: "This is your property, and I have no right to take it." they said: "Should he give out of bounteousness while he is dead and we do not do while we are living?" when they insisted, he carried the parcel of Dinars to the parent of the born child, and related the story to him. He took from it only a Dinar which he divided into two halves, and gave him back the one he had given as a loan, and took the other and said: "This is sufficient for me." He gave the remaining in charity to the poor. In his comment on that,

Abu Sa'id (the narrator) said: "I don't know which of them is more bounteous."

It is reported that when Ash-Shafi'i, "may Allah have mercy upon him" fell fatally ill in Egypt, he said: "Tell so and so to wash my dead body." When he died and the news of his death reached him, he came and said: "Bring me his reminder." He looked at it and behold! Ash-Shafi'i was owing seventy thousand Dirhams, which the man recorded on himself, and repaid it on his behalf and said: "This is my washing of his dead body." Abu Sa'id said: "When I came to Egypt, I asked about the house of that man, and was guided to it. I saw some of his grandsons and visited them and found the traces of good in them. I said (to myself): 'The traces of his good have reached them, and the effect of his blessing have appeared on them.' I quoted the statement of Allah Almighty in this respect: " their father had been a righteous man." (Al-Kahf 82)

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

Ash-Shafi'i "may Allah have mercy upon him" said: "I still love Hammad Ibn Abu Sulaiman for a particular thing I have been informed that he did: Once, he was riding his donkey when one of his buttons was cut off. He went to the tailor and asked him to sew it. When he liked to dismount the tailor said to him: "By Allah, you would not dismount." He sewed it while he was riding. When he finished, he brought out a parcel containing ten Dinars which he handed over to the tailor and apologized to him for regarding it very little."

It is reported on the authority of Ar-Rabie Ibn Sulaiman that he said: A man caught hold of the stirrup of Ash-Shafi'i "may Allah have mercy upon him" thereupon he said to me: "O Rabie! Give him four Dinars and apologize to him on my behalf for they are very little." According to Ar-Rabie once again: I heard Al-Humaidi saying: "Ash-Shafi'i "may Allah have mercy upon him" came from San'a to Mecca with ten thousand Dinars. He pitched his tent outside Mecca and spread the Dinars over his garment, and went on giving every passer-by a handful of that until when it was time for him to offer Zhuhr prayer, he shook off the garment which was empty."

It is reported on the authority of Abu Thawr that he said: "Ash-Shafi'i "may Allah have mercy upon him" intended to go to Mecca with a great wealth, and he could hardly save money in his hand because of his openhandedness, thereupon I said to him: "Would that you buy a landed property to be for you and your children after you!" he then came out and when he returned I asked him about the wealth, thereupon he said: "I have found no landed property fitting for me to buy in Mecca, for most of them were made endowments. But ii built in Mina dwellings for our companions when they perform Hajj to stay in them." On that he recited the following two poetic verses: "I see myself desirous for things which are beyond the reach of my wealth. My soul does not submit to me to withhold money, and my wealth does not enable me to do what I like to do."

It is narrated on the authority of Muhammad Ibn Abbad Al-Muhallabi that he said: "My father entered upon Al-Ma'mun who gave him as a gift one hundred thousand Dirhams. When he came out he gave all of them in charity. Having learnt that, Al-Ma'mun blamed him when he returned to him once again. On that

he said to him: "O Commander of Believers! To withhold what is available means that you have bad assumption of (Allah) the worshipped." Then, he gave him a further one hundred thousand Dirhams."

It is reported that a man entered upon Sa'id Ibn Al-As and begged something from him, thereupon he commanded that one hundred thousand Dirhams be given to him. The man went on weeping, and Sa'id asked him about the cause of his weeping, thereupon he said: "I weep for the earth to eat up the one who is like you." he commanded that another one hundred thousand Dirhams be given to him.

It is reported that Talhah owed fifty thousand Dirhams to Uthman "Allah be pleased with them". One day, Uthman came out to the mosque to whom Talhah said: "Your money has become ready, so, take it." on that he said: "It is for you O Abu Muhammad, to help you on your valor." Su'dah Bint Awf said: I entered upon Talhah and found him in anxiety. I asked him about the reason and he said: "I have much property which aggrieves me." I said: "What does aggrieve you? invite your people (and distribute it among them." He said: "O slave! Invite to me my people!" he then distributed it among them. I asked the servant: "How much was it?" He said: "Four hundred thousand." A man entered upon Talhah "Allah be pleased with him" and begged something from him by the right of his kinship, thereupon Talhah said to him: "None has ever asked me by the right of this kinship before you. I have apiece of land for which Uthman "Allah be pleased with him" offered to give me three hundred thousand Dirhams. Take it if you so like, otherwise, let me sell it to Uthman and give you the price." He favored the price, thereupon he sold it to Uthman and gave its price to the man.

It is said that Ali "Allah be pleased with him" wept one day and when he was asked about the reason he said: "I have received no guest for seven years, and I fear Allah might have humiliated me." It is reported that a man went to his friend and knocked the door of his house, and when he opened the door for him and asked him about the reason for his visit, he said: "I owe a debt of four hundred Dirhams." He weighed and gave it to him. Then, he went on weeping. His wife asked him: "Why have you given him since it was difficult upon you?" on that he said: "I weep because I have not inspected his state and waited until he became in need."

May Allah bestow mercy upon those who have such characteristics of generosity and bounteousness, and forgive for them their sins.

CHAPTER EIGHT

EXPOSITION OF CONDEMNATION OF NIGGARDLINESS

Allah Almighty says: " And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿وَمَنْ يُوقِ شَحْ نَفْسِهِ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

He also says: "And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To Allah belongs the

heritage of the heavens and the earth; and Allah is well-acquainted with all that you do." (Al Imran 180)

﴿وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا مَخَّلُوا

بِهِ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَمِزُّ السَّمَنَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

He says too: "(Nor) those who are niggardly, or enjoin niggardliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist faith, a punishment that steeps them in contempt." (An-Nisa 37)

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا

لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

There are many Prophetic narrations, of which a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of niggardliness, for it ruined those who were before you, and forced them to shed the blood of each other, and made lawful their taboos." (This narration is reported by Muslim on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Beware of niggardliness, for it invited those who were before you to shed the blood of each other and they did accordingly, invited them to make lawful their taboos and they did accordingly, and invited them to sever relations with each other, and they did accordingly." (This narration is reported by Al-Hakim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No niggard, nor a deceptive nor a betrayer, nor a person who makes reminder of generosity shall enter the Garden." (This narration is reported by Ahmad and At-Tirmidhi on the authority of Abu Bakr). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are three destructives: niggardliness that is obeyed, an inclination that is followed, and self-vanity." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty dislikes three: the old man who commits adultery, the niggard who makes reminder of his generosity, and the poor who is arrogant." (This is reported by At-Tabarani on the authority of Ali).

The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide." (This narration is reported by both sheikhs on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Two characteristics never gather in a faithful believer: niggardliness and bad manners." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id). The Messenger of Allah "Allah's blessing and peace be upon him" also said (by way of supplication): "O Allah! I seek refuge with You from niggardliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to the geriatric age." (This narration is reported by Al-Bukhari on the authority of Sa'd). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of injustice, for injustice will be darkness on the Day of Judgement. Beware of profanity for Allah Almighty never likes the profane or the disrespectful. Beware of niggardliness for it was niggardliness that ruined those who were before you: it enticed them to lie and they lied, to do injustice and they did injustice, and to sever relations with each other and they did accordingly." (This narration is reported by Al-Hakim and Abu Dawud on the authority of Abdullah Ibn Amr; and Muslim on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of characteristics a man has is niggardliness with fearfulness, and cowardice with weakness." (This narration is reported by Abu Dawud on the authority of Jabir). Once, a person fell as a martyr during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and a woman wept on him crying: "O my martyr!" On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What makes you know that he is really a martyr? Perhaps he used to engage himself in what does not concern him, or withhold from his property what would not have decreased it." (This narration is reported by Abu Ya'li on the authority of Abu Hurairah; and Al-Baihaqi on the authority of Anas).

It is narrated on the authority of Jubair Ibn Mut'im "Allah be pleased with him" that he said: While we were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" with the people returning from Hunain, some Bedouins caught hold of The Prophet "Allah's blessing and peace be upon him" and started begging of him so much so that he had to stand under a (kind of thorny tree (i.e. Samurah) and his cloak was snatched away. The Prophet "Allah's blessing and peace be upon him" stopped and said: "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward." (This is reported by Al-Bukhari).

Umar "Allah be pleased with him" said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" distributed something among the people and I said: "Such and such a people were more entitled to it than those." On that he said: "They put me between two choices: either to beg me disrespectfully, or accuse me of niggardliness, and of a surety, I am not a niggard." (This narration is reported by Muslim). Abu Sa'id Al-Khudri "Allah be pleased with him" said: Two men entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and asked him to give them the price of a camel

and he gave them two Dinars. When they came out they met Umar Ibn Al-Khattab "Allah be pleased with him" and they thanked the Prophet and said good words about him. Umar "Allah be pleased with him" entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and greeted him and told him about what they had said. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "But I have given so and so ten to one hundred Dinars, and he said no good word. One of you might beg me importunately even though he begs fire." Umar "Allah be pleased with him" said: "Then, why do you give them what is fire?" he said: "They insist on begging me and Allah Almighty rejects niggardliness for me." (This narration is reported by Ahmad, Abu Ya'li and Al-Bazzar).

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Generosity stems from the generosity of Allah Almighty. So, be generous, perchance Allah would be generous to you. behold! Allah Almighty has created generosity and made it in the form of a man whose head is rooted in the stem of the tree of Tuba, and straightened some of its branches by the branches of the Farthest Lote-tree, and let the others hang down to the world: whoever catches hold of any branch of it will be admitted to the Garden. Behold! Bounteousness is out of faith, and (those of) faith will be in the Garden. On the other hand, He Almighty has created niggardliness from His displeasure and made it in the form of a man whose head is rooted in the stem of the tree of Zaqqum, and let some of its branches hang down to this world: whoever catches hold of any of its branches will be admitted to the fire. Behold! Niggardliness is out of disbelief, and (the men of) disbelief will be in the fire (of Hell)."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Bounteousness is a tree that produces its fruits in the Garden. For this reason, no one but a bounteous shall enter the Garden. On the other hand, niggardliness is a tree that produces its fruits in the fire. So, none but a niggard shall enter the fire." Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" asked the delegate of Banu Lihyān: "Who is your chief O Banu Lihyān?" they said: "Our chief is Al-Jadd Ibn Qais, except that he is a niggard." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which disease is more chronic than niggardliness? But your chief is Amr Ibn Al-Jamuh." (This narration is reported by At-Tabarani on the authority of Ka'b Ibn Malik). According to another version, they said: "Our chief is Jadd Ibn Qais." He asked: "By which thing do you regard him your chief?" they said: "He is the wealthiest among us, except that niggardliness is seen from him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Which disease is then more chronic than niggardliness? This is not your chief." They asked: "Then, who is our chief O Messenger of Allah?" he said: "Your chief is Bishr Ibn Al-Bara'."

Ali "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing

and peace be upon him" said: "Verily, Allah dislikes him who is covetous during his lifetime, and bounteous only when death overtakes him." Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "An ignorant bounteous is dearer to Allah than a covetous worshipper." (This narration is reported by At-Tirmidhi). Abu Hurairah "Allah be pleased with him" further said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both covetousness and faith never gather in the heart of a servant." (This narration is reported by An-Nasa'i). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Two characteristics never gather in a faithful believer: niggardliness and bad manners." (This narration is reported by At-Tirmidhi on the authority of Abu Sa'id).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting for a faithful believer to be covetous, nor to be coward." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Anyone among you might say that the sin of the covetous is more justifiable than that of the wrongdoer; and which wrongness is more grievous in the Sight of Allah than covetousness? Allah Almighty has sworn by His Honour, Magnificence and Majesty that neither a covetous nor a niggard shall enter the Garden."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" was circumambulating the House and behold! There was a man hanging in the curtains of the Ka'bah, saying: "I beseech you (O Allah) by the sanctity of this House to forgive for me my sin." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "What is your sin? Describe it to me." He said: "It is too great to describe to you." he said: "Woe to you! is your sin greater or are the earths?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the mountains?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the seas and oceans?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the heavens?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or are the Throne (of Authority)?" he said: "No, my sin is greater O Messenger of Allah." He said: is your sin greater or is Allah?" he said: "No, Allah Almighty is greater and higher O Messenger of Allah." He said: "Woe to you! describe to me your sin." He said: "O Messenger of Allah! Although I am a wealthy, whenever a beggar comes to beg me, he seems as if he faces me with a flame of fire." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep away from me, and do not burn me with your fire. By Him Who has sent me with guidance and honour, were you to stand in between the Corner and Station (of Abraham) and keep praying for a million years, and wept so much until your tears turn into running rivers therewith you water the plants, and then die while you are cunning (i.e. niggard), Allah Almighty would throw you prone on your face into the fire (of Hell). Woe to you! have you not learnt that niggardliness is disbelief, and that people of disbelief would be in the fire? Woe to you! have you not learnt that Allah Almighty says: "Behold, you are those invited to spend (of your substance) in the Way of Allah: but among you

are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is you that are needy." (Muhammad 38)

﴿ هَتَأْتُهُمْ تَبَازُؤًا ۖ تَدْعُوهُمْ لِنَفْسِهِمْ فِي سَبِيلِ اللَّهِ ۚ فَمِنْكُمْ مَنْ يَبْخُلُ ۚ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ ۚ وَأَنْتُمْ الْفُقَرَاءُ ۗ ﴾ (٣٨)

And: "And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾ (٩)

From among the sayings and traditions, a mention may be made of the following:

Ibn Abbas "Allah be pleased with them" said: "When Allah Almighty created the Garden of Eden, he told it to get adorned, and it did accordingly. Then, He told it to demonstrate its rivers, and it demonstrated the spring of Salsabil, the spring of camphor, and the spring of Tasnim, from which there burst into the Gardens the rivers of wine, honey and milk. Then, He told it to show its thrones, chairs, suites, ornaments, and the beautiful women with big lustrous eyes, , and it did. He looked at it and told it to speak, and it said: "Blessed be he who shall enter me." On that Allah Almighty said: "By My Honour and Power, I shall cause no niggard to inhabit you."

According to Umm Al-Banin, sister of Umar Ibn Abd-Al-Aziz: "Fi to the niggard! Had niggardliness been a shirt, I would not have put it on, and had it been a way, I would not have followed it." according to Talhah Ibn Ubaidullah "Allah be pleased with him": "We feel regarding our wealth what niggards feel, but we persevere and keep patient (and expect the reward from Allah)." According to Muhammad Ibn Al-Munkadir: It was said: "If Allah Almighty intends evil for a people, He causes the worst of them to be their chiefs, and makes their sustenance in the hands of the niggard among them." According to Ali "Allah be pleased with him": "A severe time will come upon the people in which the rich among them would have a strong grip on what is in his hand, although he has not commanded to do so. Allah Almighty said: " and do not forget liberality between yourselves. For Allah sees well all that you do." (Al-Baqarah 237)

﴿ وَلَا تَسْأُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (٣٧)

According to Abdullah Ibn Amr "Allah be pleased with them": "Covetousness is more grievous than niggardliness. For the covetous is he who covets of what is in the hand of another until he takes it and then withholds what he has; and the niggard is he who withholds what he has." According to Ash-Sha'bi: "I do not know which of both shall go farther in the fire of Hell: the niggard or the liar." It is said that the Indian sage and the Roman philosopher came to visit the Persian king Anushirvan. The Indian sage was required to speak and he said: "The best of people is he who is seen bounteous, reverent at the time of anger, deliberate in his speech, humble when he is elevated, and compassionate towards every one fitting for mercy."

The Roman philosopher said: "He, who is niggard and his property, is taken by his enemy, and he does not give thanks as much as it should be, will not be successful. Of a surety, the liars are blameworthy, and the talebearers die as poor, and whoever shows no mercy to others, is placed under the control of him who is merciless."

In his comment on the following statement of Allah Almighty: "We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see)" (Ya Sin 8)

﴿ إِنَّا جَعَلْنَا فِيْ أَعْيُنِهِمْ أَغْلَلاً فَبُهِىَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴾

Ad-Dahhak said: "It refers to niggardliness. Allah Almighty has held back their hands from spending in the Cause of Allah, and thus they see no guidance." According to Ka'b: "Every morning, two angels are entrusted to man, and one of them says: "O Allah! Hasten on to destroy the wealth of him who withholds from spending" and the other says: "O Allah! Hasten on to compensate him who spends his property." Al-Asma'i aid: I heard a Bedouin describing a man saying: "He has become trivial in my sight since the world became great in his sight, to the extent that he regards the beggar like the angel of death when he comes to him."

According to Abu Hanifah "may Allah have mercy upon him": "I think I could not regard as just a niggard, for niggardliness forces him to seek to take what is beyond his due for fear of being wronged. So, whoever is like this could not be trustworthy." According to Ali "Allah be pleased with him": "By Allah, no generous seeks to take even what is due to him. Allah Almighty says: " he confirmed part thereof and repudiated a part." (At-Tahrim 3)

﴿ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ. وَأَعْرَضَ عَنْ بَعْضِ ﴾

Bishr Ibn Al-Harith said: "It is not sinful to backbite a niggard. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You are then indeed a niggard."" Once, a woman is praised in presence of the Messenger of Allah "Allah's blessing and peace be upon him" as having the habit of fasting by day and standing at night for supererogatory prayers, except that she was stingy. On that he said: "Where is her good then?"

Bishr said: "Looking at the niggard hardens hearts, and meeting niggards causes distress to the faithful believers." According to Yahya Ibn Mu'adh: "The heart could but love the bounteous no matter disobedient they might be; and it could but dislike the niggards, no matter obedient they might be." According to Ibn Al-Mu'tazz: "The one who withholds his wealth most among the people is he who gives out his honour generously most among them." Yahya Ibn Zakariyya "Allah be pleased with them" met Iblis in his real form and asked him: "O Iblis! Tell me about the dearest of people to you and the most hateful of them to you." he said: "The dearest of people to me is the stingy believer; and the most hateful of them to me is the bounteous wicked." He asked him about the reason, thereupon he said: "Because the niggard has sufficed me with his niggardliness. As regards the bounteous wicked, there is fear that Allah Almighty might regard his bounteousness, and then admit him." Then, he

turned back saying: "Had it not been for the fact that you are Yahya, I would not have told you."

CHAPTER NINE: STORIES ABOUT NIGGARDS

It is reported that in Basrah, there was a rich stingy man. One of his neighbours invited him to a meal of eggs mixed with butter, from which he ate so much excessively, and then drank a great quantity of water until his abdomen got swollen, and he suffered severe pain and became at the threshold of death. The physician visited him and asked him to vomit what he had eaten, thereupon he said: "Do you like me to vomit eggs mixed with butter? Death is dearer to me than that."

It is reported that a Bedouin came to visit a man who was eating figs, and when he sensed him he covered the figs with his garment. Then, he asked the Bedouin: "Do you recite anything of the Qur'an perfectly?" he said: "Yes. Allah said: 'By the olive and the mount of Sinai.'"" The man asked him: "Where is the fig?" he said: "it is underneath your garment."

A man invited his brother to his house and served him with no food until afternoon. The guest became so much hungry to the extent of turning mad. The host took the 'Ud and said to him: "Tell me, by my life: which song do you like me to sing for you?" he said: "The song of frying food."

It is reported that Muhammad Ibn Khalid Ibn Yahya Al-Barmaki was severely stingy. One of his relatives was required to describe his repast, and he told that it was almost empty void of any delicious kind of food. He asked him: "Who among the people attends it?" he said: "The honourable scribes (of deeds)." He said: "Then, who eats with him?" he said: "The flies." He said to him: "But I see that your privates are exposed, and your garment has much holes, although you are his relative." On that he said: "By Allah, I could not have a needle to sew it therewith. Were Muhammad to have a house lying from Baghdad to Nubia filled with needles, and were Gabriel and Michael, and even the Prophet Jacob to come to borrow from him a needle to sew the shirt of the Prophet Joseph which was torn from the back, he would not have done."

It is reported that Marwan Ibn Abu Hafs used not to eat flesh out of stinginess and niggardliness, barring the flesh of the heads, which he used to send his slave to buy it for him whenever an animal was slaughtered. He was asked: "We see that you eat but the flesh of heads at summer and winter: why do you favor it?" he said: ""Because I know well the price of the head exactly and the slave could not deceive me regarding it. Furthermore, it is not like the flesh that is to be cooked from which the cooker might eat without my knowledge. If he were to take an eye, an ear, or a part of the tongue, I would know it easily. It also represents different kinds of flesh to me: the eye, the ear, the tongue, and the flesh that covers the skull. Therefore, I am sufficed the cost of being cooked."

Once, he came out aiming at meeting Al-Mahdi, the caliph. His wife said to him: "What is my reward if you are given the gift?" he said: "If I am given one hundred Dirhams, I would give you a Dirham thereof." He was given sixty thousand Dirhams from which he gave her only four Daniqs." On another occasion, he bought meat for a Dirham, and then he was invited to a meal by one

of his friends. On that he returned the meat to the butcher and lost a Daniq from the payment, and said: "It is out of extravagance to eat meat."

It is reported that Al-A'mash had a neighbour who invited him pressingly to visit him for a meal of bread and salt. At last, Al-A'mash, out of his anger, agreed and entered his house. He served him with bread and salt. Then a beggar came and asked for something, and the house lord said to him: "May Allah bless you." He asked him for the second time and the man said the same. In the third time, the man said to him: "You should go, otherwise I would come out to strike you with the stick." On that Al-A'mash said to him: "You should go, for by Allah, I have never seen a man more true to his word than him. For a long time, He have been inviting me to a meal of bread and salt, and when I came, he added nothing to that."

CHAPTER TEN

EXPOSITION OF ALTRUISM AND ITS EXCELLENCE

It should be known that each of bounteousness and niggardliness is divided into many levels, and the highest level of bounteousness is altruism, which is that one gives out his money although he is in need of it. Bounteousness in itself is to give out money without being in need of it, to such of men as is or is not in need of it. To be sure, to give out with need is more severe. As well as bounteousness could reach to a level at which one gives his money to another although he is in need of it, niggardliness might also reach a level at which one withholds from himself, although he is in dire need. How many a niggard who withholds money to the extent that when he falls ill, he does not buy the treatment, and when he has any desire, he does not satisfy it so long as he is to afford for it, and were he to find it for free, surely, he would get it. This niggard withholds money from himself although he is in need of it, in contrast with the bounteous who gives out his money although he is in need of it. However, the morals are gifts given by Allah Almighty to whomever He likes.

There is no level higher than altruism in bounteousness. For this reason, Allah Almighty praised the companions "May Allah be pleased with them" when He said: "but give them preference over themselves, even though poverty was their (own lot)." (Al-Hashr 9)

﴿وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever of people has a desire which he suppresses and rather gives another person preference over him, his sins will be forgiven." (This narration is reported by Ibn Hibban and Abu Ash-Shaikh on the authority of Ibn Umar). A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" never ate his fill for three consecutive days until he died; and had we liked, we would have been able to eat our fill, but rather we used to give others preference over ourselves." (This narration is reported by Al-Baihaqi).

It is narrated in both Sahihs on the authority of Abu Hurairah: A man came to The Prophet "PEACE BE UPON HIM", and told him that he was suffering from a severe hunger. The Prophet "PEACE BE UPON HIM" sent a messenger

to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle "PEACE BE UPON HIM" said: "Who will take this (person) or entertain him as a guest?" An Ansari man said: "I will do." So he took him to his wife and said to her: "Entertain generously the guest of Allah's Apostle "PEACE BE UPON HIM"." She said: "We have got nothing except the meals of my children." He said: "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Apostle "PEACE BE UPON HIM" who said: "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them preference over themselves, even though poverty was their (own lot)." (Al-Hashr 9)

﴿وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

Bounteousness is one of the morals that belongs to Allah Almighty, and altruism is its highest level. This was a part of the good manners of the Messenger of Allah "Allah's blessing and peace be upon him" and this is why Allah Almighty described him as great in His statement: "And you (stand) on an exalted standard of character." (Al-Qalam 4)

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

Abdullah Ibn Sahl At-Tastari said: Moses "peace be upon him" said to his Lord: "O Lord! Let me see one of the degrees given to Muhammad "peace be upon him" and his nation." He said: "O Moses! You would not endure it. But anyway, I would show you only a great glorious position therewith I preferred him to you as well as to all of My creatures." He uncovered to him the dominion of the heavens and he saw a position which was so much great that he was about to be damaged, as a result of its glorious lights and nearness to Allah Almighty. He asked: "O Lord! With which thing have You raised him up to that honour?" He said: "With a character with which I have favored him apart from all the people. I mean altruism. O Moses! None comes to me, having acted upon it even for a part of his lifetime but that I would feel shy of calling him to account, and let him occupy in my Garden wherever he likes."

It is reported that Abdullah Ibn Ja'far went to his landed property and came upon an enclosed garden of date palms belonging to a people, and there was a black slave working in it. When the slave received his sustenance, a hungry dog entered the enclosed garden and came closer to the slave, who, in turn, threw a loaf of bread and it ate it. Then, he threw to it another one and it ate it. Then, he threw the third one and it ate it. He did so while Abdullah was looking at him. He asked him: "O slave! How much is your daily sustenance?" he said: "Only what you have seen." He asked him: "Then, why have you given that dog preference over you with it?" he said: "This is not a land of dogs. But this dog has come from a far distance while being hungry, and I disliked to eat my fill and it remains hungry." He asked him: "Then, what are you going to do today?" he said: "I am going to leave my stomach empty that day." Abdullah said: "Should I be blamed

for my bounteousness, given that this slave is more bounteous than me?" he bought the enclosed garden with its slave and equipment, emancipated the slave, and granted the garden to him.

Once, a man presented to Umar "Allah be pleased with him" the head (of a slaughtered animal) as a gift thereupon Umar said: "My brother so and so is in need of it more than me." He sent it to him, and the latter said the same and sent it to a third, and so on until the head continued to be moved among seven families and in the end, it returned to the first one (who gave it).

When Ali Ibn Abu Talib "Allah be pleased with him" spent the night on the bed of the Messenger of Allah "Allah's blessing and peace be upon him" (on the day the polytheists conspired to kill him), Allah Almighty revealed to Gabriel and Michael "peace be upon them" that "I have made a bond of brotherhood between you, and given one of you a longer life than the other: so, who of you would give preference to his brother with his life over himself?" both chose and loved the life, thereupon Allah Almighty revealed to them: "Do you not have a good example in Ali Ibn Abu Talib? I have made a bond of brotherhood between him and my Prophet Muhammad "peace be upon him" thereupon he spent the night on his bed in order to sacrifice his life for him, and give him preference over himself. Descend then to the earth in order to safeguard himself from his enemies." Gabriel kept standing by his head, and Michael by his feet, and Gabriel was saying: "Well done Ibn Abu Talib! Allah Almighty commends you in the presence of the angels." On that occasion, Allah Almighty revealed: "And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees." (Al-Baqarah 207)

﴿وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

It is reported that over thirty persons gathered in the house of Abu Al-Hassan Al-Antaki in a village near Rayy, and there were only a limited number of loaves, which could not satisfy them all. They then fragmented them and extinguished the lamp, and sat to have their meal, and when it was lifted, behold! The food was the same since it had not been touched by anyone, for each of them gave the others preference over himself. It is reported that once, Shu'bah was visited by a beggar but he had nothing to give him. On that he took off a piece of wood from the ceiling of the house and gave it to him, and apologized to him (for he had nothing to serve him with)."

It is reported on the authority of Hudhaifah Al-Adawi that he said: "On the day of the battle of Yarmuk, I set out in search for a paternal cousin of mine, and I had some water. I said to myself: "If he is still alive, I would water him, and wash his face therewith." I found him and asked him whether he needed water, and he beckoned to me in the affirmative. But another person said: "Ah!" my paternal cousin beckoned me to go to water that man. I went to him and behold! He was Hisham Ibn Al-As. I said to him: "Would I water you?" a third person heard us and said: "Ah!" Hisham beckoned to me to go to water that man. I went to him and behold! He had died. I returned to Hisham and he had died. I returned to my paternal cousin, and he also had died: may Allah bestow mercy

According to Abbas Ibn Dihqan: "None has ever come out of this world in the very state in which he entered it like Bishr Ibn Al-Harith. During his fatal illness, a man came to him and made a complaint of his need, thereupon he took off his shirt and gave it to him, and borrowed a garment in which he died.

It is reported on the authority of a Sufi that he said: "We gathered with the intention to set out for Jihad. We came out through the gate of Jihad and a dog from the town followed us. When we walked a little, behold! We saw a dead beast. We ascended a hillock land and sat there. Looked at the dead animal, the dog returned to the town and came back with twenty dogs, which went on eating of the dead animals until they finished it, while the dog was looking at them, but did not take part with them. Only the bones remained, and it was not before the dogs returned to the town that the dog started to eat of the remaining bones. Then, it turned away.

However, we have related a set of stories about altruism and states of saints in the Book of Poverty and Asceticism. So, there is no need to repeat them here; and it is by Allah that success is obtained, and on Him we should rely.

CHAPTER ELEVEN

EXPOSITION OF DEFINITION AND REAL NATURE OF BOUNTEOUSNESS AND NIGGARDLINESS

You may say that through the proofs of Sharia, it is learnt that niggardliness is among the destructives: but what is its definition, and with which thing man becomes a niggard? No man sees himself but a bounteous, although he might be seen as a niggard by others. One might do a thing in which people are different: some render it as an act of niggardliness, and others do not regard it so. People could hardly be free from having love for wealth, for which he safeguards and withholds money; and once he withholds it, he becomes a niggard. In this way, none could be far from niggardliness. If withholding in its own right does not lead to niggardliness, and niggardliness is of no significance without withholding, then, what is the kind of niggardliness, which brings about destruction? What is the definition of bounteousness with which one is described as bounteous, for which he receives reward?

In reply to that, let's say that some people are of the opinion that the definition of niggardliness is to withhold what is due upon the person to give; and thus, if one gives out what is due upon him to give, he is not a niggard. But even, this alone is not sufficient. He, who returns meat to a butcher or bread to a baker because of being a bit less than what is due, is a niggard, according to the consensus. He, who hands over to his dependents the amount of expenses enjoined upon him by the judge and then constricts upon them in a morsel or a date they might eat beyond what is due, is also a niggard. Similarly, he, who has a loaf of bread in front of him, and then is visited by him whom he thinks to share food with him, thereupon he hides the loaf from him, is, by all means, an evident niggard.

According to others, the niggard is he who regards it difficult upon himself to give a gift. But also, this alone is not sufficient for definition. If it is intended to

refer to any kind of gift, then, how many a niggard upon whom it is not difficult to give a little gift, like a grain, but no more. If it is intended to refer to some gifts on the exclusion of others, how many a bounteous to whom it is difficult to give particular gifts on the exclusion of others. For this reason, this should not be judged as a niggard.

As regards bounteousness, some say that it is to give, but without making reminder of generosity, and to relieve others immediately. Others say that it is to give others without waiting for them to beg. It is also said that bounteousness is to be pleased with the beggar and joyful of giving a gift, as much as it could be. It is further said that bounteousness is to give for the Sake of Allah Almighty: since a servant belongs to Allah Almighty, he gives from the property of Allah Almighty, giving no importance to poverty or destitution. It is said that whoever gives some and keeps some, is bounteous, and whoever gives the greater portion and keeps the least portion for himself, is generous, and whoever favors to suffer trouble in order to give another preference over himself, is altruistic, and whoever gives nothing is stingy.

But even, all of those statements does not encompass the real nature of generosity and niggardliness. Let's say that money is created for a particular wisdom and objective, i.e. its fit to fulfill the needs of people. It might be withheld from being spent on that for which it is created, and it might be spent on that for which it is not created, and it might be disposed of with moderation, i.e. to be saved where it should be saved, and spent where it should be spent. Thus to withhold where you should spend is stinginess, and to spend where you should withhold is extravagance, and in between them there is a middle which is praiseworthy. It is in this middle that both generosity and bounteousness lie.

The Messenger of Allah "Allah's blessing and peace be upon him" was commanded to be bounteous, and nothing else, as shown from the statement of Allah Almighty: "Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute." (Al-Isra' 29)

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۝﴾

He Almighty further said: "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Al-Furqan 67)

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝﴾

Generosity then lies between extravagance and tightfistedness, between withholding and stretching the hand forth to the utmost reach. In other words, it is to determine his spending and withholding in accordance with what is due. But it is not sufficient for him to do so only with the organs unless his heart is well pleased with it. If one spends where he should spend, but his soul pulls him to withhold, and he resists it, he is not bounteous by nature in so much as he pretends to be bounteous. That is because one's heart should not be attached to wealth except in so much as to that for which it is created, i.e. where it is to be spent.

But you may say that this depends upon the knowledge of what is due to be spent. In reply to it, let me say that what is due is divided into two: what is due by religious law, and what is due out of valor and usage. The bounteous is he who withholds neither what is due by religious law, nor what is due out of valor and usage. If he withholds any of both, he is a niggard. But whoever withholds what is due by religious law is more stingy, like him who rejects to pay the due alms, or give the spending of his dependents, or gives it but with difficulty. Such is stingy by nature, although he pretends to be bounteous. A mention also may be made of him who points out the impure of his property to give, and is not pleased to give out of the good and lawful of his property: all of this is niggardliness.

As to what is due out of valor, it is not to constrict upon or disturb others in regard with the trivial and insignificant things: this is blameworthy. But blameworthiness here differs by the difference of states and persons. of a surety, what is rendered blameworthy from the wealthy is not rendered so from the poor, and what is rendered blameworthy from one with his family and dependents is not rendered so from him with anyone else, and what is rendered blameworthy from one with his neighbour is not rendered so from him with anyone else, and so is true of hospitality: what is rendered blameworthy concerning food is not rendered so concerning anything else, and what is rendered blameworthy in relation to buying a shroud, a sacrifice, or bread for charity, is not rendered so in relation to buying anything else.

The niggard then is he who withholds where he should not withhold, either by law or out of valor. But there is no specific amount to determine as a limit. But we can say that niggardliness is to withhold money from a particular purpose, which is more important than to save it. To maintain religion is more important than to save money. Thus, the withholder of alms and spending is a niggard. To maintain valor is more important than to save money. Thus, to constrict upon others in the trivial things improperly disgraces the valor for the sake of his love for property. Thus, he is a niggard.

There is another level, i.e. that a man fulfills what is due upon him, either by law or out of valor. But at the same time, he has much property, which he does not spend in the different aspects of charity, and on the needy among the people. In this way, the purpose of saving wealth in order to help him confront the calamities of time in this world, is counteracted by the purpose of receiving reward, which is to raise him in degree in the hereafter. To withhold money from that latter purpose is niggardliness in the sight of the intelligent among the people and not so in the sight of the laymen. That is because the laymen's sight is restricted to the transitory fortunes of this world. They regard as of great importance to withhold money in order to avert therewith the disasters and afflictions of time in this world. A layman also might seem stingy when he has an indigent neighbour whom he does not give, under pretext that he had paid the due alms. But this, as we have mentioned, differs by the difference of the amount of money each of them has, and the extent to which the needy is in need of sustenance, righteous and eligible. Whoever fulfills what is due upon

him either by law or out of valor, as it is fitting for him, becomes free from niggardliness. But by no means would he be described as bounteous and generous unless he gives out what is beyond that, in search for excellence and high rank.

If he is pleased to spend beyond what is obligatory by law and valor, in a way that makes him blameless, he will be generous and bounteous as much as he is pleased to spend. The levels therein are countless, and some people are more bounteous and generous than others. That is because doing favor beyond what is obligatory by usage and valor is out of bounteousness and generosity, provided that it is done with good pleasure, and not for the sake of any kind of interest, like seeking reward, service, or thanks, for such of people as covets of thanks and praise is a seller of favor and not a generous or bounteous person. That is because he buys praise with his wealth, and praise is delicious, and it is in itself intended, unlike generosity, which is to give out without compensation.

This is the real nature of generosity; and it is not expected in its reality but from Allah Almighty. In regard to mankind, he is described as generous or bounteous by way of allegory and not reality. That is because he gives out nothing without a particular purpose to be expected. But in case his purpose is to receive reward in the hereafter, or to obtain the excellence of generosity, and purify himself from the vice of niggardliness, he then is generous. If he is prompted by his fear of being lampooned, or becoming an object of blame of people, or by an interest or a benefit he expects from the beneficiary, he is not generous nor bounteous, for he is forced to give out by necessity of those motives, which are encouraging compensations.

In confirmation of that, it is reported that a worshipping woman stood by the side of Hibban Ibn Hilal who was sitting among his companions and said: "Is there anyone of you to ask about something?" they said: "Ask about what you like." They referred to Hibban Ibn Hilal. She asked: "What is bounteousness in your sight?" they said: "It is to give out and spend and adhere to altruism." She said: "This is bounteousness in this world: what is bounteousness in the religion?" they said: "It is to worship Allah Almighty with good pleasure, and not under compulsion." She asked: "Then, do you expect reward for that?" they said: "Yes." She said: "Why?" they said: "Because Allah Almighty has promised to give us by each good deed as much as ten times the like of it." On that she said: "Glory be to Allah! If you give only one act and take ten times the like of it, with which thing do you regard yourself bounteous?" they asked her: "Then, what is bounteousness in your sight, may Allah bestow mercy upon you?" she said: "Bounteousness is to worship Allah with good pleasure and delight with obeying Him, and not under compulsion, and expect no reward for that, and rather leave yourselves to your Lord to do with you what He likes. Do you not feel shy of Allah Almighty that He would look at your hearts and know that you seek a thing in return for a thing? This is evidently odious in this world."

Another worshipping woman said: "Do you regard bounteousness in Dirham and money?" they asked: "Then, in which thing else?" she said: "In the souls." According to Al-Muhasibi: "Bounteousness in religion is to give out yourself and

fret it for the Sake of Allah Almighty; and your heart is generous by giving out yourself and shedding your blood for the Sake of Allah Almighty, with good pleasure, and not under compulsion, expecting no transitory nor deferred reward, even though you could hardly dispense with reward: but it becomes close to your certainty that to make perfect your bounteousness and generosity, you should leave the matter of choice to Allah Almighty, to do with yourself what you could not do well to it."

CHAPTER TWELVE

EXPOSITION OF TREATMENT OF NIGGARDLINESS

It should be known that niggardliness results from the love for wealth. There are two causes of loving wealth: one is the love for desires, which could not be attained except by money, besides the long-lived hope. If one is to know that he will die a day or a few days later, perhaps he would not withhold his money, for the amount he needs during that short period is not much. But if his hope is short-lived and at the same time, he has children, his children take the place of his long-lived hope, for he regards their survival as a continuation of his own survival, and this is why he withholds money. This is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "The child causes (his parent) to be stingy, coward and ignorant." (This narration is reported by Ibn Majah on the authority of Ya'li Ibn Murrah'; and Abu Ya'li and Al-Bazzar on the authority of Abu Sa'id). If to that is added the fear of poverty and lack of confidence of the coming of sustenance, inevitably, niggardliness becomes stronger.

The second cause is to have love for the money in its own right. How many a person who has of money what is sufficient for his spending during his entire lifetime, in addition to more extra, given that he is an old man with no descendants. But in spite of that, he is not pleased to give out alms, or even to treat himself when he falls ill. That is because he has come to love Dinars and Dirhams, and adore them and be delightful with their presence in his hand. Thus, he hoards them under the ground, and knows that he is to die inevitably, and somebody else is to take it after him, and this one might be his enemy. But even, he is not pleased to eat thereof or give in charity anything out of it, even as little as a grain. This is one of the heart diseases, which is too difficult to treat, particularly during the old age. It is a chronic disease whose medicine is not expected.

The example of such a niggard is like a man who loves another person, but he engages in the messenger of his beloved, with whom he forgets his real beloved, and gradually, he comes to love the messenger instead of the beloved. To be sure, Dinars and Dirhams are no more than a messenger through which one's needs are attained, and this is why they are loved; and this is because what makes the beloved accessible is beloved in itself. At a later stage, the needs themselves are forgotten, and gold turns to be beloved in itself. But this is the greatest error. It is the ignorant who sees difference between gold and stone except in so much as being a means to fulfill the needs. But what is beyond his needs and the stone are in the same position.

Those are the causes of loving wealth. Each of them should be treated by its

opposite. Love for desires is treated by contentment with and keeping patient on the little. The long-lived hope is treated by remembering death so often, and taking lessons from the death of one's fellows, and their severe trouble in gathering wealth and its loss or going after them to somebody else. One's care about his child is treated by the faith in the fact that when his Creator has created him, He also has created his sustenance with him. How many a child who inherited nothing from his father, but his state is much better than him who inherited. He also should know that although he gathers wealth in order to leave his child in good, he himself, by so doing, would go to evil. Moreover, if his child is pious and righteous, Allah Almighty will not forget him; and if he is wicked and disobedient, he might use the wealth he has left for him in his wickedness, and the evil consequence of that will return to him.

Moreover, he should treat his heart by reflecting so often the narrations and stories pertaining to the condemnation of niggardliness, and praise of bounteousness, and Allah's threat to punish for niggardliness. One of the great medicines is to meditate the states of the niggards, and people's aversion towards them, for there is no niggard but that his stinginess is seen by others as odious; and once he becomes a niggard, he knows that he will be odious and hateful in the hearts and sights of all the people, like the other niggards. His heart is treated also by thinking about the real purposes of money for which it is created. Having learnt so, he would not save from money except as much as suffices his needs, and save the remnant for himself in the hereafter, i.e. to give it in charity in expectation for the reward.

Those medicines result from his knowledge and work simultaneously. If he knows by the light of his insight that spending is much better for him than withholding in both the world and the hereafter, he will be prompted to spend, particularly if he is of sound mind. He should not cease to spend for Satan always frightens him of poverty, and keeps him off spending. It is reported that Abu Al-Hassan Al-Bushanji was one day in the privy when he called his pupil and asked him to take off his shirt to give it to so and so in charity. His pupil said to him: "Would you not wait until you come out of the privy?" he said: "I do not feel secure of changing my mind, and a thought had already occurred to my mind to give it in charity."

However, the niggardliness could not disappear unless one forces himself to do so, just as adoration could not be removed unless one travels and becomes far from the residence of the beloved. The long time he spends abroad consoles his heart and helps it forget him. Similarly, he, who likes to treat niggardliness, should leave wealth, by giving it out. Furthermore, if he is to throw it into the sea, it will be much better for him than to withhold it, out of love for it. One of the nice tricks is to deceive himself by good reputation of spending, in order to be seen of men, thereby he removes from himself the impurity of niggardliness and rather obtains the impurity of showing off. However, later on, he could turn to remove dissimulation. In this way, seeking a good reputation is like the thing by which he consoles himself, when it is weaned from wealth, just as a baby is consoled when he is weaned from his

mother's breast by playing with birds, not for the sake of playing in itself, but in order to be engaged from breast by it and later on he might be diverted from it to anything else.

It is in that way that the vicious qualities should be directed over each other, as appetite is directed over anger in order to break it, and anger is directed over appetite in order to curb it. But this treatment is beneficial for him in whom niggardliness prevails the power of authority and showing off. If the power of authority is important to him like wealth, then, it will be of no benefit, for he will give up a vice to strengthen another. The sign of that is that it is not difficult upon him to spend for the sake of showing off, in which case, dissimulation prevails in him. If it is difficult upon him to spend for the sake of showing off, then, he should spend, for in this case, it is the disease of niggardliness that prevails in his heart.

The example of how the vicious qualities avert each other is like a dead body that is eaten by worms. Later, those worms turn to eat each other until they become less in number. They continue to eat each other until they are reduced to two strong worms, which fight each other until one of them eats the other and becomes fat. It remains alone hungry until it dies. Similarly, those vicious qualities might be directed over each other, and thus curbed, in such a way as to make the weak among them sustenance for the strong, until there remains only one, which it becomes easier upon him to remove through self-mortification, i.e. to withhold sustenance from it. To withhold sustenance from a quality is not to act in accordance with it. Any quality requires one to act upon it, and once it is opposed, it will die. Niggardliness, for instance, requires one to withhold money. If one does not withhold money, and rather starts to spend it even with difficulty at first, one by one, spending becomes natural, and niggardliness dies gradually.

To be sure, the treatment of niggardliness results from both knowledge and work. The knowledge is to learn the evil of niggardliness in contrast with the benefit of bounteousness; and the work is to adhere to generosity and bounteousness, and spend even by way of ostentation. But niggardliness might be too strong to hinder one from making sense to its evil. The desire to remove it will not be stimulated in absence of such knowledge, leaving the disease chronic. It is like the illness whose medicine is unknown. There is no way to treat it but to keep patient until death.

It was the habit of some Sufi sheikhs to treat the quality of niggardliness in their pupils by forbidding their assignments and specifications to them, or exchanging theirs for those of others; and if anyone of them was pleased with a new garment or carpet, it would be taken from him and given to another, and he would be given an old shabby one to which he might not be inclined. In this way, the heart forsakes the enjoyment of this world. Whoever does not follow that way will get affable to this world and its chattels. If they are taken from him, he will grieve as much as he loves it.

One day, a vessel of turquoise adorned with jewels the like of which had never been seen was given as a gift to a king, with which he became pleased. He

asked a sage who was with him about his opinion in it, thereupon he said: "I see that it is a cause of affliction or poverty." He asked him about the reason, and he said: "If it gets broken, it will not be repaired, and this is an affliction; and if it is stolen, you will be in need of it, and will not find the like of it; and before it was given to you, you were safe from such affliction and poverty." It happened that it got broken or was stolen one day, thereupon the king became very aggrieved. On that he said: "No doubt, the sage has told the truth. Would that it was not given to us!"

This is the case of all means and causes of this world. The world is an enemy to the enemies of Allah for it drives them to the fire of Hell; an enemy to the devotees of Allah, for it aggrieves them when they keep patient on giving it up; an enemy to Allah Almighty, for it cuts off His way on His servants; and an enemy to itself for it eats itself. Wealth could not be kept but in treasures and stores under the guardianship of guards, and those could not be obtained except by money. In this way, money eats itself and opposes itself until it perishes. Whoever knows the evil of money does not become affable to, nor pleased with it, nor does he take from it but as much as is sufficient for his need. Whoever is satisfied with the necessary amount that is sufficient for his need does not become stingy, for what is withheld for his need is not niggardliness. Therefore, he does not trouble himself to save what he needs not: on the contrary, he spends it, and in this way, money becomes like the water on the shore of a river, which the people do not withhold from anyone for they take from it only as much as is sufficient for their needs.

CHAPTER THIRTEEN

EXPOSITION OF MAN'S DUTIES REGARDING HIS WEALTH

It should be known to you that the wealth, as we have already described it, is good in some point and evil in some point. Its example is like a female-snake, which a physician might take and extract medicine therefrom, and a heedless might take and be killed by its poison unknowingly. But anyway, none could be free from the poison of wealth unless he observes five duties:

The first is to know the real purpose of money for which it is created, to need it only when it is earned, to save from it only as much as what is sufficient to fulfill the need, and to give no importance to it more than it deserves.

The second is to observe the sources of his income: in this issue, he should avoid the sources, which are entirely unlawful, or unlawful for the most part, like the property of rulers and governors. He should also avoid the undesirable sources, which contradict valor, like the gifts, which carry the suspicion of bribe, or begging which is not free from humiliation, and the like of those which tear the curtain of valor and modesty.

The third pertains to the extent to which he should earn of money: he should neither multiply, nor decrease it: but rather reduce himself to the necessary amount, which is sufficient to fulfill his need of food, clothes and residence. Each of those consists of three levels: the maximum, the minimum and the middle, which is the optimum. If one inclines to the little, and is close only to what is necessary, he is right; and if he goes beyond that, he falls in a

bottomless pit. We have already mentioned the details of those levels in the Book of Asceticism.

The fourth is to observe the way of exit, i.e. to spend moderately, and keep himself far from extravagance and tightfistedness. This is to spend what he lawfully earns properly, i.e. in its right places. That is because it is equally sinful to take it from unlawful sources, and spend it improperly.

The fifth is to have good intention whenever he takes, leaves, withholds and spends. He should take what he takes just to seek its aid to do the acts of worship, and leave what he leaves out of piety and asceticism. Once he does so, no harm shall befall him, no matter how much money he might have. This is the significance of the statement of Ali "Allah be pleased with him": "If one takes all what the earth contains therewith he intends the Countenance of Allah Almighty, he will be abstinent; and if one leaves all that the earth contains, therewith he does not intend the Countenance of Allah Almighty, he will not be abstinent."

Thus, all of your movements and motionlessness should be for the Sake of the Countenance of Allah Almighty, which you should restrict to worship or what helps you worship perfectly. However, although eating and fulfillment of sexual desires are the farthest from worship, at the same time, they help one do his acts of worship perfectly. If you direct your intention in them to such a goal, they would become acts of worship in their own right. This is the same intention you should have in all that keeps you, like clothes, sustenance, furniture, etc, for all of that is needed in religion; and what is beyond the necessary need should be intended to benefit another one of the servants of Allah Almighty. Whoever does so is like him who takes from the female-snake of wealth its medicine, and avoids its poison. Thus, the abundance of money causes no harm to him.

But none is granted such a high rank barring he, who is well-established and well-educated in religion. If a layman imitates a learned in multiplying wealth, under pretext that he resembles the rich among the companions "Allah be pleased with them", he then is like a boy who sees a physician taking a female-snake in order to extract its medicine, and, thinking that he takes it only because he regards it as beautiful and its skin as smooth, he imitates him and takes it, with the result that its poison kills him immediately. But there is difference between them: the one killed by a female-snake knows that he is a killed person, whereas the one killed by wealth does not know that he is a killed person. The world is likened to a female-snake which blows poison although its skin is smooth. As well as it is impossible for a blind to imitate a sighted in crossing the mountain tops, seas and the difficult and rough streets, it is also impossible for a layman to imitate a learned in dealing with wealth.

CHAPTER FOURTEEN

CONDEMNATION OF RICHNESS AND COMMENDATION OF POVERTY

It should be known to you that people are different as to whether the thankful rich is superior to the patient poor or vice versa. We have explained that in detail in the Book of Poverty and Asceticism. But in this book, our purpose is to confirm that poverty is much better and higher than richness in general, giving

no attention, at least now, to the detailed states of each, we are going to limit ourselves to relating a chapter written by Al-Harith Al-Muhasibi in one of his book in reply to a rich learned, who based his argument upon the rich among the companions, and the proliferation of the wealth of Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" in particular, in an attempt to give himself resemblance to them. Al-Muhasibi was an encyclopedist and well-versed in the science of practical religion, in which he had precedence over all the nation's researchers in the field of self-defects and evils of works, in addition to the profound acts of worship. For this reason, his speech is worthy of being related without adaptation.

After his speech in reply to some evil learned, he said: "We have been reported on the authority of Jesus, son of Mary "peace be upon him" that he said: "O evil learned! You observe fasts, offer prayer and give in charity, but at the same time, you do not do what you are commanded to do, and study what you do not do. Evil is your judgement! You repents in words and hopes, and act in accordance with your inclinations. It is of no profit to you to clean your skin, and leave your hearts impure. Let me tell you the truth: do not be like the sifter, from which the pure and fine powder comes out, and only the rubbish remains in it. Similarly, you bring out wisdom from your mouths, and only hatred and rancor remain in your breasts. O slaves of this world! How could he attain success in the hereafter, whose desires of this world never die out? Let me tell you the truth: your hearts weep because of your deeds. You have put your world under the control of your tongues, and your deeds under your feet. Let me tell you the truth: you have corrupted your hereafter for the good of your world has become dearer to you than the good of your hereafter. Which people then are to lose more than you if you know? Woe to you! Until which time would you describe the way to the walkers and remain in the place of the confused people? It seems as if you invite the people of this world to leave it for you step by step. Woe to you! What could the lamp avail in the dark house if it is put on its surface, while the inside of it remains lonely and dark? Similarly, it is of no profit to give out the light of knowledge with your mouths, while your insides remain idle, lonely and dark. O slaves of this world! You are neither pious slaves, nor honourable free men. This world is about to uproot you, throw you prone on your faces and then on your nostrils, seize you by your forelocks because of your mistakes and sins, and then drive you from behind you until it hands you over to the King, as naked and individuals, Who, in turn, will show you your privates, and punish you for your evil deeds."

Then, Al-Harith "may Allah have mercy upon him" said: "O my brothers! Those are the evil learned, the devils of men who tempt people to do evil like them. they have desire in this world and its good things, which they give preference over the hereafter. They interpret religion to serve their worldly interests and affairs. In this way, they are put to shame and disgrace as regards their transitory fortunes, and in the hereafter they will be the losers, unless Allah Most Generous forgives out of His Bounty.

Coming to the point: I have seen that the pleasure of the ruined by this world

is mixed with embitterment, which results in different kinds of concerns and sins, and to destruction and perdition he will be given in the end. The ruined one rejoices at his hope, with the result that neither his world remains for him, nor does his religion become faultless. That is because he has lost both the world and the hereafter, and this is, to be sure, the evident loss. How grievous this affliction is, and how odious this calamity is! Behold! Observe Allah (in all of your deeds) O my brothers, and let not Satan and his devotees deceive you, using arguments which are refuted in the Sight of Allah Almighty. They compete over this world, under pretext of false excuses and arguments.

They claim that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" had wealth. In this way, those deceived adorn their attitudes with the mention of the companions "Allah be pleased with them" in order to be excused by the people for gathering wealth. No doubt, Satan has deceived them, although they know not. Woe to you O tempted person! Your argument by the wealth of Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" is caused by an intrigue from Satan, who shows it on your tongue, in order to bring you to destruction. That is because once you allege that the best among the companions "Allah be pleased with them" intended to multiply their wealth for the sake of honour and adornment, you have backbitten the masters, and ascribed them to an odious thing.

Once you allege that gathering wealth from lawful sources is better than leaving it, you have criticized Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him" and all the Messengers, and ascribed them to lack of desire and asceticism in this good for which you and your companions are desirous, and further ascribed them to ignorance since they did not gather wealth as you do. Once you allege that gathering wealth from lawful sources is higher and better than leaving it, you then claim that the Messenger of Allah "Allah's blessing and peace be upon him" was not sincere in his advice to the nation, for he forbade them to gather wealth; and had gathering wealth been good, he then would have cheated the nation when he forbade them to do so, according to your false claim. But even, by the Lord of the heaven, you have told a lie about the Messenger of Allah "Allah's blessing and peace be upon him". He was sincere in his advice to this nation, merciful and compassionate towards them.

Once you allege that gathering wealth is better than leaving it, you then claim that Allah Almighty has not looked, with the eye of mercy, to His believing servants, when He forbade them to gather wealth, given that gathering wealth is good for them, or that Allah Almighty does not know the excellence of gathering wealth, thereupon He forbade them to gather it, and it is you who know well its excellence and good, which prompts you to have a desire to multiply wealth, seeming, by so doing, more knowledgeable of the points of good and excellence than Allah Almighty "Exalted and Hallowed He Be from your ignorance".

O tempted man! Consider with your mind how Satan afflicted you when he made it alluring to you to argue by the wealth of the companions. Woe to you! What would you avail from arguing by the wealth of Abd-Ar-Rahman Ibn Awf

"Allah be pleased with him", given that on the Day of Judgement, he would like he was not given more than his daily sustenance? In this respect, I was reported that when Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" died, some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, we fear for Abd-Ar-Rahman concerning the property he left." Ka'b said: "Glory be to Allah! Why do you fear for Abd-Ar-Rahman, since his earnings are lawful, he spent properly, and what he left is lawful?" his statement reached Abu Dharr "Allah be pleased with him" who set out in search of Ka'b, and on the way, he came upon a part of a camel's jawbone, which he took with his hand. He then proceeded on in pursuit of Ka'b. it was said to Ka'b that Abu Dharr was searching for him, thereupon he came out in flight from him until he entered the house of Uthman "Allah be pleased with him". At the same time, Abu Dharr "Allah be pleased with him" traced him until he reached the house of Uthman "Allah be pleased with him". When he entered, Ka'b stood and hid himself behind Uthman, in flight from him. Abu Dharr said addressing him: "O son of the Jewish woman! Do you claim that there is no harm in the property left by Abd-Ar-Rahman Ibn Awf? One day, the Messenger of Allah "Allah's blessing and peace be upon him" set out towards (the mountain of) Uhud and I was in his company. He said: "O Abu Dharr!" I said: "I am responding to your call O Messenger of Allah!" he said: "Those who have the greatest wealth (in this world) will have the least (good deeds) on the Day of Judgement, except such as spends like this and this, i.e. on his right, on his left, in front of him and on his back, and few are they!" then, he said: "O Abu Dharr!" I said: "Yes, O Messenger of Allah, let my father and mother sacrifice their lives for you!" he said: "I would not be pleased to have as much wealth as the mountain of Uhud to spend in the Way of Allah, if when I die there will remain thereof even as little as two Qirats." I said: "Or two quintals (hundredweights) O Messenger of Allah?" he said: "No, only two Qirats." Then he said: "You want the more, and I want the less." (This narration is partially reported by both sheikhs). He means that 'Should the Messenger of Allah "Allah's blessing and peace be upon him" intend so, and you, son of the Jewish woman, say that there is no harm in the property left by Abd-Ar-Rahman? You have then told a lie, and anyone who says so has told a lie." He gave no reply to him out of fear of him until he came out.

It is reported that a caravan belonging to Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" arrived from Yemen, thereupon the people of Medina clamored all at once. A'ishah "Allah be pleased with her" said: "What is the matter?" they said: "It is because of a caravan belonging to Abd-Ar-Rahman that arrived in Medina." On that she said: "No doubt, Allah and His Messenger have told the truth." When the news of that reached Abd-Ar-Rahman "Allah be pleased with him" he asked her, and she said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I saw the Garden, and saw that the poor among the Emigrants and Muslims will enter it as running, and none among the rich will enter with them except Abd-Ar-Rahman Ibn Awf, who will enter it with them as crawling.'" (This narration is reported by Ahmad). On that Abd-Ar-Rahman "Allah be pleased with him" said: "Then, I have given the

caravan and what it contains in charity in the Way of Allah Almighty; and emancipated the slaves who work in it perchance I would enter the Garden in their company as running."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to Abd-Ar-Rahman Ibn Awf "Allah be pleased with him": "You will be the first among the rich of my nation to enter the Garden, and you will not enter it except as crawling." (This narration is reported by Al-Bazzar on the authority of Anas; and Al-Hakim on the authority of Abd-Ar-Rahman Ibn Awf).

Woe to you O tempted man! What is the significance of your arguing by the wealth, given that Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" with his good deeds and favors he used to do, and charitable gifts he used to give, let alone his company with the Messenger of Allah "Allah's blessing and peace be upon him" and being one of the ten given the glad tidings of entering the Garden (according to the narration of At-Tirmidhi on the authority of Sa'id Ibn Zaid), would be made to stand in the plain ground on the Day of Judgement, and suffer its terrors because of his property which he earned from lawful sources? Because of his earning his wealth for the sake of abstinence (from begging), doing favors, spending from his wealth moderately, giving charitable gifts, and spending in the Cause of Allah with good pleasure and heart contentment, he would enter the Garden in the company of the poor Muslims, though not as running like them, but rather lagging behind them as crawling. What do you think then about the like of us, who are sunk in the temptations of this world?

Therefore, how amazing you are O tempted man! You roll in the mixtures of suspicions and impure things, and compete with others over the dirty among the people, and turn in lusts, desires and ornaments, and in the temptations of this world, and in spite of all that, you argue by Abd-Ar-Rahman Ibn Awf "Allah be pleased with him". You allege that if you gather wealth, you do only what the companions "Allah be pleased with them" did, likening yourself to the righteous predecessors. Woe to you! This is one of the false analogies made by Iblis to his devotees. Let me describe to you your states and the stats of the righteous predecessors in reality, perchance you would come to know your faults and flaws, and the extent to which the companions "Allah be pleased with them" were superior to anyone else.

By my life! Some companions intended their wealth for abstinence (from begging), spending therefrom in the Way of Allah. They earned from lawful sources, ate from lawful and good sustenance, spent with moderation, and gave in charity the surplus that was beyond their needs. Moreover, they neither withheld the rights due upon their wealth, nor were they stingy: on the contrary, they gave most of their wealth in charity for the Sake of Allah, and some of them gave theirs entirely. At the times of adversity, they gave preference to Allah most often over themselves. Tell me by Allah: are you as such? By Allah, your resemblance to the people is very far.!

Nevertheless, the good companions "Allah be pleased with them" were inclined to be indigent, safe from the fear of poverty, confident of Allah Almighty in sustenance, well-pleased with His decrees, contented at the time of

hardship, thankful at the time of prosperity, patient at the time of adversity, praising at the time of ease, humble to Allah Almighty, and abstinent from arrogance and pride. They did not take of the permissible from this world but what is sufficient for the minimum requirements. They drove away the world with its good things, persevered its undesirable things, tasted its bitterness, and refrained from its luxuries and splendour. Tell me by Allah: are you like them?

It is reported that whenever the world turned its face to them, they would grieve and say: "It is a sin whose punishment has been hastened on for us from Allah Almighty", and whenever they saw poverty turning its face to them, they would say cheerfully: "Welcome to the motto of the righteous." It is reported from one of them that whenever morning came upon him and his dependents had anything (of this world), he would remain sad and depressed, and whenever morning came upon him and they had nothing, he would become pleased and cheerful. It was said: "It is the habit of people to become sad if they had nothing, and pleased if they had anything (of sustenance), and you are not so." On that he said: "No doubt, whenever morning comes upon me and my dependents have nothing, I would become pleased, in imitation of the Messenger of Allah "Allah's blessing and peace be upon him", and whenever morning comes upon me and my dependents have anything, I would become aggrieved, for in this case, I would not imitate the pattern of the Messenger of Allah "Allah's blessing and peace be upon him" and his family." It is also reported that whenever they followed a way to luxury in this world, they would grieve and fear saying: "What do we have to do with this world?" Whenever they followed a way to adversity, they would be pleased and happy and say: "It is only now that our Lord has cared about us."

Those are the states of the righteous predecessors; and their excellence is beyond our description. Tell me by Allah: are you like them? you are, to be sure, unlikely similar to them. let me describe to you your states, O tempted man. At the time you become rich and luxurious, you soon transgress all bounds and grow too arrogant to submit to the truth. At the time of prosperity, you grow happy and neglect to give thanks to the Lord for His favor. At the time of adversity, you despair of Allah's mercy, and at the time of disaster, you become displeased, and not satisfied with the fate of Allah. You further dislike poverty and disdain from neediness, given that this is the source of pride of the Messengers. You gather and save wealth, for fear of poverty; and this is due to your evil assumption of Allah Almighty, and lack of confidence of His guarantee, and sufficient is this for sin. You also gather wealth to seek its aid to fulfill your desires and enjoy the splendor and blessings of this world.

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst among my nation are those who are nourished with the luxury of this world until their bodies put on flesh on them." it is also reported that a learned said: "On the Day of Judgement, some people will come to demand their good deeds, thereupon it will be said to them: "You have consumed your good things in the life of your world, and enjoyed of them."" but

even, you are heedless for you will be deprived of the blessing of the hereafter because of the blessing of this world. What a disastrous sigh it is! You also gather and save wealth for the sake of proliferation, boasting, loftiness and adornment in this world. It is reported that whoever seeks after this world for the sake of proliferation or boasting will meet Allah Who will be angry with him. But even, you are careless about the anger of your Lord with you when you seek after proliferation and loftiness.

You also prefer to survive in this world more than to move to the neighbourhood of Allah Almighty. That is because you dislike to meet Allah, and Allah dislikes more to meet you. You are heedless. You regret for the vanities of this world that escaped you. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever regrets for the vanities of this world that escaped him, draws himself as long as a month (or a year) closer to the fire of Hell." But you regret for what has escaped you, careless about your closeness to the punishment of Allah Almighty. You sometimes leave your religion in order to enjoy of your world with pleasure. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever likes and is pleased with this world, will have no fear of the hereafter." It is also reported that a learned said: "You will be reckoned for your regret for the vanities of this world that escape you, as well as for your pleasure with its luxury and splendor." But even, you are pleased with your world, by which you are deprived of the fear of the punishment of Allah Almighty.

You also are concerned with the affairs of your world more than you are with the affairs of your hereafter. You also regard your disaster in your sins easier upon you than your disaster in the reduction of your world, and you fear the loss of your wealth more than you fear committing sins. You also spend on the people all that you gather of the impurities, in quest for loftiness and fame in this world. You also please the creatures on the account of displeasing Allah Almighty, in order to be respected and honoured in this world. Woe to you! It seems as if it is easier upon you to be despised by Allah on the Day of Judgement than to be scorned by the people in this world. You also hide your shameful deeds from the people and do not care that Allah Almighty knows them all. It seems as if your scandal in the Sight of Allah Almighty is easier upon you than your disgrace in the sight of the people. Do you regard the slaves in a higher position in your sight than Allah Almighty? Exalted and Hallowed be Allah from your ignorance!

How do you argue given all of those defects and shortcomings of you? How do you contaminate yourself with the impurities and dirty things and at the same time argue by the wealth of the good and pious among the people? How far! How far! How removed you are from the righteous predecessors! By Allah, it is reported that they were more abstinent in what was made lawful for them than you are in what is made unlawful for you. That in which you see no harm was among the destructives in their sight. The minor slip was regarded by them more grievous than a major sin is regarded by you now. Would that the best and most lawful of your property attains the degree of their suspicious things. Would that

you fear of your evil deeds just as they feared for their good deeds that they might not be accepted. Would that your fasting is like their leaving fast, your diligence in worship is like their weariness and sleep, and all of your good deeds are like a single one of their evil deeds. It is reported that one of the companions "Allah be pleased with them" said: "The booty of the sincere lovers of truth is what they loose of this world, and their satiety is what is concealed from them of it. Whoever is not so is not with them in this world, nor will he be with them in the hereafter." Glory be to Allah! How different those two parties are from each other! The party of the good and glorious companions "may Allah be pleased with them" in their highness in the Sight of Allah Almighty, and the party of the like of you in lowness until Allah the Most Generous forgives and pardons by His bounty.

Therefore, if you claim that you imitate the glorious companions "Allah be pleased with them" in gathering wealth for refraining from begging and spending it in the Cause of Allah Almighty as they did, you should first consider your state. Woe to you! Do you find the lawful in your time like theirs in their own time? Do you regard yourself cautious of seeking after the lawful just as they were in their search for it? It is reported that one of the companions "Allah be pleased with them" said: "We used to leave seventy doors to lawful for fear we might fall into a door leading to the unlawful." Do you expect yourself to have such caution? No, by the Lord of the Ka'bah, I do not think that you are so.

Woe to you! Be sure that your gathering wealth to spend it on the acts of righteousness is no more than intrigue that is made alluring to you by Satan, thereby to lead you to earn what is suspicious, mixed with the unlawful and forbidden. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dares to plunge into the suspicious is about to fall in the unlawful." (This narration is reported with a slight variation of wording by both sheikhs on the authority of An-Nu'man Ibn Bashir).

Do you not know, O deceived man, that to fear of plunging into the suspicious is higher, much better and more significant in the Sight of Allah Almighty than to obtain them and spend them in the Way of Allah Almighty and righteousness? This is reported to us from one of the learned, that he said: "To leave a single Dirham for fear of being from unlawful sources is much better to you than to spend in charity one thousand Dinars from suspicious sources, which you do not know whether or not it is lawful for you." If you claim that you are too cautious and pious to approach the suspicious, and that you gather wealth from lawful sources, in order to spend it in the Way of Allah Almighty, woe to you! You should be more pious in avoidance of being called to account. However, the glorious companions "Allah be pleased with them" were afraid of the matter of question. It is reported that one of them said: "I would not be pleased to earn one thousand Dinars daily from lawful sources and spend them all in the Way of Allah even if it is not to divert me from performing Friday prayer." When he was asked about the reason he said: "For I am not in need of standing on the Day of Judgement, and being asked (by Allah): "O My servant! From which sources have you earned, and in which thing have you spend?""

Those pious who were present when Islam was flourishing, and the lawful was prevailing, left wealth for fear of reckoning, lest the good might not be able to avert the evil, if there is any. In contrast with them you are: you feel safe although the lawful in your time is lost. You compete with others over the impurities and dirty things, and then claim falsely that you gather wealth from lawful sources. Woe to you! Where is the lawful so that you would gather it? And even, if the lawful is available to you, do you not feel afraid your heart might change when you become rich? It is reported that many of the companions "Allah be pleased with them" inherited lawful wealth, which they left, for fear it would spoil their hearts. Do you covet of having your heart cleaner and purer than the hearts of the companions "Allah be pleased with them"? if you think so, of a surety, you then have good assumption of your own self, which always enjoins evil upon you.

Woe to you! I am only a counselor to you. I see it better for you to earn money only in so far as it is sufficient for the minimum requirements of your living than to gather wealth to spend it on the acts of righteousness, lest you would be called to account. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is called to account will be punished." (This is reported by both sheikhs on the authority of A'ishah).

It is further reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a man will be brought, and he gathered wealth from unlawful sources, and spent it on what is unlawful thereupon it will be said: 'Admit him to the fire of Hell'; and a man will be brought, and he gathered wealth from lawful sources, and spent it on what is unlawful, thereupon it will be said: 'Admit him to the fire of Hell'; and a man will be brought, and he gathered wealth from unlawful sources, and spent it on what is lawful, thereupon it will be said: 'Admit him to the fire of Hell'; and a man will be brought, and he gathered wealth from lawful sources, and spent it on what is lawful, thereupon it will be said to him: 'Stand, for perhaps you, seeking after that wealth, neglected anything I have enjoined upon you: perhaps you did not offer prayer in its due time, or indulged in anything of its bowings and prostrations or ablution'. He will say: 'No Lord: I earned money from lawful sources, spent it on what is lawful, and did not waste anything of what You have enjoined upon me'. It will be said to him: "Then, perhaps you boasted because of that wealth in your vehicle or garment, by which you showed pride'. He will say: "No Lord, I did neither boast nor show pride over anyone by any of those'. It will be said: 'Then, perhaps you withheld the right of anyone I have commanded you to give, as regards your relatives, orphans, needy and indigent, and wayfarers'. He will say: "No Lord, I earned money from lawful sources, and spent it on what is lawful. I neither indulged in anything of what You have enjoined upon me, nor boasted, nor showed pride, nor wasted the right of anyone You have commanded me to give'. Then, those will be brought to raise their cases against him, saying: 'O Lord, You have given him, enriched him, caused him to live among us, and further commanded him to give us'. If he really gave them as it should be, neither boasted, nor showed pride, nor wasted anything of what has been enjoined upon

him, it will be said to him: 'Now, stand and give thanks for every kind of favor that was bestowed upon you, as regards your food, clothes, drink, pleasure, and so on'. He will continue to be questioned as such."

Woe to you! who could dare to expose himself to be questioned in the same way as this man will be questioned, i.e. this man who earned his money from lawful sources, spent it on what is lawful, did not waste anything of what was enjoined upon him, and rather fulfilled all of the rights due upon him as it should be. What do you think of men like us, who are sunk in the temptations and pleasures of this world? Woe to you! it is for the sake of avoiding those questions that the pious feel afraid of approaching the good things of this world. For this reason, they were pleased with the little that covered only the minimum requirements of their living, and acted upon righteousness.

Woe to you! you should have in those righteous men a good pattern to follow. But if you reject, and insist on your claim that you are too pious and righteous to earn only from lawful sources, in order to refrain from begging, and spend it in the Way of Allah, and that you will not spend anything of the lawful but properly and rightfully, and that your heart will not change because of wealth, and that you will not displease Allah in anything concerning your secret and public: if you claim you will do all of that, although I have doubt that you will do so, you'd rather be satisfied with the minimum requirements of living, and keep yourself away from those of wealth when they are made to stand to be questioned, and join the first generation in the company of the well-chosen "peace be upon him" without being detained for questioning or reckoning, receiving either safety or just blame.

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The poor among the Emigrants will enter the Garden five hundred years before the rich among them." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Sa'id). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The poor among the faithful believers will enter the Garden before the rich and wealthy among them, and will eat and enjoy of its good things, while the others will remain barefooted and kneeling. Allah will say: "Those before you are my requested people. You were the kings and rulers of the people: show Me what you did concerning what I gave you."

It is reported that a learned said: "I would not be pleased with the red cattle (i.e. the most expensive among them) should I not be in the company of the first generation, with Muhammad the Messenger of Allah "Allah's blessing and peace be upon him". O people! Hasten to be among the racers in the company of those of the light burdens, i.e. the company of the Messengers "peace be upon them", and be in awe of remaining behind and leaving the Messenger of Allah "Allah's blessing and peace be upon him", and all the pious. Zaid Ibn Arqam "Allah be pleased with him" said: We were in the company of Abu Bakr As-Siddiq "Allah be pleased with him" when he asked for drink and water and honey were brought to him. When he brought it close to his mouth he wept and caused his companions to weep. They stopped from weeping, but he did not. He

wept once again that they thought they were unable to ask him about the reason. But when he dried his eyes they asked him: "O successor of the Messenger of Allah! What has led you to weep?" he said: "I was with the Messenger of Allah "Allah's blessing and peace be upon him" when I saw him averting something from himself, although I saw none with him. I asked him: 'O Messenger of Allah! What is that which you avert from yourself?' he said: 'It is this world which is represented to me and I said to it: "Keep away from me!" then, it returned and said to me: "Indeed, if you are able to flee away from me, those to come after you will never flee away from me."' He commented: "So, I feel afraid this might have caught me, with the result that it would separate me from the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration is reported by Al-Bazzar, Al-Hakim, Ibn Abu Ad-Dunya and Al-Baihaqi).

O people! Those people wept in awe that a sip of lawful drink might separate them from the Messenger of Allah "Allah's blessing and peace be upon him". Woe to you! you are blessed in various kinds of luxury and delights, different sorts of desires and lusts, and unlawful earnings, having no fear that those might not separate you from the Messenger of Allah "Allah's blessing and peace be upon him". Woe to you! how ignorant you are! Should you remain behind the Messenger of Allah "Allah's blessing and peace be upon him" on the Day of Judgement, put in mind the terrors from which angels and Prophets "peace be upon them" would be scared. Should you fail to hasten to be among the racers, surely, you would fail to join them. Should you seek to have much wealth, you would be led to a difficult reckoning. Should you not be satisfied with the little, you would be led to a long standing, crying and wailing. Should you be satisfied with the states of these who remain behind, you would be separated from the companions of the right hand, and from the Messenger of the Lord of the world "peace be upon him". Should you disagree with the pious, you would be among those to be called to account in the terrors of the Day of Judgement. So, consider your state, and resolve upon your plan.

Therefore, if you claim that you copy the guidance of the righteous predecessors, regarding your satisfaction with the little and abstinence even in the lawful, spending your wealth, giving others preference over yourself, fearing no poverty, saving nothing for your future, aversion for proliferation and richness, contentment with poverty and adversity, happiness with neediness and littleness, pleasure with humility and meekness, dislike of loftiness and highness; and claim that you are too strong to have your mind and heart change from good, since you reckon yourself one by one for the Sake of Allah Almighty, and judge all of your affairs in accordance with what pleases Allah Almighty, and that you gather wealth from lawful sources in order to spend it in the Way of Allah: woe to you O deceived man! Consider your matter carefully! Do you not learn that to leave engagement in gathering wealth in order to disengage your heart to worship, remembrance of Allah, meditation of His signs, and taking lessons from the states of others to learn, is safer for your religion, easier for reckoning, more secure from the terrors of

The quarter of the destructives the Day of Judgement, more rewardable and much higher in the Sight of Allah Almighty?

It is reported from one of the companions "Allah be pleased with them" said: "If there is a man having Dinars in his lap which he gives in charity, and another who is remembering Allah Almighty, then, the latter who remembers Allah should be better than the former who gives in charity." A learned was asked about him who gathers wealth in order to spend it on righteous deeds, thereupon he said: "To leave that is more righteous for him." One of the Tabi'is was asked about two persons, one sought for this world and gained wealth from lawful sources, therewith he kept relation with his kith and kin, and sent forward good for himself, and the other avoided it entirely: which of them was the better. On that he said: "No doubt, how far they are from each other! The one who avoided it is superior to the other as much as the East is far from the West." Woe to you! consider how superior you will be if you leave the world and do not engage in gathering wealth.

Therefore, even if there is excellence in gathering wealth, it should become incumbent upon you to imitate your Prophet "peace be upon him" whose guidance Allah Almighty commanded us to copy, and be satisfied with what he accepted for himself when he preferred to avoid the transitoriness of this world. Woe to you! consider what you have heard, and be certainly confident of the fact that happiness and felicity lie in avoiding this world. So, you should proceed on to be among the racers under the flag of the well-chosen "peace be upon him" to the abode of Garden. It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The masters of believers in the Garden are such of men as whenever he has his early meal, he does not find his supper, and whenever he likes to have a loan, he would find none to give him, whoever has no garment but what screens him, is not able to get his earnings permanently: but at the same time, every morning and evening he is satisfied with his Lord: they will be in the company of those upon whom Allah Almighty has conferred favor,, from among the Prophets, the sincere lovers and affirmers of truth, the martyrs, and the righteous, and how good those are for company!" (This is reported on the authority of Abu Hazim from Abu Hurairah).

O my brother! After going through this statement, if you gather wealth, you then will be false to your claim that you do so for the sake of righteous deeds, but you do so for fear of poverty and in search for bliss, adornment, proliferation, showing pride, loftiness, affectation, exaltation, and reputation. Woe to you! observe Allah Almighty, and feel shy of your claim O deceived man! Woe to you! if you are tempted by the love for this world, you should acknowledge that good and excellence lie in your satisfaction with what provides for the minimum requirements of your living, and avoiding what is unnecessary. Whenever you gather wealth, you should scorn yourself, admit your sin and fear reckoning. This is, to be sure, more convenient to salvage you than to seek for arguments to justify your gathering wealth. O my brothers! It should be known to you that although the lawful was mostly available during the time of the companions "Allah be pleased with them" they were the most pious and abstinent from what

is permissible. On the contrary: although the lawful is mostly missing in our time, we do not limit ourselves to satisfaction with what provides for our sustenance and screens our privates. May Allah Almighty save you and us from gathering wealth.

Therefore, where are we from the piety, abstinence and caution taken by the companions "Allah be pleased with them"? where are we from their conscience and good intentions? We have been afflicted, by the Lord of Heaven, with the inclinations and diseases of souls, and in the near future, we are going to come upon the fire. How excellent the happiness will be of these of light burdens on the Day of Resurrection, and how long the sadness and grief will be of those of proliferation and pride. I have advised you in general, and those who accept my advice in particular, and how few are those who accept it. May Allah help you and us attain success, for every good lies with His mercy: amen."

His speech is sufficient to show the superiority of poverty to richness; and there is no more we could add to it. It is confirmed by all stories we have related in the Book of Condemnation of This World, and the Book of Poverty and Asceticism. It is also confirmed by the narration on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that Tha'labah Ibn Hatib said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Supplicate Allah to bestow wealth upon me." He said: "O Tha'labah! A little for which you give thanks is better than much which you never endure." He said once again: "O Messenger of Allah! Supplicate Allah to bestow wealth upon me." He said: "O Tha'labah! Do you not have a good pattern in the Prophet? Are you not pleased to be like the Prophet of Allah Almighty "peace be upon him"? behold! By Him in Whose Hand is my soul, had I liked to have mountains turn into gold and silver with me, they would have turned." He said: "By Him Who has sent you with the truth as a Prophet, if you supplicate Allah to bestow wealth upon me, I would give the right to every one eligible to take it, and do such and such." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bestow wealth upon Tha'labah Ibn Hatib!"

he took property of sheep, and they grew as much as worms, until Medina became narrow upon him. He left it and took resort to one of its valleys and limited himself to performing Zhuhr and Asr in congregation, and left the other prayers. His sheep further proliferated and grew so much (by which he was occupied) to the extent that he left performing all prayers in congregation except Friday. They grew further like worms until he was diverted even from performing Friday prayer in congregation. He used to meet riders every Friday and ask them about the news of Medina. Later on, the Messenger of Allah "Allah's blessing and peace be upon him" asked about him saying: "What is about Tha'labah Ibn Hatib?" it was said: "O Messenger of Allah! He has taken property of sheep, until Medina became narrow upon him..." and he was told about his news in full, thereupon he said: "Woe to Tha'labah! Woe to Tha'labah! Woe to Tha'labah!"

On that occasion, Allah Almighty revealed: "Of their goods take alms, that so you might purify and sanctify them; and pray on their behalf, verily your prayers are a source of security for them: and Allah is One Who hears and knows." (At-Tawbah 103)

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

Allah Almighty then enjoined the obligatory charity upon Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" sent two men, one from Juhainah and the other from Sulaim to collect charity, and sent a letter with them, in which he ordered the people to give them the charity due upon their property. He commanded them to collect charity from Muslims and said to them: "Come upon Tha'labah Ibn Hatib and so and so, a man from Sulaim, and take from them the charity due upon their property." They set out and came upon Tha'labah and asked him to give his charity, and showed to him the letter of the Messenger of Allah "Allah's blessing and peace be upon him". On that he said: "This is nothing more than Jizyah! This is nothing more than Jizyah! This is nothing more than the like of Jizyah! Go and when you finish from the other people, return to me."

They set out aiming at the one from Sulaim who, hearing of their arrival, kept aside the best of his camels to the obligatory charity, and when they came to him, he received them with those camels. When they saw them they said: "This is not due upon you, and we do not like to take the best of your property as charity." But he insisted that they should take them. when they finished and returned to Tha'labah once again, and asked him to give his charity, and he said: "Show to me your letter." He read it and said: "This is nothing more than the like of Jizyah! Go until I give my decision." They went to the Messenger of Allah "Allah's blessing and peace be upon him" who, before seeing him, said: "Woe to Tha'labah!" he further invoked good and blessing upon the man from the tribe of Sulaim. They told him about what Tha'labah and the man from Sulaim had done. On that occasion, Allah Almighty revealed: "Amongst them are men who made a Covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. But when He did bestow of His bounty, they became covetous, and turned back (from their Covenant), averse (from its fulfillment). So He has put as a consequence Hypocrisy into their hearts, (to last) till the Day whereon they shall meet Him: because they broke their Covenant with Allah, and because they lied (again and again)." (At-Tawbah 75-77)

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴾ ﴿ فَلَمَّا آتَاهُم مِّنْ فَضْلِهِ خَلَوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴾ ﴿ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِم إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴾

At that time, one of Tha'labah's relatives was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" and when he heard what had been revealed in connection with him, he set out until when he came to him he said: "Let your mother be bereaved of you O Tha'labah! Allah Almighty has

revealed such and such in connection with you." Tha'labah set out until when he came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him to accept his charity from him. He said: "Allah Almighty has forbidden me to accept charity from you." he went on throwing handfuls of dust on his head, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "This is the (consequence of) your deed. I commanded you, but you did not obey me." When he rejected to take anything from him, he returned home. When the Messenger of Allah "Allah's blessing and peace be upon him" died, he brought his charity to Abu Bakr As-Siddiq "Allah be pleased with him" who rejected to accept it. Then, he brought it to Umar Ibn Al-Khattab "Allah be pleased with him" who rejected to take it from him. Later on, Tha'labah died during the caliphate of Uthman "Allah be pleased with him". (This narration is reported by At-Tabarani).

This is an example of the transgression caused by wealth, which you might learn from that narration. For the blessing of poverty on the one hand, and the evil omen of richness on the other hand, the Messenger of Allah "Allah's blessing and peace be upon him" favored poverty for himself and his family. In this issue, it is narrated on the authority of Imran Ibn Hussain "Allah be pleased with him" that he said: I had a good position and rank with the Messenger of Allah "Allah's blessing and peace be upon him". One day I came to him and he said to me: "O Imran! You have a good position and rank with us: do you like to accompany me to visit Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" and inquire about her health?" I said: "Yes, let my father and mother sacrifice their lives for you O Messenger of Allah." He stood and I stood with him (and we proceeded on) until he came at the gate of the house of Fatimah "Allah be pleased with her". He knocked the door and said: "Peace be upon you! could I enter?" she said: "Yes O Messenger of Allah." He asked: "I and the man that is with me?" she said: "Yes you and the man that is with you O Messenger of Allah." Then she said: "By Him Who has sent you as a Prophet, I have nothing over me but a garment." He said: "Do with it such and such." He beckoned with his hand to her (to cover her body with it). She said: "I have then screened my body: what about my head?" he threw to her a worn out sheet he was having over himself and said: "Put it over your head." Then, she admitted them. he entered and said: "Peace be upon you O my daughter! What are you now?" she said: "By Allah, I have become suffering, and what increased my pain is that I have no food to sustain myself, and hunger has troubled me." On that the Messenger of Allah "Allah's blessing and peace be upon him" went on weeping, and said: "Do not be scared O my daughter. By Allah, I have never had food for three days; and I am dearer than you to Allah Almighty, and were I to ask my Lord, surely He would provide me with food. But I have preferred the hereafter to this world." Then, the Messenger of Allah "Allah's blessing and peace be upon him" patted on her shoulder and said to her: "Receive the glad tidings! By Allah, you will be the chief of women of Paradise." She said: "Then, what about Asia, the wife of Pharaoh, and Maryam, daughter of Imran?" on that he said: "Asia is the chief of the women of her own world; Maryam is the chief of

the women of her own world; Khadijah is the chief of the women of her own world; and you are the chief of the women of your own world: you will have your homes of pipes in which you will receive no harm nor noise." Then, he said to her: "Be satisfied with (Ali) your paternal cousin, for by Allah, I have given you in marriage to a chief in this world, and a chief in the hereafter." (This narration is reported by Ahmad and At-Tabarani on the authority of Ma'qil Ibn Yasar).

Consider the state in which Fatimah "Allah be pleased with her" who was a part of the Messenger of Allah "Allah's blessing and peace be upon him" and how she gave preference to poverty over richness. Whoever observes the states, acts and sayings of the Prophets and Messengers "peace be upon them", allies and devotees of Allah "Allah be pleased with them" will have no doubt that the loss of wealth is much better than having it even if it is to be spent on aspects of good and righteousness. The least thing to do with it, in terms of fulfilling the rights due upon it, warding off suspicions, and spending it on the aspects of good might divert people from the remembrance of Allah Almighty, which requires disengagement of heart, and there is no disengagement in the presence of wealth.

It is narrated on the authority of Jarir from Laith that he said: A man accompanied Jesus "peace be upon him" and said to him: "Let me be in your company." They set out together until they came upon the bank of a river where they sat down to get their early meal and they had three loaves. They ate two and the third remained. Then, Jesus "peace be upon him" stood to the river and drank and when he returned he did not find the third loaf. He asked the man about who had taken it, and he told him that he did not know. He saw a deer with its little sons. He invited one of them and it came running towards him. He slaughtered and roasted it, and they ate of its flesh. He then said to the little deer: 'Stand (and be raised) by permission of Allah.' It stood (and was raised) and went away. Jesus "peace be upon him" said to the man: "I ask you by Him Who has shown to you this miracle: who has taken the loaf?" He said: "I do not know." They reached a spring of water where Jesus "peace be upon him" took hold of the hand of the man and both walked on water. When they crossed it he said to him: "I ask you by Him Who has shown to you this miracle: who has taken the loaf?" He said: "I do not know." They reached a desert where they sat down. Jesus "peace be upon him" heaped up a hillock of dust and sand and then said to it: "Be gold by permission of Allah." It turned to gold and he divided it into three thirds and said: "A third is for me, a third is for you, and a third for him who has taken the loaf." He said: "Then, it is I who has taken the loaf." Jesus "peace be upon him" said to him: "Then, let the entire of it be for you." He left him.

Two men reached him in the desert and the gold was with him. They wanted to take it from him and kill him. He said: "Let it be divided into three thirds among us. Send one of us to the village to buy food for us to eat." One of them was sent to the village. He said (to himself): "Why should I let those share this gold with me? This gold is mine alone. Then, I should poison the food to kill them and take the gold." They did accordingly. At the same time,

both men said: "Why should we let this man share this wealth with us? If he returns, we should kill him and divide the wealth between us." When he returned they killed him and took the wealth. But they also ate the food and were killed by poison. All of them died and the wealth remained in the desert until Jesus "peace be upon him" came upon them while being in that state and said to his companions: "This is (an example of) this world. So, you should warn of it."

It is reported that Dhul-Qarnain came upon a nation having nothing of the worldly enjoyments like the other people. They dug graves and every morning, they looked after them, cleaned and swept them, and offered prayer near them. they grazed pot-herbs like animals did. Their sustenance depended upon the plants of the earth there. Dhul-Qarnain sent to their king to come to him, and he replied: "I have no need of him. So, let him come to me if he so likes." Dhul-Qarnain said: "Really, he has told the truth." Dhul-Qarnain came to him and asked him: "I have sent to you to come to me and when you rejected, I came to you." he said: "Had I had a need for you, surely, I would have come to you." Dhul-Qarnain asked him: "Why do I see you in a state in which I have never seen anyone of the other nations?" he said: "What is that?" He said: "You have no worldly enjoyments, or anything else. Would you not take gold and silver to get benefit from them?" he said: "No, for none has been given anything of them but that he has longing for what is better than it." He asked him: "Then, why have you dug graves, and every morning you look after them by cleaning and sweeping them, and then offer prayer near them?" he said: "In order that whenever we look at this world had have hope in it, our graves should prevent us from hope." He said: "I see also that you have no food barring the pot-herbage: why do you not take animals and milk them and drink their milk and get benefit from riding them?" he said: "We dislike to make our bellies graves for them, and see that the pot-herbage is sufficient for sustenance. To be sure, the minimum quantity of food is sufficient for the sustenance of mankind, and once it goes beyond the pallet, its taste becomes unfelt, whatever it might be."

Then, the king stretched his hand from behind Dhul-Qarnain and took a skull and said: "O Dhul-Qarnain! Do you know whose this is?" he answered in the negative thereupon he said: "It belongs to one of the kings on earth, whom Allah Almighty gave power of authority over the people of the earth, thereupon he transgressed the due bounds, wronged people and oppressed them. when Allah Almighty saw that from him, He caused him to die, and he became like a thrown stone. Allah Almighty calculated his evil for him in order to punish him with them in the hereafter." Then, he took another decomposed skull and said: "O Dhul-Qarnain! Do you know whose this is?" he answered in the negative, thereupon he said: "this belongs to another king who succeeded him, and, seeing how the previous king was wrongful, transgressing and oppressing, he humbled himself and became submissive to Allah Almighty, and enjoined justice among the people of his kingdom. Then, he became like what you see: Allah Almighty calculated his good deeds for him in order to reward him with them in the

hereafter." Then, he inclined to the skull of Dhul-Qarnain and said: "And this skull will be like those both. So, O Dhul-Qarnain, consider what you are going to do." Dhul-Qarnain said to him: "Do you like to be in my company so that I would take you as brother and minister, and make you my partner in the dominion bestowed upon me by Allah Almighty?" he said: "Both you and I could not gather in one place." Dhul-Qarnain asked him about the reason, and he said: "For all the people are enemies of you, and friends of me." He said to him: "What is the reason for that?" he said: "They show enmity to you because of the authority and wealth you have in your hand, whereas none shows enmity to me for I reject all of that." Then, Dhul-Qarnain left him with surprise from his state, and admonition of his affair."

Those stories guide you to the evil of richness.

This is the end of the Book of Condemnation of Wealth and Niggardliness, praise be to Allah Almighty, and it is followed by the Book of Condemnation of Majesty and Showing Off.

Book eight: Condemnation of majesty and showing off

It is the eighth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Knower of the unseen, Who learns the mysteries of hearts, and forgives the major sins, knows what is hidden in the conscience, and is well-acquainted with the secret intentions, Who accepts of deeds only the perfect, and pure of the flaws and stains of showing off and polytheism, for all the dominion is His Alone, and He is free of want of the polytheism of the polytheists. Allah's blessing and peace be upon Muhammad, his family and companions, who are free from treachery and showing off, .

Coming to the point: the Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration on the authority of Shaddad Ibn Aws "Allah be pleased with him": "What I fear most for my nation is to join things (in worship) with Allah: I do not say that they will worship the sun or the moon, or even an idol, but it is that they do deeds for things other than Allah (in reference to showing off), and have lust as hidden as the creeping of a black ant on a rock on a dark night (for women and property, no matter illegal it might be)." (This narration is reported by Ibn Majah). The brokers among the learned failed to encompass its evils, let alone the laymen and pious among the people. that is because its evils are most hidden within the self, with which the learned, worshippers and serious followers of the way to the hereafter are afflicted.

When they oppress, mortify and humiliate their own selves, wean them from lusts, and safeguard them from desires and suspicions, and force them by oppression to do several acts of worship, their selves then fail to covet of committing apparent sins that are visible and sensible, and rather seek for comfort by affectation of doing good and demonstration of knowledge and work. Thus, they find a way to flee from the difficulty of mortification to the pleasure of acceptability and respectability among the people, which causes them to hasten to demonstrate obedience in order to be seen of the creatures giving no importance to satisfaction with the sight of the Creator Himself, to be pleased with the praise of the creatures giving no attention to the satisfaction with the praise of the Creator, putting in mind that if the people know that so and so avoids lusts and suspicions, and mortifies himself in worship, they surely will praise him exaggeratingly and excessively, look at him with great respect and reverence, seek blessing from seeing and meeting him, desire for the blessing of his supplication and invocation of good upon them, become eager to adopt his opinions and thoughts, take the initiative to offer service to him, honour him in celebrations to the best and highest degree, excuse him as regards transactions and deals, give him priority in gatherings, banquets and clothes, humble

themselves before him, and comply with his purposes and commands.

This results in the pleasure and desire which the soul receives and they are among the greatest pleasures and desires, for they prompt the soul to scorn the avoidance of sins and flaws, and make it easy upon it to endure the coarseness and roughness of regular acts of worship, for by so doing, it fulfills one of the greatest pleasures and desires. Such person thinks that his life is with Allah and well-pleasing acts of worship, although his life is with his hidden desire which minds are too blind to perceive. He also sees that he is sincere to his obedience of Allah and avoidance of His taboos, although this desire is lurking in the self, to make alluring to it the acts of worship, affectation, and pleasure with the rank and position it receives among the people. By so doing, one's deeds and acts of worship become fruitless, and he is enlisted among the hypocrites, although he thinks he is among the nearest to Allah Almighty.

This is, to be sure, one of the intrigues that afflict the self, from which none is safe barring the sincere lovers and affirmers of truth, and a profound pitfall from which none is saved but the nearest to Allah Almighty. For this reason, it is said that the last thing to come out of the heads of the sincere lovers and affirmers of truth is the love for authority.

Given that showing off is the lurking chronic disease, which is the great net of devils, it becomes incumbent to explain its real nature, causes, levels, divisions, the ways of treating it and how one should beware of it. This might be exposed in two parts about majesty and showing off.

PART ONE

CONDEMNATION OF MAJESTY

It includes:

Exposition of condemnation of fame

Exposition of excellence of anonymity

Exposition of condemnation of majesty

Exposition of meaning and real nature of majesty

Exposition of the reason why it is dearer than wealth and property

Exposition of the fact that majesty gives illusory and not real perfection

Exposition of the extent to which majesty might be praised or dispraised

Exposition of causes of love for praise and dislike of dispraise

Exposition of treatment of love for majesty

Exposition of treatment of love for praise

Exposition of treatment of dislike of dispraise

Exposition of different cases of people as regards praise and dispraise

Those are then twelve chapters, from which the concept of majesty is clear; and it is Allah Who grants success.

CHAPTER ONE

EXPOSITION OF CONDEMNATION OF FAME AND REPUTATION

It should be known to you, may Allah reform you, that majesty ensues from prominence and fame, and it is dispraised; and what is praise is the anonymity unless Allah Almighty makes famous a man in order to help him spread the

religion of Allah, without being ostentatious to seek fame.

In this respect, Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a man for evil in his religion and world that people point to him with their fingers, unless Allah Almighty protects him." (This narration is reported by Al-Baihaqi). Jabir Ibn Abdullah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a man for evil in his religion and world that people point to him with their fingers, unless Allah Almighty protects him. No doubt, Allah Almighty does not look at your faces, but rather He looks at your hearts and works." (The first part of this narration is reported by At-Tabarani and its concluding part by Muslim on the authority of Abu Hurairah). In relation to that, this narration was mentioned to Al-Hassan and it was said to him: "O Abu Sa'id! Whenever people see you, they point to you with their fingers." On that he said: "He (the Prophet) does not mean that, but rather he refers to the religious innovator who is wicked in his world."

According to Ali "Allah be pleased with him": "Humble yourself and avoid fame, and don't raise yourself in order to be renowned; and learn and conceal (your knowledge), and keep silent perchance you would become safe. By so doing, you would please the dutiful pious and taunt the wicked." According to Ibrahim Ibn Adham "may Allah have mercy upon him": "He is not truthful to Allah Almighty who loves fame." According to Ayyub As-Sikhtiyani: "By Allah, none proves true to Allah Almighty but that he is pleased to have his position unknown to the people." It is reported from Khalid Ibn Ma'dan that whenever the attendants of his gathering increased in number, he would leave it for fear of fame. It is reported from Abu Al-Aliyah that whenever more than three sat to listen to him, he would leave them. Once, Talhah saw with him a people who were more than ten, thereupon he likened them to flies coveting of honey and moths desirous for fire.

It is reported on the authority of Sulaim Ibn Hanzalah that he said: While were walking behind Ubai Ibn Ka'b "Allah be pleased with him" Umar "Allah be pleased with him" saw him, thereupon he struck him with the stick. He said: "Consider O Commander of Believers what you are doing!" he said: "No doubt, this (gathering of people round you) is a slip to the follower and a source of temptation to the followed." According to Al-Hassan: Once, Ibn Mas'ud "Allah be pleased with him" came out of his house, and some people walked behind him. He turned to them and said: "Why are you following me? By Allah, were you to know in which state I am when I close the door of my house upon me, none of you would follow me."

It is reported that a man accompanied Ibn Muhairiz on journey, and when he was about to leave him he asked him for an advice. He said: "If you could, know others and let none know you, walk behind others and let none walk behind you, ask and let none ask you." once, Ayyub set out on journey and a lot of people came out to send him off thereupon he said: "Had I not been sure that Allah Almighty knows well that I dislike this conduct, I would have feared the displeasure of Allah Almighty." Mu'ammarr said: I blamed Ayyub for his

long shirt (which refers to fame), thereupon he said: "In the past, fame was in the long shirt, and now, it is in shortening it." A learned one said: I was with Abu Qilabah when a person wearing dazzling clothes entered upon him. Looking at him, he said: "Beware of this praying ass", in reference to seeking for fame.

According to Ath-Thawri: "They disliked fame regards expensive and cheap clothes together, for both attract the sights of people." A man asked Bishr Ibn Al-Harith to advise him, thereupon he said: "Be anonymous and make good and lawful your food." Hawshab used to weep for his name reached the people in the gathering mosque. According to Bishr: "I do not know a man who likes to be renowned among the people but that he looses his religion and is disgraced among them." he said once again: "None will taste the sweetness of the hereafter who likes to be renowned among the people in this world."

CHAPTER TWO

EXPOSITION OF EXCELLENCE OF ANONYMITY

Abu Hurairah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perhaps there is a person with disheveled hair and covered with dust, who might be turned away from the doors (though he is highly estimated by Allah) that if he took oath by Allah (about anything) Allah would fulfill his oath." [This narration is reported by Muslim] it is further narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "How many a person with no more than two coarse woollen garments, and although he is trivial in the sight of people (he is highly estimated by Allah that) were he to take oath by Allah Almighty, He would fulfill his oath, and were he to ask Allah for Paradise, He would give him Paradise, although He might give him nothing in this world." (This narration is reported by Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "May I not inform you about the inmates of Paradise?" They said: "Do this, of course." He said: "Every humble person who is considered to be humble; and if he were to adjure In the name of Allah, He would fulfill it." He then said: "May I not inform you about the denizens of Hell-Fire?" They said: "Yes." He said: "Every haughty, fat and proud (person)." (This narration is reported by both sheikhs on the authority of Harithah Ibn Wahb). It is reported on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The inhabitants of Paradise comprise each disheveled person that is covered with dust, and puts on two coarse rough woollen garments, and seems trivial in the sight of the people to the extent that if he seeks permission to enter on the governors, he would be given no permission, and if he demands the hand of a woman, his demand would not be accepted, and if he says anything, no attention would be paid to his saying. The needs of anyone of them do not go beyond his breast. (This is their state in this world and) on the Day of Judgement, should the light given to anyone of them be divided among the people, it would extend to cover them all."

The Messenger of Allah "Allah's blessing and peace be upon him" said:

"From among my nation, there is such as if he comes to anyone of you to ask him for a Dinar, he would not give him, and if he asks him for a Dirham, he would not give him, and if he asks him for even a fils, he would not give him. But at the same time, if he asks Allah for the Garden, He would give it to him. If he asks him to give him anything of this world, He would not give it to him; and He does not withhold this world from him except that because it is insignificant in His Sight." (This narration is reported by Tabarani on the authority of Thawban).

It is reported on the authority of Umar "Allah be pleased with him" that once, he entered the mosque and found Mu'adh Ibn Jabal "Allah be pleased with him" weeping near the grave of the Messenger of Allah "Allah's blessing and peace be upon him". He asked him about the reason, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, showing off is polytheism, no matter how little it might be. Verily, Allah Almighty loves the pious righteous who are anonymous among the people to the extent that if anyone of them is absent, he would not be missed, and if they are present, they would not be known. But in spite of that, their hearts are lights of guidance, with which they are saved from each dark gloomy calamity." (This narration is reported by At-Tabarani and Al-Hakim).

It is reported on the authority of Muhammad Ibn Sawid that he said: Once, the people of Medina were given to drought. There was in Medina a righteous man and he was trivial in the sight of people. He stuck to the mosque of the Messenger of Allah "Allah's blessing and peace be upon him". While the people were engaged in their supplication (for relief), a man came upon them, having two worn of coarse woolen garments. He offered a two-rak'ah prayer which he shortened. Then he raised his hands and said: "O Lord! I swear that You should provide us with rain at this time." He did not return his hand nor finish from his supplication before the sky was covered with clouds and it rained so much heavily that the people feared of drowning. On that he said: "O Lord! If You know that they have been satisfied, then, withhold it now." The rain stopped. The righteous man followed the one who invoked rain until he knew his house. Early in the morning of the next day, he went to him and said: "I have come to ask you for a need." He asked him: "What is it?" he said: "To supplicate with a supplication for me." He said: "Glory be to Allah! Should a man like you ask me to supplicate Allah with a supplication for him?" he asked him: "What has caused you to reach such a rank as I saw?" he said: "I have obeyed Allah in what He has commanded and forbidden me, and when I asked Him, He gave me."

Ibn Mas'ud "Allah be pleased with him" said: "Be lights of guidance, and stick to your houses, and give light to the dark nights, and refresh your hearts (with faith), no matter how worn of your garments might be, perchance you would be known among the inhabitants of the heaven, no matter how anonymous you might be among the people of the earth." Abu Umamah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty says: "The Happiest among My slaves is a person of a little

portion (from this world), and a great fortune of prayer, who worships and obeys his Lord perfectly in secrecy, is anonymous among the people who knows him not to point to him with fingers, and keeps patient on that." Then, the Messenger of Allah "Allah's blessing and peace be upon him" poked him and said: "I mean a man whose death is hastened on for him, whose legacy is little, and for whom no much people weep when he dies." (This is reported by both At-Tirmidhi and Ibn Majah).

Abdullah Ibn Umar "Allah be pleased with them" said: "The dearest of Allah's servants to Him are the strangers." It was said: "Who are the strangers?" he said: "Those who flee for their religion. On the Day of Judgement, they will gather with the Messiah "peace be upon him". According to Al-Fudail Ibn Iyad: I was reported that Allah Almighty will say, out of showing His favors He bestowed upon His servant: "Have I not conferred favors upon you? have I not screened you? have I not made you anonymous?" Al-Khalil Ibn Ahmad used to say: "O Allah! Raise me to the highest degree in Your Sight, make me the humblest in my sight, and make me no more than an ordinary person in the sight of the people."

According to Ath-Thawri: "I found my heart agree with a strange people in Mecca and Medina who suffer hardship." According to Ibrahim Ibn Adham: "I have never been pleased except once when I spent the night in the mosque of a village in Damascus until the Mu'adhdhin dragged me by my leg and drove me out." According to Al-Fudail: "If you could make yourself unknown to the people, then, do it, and there is no harm on you not to be known, and there is no harm on you not to be praised, and there is no harm on you to be dispraised by the people so long as you are praised by Allah Almighty."

Those are the Prophetic narrations and traditions which confirm to you how fame is blameworthy, and how anonymity is excellent. Fame here is intended to seek majesty and authority. Love for majesty is the origin of all kinds of corruption. You may say: "Which fame is greater than the fame of the Prophets "peace be upon him", the rightly-guided caliphs and the pioneering learned and scholars? Why has the excellence of anonymity escaped them?" in reply to that, let's say that what is blameworthy is to seek for fame. But when fame is given to a servant by Allah Almighty, without being ostentatious to get it, it is not blameworthy. But it is a means of temptation for the weak and not the strong among the people. The weak is like a would-be sunk in the company of some people who are about to sink. It is better for him to be anonymous among them than to be renowned for if he becomes known, they would attach themselves to him, and he will weaken to help them, with the result that all will sink, unlike the strong one for whom it is better to be known to them, for in this case when they attach themselves to him, he would be powerful enough to help and rescue them, and receive reward for that.

CHAPTER THREE

EXPOSITION OF CONDEMNATION OF MAJESTY

Allah Almighty says: " That House of the Hereafter We shall give to those who intend not highhandedness or mischief on earth: and the End is (best) for the righteous." (Al-Qasas 83)

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾ (٢٥)

He Almighty then has assigned the abode of hereafter to such of men as intends neither highhandedness nor mischief. He further says: " Those who desire the life of the Present and its glitter, to them We shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do!" (Hud 15-16)

﴿ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوفٍ إِلَيْهِمْ أَعْمَلْتُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴾ (٢٦) ﴿ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴾ (٢٧)

Loving for majesty is one of the greatest pleasures and adornments of this world.

From among the Prophetic traditions, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Loving for wealth and majesty causes hypocrisy to grow in the heart just as water causes herbage to grow in the earth." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No rabid wolves have been sent to a fold of sheep, more destructive than those two of love for property, honour and majesty in the religion of a Muslim person." (This narration is reported by At-Tirmidhi and An-Nasa'i on the authority of Ka'b Ibn Malik). The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali "Allah be pleased with him": "Verily, the people are ruined mostly by following their inclinations and loving for praise."

CHAPTER FOUR:

EXPOSITION OF MEANING AND REAL NATURE OF MAJESTY

It should be known to you that both property and majesty represent the main foundations on which this world is established. Property is to have possession of concrete things from which one gets benefit. majesty is to have possession of hearts which exalt and dignify the person and obey and comply with his commands. As well as the rich person is he who possesses money therewith he fulfills his desires, achieves his purposes, and accomplish all of his fortunes in this world, the dignified one is he who has possession of the hearts of people, i.e. has the ability to dispose of them in what serves his interests. As well as the rich gains money by means of many professions and crafts, he also gains the hearts of people by means of many dealings.

Hearts are not subjugated except through particular kinds of knowledge and beliefs. If a heart believes that a particular person has a certain characteristic that draws him close to perfection, it soon is attracted to him, and becomes subject to his personality as much as is in proportion to the strength of its belief on the one hand, and in accordance with the degree of the perfection of the prominent on the other hand. It is not requisite that the prominent should be perfect in himself; but it is sufficient for the heart to have faith in his perfection. As well as the lover for property likes to have possession of slaves and slave-girls, the seeker after

majesty likes to subjugate and enslave the free men through having possession of their hearts. But even, the enslavement sought by the prominent is greater for the owner possesses the slaves by force and oppression, and the slave by nature is disobedient, and were he to be left, he would rebel against slavery, unlike the prominent who possesses hearts of the free men by obedience and submission. In this way, what is required by the prominent is beyond what is required by the wealthy.

The concept of majesty then is to establish a high rank of a particular person in the hearts of people, and as strong as is their belief that he has a certain characteristic of perfection, they submit to him; and as strong as the hearts submit to him, he becomes able to dispose of those hearts; and as strong as is his power to dispose of hearts, he loves and rejoices at majesty. This is the concept and real nature of majesty. It has many fruits, like praise and acclamation. The one who has belief in the perfection of the prominent could not help but making a mention of his good characteristics. Service also is one of those fruits, for he could not help offering himself to serve him in the very manner he likes. A mention may be also made of altruism, exaltation, reverence, veneration, etc.

To have majesty established in the hearts means that hearts have faith that a particular person has a certain characteristic that draws him to a degree of perfection, in terms of knowledge, or worship, or good manners, or good ancestry, or power of authority, or physical beauty, or strength of body, etc. all of those characteristics and their likes cause hearts to exalt him, and this is how majesty is established in them; and Allah knows best.

CHAPTER FIVE:

EXPOSITION OF REASON WHY MAJESTY IS DEARER THAN WEALTH; AND DIFFICULTY OF REMOVING IT FROM HEARTS EXCEPT BY SELF-MORTIFICATION

It should be known that the reason why gold and silver, and all kind of property are dear to a person is the same which causes majesty to be dear, if not dearer to a person than property and wealth, just as gold is dearer than silver even if they are equal in value. That is because you know, for certain, that both Dirhams and Dinars (i.e. silver and gold) are not useless as pebbles in themselves to fulfill desires and achieve purposes required by people in so much as they are means to do all that one loves; and this is why they are dear to him. The same is true of majesty. The meaning of majesty is to have possession of hearts. As well as the possession of wealth gives one power to fulfill his desires, the possession of hearts of free people, and subjugation of them to his service provide him with power to achieve his purposes. That they join in the same cause requires that they should join in the same love. Moreover, giving preponderance to majesty over wealth requires that majesty should be dearer than wealth.

However, there are three reasons why majesty is dearer than wealth:

The first is that it is easier to attain wealth through majesty than to attain majesty through wealth. If a learnt or an ascetic who is prominent in the hearts of people likes to have wealth, it becomes easy upon him to do so. The wealth of

the masters of hearts are available to serve the hearts, and be given to such of people as in whose perfection there is a belief. On the contrary, if a despicable man finds a treasure, and he has no characteristic of perfection, and he likes to attain majesty through that treasure, he fails to do so. Thus, majesty is a tool and a means to wealth. Whoever has majesty could possess wealth through it, whereas whoever has wealth could not possess majesty through it. This is why majesty is dearer.

The second is that wealth is exposed to damage and wasting,, by being lost, stolen, or illegally usurped; and in order to preserve it, there is a dire need of guards and storekeepers. But once hearts of people are possessed, they are not exposed to such evils and dangers, and thus there is no need of any of those things, for they are far from the hands of thieves and usurpers. Majesty then is safe and secure from being usurped or stolen. It is true that hearts might grow angry and be ready to turn if the state or belief in perfection changes, but it is easier to avert that.

The third is that the possession of hearts grows and increase with no effort or difficulty. That is because once hearts submit to a person out of faith in his having a certain characteristic of perfection, tongues go on speaking fluently in praising and appreciating him, and the result of course is that others come to submit to him too. This is why man is inclined by nature to love majesty and fame. But in relation to wealth, it is only one person who possesses it, and he could not guard and invest it except with effort and suffering. Thus, if majesty of a particular person becomes in circulation among the people, hearts submit to him, and tongues go on speaking about him fluently, the wealth then will be regarded with contempt in comparison with it.

Those are the points of giving majesty preponderance over wealth. But you may argue that the problem still exists in the sense that neither wealth nor majesty should be loved. However, it is true. The extent to which one becomes able to fulfill his desires and avert harm from him is known, like the one who needs clothes, residence and food, or the one who is afflicted with disease or punishment, which he could not avert from himself except by means of wealth or majesty: in which case, his loving for majesty and wealth is understood. That is because such of things as without which the beloved is unattainable is in itself beloved.

The nature of mankind is therefore amazing. It is predisposed to collect wealth, hoard up gold and silver and save money as much as is beyond the essential needs, to the extent that if one has two valleys of gold, he wishes to have a third, and so on. Similarly, one likes to be prominent across the land as far as he could reach, even if his majesty is to extend to areas and countries he would not go nor see its inhabitants, in order that they might exalt him, keep good relation with him through gifts and grants, or help him achieve certain purposes. And even in case of despair of any gift, grant or exaltation, he takes pleasure from that, for people are predisposed by nature to it.

Therefore, it is out of ignorance, for it is love for such of things as of no use in the world and the hereafter. But in spite of that, hearts could hardly be free

from that love; and this is due to two reasons, one is evident and perceptible, and the other is more subtle and ambiguous, and although it is greater than the former, it, therefore, is more delicate and abstruse, and beyond the reason of the intelligent, let alone the stupid among people. That is because it stems from a vein that is hidden in the self, and an instinct that is lurking in the nature, which none knows but those who dive deep into people's selves.

The first reason is to avert the pain of fear. One always feels afraid because of his evil assumption. Although he might have of wealth what suffices him immediately, his long hope prompts him to feel afraid that his money would be consumed and he might have nothing to sustain him in the coming days, and thus he needs further money. Once this occurs to his mind, fear rises within himself, and nothing removes that fear except to collect and save money. It is due to his fear for himself and his love for life, he assumes that life is long, that his needs in it are more, and that his money is exposed to damage and danger. Feeling afraid of all of that, he seeks to collect as much wealth as he could in order to remove that fear from himself. There is no limit of money to remove that fear. Such a person could not cease to collect money even if he is to have possession of all what the world contains.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two greedy persons are never satisfied: the person who has greed for knowledge, and the person who has greed for wealth." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud; and Al-Bazzar on the authority of Ibn Abbas). Such a disease provokes his love for majesty and fame to be established in the hearts of those far in residence from him, thinking that it is not unlikely that he might leave his homeland for theirs, or that they might leave theirs for his country, and in both cases, he might seek their aid to achieve his purposes and fulfill his desires. Being so, the majesty he receives in their hearts causes him a great pleasure and joy, in view of the security it saves for him from that fear (of time's vicissitudes).

The second reason is stronger and more effective, for it is spiritual, and the spirit is a Divine matter, which Allah Almighty describes in His statement: "They ask you concerning the Spirit (of inspiration). Say: 'The Spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra' 85)

﴿وَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۖ﴾

Its being Divine means that it belongs to the mysteries of the sciences of disclosure, and there is no concession to demonstrate it so long as the Messenger of Allah "Allah's blessing and peace be upon him" himself did not demonstrate it. But first of all, you should know that the heart is inclined to such brutal qualities as eating and having sexual relation; such wild qualities as fighting, striking and harming; such devilish qualities as cunning, deception, cheating, and seducing; and such Divine qualities as magnificence, honour, and seeking loftiness. That is because it is composed of different origins explaining which takes a very long time.

Anyway, let's say that in view of its Divine origin, it likes divinity by nature,

i.e. oneness of perfection and uniqueness of existence by way of independence. As perfection is one of the Divine characteristics, it is lovable to man by nature. Perfection lies in the uniqueness of existence, for to be sure, sharing in existence is shortage and imperfection. The sun is perfect for it exists alone, and had there been another sun sharing existence with it, it would have been imperfect, in view of the shortage of the unique existence of sunniness. It is only Allah Almighty Who maintains sole existence, for there is none to share existence with Him, and all things that exist are but traces and effects resulting from His power, which could not survive by themselves, but they are sustainable only by His power. In this way, they do not co-exist with Him Almighty, for co-existence requires equality in rank, and the equality in rank is shortage and imperfection, for the perfect is He Who is uniquely matchless. As well as the rising of sunlight over all parts of the earth is not an imperfection in its nature in so much as it is integral to its perfection, and that the sun is imperfect when there exists another sun to be equal to it in rank, similarly, all things in this world that exist result from the rising of the lights of the Divine power, and thus it is following and not followed.

The meaning of divinity then is to maintain unique existence, and this achieves perfection. Every man, by nature, likes to be uniquely perfect. This explains the statement of a Sufi person: "There is no man but that he has in his mind the idea stated by Pharaoh: 'I am your supreme Lord', except that he finds no way to declare it." It is the same as he said. Slavery is a kind of self-oppression and divinity is lovable in itself. This is due to the Divine portion He Almighty has lodged in man as shown from His statement: " Say: 'The Spirit (comes) by command of my Lord'". But although the soul fails to attain perfection, it never ceases to have desire for it. It loves perfection, has longing for it, and takes pleasure from it for the sake of itself and not for the sake of anything beyond it. Every existing being loves itself and likes to be perfect, and dislikes destruction which expresses its shortage and imperfection. Ranking second to the uniqueness of existence, perfection lies in having possession of all the other existing things in the universe. The utmost degree of perfection is that others offshoot from you, and as this is impossible, the degree ranking second to it is to have possession of them. In this way, to have possession of all things has become lovable for it achieves a kind of perfection.

Every existing being knowing itself likes itself and desires to be perfect in itself, and takes pleasure from it. To have possession of a thing is to have the power to affect or change it, according to the strength of willpower on the one hand, and the extent to which this thing is subject to your power on the other hand. This is why man likes to have possession of all things that exist with him. But the existing beings are divided into the unchangeable in itself, like the essence, attributes and acts of Allah Almighty; those changeable in themselves, though being beyond the power of people, like the celestial bodies, the dominion of the heavens, the souls of angels, jinns, devils, as well as mountains and oceans; and those changeable by the people's power, like the land, its parts, and what it contains of minerals, plants and animals. To this third class, the hearts of men belong, for they are effectible and changeable, like their bodies and the bodies of animals.

As existing beings then are divided into that which man has no power to

change, like the essence, attributes and acts of Allah Almighty, the dominion of the heaven, the celestial bodies, etc, and those which could change like the things that exist on the surface and within the earth, man then is inclined to have possession of these of the first class by encompassing them with knowledge, learning and recognition. This is why man likes to know about Allah Almighty, angels, orbits, planets, stars, and all wonders of heaven, oceans and mountains, for this is a kind of possession, which, in turn, achieves a degree of perfection.

The second class which contains the earth and the earthly things, which man could change by his power, he likes, by nature, to have possession of them, by his power to affect and dispose of them as much as he pleases. They are of two divisions: bodies and souls. The bodies pertain to things like Dirhams, Dinars, and luggage: He should have power to do with them what he likes, such as to give, withhold, deliver or take; and it is this power which achieves for him a degree of perfection. Perfection is one of the Divine characteristics, which is lovable by nature. This is why he likes wealth, even though it is beyond his essential needs of food, clothes and residence. He also likes to possess slaves and further enslave free men even by oppression and dominance, in order to be able to dispose of their bodies and personalities, even if he does not have possession of their hearts, which might not believe in his perfection to come to love him. In this way, oppression replaces love in subjugating them.

The second division includes the souls and hearts of men, which he likes to have possession of, and power to dispose of in the very manner and way that cause them to be subject to his command and under his disposal. This possession is also a kind of perfection, for it belongs to the Divine characteristics. But hearts become subject only by love, which stems from the belief in one's perfection. Every kind of perfection is lovable in itself, for perfection belongs to the Divine characteristics. All the Divine characteristics are lovable by nature in view of the Divine portion lodged within man by Allah Almighty. It is that which experiences no death in order to vanish, nor does it come under the consumption of dust. It is the lodging of faith and knowledge, which reaches man to the meeting of Allah Almighty.

The meaning of majesty then is to subjugate hearts; and whoever gets the hearts subject to him has a power and possession. Both power and possession belong to the Divine characteristics. The hearts, by nature, loves perfection, which is attained through knowledge, power, authority, wealth, and majesty. Majesty, therefore, is a means to power, and as well as there is no limit to what is learnt, there is also no limit to the things over which man might have power. As long as there remains a thing to be known or possessed, longing never fades away, and this means that imperfection survives. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two greedy persons are never satisfied: the person who has greed for knowledge, and the person who has greed for wealth." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud; and Al-Bazzar on the authority of Ibn Abbas).

What is sought by the heart is perfection, which is attained through knowledge and power. Its different degrees are beyond calculation. That is because the pleasure and delight of every one are determined by the extent to which he attains perfection. This is why wealth, power and majesty are lovable. The matter of loving them goes beyond the fulfillment of desires, for even in the absence of this factor, they also remain lovable. Man might love such of sciences as through which he achieves no purposes or fulfills no desires. Moreover, he might skip many purposes for the sake of obtaining knowledge about all wonders and problems that is available to him. That is because knowledge means to have possession of what is learnt, and this achieves a kind of perfection, which belongs to the Divine characteristics. For this reason, it is lovable by nature. But even, many errors result from the love for perfection of knowledge and power, which we shall show in detail later, Allah willing.

CHAPTER SIX:

EXPOSITION OF THE FACT THAT MAJESTY GIVES ILLUSORY AND NOT REAL PERFECTION

You now have come to know that in the absence of the uniqueness of existence, there is no perfection to be attained but through knowledge and power. But its real perfection is confused with illusory perfection. That is, the perfection of knowledge belongs only to Allah Almighty Alone (and not to anyone else). This is clear from three points:

The first pertains to the abundance and extensiveness of what is learnt: He Almighty encompasses with His knowledge all existing beings. Thus, the more man's knowledge is much, the more he is close to Allah Almighty.

The second pertains to the relation of the knowledge with what is learnt in its reality, as being completely revealed and exposed. In this issue, the learnt objects are exposed and revealed in their reality to Allah Almighty in the most perfect way. Thus, the more one's knowledge is clear, certain, authentic and reliable in the details of what is learnt, the more he is close to Allah Almighty.

The third pertains to the eternal survival and constancy of knowledge in a way in which it never changes nor disappears. The knowledge of Allah Almighty survives forever, and its change is unimaginable. Similarly, the more one's knowledge is unchangeable and invariable, the more he is close to Allah Almighty.

As to what is learnt, they are two divisions: the changeables and the eternals. The example of the changeables is like the knowledge that Zaid is in the house. It is a knowledge that implies a learnt object. But it is conceivable that Zaid might come out of the house, while the belief that he is still in the house remains, thereby turning knowledge into ignorance, which belongs to imperfection and not perfection. If you have a belief in a right thing which is conceivable to change, your perfection then is susceptible to turn into imperfection, and your knowledge into ignorance. This example represents all changeable things in this world, like your knowledge, for instance, of the height of a particular mountain, the area of a particular piece of land, the distance between particular countries, etc, and your knowledge of a particular language which consists of a changeable

set of vocabulary, that varies from time to time by the change of different generations, customs and habits. The specifics of that kind of knowledge is like mercury which changes from a state to another. Its perfection is temporary and not permanent.

The second division includes the eternal knowledge, like, for instance, the necessity of what is necessary, the possibility of what is possible, and the impossibility of what is impossible. This kind of knowledge is eternal, for in no way could a necessary turn into a possible, nor a possible into an impossible, nor an impossible into a necessary.

All those divisions belong to the knowledge of Allah Almighty, as to what is necessary for Him, what is impossible of His attributes and what is possible of His acts. The knowledge about Allah Almighty, His attributes and acts, and wisdom that lies behind the creation of both the heavens and the earth, his organization of things in this world and the hereafter, is the real perfection, which draws the knowledgeable of it closer to Allah Almighty, and whose benefit returns to the soul even after death. This knowledge becomes a light for the knowledgeable after death, since their Light runs forward before them and by their right hands, and they say: "O Lord! Perfect upon us our light." This means that this knowledge is a beneficial capital to uncover what is not uncovered in this world. Whoever has nothing of the knowledge of Allah Almighty should not covet to get such a light: on the contrary, he remains like him who is in the darkness from which he never comes out, Or like such as in "the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah gives not light, there is no light!" (An-Nur 40)

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرْنَهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ۝﴾

There is no happiness then but in the knowledge of Allah Almighty. The knowledge of anything else is divided into what is pointless, like the knowledge of poetry, genealogies of Arabs, etc, and what helps in the knowledge of Allah Almighty like the knowledge of Arabic language, interpretation of the Qur'an, religious jurisprudence, and news and stories (of the ancient people). The knowledge of Arabic language helps in the knowledge of the interpretation of the Qur'an; and the knowledge of the interpretation of the Qur'an helps in the knowledge of the way acts of worship are done correctly, and a soul is purified; and the knowledge of the way a soul is purified helps in making it more ready to accept the guidance to the knowledge of Allah Almighty, as shown from His statement: "Truly he succeeds that purifies it, And he fails that corrupts it!" (Ash-Shams 9-10)

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝ وَقَدْ حَابَ مَنْ دَسَّاهَا ۝﴾

He further says: "And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ صُبُلًا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

All of those items of knowledge are means to achieve the knowledge of Allah Almighty. Perfection then lies in the knowledge of Allah Almighty, His attributes and acts, and it implies all kinds of knowledge that encompass the existing beings. All existing beings are produced from His acts. So, whoever knows them as being the act of Allah Almighty, and as being subject to the Divine power, will and wisdom, it would be integral to the knowledge of Allah Almighty. This is the ruling on the perfection of knowledge. Although it is not relevant with the rulings on majesty, showing off and wealth, we have mentioned them here in order to complete all the divisions of perfection.

As for power, man could not attain real perfection in it. Although he might have real knowledge, he could not have real power. The real power belongs to Allah Almighty, and what occurs following the man's will, power and movement is indeed produced by the act of Allah Almighty as we have already stated in the Book of Patience and thanks, and in the Book of Reliance, and in many other places. The perfection of knowledge remains with the servant after his death, and conveys him to the meeting with Allah Almighty, unlike power, in which no real perfection is possible for man. It is no more than a means for him to attain the perfection of knowledge, like the soundness of his organs and limbs, the power of his hand to grasp things, his foot to walk, and his senses to perceive. This power is only a tool for him to achieve the reality of the perfection of knowledge.

In order to attain those faculties, he might seek the power of majesty and wealth, to help him get his food, clothes and residence. Unless he use it to help him know the Glory of Allah Almighty, no good lies in it, except the temporary pleasure. Ignorant is he who thinks it to be perfection; and most people suffer the same ignorance in this respect. They, though false, think that to have power over bodies by oppression, over money by getting much wealth, and over hearts by majesty, is perfection. When they love it, they pursue it, and when they pursue it they engage themselves in and compete over it, thereby they forget the real perfection, which draws one nearer to Allah Almighty and His angels, i.e. the knowledge and freedom.

Knowledge is, as we have already mentioned, to be well-acquainted with Allah Almighty, His attributes and acts. As for freedom, it is to release oneself from the fetters of desires and lusts, and anxieties and concerns of this world, in imitation of the angels whom no desire induce, nor anger irritate. However, to avert the traces of desire and anger from the self is a part of perfection, which is one of the characteristics of angels. One of the attributes of the Divine perfection is the impossibility of change and variation. Thus, the more one is less changeable and affected by the incidents, the more he is close to Allah Almighty, similar to the angels, and his position higher in the Sight of Allah Almighty. This is a third kind of perfection besides the perfection of knowledge and power. We have not included it in the previous divisions for its real nature refers to shortage and scarcity. To be sure, change is a shortage, for it means the loss of a certain attribute. The loss of a particular thing then is a shortage in the pleasures.

There are then three kinds of perfection, given that invulnerability to change and submission to desires and lusts is perfection in itself, like the perfection of knowledge and freedom. I mean by it not to submit to desires and seek the worldly means and causes. Furthermore, the perfection of power is a way to attain the perfection of knowledge and freedom. But, if the perfection of power ends with his death, his perfection of knowledge and freedom continues to be effective after his death, as being a mean to the nearness of Allah Almighty. Consider then how the ignorant have been turned over prone on their faces, and sought the perfection of power through majesty and power, although it is not valid, and even in case it is valid, it is perishable. At the same time, they turned away from the freedom of knowledge and freedom which is endless and everlasting.

It is those who have purchased the life of this world for the hereafter: no doubt, the punishment will not be lightened from them, nor will they be helped. They did not understand the significance of the statement of Allah Almighty: "Wealth and sons are allurements of the life of this world; but the things that endure, Good Deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes." (Al-Kahf 46)

﴿ أَمْالٌ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا ۚ ﴾

Both knowledge and freedom are the everlasting good things, which continue to be perfection in the soul even after death, unlike the perfection of wealth and majesty which perishes sooner or later. It is just like the example given by Allah Almighty when He says: "The likeness of the life of the Present is as the rain which We send down from the skies: by its mingling arises the produce of the earth, which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect." (Yunus 24)

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۚ ﴾

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا ۖ عَلَيْهِمْ أَثَرُهَا ۚ لَيْلًا أَوْ نَهَارًا ۚ

فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرَبْ ۚ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

He further says: "Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things." (Al-Kahf 45)

﴿ وَأَضْرَبَ لَهُمْ مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا ۚ ﴾

تَذُرُّهُ الرِّيحُ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٢٥﴾

What is scattered by the wind of death is the splendor of this world, and what survives even after death is among the good things that endures forever.

Perhaps you now have come to know that the perfection of power through

wealth and majesty is illusory and not real, and whoever spends his time in attaining it is ignorant. To this meaning, Abu At-Tayyib Al-Mutanabbi, the great poet, refers when he says: "Whoever spends the long hours on collecting wealth and gathering property for fear of poverty, then, it should be known to him that it is poverty which he does." But exception is made here for such of men as earns only what provides for the minimum requirements of his living, which helps him attain the real perfection (of knowledge and freedom). O Allah! Make us among those whom You have helped and guided to the good.

CHAPTER SEVEN

EXPOSITION OF THE EXTENT TO WHICH MAJESTY AND WEALTH MIGHT BE PRAISED OR DISPRAISED

Since you learned that majesty is to have possession of hearts, it is then subject to the same ruling of possessing wealth. It is one of the transient things of this world. It ends by death. At the same time, the world is the farm of the hereafter. All that is created in this world is fitting for provision for the hereafter. As well as the least amount of wealth is necessary to provide for food, clothes and residence, the least extent of majesty is necessary, in order for man to be able to live among the people. As well as man could not dispense with food to sustain him, and this is why he loves the money therewith he buys food, he also could not dispense with a servant to serve him, a companion to help him, a teacher to guide him, and a ruler to safeguard him and avert from him the injustice of the evil among men.

Thus, it is not blameworthy for him to like to have in the heart of his servant a certain position which summons him to serve him, in the heart of his companion a certain position which encourages him to accompany and aid him, in the heart of his teacher a certain position which motivates him to guide and teach him, in the heart of his ruler a certain position that urges him to protect him and avert evil from him. Majesty, like wealth, is a mean to transient things; and there is no difference between them. But by verification, it is clear that both wealth and majesty are not loved for their own sake. Their example is like one who likes to have a water circulation in his house for which he is forced by necessity of answering the call of nature. Indeed, he likes to dispense with answering the call of nature, in order to dispense with that water circulation. He does not then like the water circulation in itself. Whatever is sought just as a means to a beloved thing, it is that beloved which is intended by love.

Let's give another example. A man might love his wife in order that through her he gets rid of the surplus desire, just as he gets rid of the remaining food in the water circulation, and were he to fulfill his desire through any way else, he would then abandon her, just as were he to dispense with answering the call of nature, he would not enter the privy. But one might love his wife for her own sake, for he adores her, and in this case, were he to fulfill his desire through any way else, he would also remain with her (for he loves her for her own sake and not only for the sake of fulfilling his sexual desire).

The same ruling is applicable to both majesty and wealth. Each of them might be loved for any of both ways: it is not blameworthy to like them to have access

The quarter of the destructives through them to the essential tasks of body; and it is blameworthy to love them for their own sake in what is beyond the necessary needs and requirements of body. But such a person is not described as sinful or disobedient as long as this love does not lead him to commit a sin. But it is sinful, if not forbidden, to have access to majesty and wealth through worship. This is the concept of the forbidden showing off, as we shall see later.

But you may ask about the extent to which it is permissible to pursue that. in reply, let me say that there are three ways to pursue that, two are permissible and the third is forbidden:

The forbidden way is to seek a position in their hearts based on their belief in his having a certain attribute which he does not have, like knowledge, piety or ancestry. This is forbidden for it belongs to falsehood and dissembling, either by word or deed.

One of the permissible other two ways is to seek a position for a certain attribute he really has, like the demand of the Prophet Yusuf "peace be upon him" from the king as told by Allah Almighty: "Set me over the treasuries of the land: I will indeed guard them, as one that knows (their importance)." (Yusuf 55)

﴿ قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا ۚ ﴾

He sought to have position in his heart depending upon his power of safeguarding and knowing on the one hand, and the king's need of him on the other hand; in which case he was true to his demand.

The other permissible way is to seek to hide one of his defects or sins in order that his position in the hearts of people would not disappear because of it. this is also permissible for it is not blameworthy to put curtain over one's defects, and it is impermissible to remove the curtain and highlight what is shameful. There is no dissembling in that. It is just to close the gate of knowing what is pointless or useless. It is like the one who hides from the ruler, for instance, that he drinks wine, but does not give him the false impression that he is pious. His statement that he is pious is dissembling, whereas his avoiding to recognize that he drinks wine does not give the impression that he is pious.

One of the forbidden ways here is to seek to pray perfectly in front of a certain person, in order to instill within him the belief of being pious. This is showing and dissembling, for by so doing, he gives him the false impression that he is of the sincere worshippers who submit to Allah Almighty. To seek majesty through that way is forbidden and unlawful. It applies to seeking it by the way of committing any other sin. It is similar to seeking to earn wealth from unlawful sources. As well as it is impermissible for one to possess the property of another by way of dissembling, it is also impermissible for him to have possession of his heart by falsehood and deception. To be sure, the possession of hearts is more serious than the possession of wealth.

CHAPTER EIGHT:

EXPOSITION OF CAUSES OF LOVE FOR PRAISE AND DISLIKE FOR DISPRAISE

It should be known that there are four causes of loving praise and taking pleasure from it:

The first cause, which is the strongest of them all, is that one feels perfection in himself. We have already mentioned that perfection is lovable, and the perception of what is loved is pleasant in itself. When one feels he is perfect, he gets comforted and pleased and delighted. The praise gives the praised the sense of perfection. The attribute with which one is praised might be evident or suspicious. If it is evident and clear, the pleasure taken from it is less effective, but not absent. If the attribute is suspicious, the pleasure taken therefrom is greater and more effective. It is like being praised by perfection of knowledge, perfection of piety, or absolute goodness. One might have doubt as to whether his knowledge or piety is perfect, and have longing for this suspicion to be removed, in order to become certain of being matchless in those attributes. If this is mentioned to him by another, he then rests assured of being so. The more the praiser is acquainted with those attributes, the more the praised becomes pleased and delighted. A pupil becomes very pleased with his teacher praising him with good intellect, much knowledge and sound mind. It is by the same cause that dispraise is disliked, for it always reminds one of his shortage and defect. Shortage is counter to the lovable perfection, and this is why it is hateful and painful. For this reason, the pain is greater when dispraise comes from such of men as well-acquainted with attributes and qualities, as we have already mentioned in the cause of praise.

The second cause is that the praise gives the impression that the heart of the praiser is in the possession of the praised, under his disposal, subject to his will, and submissive to his command. The possession of hearts is lovable, and to sense it is pleasant. Based on that, the more the praiser is important and renowned, the more the praised is pleased and delighted, and vice versa. It is by that cause also that dispraise is hateful and painful.

the third cause is that the praise given by a praiser could be a means to catch the hearts of other people, particularly if the praiser is a man of authority and influence. This applies to the public praise: in this case, the more the audience is massive, and the praiser is important and renowned, the more the praise is pleasant, and the dispraise is painful.

The fourth cause is that praise indicates to the veneration and reverence of the praised. The praiser is forced to give a free rein to the tongue to speak fluently about the praised, either willingly or unwillingly. In this way, veneration is pleasant for the power of influence and oppression it carries. This pleasure happens even if the praiser does not believe within himself in what he praises with. But that he is forced to praise him with it indicates to oppression. Thus, the pleasure is determined in proportion to the power of the praiser: the pleasure taken from the praise given by the powerful praiser is more effective than the pleasure taken from the praise given by a weak praiser.

The pleasure of praise becomes the strongest when those four causes gather altogether in a praiser, and weakens as much as they decrease. In relation to the first cause, i.e. the feeling of perfection, it might be repelled if the praised knows for certain that the praiser is not true in what he says about him. If he is praised, for example of being generous, openhanded, courageous, etc, and he knows that

he is not so, the pleasure of perfection then disappears from himself, and there remains only the pleasure of the possession of the heart of the praised. If he knows that the praiser does not believe in what he says about him, and that he, at the same time, does not have such attribute of praise, then, the second pleasure of the possession of the heart fades away, and there remains only the pleasure of oppressing him and forcing his tongue to praise him with good. If the praise is not caused by fear, and is rather by way of jesting and joking, all pleasures vanish.

This is sufficient to highlight the reason for which one takes pleasure from praise, and gets pained because of dispraise. We have mentioned that in order to know the remedy for loving majesty and wealth, and loving praise and fear of criticism. If the cause is unknown, the remedy becomes impossible. The remedy in the end is to analyze the causes of the disease. And Allah is the helper to attain success with His bounty and kindness; and Allah's blessing and peace be upon every chosen servant.

CHAPTER NINE:

EXPOSITION OF REMEDY OF LOVING MAJESTY

It should be known that he who is seized by the love for majesty, limits his interest and attention to care about the people, seeks to endear himself to them, and is eager to have his acts and deeds help exalt his position in their hearts. This is, to be sure, the first seed of hypocrisy and showing off. Of course, this leads to indulgence in worship, and doing acts of worship just in order to be seen of men, and delve into what is forbidden in order to catch hearts. For this reason, it is not strange that the Messenger of Allah "Allah's blessing and peace be upon him" likened the love for honour and property to two rabid wolves. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It (such love) causes hypocrisy to grow in the same way as water causes herbage to grow in the land." Hypocrisy is the contradiction between the outward and inward by deed and word. Whoever seeks to have position in the hearts of people is forced to behave with hypocrisy towards them, and seem to them as having good and praiseworthy moral character, which he might not have. This is out of hypocrisy.

Love for majesty then is among the destructive sins which should be treated and remedied. If it lasts for a long time, the heart is predisposed by nature to it, just as it is to the love for wealth. Its remedy is composed of knowledge and work. The knowledge is to learn the reason for which he loves majesty, i.e. to have the power over the hearts of people. We have already explained that even if this is valid, it ends by death, and thus it is not among the good things that endure forever. If all of the people on the surface of this earth, from the East to the West fall in prostration to you during your lifetime, fifty years later, neither you nor those who do this will remain alive on the earth. The religion should not be given up for the sake of that transient thing, for religion represents the eternal life which never ends.

To be sure, whoever understands the difference between the real and illusory perfection, majesty seems slight in his sight. But majesty seems slight only in the sight of such of men as regards the hereafter as if he sees it with his

own eyes, and despises the transients of this world, and seems in the very state of Al-Hassan Al-Basri who wrote the following admonition to Umar Ibn Abd-Al-Aziz: "Peace be upon you! You seem as if you are the last to be doomed to death, but even you have died." In reply to him, Umar sent to him the following: "Peace be upon you! You seem as if you are in the world, although you have not been engaged in it, and rather you are still engaged in the hereafter." Those devoted themselves to the good consequence, for which they acted in accordance with piety. They learnt that the good consequence should be for the faithful believers. The result was that they despised both wealth and majesty in this world.

But unfortunately, the sights of most people are weak and limited to the transients of this world. That is because their light does not extend to see the consequences. It is in that context that we should consider the statement of Allah Almighty: "Nay (behold), you prefer the life of this world; But the Hereafter is better and more enduring." (Al-A'la 16-17)

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾

He Almighty further says: "Nay, (you men!) But you love the fleeting life, And leave alone the Hereafter." (Al-Qiyamah 20-21)

﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ﴾

Such a person should treat his heart, first by knowing the evils and diseases of the world, i.e. to consider the dangers that threaten the prominent in this world. However, every prominent is an object of envy and harm of the people. He always fears for his majesty lest he would loose his position when the hearts of people towards him change, and the hearts change swifter than cooking vessels do when they are boiling. What is built upon the hearts of people is like what is built on the sea waves. On the other hand, to engage in caring about the hearts, maintaining majesty, repelling the intrigues of the enviers, and avert the harms is a transient concern, which contaminates the pleasure of majesty. In no way could the fear be removed by the hope in this world, let alone the loss of the hereafter. As such the weak sight should be treated. But the one of piercing sight and strong faith does not turn to this world with its transitory things. This is the remedy regarding knowledge.

In terms of work, it is to cancel out majesty from the hearts of people, by doing acts for which he is blamed, until he seems slight in the sight of people. By so doing, he will give up the pleasure of acceptability, become affable with anonymity, reject the people and be satisfied with the acceptability in the Sight of the Creator. This is the school of blame-seekers, who delved into the shameful deeds in their form in order to fall in the eyes of the people, and become safe from the evil of majesty. But even, this is impermissible for him whom the people imitate and follow, because he weakens the religion in the hearts of the Muslims. Furthermore, he, whom none imitates or follows, it is impermissible for him to do what is forbidden for the sake of that: but he is likely to do of such permissible acts as falls his position from the hearts of people. It is reported from one of the ascetics that he was visited by a king and when he learnt that he

became in a position close to the king, he asked for food, and went on eating greedily until he lapsed from the eyes of the king, who turned away and left him. On that the ascetic said: "Praise be to Allah Who has turned you from me." Some of them drank a lawful drink in a vessel whose colour gave the false impression that he was drinking wine, thereupon he fell from the eyes of the people.

Regardless of that conduct's being harmful when it is made permissible from the perspective of religious jurisprudence, the masters of hearts always treat themselves differently from what a Mufti might say, so long as they see it more convenient to reform their hearts, and later they would compensate the things in which they have indulged. In this respect, one of the people was recognized for his asceticism. In order to remove that idea from the minds, he entered a public bath and when he came out, he had put on the clothes of another one, and kept standing in the way for some time. When the people saw him, they beat him so much, deprived him of the clothes, and abandoned him.

One of the strongest ways of removing majesty is isolation from the people, and migration to a land in which one is anonymous. However, the one who gets isolated in his house in the town in which he is famous could hardly be free from loving the position he has in the hearts of the people because of his isolation. He might think that he does not love that majesty. But even, he is deceived, for were the hearts of the people to change from the belief they had in him, and ascribe him to a bad deed, he might become grieved and sorry, as shown from his attempts to apologize for that evil act to which they ascribe him, in order to remove from their hearts that idea they have about him.

On the other hand, whoever loves position and majesty is like him who loves wealth and property. But the former is worse for the temptation of majesty is more grievous. So long as he covets of the people, he could not help loving the position and majesty in their hearts. But if he earns his sustenance from his labour, and becomes independent of the people, they will be equal in his sight, and it will be the same to him whether or not he has position in their hearts. Nevertheless, one could not cease to covet of the people except by satisfaction: if one is satisfied with what is doomed to him, he will dispense with the people, and once he dispenses with the people, he will not engage himself in caring about them, nor will he give importance to his position in their hearts.

In order to do so, one might seek the aid of the news and narrations about condemnation of majesty and commendation of anonymity. He also should consider the states of the righteous predecessors, and how they adhered to mortification on the exclusion of honour and power, and desired for the reward of the hereafter.

CHAPTER TEN

EXPOSITION OF REMEDY OF LOVE FOR PRAISE AND DISLIKE FOR DISPRAISE

It should be known that most people were ruined because of their love for praise and dislike of dispraise; and this made them suspend all of their movements and procedures on pleasing others, in the hope of their praise

and for fear of their dispraise. This is, to be sure, one of the destructives which should be remedied, by knowing the causes that lead people to love praise and dislike dispraise. There are many reasons, and a mention may be made of the following:

The first is that by praising, the praised feel perfection. The way of remedy is to return to your mind and say to yourself: "Do you really have the same characteristic you are praised with?" If you really have it, then, does it deserve praise? it might be either a characteristic that deserves praise, like knowledge and piety, or does not deserve praise like property and majesty, or anything of the transients of this world. If it belongs to the transients of this world, then, rejoicing with it is like the rejoicing with the plant of the earth which grows and then turns to be dry stubble, which the winds do scatter. It is the weak-minded foolish who rejoices with such transients. For this reason, the rational should not rejoice with the transients of this world; and in case he rejoices with them, he should not rejoice with being praised with them, for it is not the praise which causes them to exist.

But if it is a characteristic which deserves praise, like knowledge and piety, then, he should also not rejoice with it, for indeed, the conclusion of deeds is unknown. Although such characteristics require pleasure, for they draw one close to Allah Almighty, the fear of the danger of the evil conclusion of deeds should divert one from any kind of pleasure and delight in this world. To be sure, the world is an abode of grief and distress and not an abode of happiness and pleasure. On the other hand, if you rejoice with them in the hope of the good end, then, you should rejoice with the favor of Allah Almighty upon you, Who has provided you with knowledge and piety, more than you rejoice with the praise of the praiser. The pleasure results from feeling of perfection, and perfection results from the bounty of Allah Almighty and not from the praise of the praiser. You then should not rejoice with the praise for by no means would the praise increase you in bounty.

If this characteristic with which you are praised is not in you, then, to rejoice with it is a kind of madness. Your example is like him whom another one mocks at saying: "How pleasant is the odor that comes out of his belly when he excretes." Although he knows well what his excretion carries of stinking odor and putrid substance, he rejoices at what the other says about him. The same is true of you if you are praised with righteousness and piety, and Allah Almighty knows well your evil and wickedness, it will be evident ignorance. If the praiser is true, you should rejoice with the bounty of Allah upon you when He has provided you with that good characteristic, and if he is false, then, you should grieve.

The second reason is the feeling of possession of the heart of the praiser, which might lead to the possession of other hearts. This reason refers to the love for majesty and position in the hearts of the people. We have already mentioned the way of its remedy, i.e. to cut off all covets of the people, and leave seeking position in their hearts for the seeking of position in the Sight of Allah Almighty. You should also know that your seeking and rejoicing with position in the hearts

of people lapses your position in the Sight of Allah Almighty. How then should you rejoice with it?

The third reason is the shyness that forces the praiser to praise you. You should not rejoice with that: on the contrary, you should grieve for the praiser praises you under compulsion of shyness. You should rather grow angry with that in imitation of the righteous predecessors, for the evil of the praise returns to the praised more than to the praiser. According to a righteous predecessor: "Whoever rejoices with the praise, has enabled Satan to enter into the inside of his body." Another one said: "If it is said to you 'How good you are' which is dearer to you than the statement 'How evil you are', then, you should know that you are evil not good."

It is narrated that a man praised another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "If your companion (whom you have praised) was present and accepted what you have said about him, and then died in that state, he would enter the Garden." If this narration is authentic, then, it is destructive. The Messenger of Allah "Allah's blessing and peace be upon him" further said to another praiser: "Woe to you! You have broken his back. If he (the praised) heard you (and accepted your praise), he would never prosper until the Day of Judgement." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not praise each other, and if you see the praisers, then, throw dust at their faces."

This is the state of the glorious companions "Allah be pleased with them". All of them were in awe of praise and its temptation, and the great pleasure with it that might enter the heart because of it. one of the rightly-guided caliphs asked a person about something, and he said: "O Commander of Believers! You are better than me, and know best." On that he grew angry with him and said: "I have not commanded you to commend me or give me prestige (before Allah Almighty)." It was said to one of the companions "Allah be pleased with them": "People are still good as long as you survive among them by virtue of Allah." On that he grew angry and ascribed him to those of Iraq (who were predisposed to hypocrisy). When another one was praised, he said: "O Allah! This man has come close to me by displeasing You. O Allah! I make you witness that I dislike him."

They seemed to have disliked praise for fear they would rejoice with the praise of the creatures while they might be hateful in the Sight of the Creator. Their occupation by their own affairs in the Sight of Allah Almighty caused them to dislike the praise of anyone else. That is because the real praised is he who is close to Allah Almighty, and the dispraised is he who is far removed from Allah Almighty. If the praised is among the denizens of fire in the Sight of Allah, and at the same time, he rejoices with the praise of people, then, how ignorant he is! If he is among the inhabitants of the Garden, he should rejoice only with the bounty of Allah Almighty upon him, more than with the praise. That is because his matter is in the Hand of Allah Almighty and not in the hand of anyone else. Once he knows for certain that he receives his sustenance and death from Allah Almighty, and not by virtue or help of anyone else, he does not turn to the praise and dispraise of the creatures. By

so doing, the love for praise would lapse from his heart, and he would devote himself to what concerns him of his religion and worship. Allah guides us to right, by His mercy.

CHAPTER ELEVEN

EXPOSITION OF REMEDY OF DISLIKING DISPRAISE

We have already explained that the cause of disliking dispraise is counter to the cause of loving praise. The remedy is similar. It is enough to say here that whoever dispraises you is one of three: he might be true to what he says, and he intends with it to advise you and show mercy towards you; and he might be true to what he says, but he says it with the intention to cause harm to you; and he might be false in his statement.

If he is true to what he says, with which he intends to advise and counsel you, then, you should not grow angry and resent him. That is because whoever presents to you your defects and shortcomings, you should thank him for he has guided you to what might destroy you perchance you would avoid it. you should rejoice with that, and occupy yourself by removing from you the dispraised attribute, as much as you could. But to grieve at that, condemn and dislike him because of that, is evident ignorance.

If his intention is to cause harm to you, at least you have got benefit from his statement about you, with which he has guided you to your defects to avoid if you are ignorant of it, reminded you of it if you know it and try to overlook it, or defaced it in your eyes in order to be prompted to remove it from you. All of that should cause happiness to you. So, you should engage in pursuit of the means of happiness, which he has made available to you. If you intend to enter upon a king and your garment is dirty, and somebody alerts you to that, you should rejoice with him, for he has saved you from the anger of the king if you enter upon him with that dirt. All evil manners are destructive in the hereafter, and since man knows them from his enemies, he should seize that opportunity. if his intention is to cause harm to you, then, the crime of it would be upon himself, and he benefit would return to you, for he has alerted you to your defects. In this way, you should get benefit from that, and let him bear the crime and incur the sin upon himself.

The first case is that he attributes lies to you, and dispraise you with that from which you are free in the Sight of Allah Almighty. You should also not grieve because of that: on the contrary, you should think of three things: the first is that if you are really free from that defect, you could hardly be free from any like it, and what Allah Almighty screens of your defects is more. So, you should give thanks to Allah, for He has not let him know your defects, and diverted him to that from which you are free.

The second is that this might be expiation for your sins. By so doing, he seems to throw you with a defect from which you are free, and purifies you from sins with which you have been contaminated. To be sure, whoever backbites you has indeed presented his good deeds to you, and whoever praises you has indeed cut off your back. What is the matter with you that you rejoice with cutting off your back and grieve with the gifts of good deeds which draw you close to Allah

Almighty? Do you not claim that you like to be close to Allah Almighty?

The third is that the poor little man (who dispraises you) has harmed his religion and looses his dignity in front of Allah Almighty, and by fabricating lies, ruined himself and exposed himself to His painful punishment and torment. You should then not grow angry with him, for Allah Almighty is angry with him. That is because if you grow angry with him, and invoke evil upon him, you would cause Satan to tease him. But rather you should invoke good upon him saying: "O Allah! Reform him! O Allah! Turn to him in repentance! O Allah! Bestow mercy upon him!" you should do so in imitation to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "O Allah! Forgive for my people! O Allah! Guide my people for they know not." (This narration is reported by Al-Baihaqi, and he said so when some of his people struck him "peace be upon him"). He seemed to have said so when his people struck him, broke his canine tooth and wounded his face, and killed Hamzah "Allah be pleased with him" his paternal uncle. Ibrahim Ibn Adham invoked forgiveness upon him who wounded his head, and when he was asked about that he said: "I learn that my sins would be forgiven for me because of him, and since I received from him nothing but good, I do not like that he would be punished because of me."

What facilitates the dislike of dispraise upon you is to cut off covet of people. Whatever he, with whom you dispense, dispraises you, you would give no care to his dispraise. The foundation of religion is satisfaction, by which covet of majesty and wealth is cut off. As long as there is covet, the love for majesty and praise prevails in the heart of him of whom you covet, and you do your best to attain the high position in his heart. But the result of that is the destruction of religion. The petitioner of wealth and majesty who covets of praise and position and dislikes dispraise and condemnation should not hope to keep his religion sound and perfect. How far it is!

CHAPTER TWELVE

EXPOSITION OF DIFFERENT CASES OF PEOPLE REGARDING PRAISE AND DISPRAISE

It should be known that the people have four cases in relation to the praiser and dispraiser:

The first is that one rejoices with the praiser and gives thanks to him, and grows angry with the dispraiser and resents him, and likes to requite him. This is the case of the most people; and it is the utmost degree of disobedience.

The second is to have feeling of rancor for the dispraise, but he holds back his tongue from condemning the dispraiser, and rather rejoices within himself. On the other hand, he gets comforted with the praiser, but keeps his outward from showing pleasure with it. although this belongs to shortage, it is better than the previous case.

The third which represents the first degree of perfection is to give no care about both praiser and dispraiser equally. He neither grieves with the dispraise, nor rejoices with the praise. Although a worshipper might think he is so, he might be deceived by his false assumption unless he checks its signs. Its signs are that he does not get bored of the dispraiser no matter how long he sits with him

more than he gets of the praiser, nor does he fulfill the needs of the praiser faster and more active than he does of the dispraiser, nor is it easier upon him to miss the dispraiser in his gatherings than to miss the praiser, nor is it more distressing to him the death of the praiser who always lauds him than the death of the dispraiser who condemns him, nor does he grieve for the misfortunes of the praiser more than he does for the misfortunes of the dispraiser, nor does he find the slip of the praiser lighter upon his heart than the slip of the dispraiser. The more both dispraiser and praiser are equal in his sight, the more he comes to attain that level of perfection. But even, how far this is from hearts! Most people rejoice with the praise though they feel not because they do not check themselves about those signs.

On the other hand, a worshipper might find himself to be more inclined to the praiser than to the dispraiser, and Satan adorns this inclination to him, saying: "The dispraiser has disobeyed Allah by dispraising you and the praiser has obeyed Allah by praising you. How then should you regard them equal in your sight? It is out of faith to get bored of the dispraiser." This is evident dissembling. Considering the matter, one finds that from among the people, there are many who commit major sins more than the dispraiser with his dispraise. But he does not get bored of them in the same way as he does of the dispraiser. Furthermore, he knows that the praiser who praises him might also dispraise others (therewith he commits sins). But in spite of that, he does not get bored of him (as long as he does not dispraise him), given that the dispraise is sinful, regardless of the dispraised.

Thus, the deceived worshipper grows angry for his own sake, and resents for his own inclination. Furthermore, Satan makes alluring to him to behave as such, with the intention to give precedence to his inclination, which keeps him far away from Allah more and more. Whoever does not know well the intrigues of Satan and the evils of the self, most of his acts of worship are no more than useless trouble and fruitless effort, which cause him to loose the goods of this world, and the rewards of the hereafter. In connection with them, Allah says: "Say: "Shall we tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?" (Al-Kahf 103-104)

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۖ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ

يَحْسِنُونَ ۚ صُنْعًا ۖ ﴾

The fourth is to be true to his worship. It is to dislike praise and becomes displeased with the praiser, for he knows well that this praise is a means of temptation to him, which is to harm him, break his back, ruin his religion, and destroy his good deeds, and, at the same time, like the dispraiser, for he knows well that by dispraising him, he presents his defects to him, guide him to avoid them, and further grants his good deeds to him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The top of humility is to dislike to be described with righteousness and piety." It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to the fasting! Woe to

the one who stands (at night to perform prayer)! Woe to him who puts on wool (out of asceticism)! Except such and such." It was said: "Except who O Messenger of Allah?" he said: "Except he who refrains from this world, dislikes praise and likes dispraise." This is very difficult and grievous, and if this narration is authentic, it is destructive.

The highest ambition of the like of us is to covet of the second case, i.e. to conceal pleasure with the praise and displeasure with the dispraise, and not to demonstrate that through word and deed. We could not covet of the third case, which is to give no care to both the praiser and dispraiser equally. If we check ourselves about the signs of the second case, we would fail to do it, for we could not help dealing generously with the praiser more than with the dispraiser, and be more active in fulfilling the needs of the former than we would be regarding the latter. Indeed, we could not treat them with equality outwardly and inwardly. If there is one who could assume equality of treatment with both at least outwardly, let us take him as example to follow. What do you think then about the other two levels?

On the other hand, each of those four levels has many degrees. In relation to raise, from among the people, there is such as hopes for praise and appreciation, in order to attain good reputation and fame among the people, and he is ready to do anything in order to achieve this desire. He is ready to do acts of worship just to be seen of men. He also is careless about committing what is forbidden in order to attract the hearts of others, and magnetize tongues to praise and laud him. Such a person is among the ruined and destroyed. There is such as seeks it but through the permissible and not the impermissible things nor the acts of worship. Such a man is on an undermined sand cliff ready to crumble to pieces. The limits of the words and deeds therewith he attracts the hearts of people could hardly be adjusted, and this is why he is apt to fall into what is unlawful, in order to attain praise. Thus, he is very close to the ruined of the previous degree.

There is such of people as does neither wants nor seeks to attain praise. But if he is praised, of a surety, the signs of pleasure would be visible on him. If he does not mortify himself to reject that, he is about to be drawn by the excessive pleasure to the previous degree. But even, if he mortifies himself to force his heart to dislike pleasure, by putting before his eyes the evil of praise, he would be given to the risk of self-mortification, and wavering between win and loss. There is such of them as when he hears praise, he would neither be pleased with, nor grieve at, nor care about it. such person is good if he is really sincere to his conduct. There is such of them as dislikes the praise whenever he hears it. but his aversion does not lead him to grow angry with the praiser, nor reject his conduct. At the best, he dislikes, grows angry and demonstrates his anger, truthfully and sincerely, for if he is not true or sincere, in the sense that what he pretends contradicts what he feels in his heart, he then is a hypocrite.

On the contrary, the same is true of the people in relation to the dispraiser. The first degree is to demonstrate anger with the dispraiser, and the last is to demonstrate joy with him. One does not demonstrate joy with the dispraiser unless he is enemy to his own self, dislikes it, and knows well its defects and

shortcomings. Of a surety, man always is pleased with him who dispraises his enemy. Such a person does not only rejoice with him who dispraises his own self, but rather thanks him, thinking him to be prudent and smart as he brings to his attention his defects and flaws. It is a profit to him, for by dispraising him, he lowers his position in the sight of people, thereby protects him from their temptation. If good deeds are given to him as a result of dispraise, it will be good for him to compensate for his defects which he fails to remove. If one engages himself along his lifetime just to get accustomed to have both the praiser and dispraiser equal in his sight, he will have no time for anything to do. Furthermore, there still remain many obstacles that separate him from happiness, and this is one of them. Nothing could remove any of them but by way of difficult long self-mortification.

PART TWO

CONDEMNATION OF SHOWING OFF

It pertains to seeking for majesty and position through acts of worship, which stands for showing off, and it includes:

Exposition of condemnation of showing off

Exposition of real nature of showing off; and what validates the description of showing off

Exposition of Levels of showing off

Exposition of concealed showing off

Exposition of the extent to which showing off frustrates work

Exposition of medicine and remedy of showing off

Exposition of concession to disclose acts of worship

Exposition of concession to conceal sins

Exposition of leaving some acts of worship for fear of showing off and evils

Exposition of what is valid for a servant to do to practice his acts of worship because of people's seeing him

Exposition of what is binding upon a novice to do before and after an act of worship

Those then are eleven chapters; and Allah helps us attain success.

CHAPTER ONE

EXPOSITION OF CONDEMNATION OF SHOWING OFF

It is should be known that showing off is unlawful, and the maker of show (of deeds) is hateful in the Sight of Allah Almighty as confirmed by many Holy Verses, Prophetic narrations and traditions and sayings.

From among the Qur'anic Verses, a mention may be made of the following statements of Allah Almighty:

"So woe to the worshippers Who are neglectful of their Prayers, Those who (want but) to be seen (of men), But refuse (to supply) (even) neighbourly needs." (Al-Ma'un 4-7)

﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿وَيَمْنَعُونَ الْمَاعُونَ﴾

"Those that lay Plots of Evil, for them is a Penalty terrible; and the plotting of such will be void (of result)." (Fatir 10)

﴿وَالَّذِينَ يَمْكُرُونَ السِّيَئَاتِ هُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْوَرُ﴾

According to Mujahid, they are the hypocrites. Allah Almighty further says: ""We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." (Al-Insan 9)

﴿إِنَّمَا نَطْعُبُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا﴾

He praised the sincere and truthful who had no intention but the Countenance of Allah Almighty, which is counter to hypocrisy or showing off. He also says: "whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." (Al-Kahf 110)

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

This Holy Verse was revealed in connection with those who expect the hereafter with their works and acts of worship, and do not intend to be seen of men.

From among the Prophetic narrations, a mention may be made of the following:

It is reported that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How does one get salvation?" he said: "It is that a man does not do any act of worship with the intention to be seen of men." According to the narration of Abu Hurairah "Allah be pleased with him" about the three men, i.e. the killed in the Way of Allah, the almsgiver, and the reciter of the Book of Allah, Allah Almighty says to each of them: "You have told a lie! You wanted to be said that so and so is generous. You have told a lie! You wanted to be said that so and so is brave. You have told a lie! You wanted to be said that so and so is a reciter (of the Qur'an)." In this way, the Messenger of Allah "Allah's blessing and peace be upon him" told that they would receive no reward, and that it is showing off which made fruitless their deeds. (This narration is reported by Muslim).

It is reported on the authority of Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes a show (of deeds) to be seen of men, Allah makes his (humiliation) visible to the people; and he who makes a show (of deeds) to be heard of men, Allah displays his (sins) publicly." (This narration is reported by Al-Baihaqi and At-Tabarani). According to a long narration, Allah Almighty will say to His angels: "This man did not intend Me with his deed. So, put him in a deep pitfall (of Hell)." (This narration is reported by Ibn Al-Mubarak and Ibn Abu Ad-Dunya on the authority of Hamzah Ibn Habib).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The thing of which I fear most for you is the minor polytheism." They

asked: "What is the minor polytheism O Messenger of Allah?" he said: "Showing off. On the Day of Judgement, Allah Almighty will say when He rewards the people by their deeds: "Go to those to whom you used to make show (of your deeds): do you find any reward with them?" (This narration is reported by Ahmad and Al-Baihaqi on the authority of Mahmud Ibn Labid; and At-Tabarani on the authority of Rafi' Ibn Khadij). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Seek refuge with Allah Almighty from the well of grief." It was said: "What is that O Messenger of Allah?" he said: "It is a valley in the Hell prepared for the (Qur'an) reciters to be seen of men." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Allah Almighty says: "Whoever does a deed for Me, in which he joins others with Me, it is entirely for such a partner, and I'm free from it, I'm free from it. I'm the most independent of ascribing partners to Me (in worship)."" (This narration is reported by Malik, Ibn Majah and Muslim with slight variation of wording on the authority of Abu Hurairah).

According to the Messiah "peace be upon him": "If anyone of you observes fast, let him oil his head and beard and wipe his lips in order that people would not see that he is fasting. If he gives in charity with his right hand, let him hide it from his left hand. If he prays, let him hang down the curtain of the door of his house. Of a surety, Allah distributes praise in the same way as He distributes sustenance."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty never accepts a deed in which there is (as little as) an atom's weight of showing off." It is reported that Umar "Allah be pleased with him" said to Mu'adh "Allah be pleased with him" when he saw him weeping: "What does lead you to weep?" he said: "A Hadith I heard from the inhabitant of this grave", i.e. the Messenger of Allah "Allah's blessing and peace be upon him". He said: "The least degree of showing off is a kind of polytheism." (This narration is reported by At-Tabarani and Al-Hakim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The thing of which I fear most for you is showing off and hidden fame." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the shade often Throne (of Majesty) on the Day on which there will be no shade but His, there will be a man who gave a charity with his right hand, which he was about to hide from his left hand." (This narration is reported by both sheiks on the authority of Abu Hurairah). For this reason, it is reported (by Al-Baihaqi on the authority of Abu Ad-Darda') that the deed to be done in secrecy is seventy times superior to that to be done in public.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "On the Day of Judgement, the maker of show (of deeds) will be called: "O wicked! O treacherous! O maker of show (of deeds)! Your deed has been lost and your reward rendered fruitless. Go and take your reward from him for whom you used to do your deeds."" (This narration is reported by Ibn Abu Ad-Dunya on

the authority of a companion whom he did not name). it is further narrated on the authority of Shaddad Ibn Aws "Allah be pleased with him" that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" weeping thereupon I said: "What causes you to weep O Messenger of Allah?" he said: "I fear polytheism for my nation. Behold! They do worship neither sun nor moon nor stone, but they make show of their deeds." (This narration is reported by Ibn Majah and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty created the earth, it trembled with its inhabitants, thereupon He created mountains as pegs to make firm the earth. The angels said: "Our Lord has never created a creation stronger than mountains." Then, He Almighty created iron therewith He cut off mountains, and created fire therewith He melted iron, and created water therewith He extinguished fire. Thus, the angels differed (as to which of the creation is the strongest). They said: "Let's ask Allah Almighty." They said: "O Lord! Which among Your creation is the strongest?" Allah Almighty said: "I have never created a creation stronger in My Sight than the heart of mankind when he gives a charity with his right hand which he hides from his left hand." This is the strongest creation He has ever created." (This narration is reported by At-Tirmidhi on the authority of Anas, with a slight variation of wording).

It is narrated by Abdullah Ibn Al-Mubarak from a man that he said to Mu'adh "Allah be pleased with him": "Relate to me a Hadith you heard from the Messenger of Allah "Allah's blessing and peace be upon him". Mu'adh went on weeping so much that I thought he would not stop. Then, he stopped and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said to me: "O Mu'adh!" I said: "I am answering your call O Messenger of Allah, let my father and mother sacrifice their lives for you!" he said: "I'm going to relate to you a Hadith, which, if you keep, it will benefit you, and if you waste, your argument with Allah Almighty will be lost on the Day of Judgement. O Mu'adh! Before Allah Almighty created the heavens and the earth, He had created seven angels, and assigned each angel to be a gatekeeper of each one of the seven heavens. The keepers of deeds ascend with the servant's deed from morning to evening, having light like the sunlight, and when they ascend with it to the first heaven, they multiply it, thereupon he angel entrusted to guard the first heaven says to the keepers: "Strike with that deed the face of its doer. I'm in charge of backbiting. My Lord has commanded me not to let the deed of a backbiter pass over me to anyone else."

He said: "Then, the keeper ascend with a righteous deed belonging to a servant and multiply it and when they come with it upon the second heaven, the angel entrusted to guard it says to them: "Stop, and strike with that deed the face of its doer, for he intended with this deed of his the good things of this world. No doubt, my Lord has commanded me not to let the deed of such a man pass over me to anyone else. He used to boast because of it over the people in their gatherings."

He said: "Then, the keepers ascend with an illuminating deed of fasting,

obligatory charity and prayer, that appeals the keepers, until when they come up with it to the third heaven, the angel entrusted to guard it says to them: "Stop, and strike with that deed the face of its doer. I'm the angel in charge of arrogance. My Lord Almighty has commanded me not to let his deed pass over me to anyone else. He used to behave arrogantly towards the people in their gatherings because of that deed."

He said: "Then, the keepers ascend with a deed of the servant, as shining as a glittering star, having sounding resulting from glorification, prayer, Hajj and Umrah, until when they come up with it to the fourth heaven, the angel entrusted to guard it says to them: "Stop and strike with that deed the face of its doer. Strike with it his back and front. I'm in charge of haughtiness. My Lord Almighty has commanded me not to let his deed surpass me to anyone else. It was his habit that whenever he did a deed, he would mix it with haughtiness."

He said: "Then, the keepers come up with the servant's deed to the fifth heaven, as if it were a bride to be carried home in procession to her husband, thereupon the angel entrusted to it says to them: "Stop and strike with that deed the face of its doer, and let him carry it on his shoulder. I'm the angel in charge of envy. He used to envy the people. He used to envy such of men as learnt and did the like of his deed, or did extra acts of worship. My Lord Almighty has commanded me not to let his deed surpass me to anyone else."

He said: "Then, the keepers come up with the servant's deed of prayer, obligatory charity, fasting, Hajj and Umrah, to the sixth heaven, thereupon he angel entrusted to it says to them: "Stop and strike with it the face of its doer, for he showed no mercy to anyone of the servants of Allah Almighty stricken with affliction: on the contrary, he used to glee at his misfortune. I'm the angel of mercy. My Lord has commanded me not to let his deed surpass me to anyone else."

Then, the keepers come up with the servant's deed of prayer, obligatory charity, fasting, striving (in the Way of Allah), piety to the seventh heaven, having sounding like the sounding of thunder, and light like the light of sun; and it ascends in the company of three thousand angels, and when they reach the seventh heaven, the angel entrusted to it says to them: "Stop and strike with that deed the face and organs of its doer, close therewith his heart. I screen from my Lord such of deeds as therewith the Countenance of Allah is not intended. He intended with his deed others than the Countenance of Allah Almighty. He intended celebrity among the religious jurisprudents, and renown among the religious scholars. My Lord has commanded me not to let his deed surpass me to anyone else. Every deed that is not done for the Sake of Allah is showing off. Indeed, Allah never accepts the deed of him who makes show (of his deeds)."

He said: "Then, the keepers come up with the servant's deed of prayer, obligatory charity, fasting, Hajj, Umrah, celebration of Allah, and good manners, in the company of many angels until when they go through all veils and screens to the Presence of Allah Almighty, stand in front of Him, and bear witness of this

deed's being righteous and done with sincerity for Allah Almighty, thereupon He says to them: "You are the keepers of My servant's deed, and I am the Watcher over himself. He did not intend Me with that deed, but intended others than Me. So, let My curse be upon him." All the angels then say: "Let Your curse and our curse be upon him." The inhabitants of the heavens say: "Let the curse of Allah and the curse of us be upon him." All seven heavens and earth and their inhabitants send their curses upon him."

Mu'adh said: I said: "O Messenger of Allah! You are the Messenger of Allah, and I am no more than Mu'adh." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, imitate me, and if your deed is defective O Mu'adh, hold back your tongue from harming your brothers from among the keepers of the Qur'an, incur your sins upon yourself, and not upon them, commend not yourself by dispraising them, nor raise yourself above them, nor mix the deed of this world with that of the hereafter, nor behave arrogantly in your gathering lest people would beware of your evil manners, nor speak privately to a man while you have another (i.e. when you are only three), nor regard yourself superior to men lest the good of both the world and hereafter would cease from you, nor tear the (honour of the) people lest the dogs of fire would tear you in the fire on the Day of Judgement. Allah Almighty says: "By those who gently draw out the souls of the blessed." (An-Nazi'at 2)

﴿وَالنَّشِطَاتِ نَشْطًا﴾

Do you know what those are O Mu'adh?" I said: "Who are those let my father and mother sacrifice their lives for you O Messenger of Allah?" he said: "They are Dogs in the fire that remove flesh and bone." I said: "Let my father and mother be sacrificed for you O Messenger of Allah! Who could endure all of that, and who could be saved from it?" he said: "O Mu'adh! This is easy upon him to whom Allah makes it easy." The sub-narrator said: "Afterwards, I have never seen anyone more reciting of the Qur'an than Mu'adh "Allah be pleased with him"."

From among the traditions and sayings, a mention may be made of the following:

It is reported that Umar "Allah be pleased with him" saw a man lowering his neck thereupon he said to him: "O man of the neck! Raise your neck. Submission does not lie in the necks in so much as it lies in the hearts." Once, Abu Umamah Al-Bahili "Allah be pleased with him" saw a man in the mosque weeping in his prostration, thereupon he said to him: "Is it also your same conduct if you are in the house?" according to Ali "Allah be pleased with him": "The maker of show (of deeds) has three signs: he becomes lazy when he is alone, and becomes active when he is in congregation, and does more when his deed is praised, and does little when it is not praised."

It is reported that Ubadah Ibn As-Samit "Allah be pleased with him" said to the Messenger of Allah "Allah's blessing and peace be upon him": "I fight with my sword in the Way of Allah Almighty, intending the Countenance of Allah and the praise of people." He said to him: "Then, you shall receive no reward." He asked him thrice, and in each time the Prophet gave him the same reply. In the

third time, he added: "Allah Almighty says: "I am the most independent of ascribing partners to Me (in worship)."" A man asked Sa'id Ibn Al-Musayyab: "Anyone of us does a favor with the intention to receive both praise from people and reward from Allah Almighty." He asked him: "Do you like to be hateful (in the Sight of Allah)?" he answered in the negative, thereupon he said to him: "Then, if you do a deed for the Sake of Allah, do it with sincerity to Him Alone."

Ad-Dahhak said: "None of you should say: 'This is for the Countenance of Allah and the face of you', nor 'This is done for the Sake of Allah and for keeping good relations with kith and kin', for indeed, it is not befitting for Allah Almighty to have a partner with Him." Once, Umar "Allah be pleased with him" beat a man with the stick and then asked him to take retaliation from him. He said: "No, I leave it for the Sake of Allah and for your sake." On that Umar "Allah be pleased with him" said to him: "Then, you shall have done nothing. Either you should leave it for my sake so that I would know it, or for the Sake of Allah Almighty Alone." He said: "I have left it for the Sake of Allah Almighty Alone." He said: "This is good then."

Al-Hassan "may Allah have mercy upon him" said: "I have accompanied a people, and wisdom used to occur to the mind of anyone of them and were he to speak with it, it would have been of great benefit to him and his companions, and nothing prevented him from that except his fear of fame; and anyone of them used to pass in the street and see a harmful thing, and nothing prevented him from removing it but his fear of fame." It is said that a maker of show (of deeds) will be called by four names on the Day of Judgement: "O maker of show (of deeds)! O Treacherous! O looser! O wicked! Go and take your reward from him for whom you did your deed, for there is no reward with us for you."

According to Al-Fudail Ibn Iyad: "In the past, they used to make show (of deeds) which they really did, and nowadays, they make show (of deeds) which they do not do." According to Ikrimah: "Verily, Allah Almighty gives a man for his intention more than he gives for his work, for no showing off lies in the intention." According to Al-Hassan "Allah be pleased with him": "A maker of show (of deeds) intends to challenge the decree of Allah Almighty. Although he is an evil man, he likes that people should describe him as a good man. But even, how should it be given that the hearts of the faithful believers should recognize him, for he is recognized for putting on hypocrisy in the Sight of Allah Almighty?"

Qatadah said: "If a servant makes show (of deeds), Allah Almighty says: "Look! My servant makes fun of Me." According to Malik Ibn Dinar: "Reciters (of the Qur'an) are of three kinds: Reciters of (Allah) Most Gracious, reciters of this world, and reciters of kings; and Muhammad Ibn Wasi' belongs to the reciters of (Allah) Most Gracious." According to Al-Fadl: "Whoever likes to see a maker of show (of deeds), let him look at me." According to Muhammad Ibn Al-Mubarak: "Show righteousness at night, for it is more honourable than to show it by day, for your righteousness by day is for the sake of people, whereas it is at night for the Sake of the Lord of the worlds." According to Sulaiman: "To ward off (the evil effects of showing off resulting from) a deed is more difficult than to

do the deed itself." According to Ibn Al-Mubarak: "It was the habit of one of people to circumambulate the House while he was in Khurasan." It was said to him: "How is that?" he said: "He liked that no mention should be made of his being close to the house in Mecca." According to Ibrahim Ibn Adham: "Not true to Allah is he who likes to be renowned."

CHAPTER TWO

EXPOSITION OF REAL NATURE OF SHOWING OFF

It should be known that the (Arabic) word 'Riya'" (showing off) is derived from Ru'yah (vision), i.e. to make show of a thing to be seen of men; and Sum'ah is derived from Samma'a (to cause to hear), i.e. to do a thing in order to be heard of men. Showing off is to seek position in the hearts of people, by showing to them the good characteristics. Majesty and position in the hearts of others are sought by acts of worship as well as by deeds other than worship. But showing off is usually restricted to seeking position and majesty through acts of worship. The definition of showing off then is to intend people by doing deeds of worship. Thus, the (false) worshipper represents the maker of show (of deeds), the people are those in whose hearts he seeks with his worship, and the characteristics and deeds he does to achieve that purpose are the objects of showing off.

The objects of showing off are divided into five divisions, with which one adorns by way of affectation: body, clothes, speech, deed and followers and concrete things. The world-seekers make show of those things. But it is less punishable to seek majesty and make show of deeds different from worship than to make show of the acts of worship.

The first division which is to make show in religion of the body. It is to show leanness and paleness to give the false impression of excessive diligence trouble and grief for religion, and giving preference to the hereafter over this world. By leanness, one intends to indicate to the scarcity of food, and by paleness to insomnia, diligence and sadness. Such a person also makes show of disheveled hair to give the false impression of wholehearted devotion to worship and religion. Once those things appear to the people, they know that this man is righteous, because of which he gets comforted. In order to achieve such comfort, his soul summons him to show those showy things. A mention may be made also of lowered voice, sunken eyes, and withered lips, in order to indicate to his regularity on fasting, religious reverence, and hunger. In connection with that, the Messiah "peace be upon him" said: "If anyone of you fasts, let him oil his hair, comb his head and apply kohl to his eyes." The same is narrated on the authority of Abu Hurairah "Allah be pleased with him". This is due to the fear of Satan's evil suggestion to him of showing off. For this reason, Ibn Mas'ud "Allah be pleased with him" said: "If morning comes upon you as fasting, oil your hair."

This is how those of religiosity make show of the religious deeds. In contrast to them are the world-seekers, who make show of fatness, brightness, medium size, smartness and prettiness, cleanness of body, strength and proportion of muscles, etc.

The second is to make show of appearance and clothes. As for appearance, it is to dishevel the hair of the head, shave mustaches, lower the head in walking, be quiet in movement, keep the trace of prostration on the forehead, put on coarse and rough clothes in general, and the woolen garments among them in particular, shorten the lower garment to half the leg, shorten the sleeves, give up cleaning the clothes, and leave it torn. He make show of all of that to demonstrate that he follows the sunnah, and imitates the righteous servants of Allah Almighty. There are many other aspects of that.

The point here is that those makers of show (of clothes) are of different classes: some of them seek the position among the righteous men, by demonstrating asceticism. That is, to put on torn dirt coarse rough clothes, with the intention to show that he is careless about this world and its good things. Were he to be asked to put on a moderate clean garment as the righteous predecessors used to do, it would be as harmful to him as slaying, for fear that the people would say that he had given up asceticism, and turned away from austerity, and rather desired for the good things of this world. Another class seek acceptability not only among the righteous people, but also among kings and dignitaries and those who have the power of authority. If they put on expensive graceful clothes, they would be rejected by the reciters, and if they put on torn coarse clothes, they would be despised by the dignitaries and celebrities. That is because they seek to be acceptable to the world-seekers and men of religion. For this reason, they put on clothes that might please both parties. Were they to be required to wear coarse and rough wool, it would be as harmful to them as slaying, for fear of being scorned by kings and rich, and were they to be asked to wear expensive and graceful clothes, it would be grievous upon them, for fear of being accused by men of righteousness of turning to the clothes of the world-seekers. The members of each class see their position in a particular kind of uniform, and disdain to change it, regardless of being more or less expensive than theirs, and of being permissible, for fear of being an object of blame.

The world-seekers make show of expensive clothes, fine garments, graceful vehicles, extensive adornment of residence and furniture, and the like of that. This is evident to the people. Although they put on coarse rough clothes in their houses, it is difficult upon them to meet the people with them, and rather prefer to be excessive in adornment.

The third is to make show of speech. The men of religion make show of preaching, reminding (of the hereafter), speaking with wisdom, retaining stories and news (about the righteous) to use in argumentation and debate, demonstrate much knowledge, and show care about the states and affairs of the righteous predecessors. It is also to move lips with celebration (of Allah) in the presence of people, enjoin right and forbid evil at the sight and hearing of people, show anger for evildoings, show regret for people's committing sins, weakening voice in speech, making it smooth during recitation of the Qur'an, to indicate to fear, grief, sadness, submission, and humility, claim to memorize Prophetic traditions and narrations, meet grand sheikhs and imams, criticize narrators of Hadith by pointing out his linguistic errors, in order to show how

acquainted he is with the Prophetic narrations, to hasten to debate and engage in argumentation with the intention to silence his opponents, in order to show to the people his religious knowledge. However, the kinds of affectation with speech are countless.

As for the world-seekers, they make show of retaining poetry and ostentation of eloquent speech, quoting strange and rare cases of grammar to highlight their superiority and excellence over others, and showing affection to the people to attract their hearts.

The fourth is to make show of deed, like the one who makes show in prayer of long standing, protracting back, long bowing and prostration, lowering head, leaving turning sideways, showing quietness and tranquility, and straightening both feet and hands. He also resorts to observing much fasts, giving much in charity, serving others with food, performing Hajj and Umrah, sticking to reverence and quietness and lowering head in walking to the extent that a maker of show might walk hastily to fulfill his need until when he makes sense to somebody looking at him, he soon returns to slowness and quietness, and lowering head, for fear he might be ascribed to hastiness, and once the man disappears, he soon returns to hastiness. Moreover, he does not remember Allah by way of renewing submission in so much as in response to his fear of a man seeing him, who might think he is not righteous. Some of them feel shy of having their privacy contradict their public, thinking that by so doing, they would get rid of showing off. But how far! Since they do so for fear of people and not for the Sake of Allah Almighty, their showing off is multiplied.

The world-seekers make show of deed by strutting and moving both hands while walking, narrowing paces, taking up the garment's tail, and moving shoulders, in indication to majesty and respect.

The fifth is to make show of the increasing number of companions, visitors and those with whom he mixes. Such a person forces himself to have the learnt, celebrities and righteous men and worshippers visit him, in order to be said that so and so seeks blessing by visiting him, or so and so frequents him so much, or to have kings or rulers come to his house, in order to be said that such and such a king or governor seeks blessing by him in view of his high rank in religion. Some of those also remember so often many sheikhs and righteous people, in order to boast of having a lot of them among his acquaintances.

Those are the things of which the hypocrites make show, seeking therewith position and majesty in the hearts of people. Some of them are satisfied with getting people have good assumption of his good manners and religion. How many a monk who kept himself in his church for many years, and how many a worshipper who got isolated to the top of a mountain for a long time! What makes such do so is just his knowledge that by doing so, he would receive high position and great rank in the hearts of the people. Were he to know that the people have ascribed him to a sin or crime in religion, from which he is guiltless, he would be confused and troubled, and would not be satisfied with the knowledge of Allah Almighty about his innocence: on the contrary, he would

grieve so much, and endeavor, as much as he could, to remove that evil assumption from the people's hearts, given that he does not covet of their wealth. But he does so for he loves majesty which is pleasant in itself as we have already mentioned in the previous part of this book.

Some makers of show are not satisfied with having a high position in the hearts of people: but he endeavors to have tongues unleashed to speak fluently about him with praise and acclamation. Some of them seek fame along the country, in order that a lot of people would frequent him. Some of them seek to be renowned in the sight of kings, in order that his intercession would be accepted, and his needs fulfilled quickly. Others seek to gather wealth and gain property from the endowments and the wealth of the orphans, all of which is unlawful. Those represent the worst class of makers of show.

But you may ask about whether showing off is unlawful, undesirable or permissible, or is subject to details. In reply to that, let me say that it is subject to details which go as follows: showing off is to seek majesty, whether through acts of worship or other deeds. If it is sought through acts other than those of worship, then, it is like seeking wealth, and thus it is not unlawful as being to seek majesty and position in the hearts of people. But as well as wealth might be earned by forbidden means, the same is true of majesty, and as well as earning little wealth which provides for one's necessary needs is praiseworthy, to get a little majesty in the hearts of people therewith to ward off evils is praiseworthy. It is that sought by Yusuf "peace be upon him" when he said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)." (Yusuf 55)

﴿ قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا ﴾

As well as wealth contains fatal poison and beneficial medicine, the same is true of majesty. As well as much wealth diverts one from the remembrance of Allah Almighty, and the hereafter, the same is true of majesty, if not more, for the temptation caused by majesty is more grievous than that caused by wealth. If we say that to have possession of much wealth is unlawful, we do not say that to have possession of much hearts is unlawful, unless wealth and majesty lead one to do what is impermissible. It is true that to divert one's attention to the extensive majesty and wealth is the beginning of evil, for the lover for both wealth and majesty could not give up the sins of heart and tongue. But to receive majesty without seeking to get it nor becoming aggrieved for its removal is harmless. None has ever had majesty and position greater than that of the Messenger of Allah "Allah's blessing and peace be upon him" and the rightly-guided caliphs after him, but to divert one's attention to seek majesty and position is deficiency in religion, but not unlawful.

Based on that, let's say that to make good man's dress whenever he comes out to the people belongs to making show (of deeds), but is not unlawful, because it is not showing off through acts of worship but through the worldly deeds. Compare to it then all adornments therewith one beautifies himself. This is confirmed by the narration of A'ishah "Allah be pleased with her" that once, the Messenger of Allah "Allah's blessing and peace be upon him" intended to come

out to meet his companions, and he started to look at the spring of water and straighten his hair and turban, thereupon she asked him: "Do you do so O Messenger of Allah?" he said: "Yes. Indeed, Allah likes that a servant should get adorned for his brothers when he comes out to meet them." (This narration is reported by Ibn Adi).

This is out of worship from the Messenger of Allah "Allah's blessing and peace be upon him" for he was commanded to invite the people and attract their hearts to follow the new religion, and it was incumbent upon him to seem honorably smart in their sights, and were he to fall from their eyes, they would have no desire to follow him. So, it was due upon him to seem to them in his best states lest the eyes of the laymen would despise him, for indeed, the laymen's eyes always stretch to see the outward other than the inward aspects. This was the real purpose of the Messenger of Allah "Allah's blessing and peace be upon him". But if one intends to seem smart in the eyes of people, for fear of their criticism and blame, and in order to receive respect and honour in their hearts, it would not be unlawful, for man has the right to relieve himself of the pain of blame and criticism, and seek the company of his brothers and friends, and if they get bored of and detest him, they would not become companionable to him.

This is why to make show (of deeds) through acts other than those of worship might be either permissible, or dutiful or undesirable, according to the different purposes intended. For this reason, we say that if a man spends his wealth on a group of the rich not by way of worship or charity, but in order to get him think he is generous, he is a maker of show (of deeds), but his conduct is not unlawful.

But if one makes show of deeds of worship, like prayer, fasting, almsgiving, performing Hajj and Umrah, and fighting, the perpetrator has two cases:

the first is that his purpose is only showing off, giving no importance to the reward. This conduct then invalidates his worship, for the reward of deeds ultimately depends upon the intention one has when he does it. it is also sinful and by doing it he becomes disobedient, as confirmed by a lot of Qur'anic Verses and Prophetic narrations.

It has two implications: the first pertains to the worshippers, which is dissembling and cunning, for by making show of acts of worship, he gives people the false impression that he is sincere and obedient to Allah Almighty, although he is really not so. However, dissembling in the worldly matters is unlawful. If one, for instance, fulfills the debt of another just to give the people the false impression of being generous and openhanded, he is sinful, for he has got possession of the hearts of people by way of deception and cunning.

The second pertains to Allah Almighty, for by doing the acts of worship to make show, he ridicules Allah Almighty. Qatadah "may Allah have mercy upon him" said: "When a man makes show (of acts of worship), Allah Almighty says to His angels: "Look at that man how he ridicules Me!" a typical example is to stand in front of a king along the day. His intention is not to be in service of the king in so much as to be able to watch a king's particular slave-girl. By so doing, he ridicules that king, for his intention is not to serve him, but to watch

one of his slaves.

Which contempt is greater than that with which one regards Allah Almighty when he intends by obeying Him to make show of his deeds to one of His servants, too powerless to benefit or even harm him? Is it but because he thinks (though falsely) that this servant has more power to fulfill his needs than Allah, and that he is worthier of nearness and closeness than Allah Almighty? Which ridicule is more than to raise a servant above the master? To be sure, this is among the major destructive sins. This is why the Messenger of Allah “Allah’s blessing and peace be upon him” named it the minor polytheism (according to the narration of Ahmad on the authority of Mahmud Ibn Labid; and At-Tabarani on the authority of Rafi’ Ibn Khadij).

But this does not mean that some kinds of showing off are more severe and grievous than others, as we shall see later in the levels of showing off, Allah willing. But in general, showing off in entirety with its all levels is sinful. If one does not but fall in prostration and bow (in prayer) in order to make show (of deeds) to anyone other than Allah Almighty, it is sufficient for sin. That is because by so doing, one intends to come close to anyone other than Allah Almighty; and this is evident polytheism. But showing off belongs to the concealed polytheism, for the maker of show makes much of people in his heart, which requires him to bow and prostrate, in order to show his deeds to them rather than to do so with sincerity to Allah Almighty. The exalted is the people and not Allah Almighty. Once a person intends to exalt the people by his prostration rather than to exalt Allah Almighty, he has become at the threshold of polytheism.

But since he intends to exalt himself in the heart of him to whom he make show of deeds, in order that the latter would exalt him as a result of his seeming to exalt Allah Almighty, it is then a concealed and not evident polytheism. It results from ignorance, and none commits it but him who is deceived by Satan, who gives him the false impression that the servants have the power to benefit or harm him, and to dispose of his interests, sustenance, death, etc. this is why he turns his face from Allah Almighty to them, and seeks to attract their hearts to them. If Allah Almighty entrusts to them to dispose of his matters and affairs in this world and the hereafter, it would be the least punishment for him to receive for his evil deed. All servants are too powerless to benefit or harm themselves: how could they then benefit or harm others than them? If it is the case in this world, how would it be on a day on which no parent would save his child in the least, nor would a child save his parent? How should an ignorant exchange the reward of the hereafter and closeness to Allah Almighty for the false covet of people in this world? We should have no doubt that the maker of show of deeds of worship displeases Allah Almighty.

The second case is that in which one intends both reward of Allah and praise of people. This is the polytheism that contradicts sincerity. We have mentioned its ruling in the Book of Sincerity. This is confirmed by the statement of both Sa’id Ibn Al-Musayyab and Ubadah Ibn As-Samit “Allah be pleased with him”, that he receives no reward for that.

CHAPTER THREE

EXPOSITION OF LEVELS OF SHOWING OFF

It should be known that some kinds of showing off are more grievous and severe than others, and it differs by the difference of its pillars. It has three pillars: the object of showing off, that for which one makes show of deeds, and the purpose of showing off.

The First Pillar: The Purpose Of Showing Off

Showing off might be intended solely without the worship of Allah Almighty or the reward, or it might be intended in the company of the worship of Allah and the reward. In the second case, the purpose of reward might be stronger, weaker, or equal to the purpose of worship. This results in four levels of showing off.

The first level which is the most grievous pertains to the absence of the intention of reward, like him who prays among the people, and were he to be alone, he would not pray at all. Moreover, he might pray among the people even without performing ablution. That is because his real purpose is only showing off. This is hateful in the Sight of Allah Almighty. The same is true of him who gives out charity for fear of the blame and criticism of people, and not in expectation for reward, and were he to be alone, he would not give it out at all. This is the highest level of showing off.

The second is to have besides showing off the purpose of getting reward. But this purpose is weak to the extent that were he to be in privacy, he should not have it, nor would it lead him to act upon it. were the purpose of getting reward to be absent, the purpose of showing off alone would lead him to act upon it. this is close to the previous level. Such a person is hateful and sinful.

The third is to have both purposes of reward and showing off equally, in a way that were each of them to be alone, it would not lead him to act upon it; and when both gather together, they prompt him to act. This person has his righteousness corrupted by his evils; and we hope that he be safe with neither benefit nor loss. But the apparent stories indicate that such a person is not safe. We have discussed this case in the Book of Sincerity.

The fourth pertains to him who is prompted to act by the knowledge of people about his affair. But in the absence of that knowledge, he would not give up worship. Were his purpose to be only showing off, he would not have done it. we think, and Allah Almighty knows best, that his reward would not be fruitless, but it would be reduced, or he would be punished as much as is in proportion to the extent to which his purpose is showing off, and rewarded as much as is in proportion to the extent to which his purpose is to get reward. As for the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that Allah Almighty says: "I'm the most independent of ascribing partners to Me (in worship)", it is understood to refer to the case in which both purposes are equal, or the case in which the purpose of showing off is preponderant.

The Second Pillar: The Object Of Showing Off

It pertains to the acts of worship. It is divided into making show of the fundamentals of worship, and making show of the features of worship.

The first division: making show of the fundamentals of worship; and it is more often. It is of three degrees:

The first is to make show of the foundation of faith, and this is the most grievous kind of showing off, and its perpetrator abides in the fire of Hell forever. It refers to the person who utters the words of testimony with his tongue, to which he gives lie within himself. He indeed makes show of the outward acts of Islam. Allah Almighty describes such a person in many Qur'anic Verses. He says: "When the Hypocrites come to you, they say, "We bear witness that you are indeed the Messenger of Allah." Yea, Allah knows that you are indeed His Messenger, and Allah bears witness that the Hypocrites are indeed liars." (Al-Munafiqun 1)

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَذِبُونَ ﴿١﴾ ﴾

I.e. that their saying contradicts what is lurking in their conscience. He Almighty further says: "There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loves not mischief." (Al-Baqarah 204-205)

﴿ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا

تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَاسَادَ ﴿٢٠٥﴾ ﴾

He also says: "when they meet you, they say, "We believe": but when they are alone, they bite off the very tips of their fingers at you in their rage." (Al Imran 119)

﴿ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأُتَامِلَ مِنَ الْغِظِ قُلْ مُوتُوا بِغِظِكُمْ ﴿٢٠٦﴾ ﴾

He says too: "The Hypocrites, they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance; (They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another. Whom Allah leaves straying, never wilt you find for him the Way." (An-Nisa 142-143)

﴿ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤْنَ النَّاسَ

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿٢٠٧﴾ مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَن يُضْلِلِ

اللَّهُ فَلَن يَجِدَ لَهُ سَبِيلًا ﴿٢٠٨﴾ ﴾

There many other Holy Verses in this issue.

Showing off was widespread in the early days of Islam as a lot of people embraced Islam outwardly, in order to achieve certain purposes. But this kind of

showing off has dwindled during our time, and given room for another kind according to which hypocrites withdraw inwardly from the religion, as shown from their denial of the Garden and the fire and the abode of the hereafter, in inclination to the statement of atheists, or from rejection of some religious laws and judgements in inclination to the freethinkers, or from a disbelief or religious innovation they believe in, whilst otherwise showing, etc. those are among the hypocrites and makers of show who will abide forever in the fire of Hell. There is no kind of showing off beyond that. They are more grievous than the disbelievers who announce their disbelief publicly, for they combine both the inward disbelief and outward hypocrisy.

The second degree is to make show of the fundamentals of worship, but with reservation of the foundation of faith. Although this is odious in the Sight of Allah Almighty, it is less grievous than the former. The example is him is like a man whose wealth is in the hand of another, whom he orders to give out charity, just for fear of his blame and criticism; and Allah Almighty knows well that were his property to be in his hand, he would not give out charity. It is also like a man who is in a gathering, and when the prayer is due, he prays with them, although were he to be alone, he would not pray at all. It is like a man who fasts Ramadan as long as he is in the company of people, with the desire for being in privacy to break fast. It is also like him who attends Friday prayer in the mosque just for fear of people's blame and criticism, and but for that, he would not attend. It is like him who keeps good relations with his kith and kin, or is dutiful to his parents, just for fear of the people, or fights or performs Hajj, not for the sake of fulfilling the respective obligation.

Such a person makes show of deeds of worship, although he has the foundation of belief that there is no god but Allah Almighty, Who Alone is worthy of worship. Were he to be required to worship or fall in prostration to anyone else other than Allah Almighty, he would not do. But he leaves the acts of worship because of laziness when he is in privacy, and when he learns that the people should know about him, he becomes active in doing the acts of worship. That is because his position in the sight of the people is dearer to him than his position in the Sight of the Creator, his fear of the people's blame and criticism greater to him than his fear of the punishment of Allah Almighty, and his desire for the people's praise stronger than his desire for the reward of Allah Almighty. This is the utmost degree of ignorance. Such a person is worthy of being hateful in the Sight of Allah, although he does not turn from the foundation of faith in terms of belief.

The third degree is to make show not of the foundation of faith nor of the obligatory duties, but of optional and supererogatory acts of worship, which, if he leaves, he would not be sinful. But at the same time, were he to be alone, he would not do them, in view of his weak desire for their reward, and giving preference to the pleasure of laziness over the expected reward. But he is motivated to do them by showing off. It is like attending prayers in congregation, visiting patient to inquire about his health, following funeral procession, taking part in washing the dead body of men, offering Tahajjud prayer at night, fasting

the day of Arafah, Ashura' (the tenth day of Muharram), and every Monday and Thursday. A maker of show might do so for fear of blame, or seeking praise, although Allah Almighty knows well that were he to be alone, he would not add anything to the obligatory duties.

Although this is odious in the Sight of Allah, it is less grievous than the former. In the former case, a maker of show prefers the people's praise to the Creator's appreciation, and wards off the people's blame more than the Creator's blame, regarding the people's blame greater in his sight than the punishment of the Creator. But in this case, the maker of show does not do so, for he does not fear punishment for leaving a supererogatory deed if he leaves it. He seems to receive half the punishment of the maker of show in the former case. This is the showing off with the fundamentals of worship.

The second division is to make show of the features of the acts of worship; and it is of three degrees:

The first degree is to make show of an act which, being left, leads to deficiency in worship, like him who likes to lighten bowing and prostration, and shorten standing and recitation, and when the people see him, he makes perfect bowing and prostration, leaves turning sideways, and completes sitting in between both prostrations. According to Ibn Mas'ud "Allah be pleased with him": "Whoever does so regards with slightness his Lord Almighty." That is because he does not care about Allah's seeing him in privacy, whereas when somebody sees him, he hastens to make perfect his prayer. The same is true of him who is used to give out charity from among the bad coins or grains, and when the people see him, he gives it out from the good coins and grain for fear of their blame. Similarly, when such a person fasts, he abstains from backbiting and obscenity not to make perfect his worship but for fear of the blame of the people. This belongs to the forbidden showing off, for by it one gives precedence to the creation over the Creator. But at the same time, it is less grievous than to make show of the supererogatory acts of worship.

If a maker of show argues that he does so to keep their tongues from backbiting, for if the people see how he lightens bowing and prostration, shortens standing and recitation, they unleash their tongues to speak fluently with blame and criticism. In reply to him, you could say that this is an intrigue made by Satan to dissemble you. The harm you receive from the deficiency of your prayer which is a service to your Lord is more grievous than the harm you receive from the people's backbiting you. If it is religion that lies behind your conduct, you then would have more sympathy for yourself.

There are two cases for the maker of show in that respect: in the first case, he seeks position and praise of the people; and this is evidently forbidden. In the second case, he says: "I do not have the intention to be sincere to make perfect bowing and prostration. But at the same time, if I lighten that, my prayer would seem defective in the people's sight, and they would turn to backbite and blame me. So, to avert their blame and backbiting, let me make perfect my bowing and prostration in prayer, and although I expect no reward for that, it is better than to leave it entirely, with the result that I would lose reward and receive the blame."

This is suspicious. The right opinion is that it is binding upon him to be sincere in his worship, by making perfect his bowing and prostration in prayer. But if he does not have the intention to do so, he should continue to stick to his habit in privacy. It is not fitting for him to avert the people's blame by making show of deeds of worship, for by so doing, he mocks at Allah Almighty.

The second degree is to make show of a deed leaving which does not lead to deficiency in religion, and doing it is complementary to his worship, like prolonging bowing and prostration, standing, improving appearance, raising both hands, hastening to the first Takbir, reciting more than the usual Surahs, sitting in seclusion so much during the fasting of Ramadan, adhering to long silence, selecting the best of property for almsgiving, choosing the most expensive slaves to emancipate for expiations, etc. if he is in privacy, he would not do any of those things, of which he makes show in the presence of people to be seen of men.

The third degree is to make show of deeds that are extra what is supererogatory, like hastening to attend the mosque to offer prayer in congregation before all the people, aiming at the first row, choosing the right side of the imam, and the like of those acts. Allah knows that were he to be in privacy, he would not hasten to do any of those at all.

Those are the degrees of showing off as regards its object. Some of them are more grievous than others, and all are blameworthy.

The Third Pillar: That For Which One Makes Show (Of Deeds)

Of a surety, showing off should have a goal one seeks to achieve, like obtaining property or majesty, or any of the worldly purposes. It has three degrees:

The first which is the most grievous is to seek to do a sin, like him who makes show of his acts of worship, demonstrates his piety and abstention from eating what is unlawful or suspicious, and does much supererogatory deeds, and his purpose is to be recognized for his honesty and righteousness perchance he would be appointed in charge of judges or endowments or the property of the orphans which he illegally usurps, or the wealth collected from almsgiving to distribute among the people, from which he takes as much as he could, etc. one of them might seem in the dress of Sufism, speak with wisdom and behave with piety and submission, with the intention to attract a woman or a boy to commit lewdness with them. Some of them might attend the gatherings of knowledge and hear preachings and teachings and recitation of the Qur'an, and their purpose is to watch women and good-looking boys, or set out on journey to perform Hajj, with the intention to gain the company of a woman or a good boy from the caravan, etc. those are the most hateful makers of show in the Sight of Allah Almighty, for they take His obedience as a stairway to disobey Him.

Close to those, though less grievous, is a man who commits a crime and insists on refuting the claim from himself, and confirms his insistence by showing piety, like him who denies a particular deposit, and the people claim that it is with him, thereupon he gives out in charity from his property, in order to be said that since he gives out in charity from his own wealth, how should he make lawful the

property of anyone else? The same is true of him who is ascribed to committing fornication with a woman or a boy, thereupon he averts the claim from himself by showing piety and submission.

The second is that his purpose is to obtain a worldly permissible fortune, like gaining wealth or marrying a good-looking or noble woman,, etc. a mention may be made of him who pretends to be sad and weep so much and engages in preaching and teaching, in order that much wealth would be brought to him, and women would have desire to get married to him. One also might have a desire to marry the daughter of a learnt or worshipper, to whom he shows to be knowledgeable and righteous worshipper, so that he would give him his daughter in marriage. This showing off is forbidden, for by obedience of Allah, one seeks worldly fortunes. But at the same time, it is less grievous than the former, for what is sought here is permissible in itself.

The third is that he does not seek to have any of the worldly portions such as wealth or marriage, but he shows that he is a good worshipper for fear of being accused of indulgence or negligence in worship, or ascribed to the laymen and not to the ascetics or righteous worshippers. A mention may be made of him who walks hastily, and when he makes sense to somebody looking at him, he soon slows down his pace and improves his walk; or him, who hastens to laugh or joke at something, and, fearing of being despised by others, hastens to pray for forgiveness and show grief saying: "How heedless man is of himself! " Allah knows well that were he to be in privacy, surely, he would not disdain his conduct.

The same is true of him who sees a group praying Tarawih, Tahajjud, fasting every Monday and Thursday, or giving in charity, thereupon he does the same as their doing for fear he might be joined with laymen, although were he to be alone, he would not do any of that; or he who becomes thirsty on the day of Arafah or during the Sacred months, and rejects to drink to quench his thirst, for fear that people would know that he is not fasting, or him who is invited to food, and rejects in order to confirm that he is fasting. He might not state that he is fasting, but he would rather say: "I have a legal excuse." By so doing, he combines two cunning things: at first, he shows that he is fasting and sincere to his worship, and that he does not make show of his deeds of worship, since he avoids to make a mention of his worship to the people thereby he would be a maker of show of deeds of worship, with the result that people would say that he screens his worship. On the other hand, if he is forced to drink, he could not help justifying his conduct, by showing sickness or ailment, for which he is given to severe thirst, or claiming that he breaks his fast in order to please so and so, who likes his brothers, and always invites them to share food with him, or to please his mother who is weak-hearted, and shows sympathy for him and does not let him fast for fear of him. All of this belongs to the evils of showing off.

In contrast with him is the sincere to his worship, who does not care how people look at him. If he has no desire for fasting, and Allah Almighty knows that from him, he will not give others a false impression of something different about him; and if he has desire for fasting, he will be satisfied with

the knowledge of Allah about him, and will not let anyone share that knowledge with Him. It might occur to his mind that by showing it, he prompts others to imitate him. But even, this is among the intrigues devised by Satan, as will be explained later.

Those are the different levels and degrees of showing off, and the classes of makers of show, and all are hateful in the Sight of Allah Almighty, Who is angry with them all. It is among the most destructive sins, for it has many stains as hidden as the creeping of ants, according to many narrations and traditions, in which the greatest religious scholars slip, let alone the worshippers who are ignorant of the self evils and heart diseases; and Allah knows best.

CHAPTER FOUR

EXPOSITION OF CONCEALED SHOWING OFF THAT IS MORE HIDDEN THAN CREEPING OF ANTS

It should be known that showing off is divided into what is clear and what is hidden. The clear showing off is that which leads to doing a deed, even if his purpose is the reward. More hidden a bit is that which does not lead directly to doing deeds, but rather lightens the deed therewith the Countenance of Allah is intended. It is like him who offers Tahajjud prayer and finds it difficult upon him every night, and when a guest visits him, he becomes more active to do it, knowing that but for the expectation of reward, he would not pray only for the sake of making show of deeds before the guest. More hidden is that which does not affect the deed anyway, but at the same time, it is lurking in the heart.

Since it does not lead to any deed, it could be known only by its signs, the clearest of which is one's pleasure with people's knowing the acts of worship he does. How many a servant who is sincere to his worship, and does not like showing off. But if the people happen to know about his worship, he would become pleased with that. However, this pleasure indicates to his hidden showing off that produces delight. Were his heart not to care about the people, surely, he would not be pleased with their knowing about his worship. That is because showing off is potential in the heart in the same way as fire is potential in the stone, and it is the people's knowledge about his worship that extracts pleasure and delight, i.e. its characteristic signs. Once he feels the pleasure of delight, and does not counteract it with aversion for it, it turns to be sustenance for the hidden vein of showing off that is lurking within himself. One of its results is that it leads him, though stealthily, to make show of a thing that causes the people to know about him, like showing his leanness, paleness, dry lips, low tone of speech, traces of tears, etc.

More hidden than that is his concealment from the sight of people, so that they would know nothing about his worship, nor he would be pleased to make show of his acts of worship. But at the same time, once he sees the people, he likes that they should take the initiative to salute him, receive him with joy and reverence, praise him and make a good mention of him, be active to fulfill his needs, be lenient with him in transaction, and leave space for him to sit in the gathering. If their behaviours towards him fall short of his expectations, he would

grieve and feel estrangement. By so doing, he seems as if he expects reverence and veneration in reward for his acts of worship of which he does not make show to the people. Were he not to do those acts of worship in advance, he would not feel such estrangement because their behaviours towards him are less than his expectations from them. Were it not to be the same to him whether or not the people know about his acts of worship, he then would not be satisfied with the knowledge of Allah about him, nor would he be free from a hidden stain of showing off, more hidden than creeping of ants. All of that is about to make fruitless the reward, from which none but the sincere affirmers and lovers of truth could be safe.

In this respect, it is narrated on the authority of Ali "Allah be pleased with him" that he said: Allah Almighty will say to the reciters (of the Qur'an) on the Day of Judgement: "Were prices not made cheap for you? Did the people not take the initiative to greet you first? Were your needs not fulfilled for you? there is no reward for you because you have taken in full your rewards (in the world)." It is narrated by Abdullah Ibn Al-Mubarak on the authority of Wahb Ibn Munabbih that an itinerant said to his companions: "Indeed, we have left property and children for fear of transgression, and we feel afraid we have become more transgressing in this matter of ours than the owners of wealth in their property. That is because if anyone of us is received by a people, he likes to be honoured by them because of his religious position, and if he asks for a need, he likes to be fulfilled soon because of his religious position, and if he buys a thing, he likes that price be made cheap because of his religious position." The news of that reached their king, who rode and went to him in a great procession of people, and behold! The land with its valley and mountain was crowded with the people. The itinerant asked about that and it was said to him: "This is the king and he has come to visit you." he asked his servant to bring food to him, and he brought to him herbage, oil and tree bith. , the itinerant started to fill both corners of his mouth and eat greedily. The king asked about the man and he was pointed out to him. He asked him: "How are you?" he said: "Fine, like the ordinary people." The king said: "This man has no good." He left him and went away. On that the itinerant said: "Praise be to Allah Who has turned you from me, while you are criticizing me."

As such the sincere to their worship continue to feel afraid of the concealed showing off, and endeavor to hide their righteous work from the people, more than a sinner endeavors to hide his shameful deeds. They do so in the hope that their righteous deeds be sincerely for the Countenance of Allah Alone, and that they shall receive reward from Allah on the Day of Judgement for their sincerity before the people. That is because they learn that Allah will never accept on the Day of Judgement but that which is done with sincerity, and that they will be in dire need and destitution on that day on which neither property nor wealth would be of benefit, nor would a parent be punished on behalf of his child, nor a child on behalf of his parent, for each of them would be occupied by his own self.

The stains of hidden showing off then are countless. If one feels there is a difference between a man's knowing about his acts of worship and an animal's

knowing about that, then, he suffers a branch of showing off within himself. It is of no interest to the sincere one that anyone should know about his worship, regardless of his entity. Were he to be sincere to his worship, he would despise the rational, let alone the foolish and mad among the servants, i.e. would not mind whether or not they know about his acts of worship, putting in consideration that none has the power to do anything for him, to benefit or harm him, to provide him with or withhold sustenance from him, to change the time of his death, to increase or decrease his reward, etc. but if he does not feel that, then, he has a stain of showing off.

But not all stains of showing off make fruitless the reward, or corrupt the deeds, since there is difference among them. You may argue that there is no one but that he is hardly free from feeling pleasure if his acts of worship are known to the people. Are all kinds of pleasure blameworthy, or blameworthy in part and praiseworthy in part? In reply to that, let's say that not all kinds of pleasure are blameworthy. They are praiseworthy in part and blameworthy in part. The praiseworthy kinds of pleasure are of four divisions:

The first is that one intends to hide his acts of worship, and be sincere to Allah Almighty. But when the people know about his worship, he comes to learn that it is Allah Almighty Who has let them know about that, and demonstrated the good of his states, therewith he verifies that Allah Almighty does good to him, and looks at him with the eye of mercy, for he screens his sins and acts of worship, and Allah Almighty screens his sins upon him and demonstrates his acts of worship; and there is no kindness better than to screen the evil and demonstrate the good. In this way, he is pleased with Allah's kindness and mercy therewith He looks at him not with people's praise for him, and his position in their hearts. In confirmation of that, Allah Almighty says: " Say: "In the Bounty of Allah. And in His Mercy, in that let them rejoice": that is better than the (wealth) they hoard." (Yunus 58)

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾

It seems to him that he is accepted in the Sight of Allah, therewith he is pleased.

The second is that since Allah screens his sins and demonstrates his good things in this world, he deduces that He Almighty would do the same in the hereafter, as confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah never screens a sin upon a servant in this world but that He would screen it upon him in the hereafter." (This narration is reported by Muslim on the authority of Abu Hurairah). In the first case, one is pleased with the present giving no attention to the future, and in the second case, one is concerned with the future.

The third is that he thinks that those know about his worship with the intention to imitate him, with the result that his reward would be multiplied for their sake. In this way he receives a double reward: the reward of publicity (which prompts them to imitate him), and the reward of secrecy for he does not intend to make show of his acts of worship. It is well known that he would receive as much reward as is the number of those who imitate him; and expectation for that

abundant reward alone is sufficient for his pleasure.

The fourth is that those who know about his worship praise him for his acts of worship, thereupon he is pleased with their obedience to Allah as shown from their praise of him, love for the obedient of Allah, and inclination to obedience of Allah Almighty. This pleasure is with the good faith of the servants of Allah. The sign of sincerity in that kind is that his pleasure with their praise of anyone else is the same as his with their praise of him.

The fifth :But the blameworthy kind of pleasure is that one is pleased with the position he has in the hearts of the people until they praise him, fulfill his needs, and receive him with honour and respect. This is undesirable; and Allah Almighty knows best.

CHAPTER FIVE

EXPOSITION OF THE EXTENT TO WHICH SHOWING OFF FRUSTRATES WORK

Let's say that if one decides with sincerity to do an act of worship, and then something of showing off occurs to him, it might occur to him either after or before finishing from work. If it occurs after finishing from work, therewith he becomes pleased, but without the intention to demonstrate it, then, it would not frustrate his work, for the work in this case has been done and finished with sincerity, and free from showing off. That is because he did not hope to make show of it, nor did he talk to others about it, but it was demonstrated by Allah Almighty, therewith he became pleased and got comforted.

This is unlike the case in which he decides to do a work with sincerity, and after he finishes from it, it seems to him to demonstrate it and talk to others about it: this is risky. But many narrations and traditions tell that it frustrates the work. It is narrated that once Ibn Mas'ud "Allah be pleased with him" heard a man saying: "Yesterday, I have read the Surah of Al-Baqarah entirely." On that he said: "This is only his fortune from it." (i.e. he receives no reward for it because he made show of his recitation). It is narrated that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "I have observed fasts perpetually O Messenger of Allah." On that he said to him: "You have neither observed fast (for you would receive no reward for it because you made show of it), nor broken your fast (for you troubled yourself by abstention from food and drink in vain)." (This narration is reported by Muslim on the authority of Abu Qatadah).

The statement of both Ibn Mas'ud "Allah be pleased with him" and the Messenger of Allah "Allah's blessing and peace be upon him" might provide evidence for the fact that such a person was not entirely free from showing off when he decided to do the work, as confirmed by his talking about it before the people. But it is more relevant to say that he would receive reward for his deed, and be punished for making show of it after finishing from it. but in case his heart changes into showing off during working, then, this might make fruitless his deed.

But sometimes, the idea of showing off might occur during working a deed, which he decides to do with sincerity. It might be only pleasure which does not

affect the work itself, or showing off which motivates him to work more. In this last case, if he concludes the work with showing off, then, its reward would be fruitless. Its example is like a man who, during his doing a supererogatory deed, a king or a celebrity comes upon him, and he desires him to look at him while doing the religious service; or like a man who, during his religious service, remembers something of his wealth he has forgotten, and he likes to get it, and were it not for fear of people's criticism, he would leave the service and go to his wealth. In this case, his reward would be fruitless, and if he is doing an obligatory duty, it is binding upon him to repeat it. This is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The deed is like a vessel (containing cooked food): if its last portion is ripe, then, its first portion would be ripe too." (This narration is reported by Ibn Majah on the authority of Mu'awiyah Ibn Abu Sufyan). It is further reported that "He, who makes show of his deed for an hour, the reward of all the previous deeds become fruitless."

But if showing off occurs to him while he is working the deed in a way that does not prevent him from completing it for the sake of reward, it then belongs to the showing off that affects the work. Its example is like a man who is in prayer and then a group of people come, and, on seeing them, he is pleased with them and makes show of his deed in their presence, and improves his prayer for their sake. But even if they did not come, he would complete his prayer. If showing off prevails over the sense of the purpose of reward, then, the deed would be fruitless. But it might probably be said that it does not render fruitless the deed in view of the original decision of sincerity in the beginning, and the survival of the purpose of reward, no matter how weak it might turn to be.

Al-Muhasibi "may Allah have mercy upon him" is of the opinion that one's deed is fruitless by even less than that. He said: "If one does not intend more than pleasure with people's knowing about his deed, it is debatable: some argue that it renders fruitless the deed, for by so doing, he contradicts the first decision, and turns to rely on the praise of the people, and does not complete his work with the sincerity, for indeed, what counts is the conclusion of work." Then, he adds: "But as for me, I do not confirm that his work becomes fruitless if he is not motivated to do more; but I do not feel safe for him. However, if he concludes his work with showing off, it is close to my certainty that his work would be fruitless."

But, it may be argued that Al-Hassan "may Allah have mercy upon him" said: "Those are two cases: if there is no harm on him in the first, the second would cause no harm to him." However, it is narrated that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I do my work in secrecy, and do not like to have anyone know about it, and then the people know about it, with which I would become pleased." On that he said: "You would have a double reward: the reward of secrecy, and the reward of publicity." (This narration is reported by Al-Baihaqi on the authority of Ibn Mas'ud; and At-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah). In comment on the statement of Al-Hassan, he (Al-Muhasibi) said: "As for the first

case in which there is no harm on him, it is that he does not leave the work; and the second case, which cause no harm to him, it refers to the delight and pleasure he receives (from being known to the people) as long as he intends the Countenance of Allah Almighty. But he did not say that there was no harm on him in case he decided to make show of the deed after he had decided to do it with sincerity.

In regard to the Hadith of the Prophet, there are three possibilities: the first is that he refers to the publicity of his work after finishing from it. the second is that he refers to his pleasure with the others' imitating him, or to any kind of praiseworthy pleasures we have already mentioned, and not the blameworthy pleasure with praise of others, or his position he has in their hearts. This is confirmed by the fact that he would receive reward for it. none among the nation is of the opinion that there is reward for pleasure with praise. Then, how should a sincere receive a single reward, and a maker of show a double reward? The third is that the Hadith is ended up with Abu Hurairah and not with the Messenger of Allah "Allah's blessing and peace be upon him".

In our sight, the right is to say that if this kind of pleasure does not affect the work, which remains the same, i.e. is produced from the sincere intention, then, it would not be fruitless. As regards the narrations about showing off, they are construed to refer to the case in which one intends anything other than Allah Almighty. What is related concerning partnership, is construed to refer to the case in which the purpose of showing off and that of seeking reward are equal. But the case in which the purpose of showing off is weaker than that of seeking reward, the reward would not be entirely fruitless. We have discussed that matter in the Book of Sincerity in more detail. So, you might go to it.

The third division is that one starts his work with the intention of showing off. There is no difference that if his intention remains as such until he finishes from his work, then, his reward would be fruitless. But if he regrets during his work, and repents and returns to sincerity before finishing from the work, then, there are three probabilities: a party of people is of the opinion that he should continue his work. Another party is of the opinion that he should repeat the acts and deeds during which showing off occurs to him, for they are corrupt, but the entire work would not be forbidden. The third party adopts the opinion that it is not binding upon him to repeat anything: but it is sufficient for him to pray for forgiveness with his heart, and complete his act of worship with sincerity, for what counts, as we have said, is the conclusion of works. If one starts his work with sincerity, and concludes it with showing off, surely, his work would be corrupt. They likens that to a white garment which is contaminated with filth: if the filth is removed from it, it will return to its original case. They argue that prayer, for instance, with its bowing and prostration is for Allah Almighty, and if one bows or prostrates for anything other than Allah Almighty, then, he will be a disbeliever. But in this case, the incident of showing off is mixed with his deed and then is removed by virtue of regret and repentance; and thus his prayer would be valid.

The opinion of the last two parties is different from the religious jurisprudence. The right is to say that if his intention while assuming prayer is showing off, then, his assuming prayer is invalid, and what follows up also is invalid. Its example is like a man who, being alone, does not pray, and, on seeing the people, assumes prayer. This prayer is void of intention, for the intention is to respond to the motive of religion, and here there is no religious motive. But if he is in a state in which he would pray even in the absence of people, and on seeing them, he likes to be praised by them, then he would combine two motives: if he is doing an act of worship, in which there is no lawful nor unlawful, like recitation of the Qur'an, giving in charity, etc, he disobeys when he responds to the motive of showing off, and obeys when he responds to the religious motive: "Then shall anyone who has done an atom's weight of good, see it!, And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 7-8)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿﴾

He shall receive reward as much as is equal to his true intention, and punishment as much as is equal to his wrong intention. But none of them frustrates the other.

If he is in prayer, which might be corrupt by the corruption of the intention, then, in case it is a supererogatory prayer, it has the same ruling of recitation of the Qur'an and giving in charity, i.e. one disobeys from one point of view, and obeys from another point of view, and then he receives reward as much as is equal to his right purpose, and punishment as much as is equal to his wrong purpose. But we could not say that his prayer is corrupt or that praying behind him is invalid. Since one should have good assumption of a Muslim that he seeks reward by his supererogatory prayer, then, it is rendered valid depending upon that right purpose, and praying behind him is valid, even if his right purpose is mixed with another purpose in which he is sinful.

If he is in obligatory prayer, in which he combines both motives equally and inseparably, then, he should be considered to have not fulfilled the obligation, for the motive of obligation alone did not prompt him to do it. but in case both motives are independent, in the sense that in the absence of the motive of showing off he would offer the obligatory prayer, and in the absence of the obligation motive he would offer supererogatory prayer to make show of his worship, then, the matter is debatable. It may probably be argued that the obligation is to pray with sincerity to Allah Almighty, and by so doing, he has not fulfilled the obligation, or that the obligation is to comply with the command of prayer, and he has really done it, for the mixing of another motive with it does not stand against fulfilling the obligation. For example, if one prays in an illegally usurped house, although he will be sinful by praying in a usurped house, at the same time, he will have obeyed by fulfilling the obligation itself.

If showing off is mixed with the initiative to the prayer, and not with the prayer itself, like him who, on seeing a group of people, hastens to offer the prayer at the first portion of its due time, and but for them, he would delay

the prayer to the middle portion of the time, and but for the obligatory duty, he would not assume the prayer just for the sake of showing off, then, there is no doubt that his prayer is valid, and he will have fulfilled the obligation due upon him, for the motive of prayer itself is not contradicted by any motive else, and in no way would the motive of choosing the time of prayer invalidate his prayer. This is all to be said about showing off that motivates one to do a work. But as for pleasure with people's knowing about one's deed of worship, which not affects the performance of the deed itself, it is unlikely that it corrupts the prayer.

We see that this is fitting for the law of jurisprudence. But even, the matter is abstruse in the sense that the religious jurists did not talk about it, and even those who talked about it did not take heed of the laws of religious jurisprudence and the fatwas of jurists concerning the validity and corruption of the prayer. Their eager to purify hearts and cleanse souls and seek sincerity led them to render corrupt almost all the acts of worship, depending only on passing thoughts. To be sure, the knowledge is with Allah Almighty, Who knows the unseen and the visible, and He is the Most Gracious, the Most Merciful.

CHAPTER SIX

EXPOSITION OF MEDICINE AND REMEDY OF SHOWING OFF

You have come to know that showing off frustrates deeds, and causes one to be hateful in the Sight of Allah Almighty, as it is among the major destructives. Being so, it is fitting for one to seriously undertake to remove it as much as he could, through self-mortification and enduring all kinds of trouble and suffering. No cure is expected but by drinking bitter and sore medicines. Almost all the people are forced to that mortification. The child who is created as weak-minded sees with his eyes how people deal with each other ostentatiously, with the result that he turns to be ostentatious in his dealing with others. It is not before the maturity of his mind that he feels that this is destructive, but unfortunately, after showing off has become deep-rooted within himself, which he could not suppress except by self-mortification and resistance of the power of desires and lusts. This is why almost all the people are forced to undergo that mortification. But it is very difficult at first and gradually, it turns to be easy. There are two stations to remedy it: the first is to remove its roots and origins from which its branches spring. The second is to avert what occurs of it immediately.

The First Station Is To Remove Its Roots And Origins

Its origin is to love majesty and position in the hearts of people. It includes three principles: pleasure of praise, flight from pain of dispraise, and covet of what is in the hands of people. In confirmation of the fact that those are the causes of showing off, which motivates the maker of show to do so, it is narrated on the authority of Abu Mussa "Allah be pleased with him" that he said: a Bedouin asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah, one of us fights to display his courage"; i.e. he disdains to be overpowered or dispraised for his being defeated, "And a

man fights in order to see his position"; and this is the pleasure of seeking majesty and appreciation, "and a man fights in order to be remembered (by people)"; and this is the love for praise. "who amongst these fights in the way of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who fights that the word of Allah be exalted fights in the way of Allah." (This narration is reported by both sheikhs) in another version, the Bedouin said:

According to Ibn Mas'ud "Allah be pleased with him": "When both rows (of warriors) meet, the angels descend and enlist the fighters according to their ranks: So and so fights to be remembered by others, so and so fights for the sake of dominion; and of a surety, fighting for the sake of dominion is caused by covet of this world." According to Umar "Allah be pleased with him": "They say that so and so is a martyr, and perhaps he might have filled what is between the binders of his riding mount with silver." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights seeking for nothing but a she-kid, will have only what he intends for." (This narration is reported by An-Nasa'i).

But one might not have no covet of anything in this world, nor a desire for being remembered by them: but he bewares of the pain of dispraise, like the niggard among generous people who give abundance of wealth in charity, in which case, he gives a little in charity in order not to be dispraised by niggardliness, although he does not covet of praise, since others have preceded him, or the coward among brave people, who does not flee from the battlefield in order not to be dispraised by cowardice, although he does not covet of any praise, since others have preceded him to attack the enemies. If he despairs of praise, he likes to flee from the pain of dispraise. It is also like a man among some people who spend the whole night in prayer, in which case he prays a few number of rak'ahs in order not to be dispraised by laziness, though he does not covet of praise.

Although one might have the power to keep patient on loosing the pleasure of praise, by no means could he keep patient on the pain of dispraise. For this reason, he might refrain from asking about something of knowledge which he needs, for fear of being dispraised by ignorance, or give fatwas without knowledge, or pretend to have knowledge of Hadith of which he is really ignorant. He does all of that in avoidance of dispraise.

Those three things motivate the maker of show to make show of deeds. Its remedy has been mentioned in general in the first half of this book. But now, let's mention the remedy of showing off in detail. There is no doubt that one likes a thing and has a desire for having it thinking it to be good, pleasant and beneficial for him whether immediately or in the future. If he knows that it is pleasant for him immediately, and harmful to him in the future, it becomes easy upon him to turn from it, like him who knows that the honey is delicious, but, learning that it is poisoned, he turns away from it. similarly, the way to remedy this desire is to know the harm that lies in a desired thing. Once a servant knows the harm that lies in showing off, and how it corrupts his heart and soul, deprives him of

success and guidance immediately, and of the good position in the Sight of Allah Almighty in the hereafter, exposes him to grievous punishment, heinous wrath and apparent humiliation when he will be called in front of all the people: "O wicked! O betrayer! O maker of show! Had you not felt shy when you sold the obedience of Allah Almighty for the fortunes of the world, observed the hearts of the servants, ridiculed the obedience of Allah, sought to obtain the love of people by displeasing Allah Almighty, get adorned to them by being shameful in the Sight of Allah, come close to them by becoming far from the Presence of Allah Almighty, seek to be praised by them by being dispraised by Allah Almighty, and invoke their pleasure by putting yourself to the danger of the displeasure of Allah Almighty? Was there not anyone more insignificant to you than Allah?"

When one considers all of that, and compares what he receives from the people in this world with what he will loose in the hereafter, and how the reward of his deeds becomes fruitless, given that by the reward of a single deed to be done with sincerity, the scale of good deeds might overweigh that of his evil deeds, and if it is corrupt by showing off, it will move to the scale of his evil deeds, causing it to overweigh the scale of his good deeds, leading him to the fire of Hell, of a surety, he turns from showing off. If showing off has no harm but to frustrate the reward of a single act of worship, it will be sufficient to know to which extent it is harmful. And even in the case his good deeds overweigh his evil ones, he knows that in the absence of showing off he would attain, by virtue of that deed, the highest rank in the company of the Prophets, martyrs and sincere affirmers of truth. But it is showing off that would lower his rank. Let alone the dispersion of his interests in pursuit of observing the hearts of people, for indeed to please all the people is unattainable. Whoever seeks their pleasure for the displeasure of Allah Almighty, of a surety, Allah becomes displeased with him, and causes them to be displeased with him. Moreover, which thing would he gain by praising them which exposes him to the dispraise of Allah Almighty? His praising them would not avail him in the least in regard with sustenance or time of death, nor would it benefit him on the day of his poverty and bankruptcy, i.e. the Day of Judgement.

As for covet of what is in their hands, its remedy is to learn that it is Allah Who subjugates their hearts: it is He Who causes them to give, and it is He Who causes them to withhold. There is no provider of sustenance other than Allah Almighty. The one who covets of the creatures exposes himself to humiliation; and if he achieves his objective, he becomes under obligation to them. How should one then leave what is with Allah Almighty for a false hope and corrupt imagination, which might or might not hit the mark? And even if it hits the mark, the pleasure obtained from it is not equal to the pain of humiliation caused by it. to displease the people is not harmful and does not cause one to be sinful unless he translates it into words which Allah writes as sins against him. It neither hastens death on him, nor increases his sustenance, nor causes him to be of the denizens of the fire if he is among the inhabitants of the Garden, nor causes him to be hateful in the Sight of Allah if he is praiseworthy to Him. That is because all

servants are helpless and have no power to benefit or harm each other.

Once he is sure of those evils, and of their causes and means, he then leaves showing off, and devotes himself to Allah Almighty, for the rational is he who does not take what harms him much and benefits him little. It is sufficient for him to know that if the people learn the purpose of showing off that is lurking in his heart, they would hate him. Sooner or later, Allah Almighty is to uncover his secret, until he causes him to be hateful to the people, as being a maker of show, hateful in the Sight of Allah Almighty. But if he proves sincere to Allah Almighty, surely, Allah uncovers to them his sincerity, causes them to love him, makes their hearts subject to him, and unleashes their tongues to praise and laud him, given that no perfection lies in their praise, nor does imperfection lie in their dispraise. It is narrated that a poet belonging to the sons of Tamim said: "My praise adorns and my dispraise defames." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have told a lie, since the one who does so is Allah Almighty with Whom there is no god." (This is reported by Ahmad on the authority of Al-Aqra' Ibn Habis).

That is because adornment lies only in Allah's praise, and defamation lies in His dispraise. Which good do you have in the people's praise given that you are blameworthy in the Sight of Allah Almighty, and among the denizens of fire, and which evil do you receive from the people's dispraise given that you are praiseworthy in the Sight of Allah Almighty, in the company of those brought near to Him? So, whoever recalls to his mind the hereafter with its bliss and happiness would inevitably despise this world and all evils and embitterment that it contains.

This remedy of showing off and removing its causes pertains to knowledge. As for the practical remedy, it is to get himself accustomed to hide his acts of worship as much as he could from the people, and close all gates upon it in the same way as one closes the gates upon shameful deeds, until his heart is satisfied with the knowledge of Allah alone of his acts of worship, giving no importance to the knowledge of people. It is reported that one of the companions of Abu Hafs Al-Haddad condemned the world and its inhabitants, thereupon he said to him: "You have showed what you have been concealing. Do not sit with us after that day." This is why no concession was given afterwards to condemn it, for condemning the world carries a claim of abstinence in it.

There is no remedy of showing off better than concealment, which is difficult in the beginning of self-mortification. But if one keeps patient on it, it gradually becomes easy upon him. To be sure, "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ﴾

Mortification is due upon the servant, and guidance is incumbent upon Allah Almighty, and it is due upon the servant to knock at the door, and it is incumbent upon Allah Almighty to open it, "for Allah suffers not the reward to be lost of those who do good." (At-Tawbah 120)

﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

"Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from His own presence a great reward." (An-Nisa 40)

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

The Second Is To Avert What Occurs Of It

This also should be learnt. When one removes showing off from himself, cuts off the roots and origins of it from the heart, by satisfaction and contentment, giving up covet of what is in the hands of people, lowering himself from the sight of people, and giving no importance to their praise or dispraise, Satan does not leave him alone during his engagement in the acts of worship: but rather, he tries to divert him by thoughts of showing off and dissimulation, and his tendencies and self-inclinations towards it do not cease at all. For this reason, one should be serious to avert from himself such thoughts of showing off. There are three thoughts of showing off, and they might occur to mind all at once, or in succession.

The first is the thought that people know his acts of worship, and that he likes them to know. This provokes in him the hope of their praise, and expectation for having a position in their hearts. Then, he is prompted to accept it and rely on it. those are three states: the first is called knowledge, the second is called desire, and the third is called determination. Perfect power lies in averting the first thought before it develops and brings about both the second and third states. If it occurs to his mind that the people know about his acts of worship, which encourages his hope for having them know, he should avert it by saying to himself: "What does it matter you whether or not the people know since Allah Almighty knows your state? Which benefit does lie in the knowledge of anyone else?" if the pleasure of praise is roused in his heart, let him remember the evil of showing off, and how it exposes him to the hate of Allah Almighty, and punishment and humiliation in the hereafter. As well as the information of people's knowledge of the acts of worship rouses the desire for showing off, the information of the evil of showing off provokes aversion for it to counteract that desire. He thinks of Allah's hate and punishment, and as well as desire invites him to accept (people's praise), aversion summons him to reject it, and the soul is attracted to the stronger of them.

Those three are necessary for averting showing off: knowledge, aversion and rejection. One might go on to do an act of worship with sincerity, and then the thought of showing off occurs to his mind unintentionally, which he accepts in the absence of knowledge and aversion. This is because he has love for praise and fear of dispraise, which causes him to skip the required knowledge of its evil and miserable consequence, for the heart in this case is fully occupied by the desire for praise and fear of dispraise. His example is like him who likens forbearance to himself and condemns anger, and is determined to adhere to forbearance once his anger is provoked. But later, it occurs to him what causes him to forget his determination of forbearance, and rather his heart is filled with rage that hinders him from remembering the evil of anger.

Similarly, the sweetness of desire fills the heart and drives out the light of knowledge and anger. To this Jabir "Allah be pleased with him" referred in his statement: "We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" under the tree not to flee,, and we did not give him pledge of allegiance for death. But we forgot it on the day of (the battle of) Hunain." (This narration is reported by Muslim). That is because their hearts were filled with fear, which caused them to forget the previous pledge. This is the case of most desires that attack suddenly. Once it does so, it causes one to forget his knowledge that is included in the determination of faith; and once he forgets knowledge, the aversion does not appear, for aversion is the fruit of knowledge.

In some cases, man might remember, and know that the thought which occurs to his mind results from showing off, which exposes him to the displeasure of Allah Almighty. But, because of his overwhelming desire, he goes on it, for his inclination here overpowers his mind. As he could not give up the immediate desire, he delays his repentance, or engages himself from thinking about that due to his sweeping desire. How many a scholar who is motivated to do a thing only by the desire to make show of his deeds before the people, even though he knows it well. But he goes on it, strengthening the argument against him, for he accepts the caller for showing off, given his knowledge of its evil and grievous consequence, and its being blameworthy and condemned by Allah Almighty. Here, of no profit to him is his knowledge in the absence of aversion, which is its fruit.

Sometimes, both knowledge and aversion are present, but even he accepts the caller of showing off, for the aversion is weak in comparison with his overwhelming desire. In this case, the aversion is of no benefit, for the purpose of aversion is to divert one from the act. This means that the real benefit lies only in the combination of those three elements: knowledge, aversion and rejection. Rejection is the fruit of aversion, and aversion is the fruit of knowledge. Strength of knowledge is determined by the strength of faith, and weakness of knowledge is determined by heedlessness, love for worldly affairs, forgetfulness of the hereafter, lacking meditation of what is with Allah Almighty, and missing reflection on the evils of the life of this world, and the great bliss of the hereafter. Some of those are produced by others; The origin of all of that is the love for this world, and the dominance of desires. It is the head of all sins and the source of all mistakes. That is because the sweetness of the love for majesty and position, and the worldly good things provokes the anger of the heart, fascinates it, and hinders it from taking heed of the evil consequences, and seeking the lights of the Book and the sunnah in addition to the religious sciences.

You may argue: "If one really dislikes showing off, and rejects it, but even, he could hardly be free from having his heart inclined to it: would he be in the company of the makers of show (of deeds)?" in reply to that, it should be known to you that Allah Almighty did not lay upon the soul a burden more than it could bear, and one has no power to prevent the evil suggestions of Satan, or curb his nature in order not to incline to the desires. But the furthest aim is to endeavor

not to invest that desire, by learning the evil consequences of that, giving care to the religious knowledge, and supporting the foundations of faith in Allah and the Last Day. Once he does so, he has really reached the farthest end of his obligation.

This is confirmed by the narration in which some companions complained to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Sometimes there occur to our minds passing thoughts, and to fall down from the sky and be snatched away by birds or be vulnerable to wind to throw us in a very distant place, is dearer to us than to talk about them." He asked them: "Have you really experienced that?" they answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the evidently clear faith." (This narration is reported by Muslim on the authority of Ibn Mas'ud; and An-Nasa'i on the authority of A'ishah). It is further narrated on the authority of Ibn Abbas "Allah be pleased with them" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Praise be to Allah Who has reduced the plot of Satan to no more than whispering doubts." (This narration is reported by Abu Dawud and An-Nasa'i). according to Abu Hazim: "Whatever occurs to your mind and you dislike for yourself, no harm shall you receive from your enemy, and whatever occurs to your mind and you accept for yourself, then, blame it for it."

Therefore, the doubts roused by Satan and dispute of yourself cause no harm to you as long as you avert them by aversion and rejection. The passing thoughts pertaining to sciences, imaginations and remembrance which provoke showing off come from Satan; and desire and inclination stem from the self, and then aversion springs from faith and traces of mind. But here Satan devises a trick, i.e. if he fails to lead him to accept showing off, he tries to persuade him that his righteousness lies in debating Satan, until he deprives him of the reward of sincerity and presence of heart, for the occupation by arguing Satan and averting his plots divert the heart from the private conversation with Allah Almighty, which, in turn, decreases his position in the Sight of Allah Almighty.

Those who get rid of showing off by averting the passing thoughts of showing off are of four kinds:

The first is that he does not only return the passing thought to Satan and give lie to him, but also engages in arguing with him for a long time, thinking it to be safer for his heart. But with verification, it brings about deficiency, for in this case, he is diverted from the private conversation with Allah and from the good he receives in it, by fighting the highway man.

The second is to know that argumentation and fighting bring about deficiency in the behaviour, and this makes him limit himself to giving lie to and avert Satan, and not to engage in arguing and disputing with him.

The third is not to engage in giving lie to him at all, thinking it to delay him from private conversation with Allah Almighty. By so doing, he has decided in his mind the aversion of showing off and giving lie to Satan, and continues to do what he started to do, even in the presence of aversion, giving no care to belie Satan.

The fourth is to know that Satan is going to envy him by sowing within him the seeds of showing off. Thus, whatever evil suggestions Satan might whisper to him, he goes on doing his deed of worship with more sincerity and engagement with Allah Almighty, hiding his acts of worship in order to enrage Satan and suppress him. this is what infuriates Satan, and gives him to despair and disappointment. It is reported that it was said to Al-Fudail Ibn Ghazwan: "So and so mentions you (with evil)." He said: "By Allah, I would enrage him who commands him to do so." He was asked: "Who commands him to do so?" he said: "Satan. O Allah! Forgive for him." he meant that he would enrage Satan by obeying Allah in him. if Satan knows that form a servant, he would refrain from him, for fear he would increase his good deeds. According to Ibrahim At-Taimi: "Satan always invites a servant to the door of sin, and once he does not obey him, and does good instead, he leaves him." he says once again: "If Satan sees you wavering, he would covet of you; and if he sees you constantly firm, he would abscond you."

Al-Harith Al-Muhasibi "may Allah have mercy upon him" set forth an example for those four: "Their example is like four people who went to a gathering of knowledge and Hadith, with the intention to obtain benefit and favor, and guidance and assistance. A heretic innovator envied them, and feared they would know the real nature of things. He proceeded to meet one of them, and tried to hinder him by inviting him to a gathering of error and falsehood, but he rejected. When he was sure of his rejection, he engaged him by argument, thereupon he was involved in argumentation and disputation, with the intention to avert his error, thinking it to be for his benefit, although the purpose of the innovator is to make him miss the benefit of gathering as much as he delays to come.

When the second came upon him, he stopped him, and tried to forbid him to attend the gathering. He stopped a little and pushed the straying person in his chest, and did not engage himself in fighting him, and soon hastened to join the gathering. But the straying person rejoiced a bit with the little time he was able to stop him to push him. when the third came upon him, he gave no care to him at all, but he did not despair of him entirely. The fourth came upon him, and he did not only give no care to him, but also intended to enrage him. he quickened his pace more and more, and did not slow down in the least. The straying person reached certitude that if all of them returned and came upon him once again, he would try with all barring that last one."

You may argue: "Since one could not feel safe from the evil suggestions of Satan, should one be on the alert in expectation of him to come before he attacks the mind, or rely on Allah Almighty to avert it from him, or engage in worship and take no heed of him?" in reply to it, let's say that the people differ in this issue and are divided into three parties:

A party from Basrah are of the opinion that the strong among the people dispense with taking any precaution of Satan, for they devote themselves entirely to Allah Almighty, and engage themselves in loving Him, and the result is that Satan keeps away from them, and despairs of misguiding them, in the

same way as he despairs of inviting the weak among servants to wine and adultery. That is because the pleasures of this world, no matter permissible they might be, have become like wine and adultery in their sights. They absconded them entirely, leaving for Satan no way over them. Those are not in need to beware of him.

A second party from Sham are of the opinion that to take precaution of him is needed only for him who is less certain and reliant. That is for whoever is certain that there is no partner with Allah Almighty Who alone ordains the affairs of the universe, comes to know that it is of no significance to beware of Satan, for he is no more than a humiliated weak creature, and he has no power to do anything except what Allah Almighty dooms it to be, for it is Allah Alone Who benefits and harms. Thus, one should feel shy of bewaring of anyone other than Him Almighty. One's certainty of the Oneness of Allah then makes him not in need of caution.

A third party from the learned are of the opinion that to take precaution of Satan is necessary, arguing that, according to those of Basrah, that the strong among men who devote themselves entirely to Allah Almighty, and engage in the love of Allah Almighty, dispense with the love for this world and its pleasures, is a means used by Satan to deceive such men. The Prophets "peace be upon them" themselves were not able to get rid of the evil thoughts and suggestions of Satan entirely, then, how could anyone else have the power to do so? Not all the evil suggestions of Satan belong to the love and pleasures of this world. But some of them pertain to the attributes and names of Allah Almighty, the embellishment of religious innovations and errors, etc. none could be saved from the danger therein. For this reason, Allah Almighty says: "Never did We send a Messenger or a prophet before you, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of knowledge and wisdom." (Al-Hajj 52)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي

الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sometimes the stain (of what I do) is on my heart", given that his devil embraced Islam, and enjoined upon him nothing but good.

Whoever thinks that his engagement with the love for Allah Almighty is greater than that of the Messenger of Allah "Allah's blessing and peace be upon him" and all the Prophets and Messengers "peace be upon them", is, indeed, a deceived person. But even, this did not ensure to them to be safe from the evil plots and intrigues of Satan, from which Adam and Eve were not safe while they were in the Garden, which is the abode of security and pleasure. Allah Almighty had already warned them of him saying: "O Adam! verily, this is an enemy to you and your wife: so let him not get you both out of the Garden, so that you are landed in misery. There is therein (enough provision) for you not to go hungry nor to go naked, Nor to suffer from thirst, nor from the sun's heat." (Ta Ha 117-119)

﴿ فَقُلْنَا يَتَقَادِمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴾ (١٥) إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (١٦) وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى (١٧) ﴿

Since one of the Prophets was not safe from the intrigue and plot of Satan in the Garden, which is the abode of security and happiness, then, how could anyone else be able to feel safe from his evil plots in this world, which is the homeland of afflictions and disasters, and the fountainhead of pleasures and desires that are forbidden? Moses "peace be upon him" said as told by Allah Almighty: "This is a work of Evil (Satan): For he is an enemy that manifestly misleads!" (Al-Qasas 15)

﴿ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴾ (١٨) ﴿

This is why Allah Almighty warned all the people of Satan saying: "O you Children of Adam! let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the Evil Ones friends (only) to those without Faith." (Al-A'raf 27)

﴿ يَنْبَغِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَيْتِهِ إِنَّهُ يَرْسُوكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴾ (١٩) ﴿

The Qur'an entirely warns people of Satan and its plots. How then should one not beware of him? to beware of Satan whereas Allah Almighty has commanded does not stand against the engagement with the love of Allah Almighty; for it is out of loving Him to comply with His orders and commands. He Almighty ordered people to beware of the enemy, just as He ordered to beware of the disbelievers saying: "and let them pray with you, taking all precautions, and bearing arms: the Unbelievers wish, if you were negligent of your arms and your baggage, to assault you in a single rush." (An-Nisa' 102)

﴿ فَلْيَصِلُوا مَعَكُمْ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَعَمَلُونَ عَلَيْكُمْ مِّلَّةً وَاحِدَةً ﴾ (٢٠) ﴿

He further says: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah does know." (Al-Anfal 60)

﴿ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِّنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ﴾ (٢١) ﴿

As well as you are required by Allah Almighty to take precaution of your enemy which you see well, then, it is preferable to take precaution of your enemy which sees you and you see it not. According to Ibn Muhairiz: "If it is a game which you see and it sees you not, You are likely to catch it, and if it is a game

which sees you and you see it not, it is likely to catch you." he refers here to Satan. To engage in the love for Allah Almighty is not to refrain from what He has warned of. It is on the basis of that argument that the opinion of the second party becomes invalid. I mean those who say that taking precaution of Satan stands against reliance on Allah Almighty. That the Messenger of Allah "Allah's blessing and peace be upon him" mobilized his soldiers, prepared the army well, dug the trench round Medina, and put on the shield and took up arms did not cancel his reliance on Allah Almighty. How then should the fear of what Allah Almighty frightened the people with, and taking precaution of what He commanded them to beware of stand against the reliance on Him?

we mentioned in the Book of Reliance that the meaning of reliance is not to refrain from all means and causes entirely. The statement of Allah Almighty: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah does know" (Al-Anfal 60)

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾ ﴿٦٠﴾

Does not contradict the submission to reliance on Him, if the heart has faith in the fact that it is Allah Alone Who gives life and brings to death, who benefits and harms and none shares him in that matter. Similarly, one should beware of Satan, putting in mind that it is Allah Who guides and leaves to stray, and that causes are but means subjugated by Allah Almighty. This is the choice of Al-Harith Al-Muhasibi, and this is the right that is confirmed by the light of knowledge.

The members of the last party are divided into three divisions concerning the way they should take precaution of Satan. The first say: "If Allah Almighty warns us of the enemy, nothing should be more prevailing in our hearts than to remember him, be on the alert of him, and watchful of his attack at any time, for if we are heedless of him even for a single moment, he would likely ruin us." Others say: "This leads to the disengagement of our hearts from the celebration of Allah Almighty, and concentrate our attention to Satan, and this is the objective of Satan. The right is to engage in the celebration of Allah Almighty and worship, but without forgetting Satan, its enmity, and the need of taking precaution of him; and in this way, we would combine both things. That is because if we forget Satan entirely, he might attack us suddenly from where we do not expect, and if we devote ourselves to be watchful of him, we would neglect the celebration of Allah Almighty. This is why it is better to combine both things."

But some learned render both parties wrong. These of the first party devote themselves to the remembrance of Satan and take precaution of him, and the result is that they forget the celebration of Allah Almighty; and this is evidently wrong. We have been commanded to take precaution of Satan, in order not to hinder us from the celebration of Allah Almighty. Then, how should we make

remembering him prevail in our hearts over anything else, given that this is the goal of our enemy? This leads to the disengagement of the heart from the light of the celebration of Allah Almighty. If Satan attacks that heart which is void of the light of the celebration of Allah Almighty, he would likely possess it easily. We then are not commanded to be watchful in expectation of Satan.

As for the second party, its members share the first when they combine in their hearts both the celebration of Allah Almighty and the remembrance of Satan. As much as the heart is occupied by the remembrance of Satan, it withdraws from the celebration of Allah Almighty. Allah Almighty commanded that the hearts should be devoted entirely to remember Him, and forget anything else. The right then is that one should make it binding upon himself to take precaution of Satan, and have faith in his enmity, and once he does so, he wholeheartedly devotes himself to remember Allah Almighty, and give no care to Satan. If Satan comes to him and he knows well that he is his evident enemy, he would soon take heed of him, and once he takes heed of him, he would avert him from himself. To engage in the celebration of Allah does not prevent one from being vigilant to the evil suggestion of Satan.

It is such a heart that is able to avert the enemy from itself if the engagement in the celebration of Allah Almighty has killed inclination in it, brought to life in it the light of knowledge and mind, and exterminated in it the darkness of desires and lusts. The men of deep insight in this way instilled in their hearts the enmity of Satan, and the readiness to be watchful of it, and made it binding upon them to take precaution. But at the same time, they did not engage in remembering him, but in the celebration of Allah Almighty, therewith they averted the evil of the enemy, and illuminated themselves by the light of celebration until they were able to get rid of the thoughts of their enemy. The example of the heart in this case is like a spring intended to be purified from the dirty water in order for the sweet fresh water to gush forth therefrom. He who engages in remembering Satan has left in it the dirty water; and whoever combines the celebration of Allah and the remembrance of Satan has emptied it from the dirty water of one side, and left it running in the other side, and although he troubles himself so long, the spring does not become dry of the dirty water; and the man of insight is he who has blocked the course where the dirty water runs, and filled it with the pure water, in a way that if the dirty water comes, he averts it with the least trouble.

CHAPTER SEVEN

EXPOSITION OF CONCESSION TO DISCLOSE ACTS OF WORSHIP

It should be known that the benefit of concealing the deeds of worship is sincerity and salvation from showing off; and the benefit of disclosing them is to urge the others to imitate them, and exhort them to do good. But at the same time, the evil of showing off lies in it. according to Al-Hassan: "The Muslims know well that to conceal the deeds of worship is better." But there is benefit in disclosing them; and this is why Allah Almighty appreciates concealing and disclosing when He says: "If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَيَعْلَمَ بِهَا نَفْسٌ أَوْ يَكْفُرْ عَلَيْكُمْ مِّن سَائِرَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

Disclosing deeds is divided into two divisions: the first pertains to the deed itself, and the second to talking about it.

The First Division: To Disclose The Deed Itself

It is like giving in charity in front of the people in order to exhort them to do the same. This is confirmed by the narration in which an Ansari man brought a parcel (of food) as charity, and the people then brought their objects of charity in succession after him. on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lays the foundation of a good deed, upon which the people act after him, will have its reward and the reward of such of men as follows him, without reducing anything from his reward." (This narration is reported by Muslim on the authority of Jarir Ibn Abdullah). The same is true of all the deeds like prayer, fasting, Hajj, Umrah, etc.

But the people more likely incline to imitate each other in giving in charity. If the fighter in the Way of Allah Almighty intends to set out, and saddles his riding mount and gets ready before the people to instigate them to follow him, it will be better for him, for fighting in itself is one of the public deeds which could not be concealed. Thus, to hasten to do it does not mean to disclose it in so much as to instigate the others to do the same. Similarly, a man might raise his voice with prayer at night in order to awaken his neighbours to imitate him. it is better then to hasten to do such of deeds as could not be concealed like fighting in the Way of Allah, Hajj, Umrah, etc, in order to stimulate others to do it, provided that it should have no stain of showing off.

As regards such of deeds as could be concealed, like prayer and giving in charity, if disclosing the charity, for instance, would harm its recipient, even though it would stimulate the others to give in charity, then, it is much better to conceal it, for harming is unlawful. But in case it would cause no harm, it is debatable. Some say that concealing is better than disclosing even if disclosing would motivate people to do it. others say that concealing is better than disclosing which would not instigate the others to follow him. but disclosing which would motivate the others to follow him is undoubtedly better.

The evidence is that Allah Almighty ordered the Prophets to disclose their good deeds in order for the people to follow them. As being Prophets, it is impermissible to think that they were deprived of the better of both. This is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who lays the foundation of a good deed, upon which the people act after him, will have its reward and the reward of such of men as follows him, without reducing anything from his reward." According to another narration: "The (reward of the) deed to be done in secrecy is multiplied seventy times that of the deed to be done in public; and the (reward of the) deed to be done in public upon which the people act is multiplied seventy times that of the deed to be done in secrecy." (This narration is reported by Al-Baihaqi on the authority of Abu Ad-Darda').

There is no difference about that, for if the heart assumes sincerity, and is free from the stain of showing off in both cases of concealing and disclosing, no doubt, that which leads to imitation of good is better. But what is really feared is the emergence of showing off, for when the stain of showing off occurs, of no profit to him would be the people's following him, and rather he would be ruined for it; and in this case, to do deed in secrecy is better than to do it in public.

But, two duties is incumbent upon such of men as discloses the deed: the first is that he discloses it where he knows or at least thinks that he would be followed, and his deed be imitated by the people. How many a man who is followed by his family and not his neighbours, another by his neighbours and not the inhabitants of his market, and a third by the inhabitants of his town and not anyone else, and so on. It is the renowned religious scholar whom the people follow. But if anyone else discloses any of his deeds, he might be ascribed to showing off, and none would follow him, and in this case, it is not fitting for him to disclose his deed uselessly. That is because disclosing deeds is acceptable from him who is apt to be followed, to those who are eligible to follow him.

The second is to observe his heart for it might experience the love for hidden showing off, which summons him to disclose his deed under pretext of having others follow him, although the real purpose is the pleasure to get adorned by the deed, and by being followed by others. This is the case of almost such of people as disclose their deeds, barring the strong and sincere among them, and how few they are! So, the weak should not deceive himself with the result that he would be ruined unknowingly. This is the way many religious scholars and worshippers slip, for they try to imitate the strong among the people in disclosing their deeds, but their hearts fail to be sincere like theirs, and the result is that the reward of their deeds becomes fruitless by virtue of showing off. However, to make sense of that is very abstruse.

The touchstone is to be asked to hide his deed for the people to follow another worshipper of his fellows, on condition that he would receive in secrecy the same reward of doing the deed in public. If his heart is inclined to disclose his deed, then, he is motivated by showing off, and not by seeking the reward and the desire of having others do good, for the people desire good regardless of whom they are to follow. Given also that he would receive the same reward, then, what does cause him to disclose his deed other than the desire to have position in the sight of the people? So, let the servant beware of self-deception, for the self is a deceiver, and Satan is on the alert, and the love for position prevails in the heart. The apparent deeds are hardly safe from evils. So, one should not exchange safety for anything else, and safety here lies in concealing deeds, whereas disclosing deeds has of dangers what is beyond the power of men like us. So, it is preferable for us and all the weak to beware of disclosing deeds.

The Second Division Is To Talk About His Deed After Finishing From It

It is subject to the same ruling of disclosing the deed itself. But the danger

here is more grievous, for talking is easier on the tongue, and the narration might be subject to addition and exaggeration, for the sol takes pleasure from disclosing the claim. But in this case, it does not affect the deed itself particularly if one has really finished from it before talking about it. the ruling on that is if one has his heart perfectly strong and sincere, and the people are of no significance in his sight, and it is the same to him whether they praise or dispraise him, and he makes a mention of his deed to him who expected to follow him in good, it will be permissible, if not encouraged, particularly in case the intention is good and pure from all kinds of evil, for it will be exhortation to good, and the exhortation to good is good in itself.

The like of that is transmitted from many of the strong righteous predecessors. It is reported that Sa'd Ibn Mu'adh "Allah be pleased with him" said: "Since I embraced Islam, I have never offered a prayer and thought of anything else, and I have never followed a funeral procession and thought of anything else other than what it is saying, and what is to be said to it; and I have never heard the Prophet "peace be upon him" saying anything but that I learnt that it is a fact." According to Umar "Allah be pleased with him": "I do not care whether I have become in adversity or prosperity, for I do not know which of both is better for me." According to Ibn Mas'ud "Allah be pleased with him": "I have not become in a state and hoped to be in a different state other than it."

According to Uthman "Allah be pleased with him": "I have never made reminder of generosity, nor hoped (for anything false), nor touched my penis with my right hand since I gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration of Uthman is reported by Abu Ya'li on the authority of Anas). According to Shaddad Ibn Aws "Allah be pleased with him": "Since I embraced Islam, I have never uttered a word before I thought of it well barring that." That to which he refers is his statement to his slave: "bring us the provision to send it in order to join the early meal." When death approached Abu Sufyan, he said to his family: "Do not weep for me, for I have never committed a sin since I embraced Islam." According to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him": "Allah Almighty has never decreed for me a thing and I hoped that He would have otherwise decreed."

All of that is to disclose noble states, and it is indicative of showing off if it issues from people whose purpose is to make show of deeds. But at the same time, it is indicative of exhortation to good if it issues from one whose purpose is to have people follow him. the like of this then is permissible by way of exhortation to imitation for the strong among men, on the conditions we have already mentioned. For this reason, the door of disclosing deeds should not be closed entirely, for men are predisposed, by nature, to have love for imitation, and following each other. Furthermore, much good lies in disclosing the deed from a maker of show if the people do not know that it is showing off, although it is a source of evil for the maker of show himself. How many a sincere who became faithful in worship because of imitating a maker of show in the Sight of

Allah Almighty! To be sure, "Allah Almighty supports that religion by the wicked man, and by people who have no portion (in the hereafter)." (The first part of this narration is reported by both sheikhs on the authority of Abu Hurairah, and the second by An-Nasa'i on the authority of Anas). Some of the makers of show are among those who are followed and imitated by people in this respect; and Allah Almighty knows best.

CHAPTER EIGHT

EXPOSITION OF CONCESSION TO CONCEAL SINS

It should be known that the basic rule of sincerity is that one's secrecy and openness should be equal. It is reported that Umar "Allah be pleased with him" said to a man: "I advise you to do public deed." He said: "O Commander of Believers! What is the public deed?" he said: "It is that of which, if the people come to know, you would not feel shy." According to Abu Muslim Al-Khawlani "may Allah have mercy upon him": "I have never done a deed and cared whether or not the people would know it, except my sexual intercourse with my wife, excretion and urination." But this is a high rank which a very few receive, for none could be free from sins which he conceals and dislikes people to know, particularly his thoughts of desires, lusts and hopes, given that Allah Almighty is the knower of all things, no matter secret or public they might be.

One's will to conceal such things from the other people might be thought of as forbidden showing off. But it is not so. The forbidden showing off is to conceal that in order to give people the false impression that he is pious and god-fearing, although he is not so. This is the concealment of a maker of show. But the truthful person who seeks not to make show of deeds has the right to conceal his sins, and to grieve if the people know about them, and this is due to eight excuses:

The first is to rejoice with Allah's screening his sins, and grieve when Allah tears the screen off him, and puts him to shame, which provokes his fear that Allah would tear the screen off him on the Day of Judgement, in agreement with the narration that "If Allah screens a sin upon a man in this world, He will screen it on the Day of Judgement." This grief springs from the power of faith.

The second is that he knows that Allah Almighty dislikes the emergence of sins and likes them to be concealed. This is confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Whoever commits anything of those evil sins, let him screen himself with the screen of Allah Almighty." (This narration is reported by Al-Hakim). If he has disobeyed Allah by committing a sin, he should not refrain from loving what Allah Almighty loves. This springs from the power of faith in Allah's dislike of sins to emerge. The trace of truthfulness in that is to dislike the emergence of the sin of anyone else, and grieve for it too.

The third is that he dislikes to be dispraised by people for that sin, for this aggrieves him, and occupies his heart and mind from the obedience of Allah Almighty. That is because one, by nature, is harmed by dispraise, and diverted from the acts of worship. It is for this reason too that he should dislike to be praised, for praise also diverts him from the celebration of Allah Almighty. This

results from the power of faith, for the true desire to disengage his heart for the obedience and worship is out of faith.

The fourth is that he screens himself for he dislikes people's dispraise, with which he is harmed, for dispraise is harmful as we know, in the same way as beating is painful to the body. The heart's fear of the pain of dispraise is not unlawful, nor is man sinful for it. but he would be sinful if he is scared by people's dispraise when it summons him to do what is impermissible, for fear of their dispraise. It is not binding upon one not to grieve or be pained by the people's dispraising him. it is true that the perfect truthfulness is to overlook the appreciation of all the people in a way that his praiser and dispraiser become equal in his sight, in view of his knowledge that both benefit and harm come from Allah Alone, and that all servants are powerless. But this does not happen except in rare cases, for most people are pained and harmed by dispraise, for it gives the impression of deficiency and shortcoming.

But in many cases, causing pain by dispraise is commendable , if the dispraiser belongs to those endued with insight of religion, for they are Allah's witnesses on earth, and their dispraise represents the dispraise of Allah Almighty, and indicates to deficiency in religion, for which one should grieve. But it is blameworthy to grieve for loosing the people's praise because of piety, as if he seems to like praise and appreciation, given that it is impermissible for one to like to be praised for his obedience of Allah Almighty, for in this case, he seems to seek a reward for that from anyone else other than Allah Almighty. If one finds that in himself, he should counteract it with aversion and rejection.

But it is not blameworthy to dislike to be dispraised for sin, and one has the right to conceal it for fear of that. Such a man is imagined to have aversion for praise but dislike dispraise, for his purpose is that the people should leave praising and dispraising him. how many a patient on missing the pleasure of praise could not persevere the pain of dispraise. In short, it is not forbidden to dislike people's dispraise for sin except for one reason, i.e. when his grief for people's knowing his sin diverts him from fear of Allah's knowing about it, for this is the greatest deficiency in religion. That is because he should grieve much more for Allah's knowing about it, and criticizing him for it.

The fifth is to have aversion for dispraise because the dispraiser has disobeyed Allah Almighty. This is out of faith, and its sign is that he dislikes his dispraise for anyone else in the same way as he dislikes it for himself. This kind of pain makes no difference between him and anyone else.

The sixth is to screen his sin in order not to be targeted with evil once he is recognized for it. That is caused by the pain of dispraise. Dispraise is harmful in the sense that it gives the heart the impression of one's shortage and deficiency. If one feels afraid of the evil of him who might know about his sin for one reason or another, he has the right to conceal it for fear of him.

The seventh is just that he feels shy of having his sin disclosed to the people. It is a kind of pain, which one experiences from the early days of childhood once the light of reason shines on him, causing him to feel shy of

the shameful deeds. It is praiseworthy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty as a whole is good." (This narration is reported by Muslim on the authority of Imran Ibn Hussain). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Modesty is a branch of faith." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Modesty brings about nothing but good." (This narration is reported by both sheikhs on the authority of Imran Ibn Hussain). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah likes the modest forbearing." (This narration is reported by At-Tabarani on the authority of Fatimah; and Al-Bazzar on the authority of Abu Hurairah).

To be sure, he who commits wickedness and dissoluteness and does not care whether or not the people would know his wickedness is more sinful than him who does so but screens himself and feels shy of people's knowing about his dissoluteness. But modesty here is much similar to showing off, and a very few among people could make sense of that. Every maker of show claims that he is modest, and that he makes good his acts of worship because he feels shy of people. But this is falsehood, for modesty is a moral character which originates from the honored disposition, and the motives of both showing off and sincerity are provoked after it. one might be sincere or might make show of deeds with it.

Its example is that a man asks his friend for a loan, and although the later is not pleased to give him, he feels shy of returning his demand with failure. But were this demand to be transmitted to him through a third party, he would not have felt shy of him, nor loaned him out of showing off, nor for the sake of seeking reward. Such a person is subject to one of many states: one of them is to give a clear reply, and do not care to his being ascribed to the lack of modesty. This is the practice of such of men as barefaced, for the modest should either give reason for his withholding or give loan. But in case of giving, he is subject to one of three states:

One of them is to have both showing off and modesty mixed. that is, the motive of modesty is provoked, which, in turn, prompts the thought of showing off, according to which he says to himself: "You should give in order to be praised and appreciated by him, and have your generosity propagate among the people; or you should give in order that he would not dispraise you and ascribe you to niggardliness." If he gives, he will have given by motive of showing off, which has sprung from modesty.

The second is to find it difficult upon himself to return him with failure by virtue of modesty, and the caller of sincerity is provoked within himself which causes him to say to himself: "The reward of charity is one, and that of the loan is eighteen times like it." there is a great reward for that, let alone the pleasure he would cause to the heart of his friend. This is praiseworthy in the sight of Allah Almighty. It is a kind of sincerity provoked by modesty.

The third is that one has no desire for reward, nor fear of dispraise, nor

wish for praise. Its sign is that if the demand of loan is transmitted to him through a third party, he would not respond to it. but he gives him only for the sake of modesty. had it not been for modesty, he would have returned him with failure. If anyone comes to him of whom he feels no shy, he would return him with failure, regardless of the reward or praise he would receive. This person is motivated only by modesty and nothing else. It occurs mostly with such of men as have shameful characteristics like niggardliness and wickedness. The maker of show also might feel shy of committing the permissible deeds. Sometimes, whenever he is seen walking with hastiness, he would return to quietness; and whenever he is seen laughing, he would return to silence and reverence, thinking that to be out of modesty, although it is evident showing off.

It is said that modesty is weakness in part; and this is true. It refers to feeling shy of what is lawful, like, for instance, feeling shy of preaching the people, or leading prayer. This kind of modesty is praiseworthy in regard with children and women; but in regard with men, it is not praiseworthy. Sometimes, you might see a sin to be committed by an old man and you feel shy of disapproving his act for it is out of glorifying Allah Almighty to respect the Muslim hoary-headed person. This shyness is praiseworthy. But better is to feel shy of Allah Almighty. So, you should not indulge in enjoining right and forbidding evil. The strong person favors to feel shy of Allah other than to feel shy of people, unlike the weak, who might not have power to do it.

The eighth is to fear that by disclosing his sin, people might dare to do the like of it in imitation of him. it is for the same reason only that the acts of worship might likely be disclosed. It is unique to the imams and persons whom people are apt to follow. For the same reason too, the sinful should hide his sin from his family and children in order not to take and learn it from him.

All of those excuses are fitting for concealing sins, but only the last excuse is fitting for disclosing the acts of worship. If one intends by concealing his sin to give people the impression of his piety and devoutness, he would be a maker of show; and the same is true if he has the same intention from disclosing his acts of worship.

You may ask: "Is it permissible for one to like that people praise him and love him for his righteousness? It is reported that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "Guide me to a deed for which Allah Almighty loves me and the people love me too." On that he said to him: "Abstain in this world perchance Allah would love you, and throw to people the chattels of it perchance they would love you."" (This narration is reported by Ibn Majah on the authority of Sahl Ibn Sa'd).

In reply to it, let's say that your liking that people should love you might be permissible, praiseworthy, or blameworthy. It is praiseworthy when you like this in order to know how Allah Almighty loves you, for if Allah Almighty loves a servant, he endears him to the hearts of His servants. It is blameworthy when you like their love and praise for your acts of worship, like prayer, fasting, Hajj, fighting in the Way of Allah, etc. that is because by so doing, you demand a

transitory compensation for your obedience of Allah other than the reward of the hereafter. It is permissible when you like them to love you for particular good merits you have other than the acts of worship. Your love for that is like your love for wealth, for the possession of hearts is a means to achieve your purposes like the possession of wealth.

CHAPTER NINE

EXPOSITION OF LEAVING SOME ACTS OF WORSHIP FOR FEAR OF SHOWING OFF AND EVILS

It should be known that some people give up acts of worship for fear of the suspicion of showing off; and this is a clear fault, in which one agrees with Satan. The following discussion explains what should be left and what should not be left of the acts of worship for fear of the suspicion of showing off.

The acts of worship are divided into two: those which have no pleasure in themselves, like prayer, fasting, performing Hajj, and fighting in the Way of Allah. Those are body mortifications and sufferings. But they become pleasant when they bring about the praise of people, and the people's praise is pleasant. The second division includes those which are pleasant in themselves, and extend beyond the body to imply the dealing with the people, like ruling, judging, governing, etc. the evils of this division are more grievous than those of the former for the more it is related with the people, the more it becomes dangerous.

The First Division

It pertains to those which have no pleasure in themselves, and are related with the body, like prayer, fasting, performing Hajj, and fighting in the Way of Allah, etc. the passing thoughts of showing off are three in relation to those:

The first occurs to one before doing the act of worship, which prompts in him the desire for having the people know it, without being stimulated by the motive of religion. it should be left, for it is a sin in which there is no worship. Indeed, in this case, one puts on worship in order to seek the position in the hearts of people. If one has the power to avert that from him, let him do. It is to say to himself: "Do you not feel shy of your Lord? Do you do the deed for the sake of the people and not for the sake of Allah Almighty?" he continues to do so until the motive of showing off is removed and the soul does the deed for the Sake of Allah instead of showing off.

The second is that the motive of sincerity prompts him to do the deed, but on assuming it, the motive of showing off occurs to him. in this case, he should not leave the deed for it was initiated by a religious motive. Let him go on doing the deed, and mortify himself to avert from him showing off and strengthen the motive of sincerity by the remedies and medicines we have already mentioned, i.e. to enjoin upon himself the aversion and rejection of showing off.

The third is to intend and decide to do the deed with sincerity, and later on the motive of showing off occurs to him. in this case, he should do his best to avert showing off in order to return to the first state of sincerity with which he

intended to do the deed until he completes the deed. That is because Satan invites you to leave the deed, and if you do not respond and continue to do it, he leaves that and invites you to showing off, and if you do not respond and do your best to avert it, he leaves that and rather says to you: "This deed is not done with sincerity but you are a maker of show and your effort is fruitless. So, which benefit lies in doing a deed without sincerity?" he continues to entice you to leave the deed. If you leave it, you then will have achieved his purpose.

Similarly, it is of no significance to leave the deed out of fear for the people to ascribe him to showing off, therewith they disobey Allah Almighty. This is one of Satan's intrigues. That is because he has made a bad assumption of the Muslims, although he had no right to do so. Even if this is right, their saying should not cause harm to him and lead him to leave the act of worship and lose its reward. However, to leave the deed for fear of the people's saying that he is a maker of show is evident showing off. Had it not been for his love for their praise and dislike of their dispraise, he would have given no concern to their saying that he is a maker of show. What is the difference between his leaving the deed for fear of their saying that he is a maker of show, and his doing the deed perfectly for fear of their saying that he is indulgent and neglectful? To leave the deed in this context is more grievous.

Those are Satan's plots therewith to deceive the ignorant and heedless among men. There is no salvation from him but to know well the evil of showing off, i.e. that it is harmful in the hereafter, and no benefit lies in it in this world. The result is that both aversion and rejection of it are provoked in your heart. You should further continue to do the deed giving no care to his temptation. That is because leaving the deeds leads to idleness and loss of all good. As long as you find a religious motive to do the deed, do not give it up. You should strive against the passing thought of showing off, and stick to the feeling of shy of Allah Almighty if you are forced to exchange His praise for the praise of people. It is He Who knows well the mysteries of your hearts. If the people are to know your heart, and that you covet of their praise, surely, they would dislike you.

Moreover, if you could do more deed out of feeling shy of your lord, and mortification to yourself, you should do it without hesitation. If Satan suggests to you that you are a maker of show, you should know that he is a deceiver in view of your rejection of showing off, and feeling shy of Allah Almighty. But if you find no rejection nor fear of it, and the religious motive disappears, giving room for showing off, at that point, leave the deed. But this is unlikely, for whoever starts the work with the intention to do it for Allah Alone, the origin of the purpose for reward should remain with him.

But you may argue that it is reported from some people that they left the deed for fear of fame. It is narrated that a man entered upon Ibrahim Ibn Adham while he was reading in the Mushaf, thereupon he folded it and left recitation. In justification, he said: "This person should not see that we read the Qur'an regularly." According to Ibrahim At-Taimi: "If your speech appeals you, then, keep silent, and if your silence appeals you, then, speak." According to Al-

Hassan: "It was the habit of anyone of them to come upon a harmful thing in the street, and nothing prevented him from removing it but his fear of fame; and it was the habit of anyone of them that whenever it was necessary for him to weep, he would change it into laughter for fear of fame." However, there are many traditions in support of that argument.

In reply, let's say that this argument is counteracted by numerous narrations in favor of showing the acts of worship. Al-Hassan's preference of turning from weeping to laughter and not to remove the harmful things from the road for fear of fame belongs to preaching. But at the same time, he did not give it up entirely, given that it is permissible to leave the supererogatory deeds for the same purpose. But as we talk about the better in this respect, which is fitting only for the strong apart from the weak, it is to complete the deed and strive to avoid showing off and be sincere as much as one could. But the masters of work always remedy themselves by what is in opposition to the better out of their severe fear. But one should follow the strong and not the weak of men.

That Ibrahim An-Nakh'i folded the Mushaf might be because he knew that he was to leave recitation once this man came to visit him, and that he would need to resume recitation once he leaves. As he would be occupied from recitation, he did not like this man to see him reciting in avoidance of the suspicion of showing off, given that he intended to leave it during the visit and return to it once again. But those who did not remove the harmful things from the road, it was those who feared fame for themselves, and people's devotion to them, and diverting them from acts of worship, which are more important than removing a harmful wood from the street. In this way, they left that in order to ensure more important acts of worship.

The statement of Ibrahim At-Taimi "If speech appeals you, then, keep silent" might be possibly intended to refer to the permissible kinds of speech like eloquent speech in stories and the like of them, which summons self-importance; and the same is true of silence. It is then to turn from a permissible thing to another permissible thing in avoidance of self-importance. But this does not apply to the true speech to which one is encouraged to speak. The statement of Al-Hassan about turning from weeping to laughter and abstention from removing the harmful things from the road for fear of fame might be a narration of the states of some weak men who do not know really what is better in that issue, nor perceive those subtleties. But rather he mentioned that in order to frighten people from the evil of showing off, and deter them to seek after it.

The Second Division

This pertains to the dealing with the creatures, in which dangers and evils are so much grievous. The greatest of those is the office of caliphate, followed by judging, teaching and preaching and issuing fatwas, and spending money.

Caliphate and ruling are among the best acts of worship if they are done with justice and sincerity. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A day to be spent by a just ruler is better than sixty-year worship of a worshipper who worships Allah individually." (This narration is

reported by At-Tabarani and Al-Baihaqi on the authority of Ibn Abbas). How excellent is a day whose worship is greater than the worship of sixty years. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Three will be the first to enter the Garden: the first is the just ruler." (This narration is reported by Muslim on the authority of Ayad Ibn Hammad). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Three do not have their invocations return with failure, one of whom is the just ruler." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who will have his seat the closest to mine on the Day of Judgement is a just ruler." (This narration is reported by Al-Asbahani in his Targhib on the authority of Abu Sa'id Al-Khudri).

How great then is that act of worship, which the pious and devout among men strive themselves to avoid. That is because great danger lies in it. By it the internal characteristics are motivated, and the love of possession and majesty, in addition to the power of authority prevails in the heart, and those are the greatest pleasures in this world. If the ruling is lovable as such, the ruler seeks to obtain his own fortunes, and is about to follow his own desires and inclinations, with which he rejects to accept any threat for his ruling, regardless of being true, and rather does what establishes his authority more and more, regardless of being false. At this point, he exposes himself to destruction. Being so, a day to be spent by a wrongful ruler is worse than a sixty-year wickedness of individual wicked according to the concept given by the previous Hadith.

For this great danger that lies in it, Umar Ibn Al-Khattab "Allah be pleased with him" used to say: "Who could take it (the ruling) with all what it contains?" why not since the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ruler of even (as little as) ten people but that on the Day of Judgement he will come with his hand tied to his neck, and either his justice will release him, or his injustice will destroy him." (This narration is reported by Ahmad on the authority of Ubadah Ibn As-Samit). When Ma'qil Ibn Yasar "Allah be pleased with him" was appointed a ruler by Umar "Allah be pleased with him", he said to him: "O Commander of Believers! Advise me!" he said: "Sit down and do not accept it from me."

It is reported on the authority of Al-Hassan that a man was appointed a ruler by the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said to him: "O Messenger of Allah! Chose the better for me." He said to him: "Sit at home (and reject the office)." (This narration is reported by At-Tabarani on the authority of Ismah Ibn Malik). It is further reported on the authority of Abd-Ar-Rahman Ibn Samurah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abd-Ar-Rahman! Do not seek for ruling, for if it is given to you without seeking for it, you will be helped (by Allah) to achieve its burdens; and if you seek for it, its burdens will be entrusted to you." (This narration is reported by both sheikhs).

Abu Bakr "Allah be pleased with him" said to Abu Rafi' Ibn Umar: "Do not be a chief over even (as little as) two persons." Then, he was appointed the ruler of all the Muslims, and he undertook it to the best. Rafi' Ibn Umar asked him: "Have you not advised me not to be a chief of even (as little as) two persons? But you have been appointed the ruler of all the followers of Muhammad "peace be upon him". On that he said to him: "And even now, I repeat my advice to you, for whoever does not do justice in it incurs upon himself the curse of Allah Almighty."

The man lacking insight might see that there is contradiction between the narrations that are reported about the excellence of ruling and the narrations about the forbiddance of it. But it is not right. The fact is that the strong in religion among men should not abstain from the offices of ruling, unlike the weak among them, who should not betake themselves to it lest they would be ruined. By the strong I mean him who is not swerved (from the truth) by this world, nor instigated by his covet of its vanities, nor cares, for the Sake of Allah Almighty, about the blame of a blamer. It is those in whose sight the people seem insignificant, and who abstain in this world and get bored of it, overpower and curb their own selves, and suppress Satan who comes to despair of them. Those are moved only by the truth, and become motionless only by the truth. They are fitting for the excellence of ruling and governing.

Whoever knows that he is lacking in those attributes, then, it becomes unlawful for him to seek for ruling; and whoever experiences himself and finds that he has the power to persevere the loss of desires and lusts but in fields other than ruling, and at the same time, fears for himself the temptation of tasting the pleasure of ruling, there is a debate among the scholars as to whether or not it is binding upon him to flee from ruling. Some say that it is not binding upon him for it pertains to the fear of something to occur in the future, and at present, he finds himself strong enough to adhere to the truth and leave the self pleasures and delights. But the right is that it is incumbent upon him to take heed of that, for the self is deceptive in its false claim of the truth and promise of good. If the self makes a decisive promise to adhere to good, there is fear lest it might be vulnerable to change because of ruling: What then about the wavering hesitating self? To abstain from accepting the office of ruling is much easier than to be sacked after assuming it. Dismissal is severely painful and it is the divorce for men as said. If one assumes the office of ruling, he would hardly accept to be sacked, and rather give himself to flattery and adulation, and negligence of the truth, which throws him into the bottom of the fire of Hell.

If the self is inclined to seek the office of ruling, and forced to beg and demand, this would be a portent of evil. This is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "We do not appoint in our jobs such of men as asks us for them." (This narration is reported by both sheikhs on the authority of Abu Musa). If you understand the different points of view concerning the judgment on the strong and the weak, you then would know that Abu Bakr's advice to Abu Rafi' Ibn Umar not to be a ruler, and then Abu Bakr's being appointed the ruler of all the Muslims is not contradictory.

Judging, being less important and effective than ruling and governing, is subject to the same regulation. That is because every one in charge of a thing is regarded a ruler and his authority is effective. To be sure, the reward of judging is great, provided that one should follow the truth, and the punishment in it is severe if one deviates from the truth. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three kinds of judges: two will be in the fire (of Hell), and only one in the Garden." (This narration is reported by men of Sunan on the authority of Buraidah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who is appointed a judge has been slain without a knife." (This narration is reported by the men of Sunan on the authority of Abu Hurairah).

It is subject to the same regulation of ruling as we have mentioned above, in the sense that the weak among men, and such of people as gives care to the pleasures and delights of this world should leave it. But the strong in religion among men, who are careless about the blame of the blamer for the Sake of Allah should undertake it. One should not undertake judging in case the rulers and governors are wrongful, and he finds that he would not be able to give his judgements unless he flatters and adulates them, and neglects the rights of people for their sake, for were he to judge on them with the truth, they would dismiss him. But in case he undertakes it, it becomes incumbent upon him to demand the rights from them, and not to make the fear of dismissal an excuse to allow for him to neglect the rights. On the contrary, if he is dismissed, the responsibility would lapse from him. For this reason, he should rejoice with the dismissal if he judges with sincerity for the Sake of Allah Almighty. If he does not accept to be dismissed, then, he should know that he judges out of following the desire and Satan: how should he expect reward for it? Of a surety, he will be in the company of the wrongdoers in the lowest bottom of the fire of Hell.

In regard with preaching, teaching, narrating Hadith, giving fatwas and religious verdicts, etc which contributes to raise the majesty and position of men in the hearts of people, their danger is grievous, the same as ruling and judging. These among the righteous predecessors who feared of that used to flee away from giving fatwas and religious opinions, as much as they could, saying in this respect: "To say that 'It is reported from so and so' is one of the gates of this world; and whoever says 'It is reported to us from so and so' seems as if he says 'Leave a place for me to occupy (in this world)'." Bishr said: "What prevents me from relating narrations is that I desire to narrate, and I could relate narrations only when I dislike to narrate."

Furthermore, the preacher finds in the people's submission and impression for his preaching, a matchless pleasure. If this prevails over his heart, he would be inclined to every kind of flowery discourse, which appeals to the laymen, and refrain from every kind of speech which the laymen get bored of, regardless of being true. That is because he gives entire interest to what moves the hearts of the laymen and subjugate them to his influence and authority. It is also subject to the same regulation of ruling and judging, i.e. if one has no motive but to seek

majesty and position in the hearts of people, gain wealth through religion, and show pride over others, he should leave it in opposition to his desire until he becomes strong enough in religion to feel safe from temptation. At that point, he could return to it.

But you may argue that this judgement on the religious scholars might result in the idleness and disappearance of all sciences and branches of knowledge, and the emergence of ignorance among the people. In reply, let's say that the Messenger of Allah "Allah's blessing and peace be upon him" forbade people to seek ruling, and threatened them of that. He "peace be upon him" said: "You seek after ruling although it will be a cause of grief and regret on the Day of Judgement, except for him who undertakes it rightfully." (This narration is partially reported by Al-Bukhari on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good the suckling is, and how bad the weaning is!" (This is a part of the previous Hadith).

It is a well-known fact that if ruling and governing are idle, both religion and world would become idle, tumult would spread among the people, security and safety would vanish, the countries and states would be ruined, and in general, living would become inoperative. But in spite of all of that, why did he forbid it? Once, Umar "Allah be pleased with him" beat Ubai Ibn Ka'b "Allah be pleased with him" when he saw some people following him, although he used to say about him: "Ubai is the chief and master of Muslims." Although he used to recite the Qur'an to him, he prevented people from following him, and said in this respect: "This is a cause of temptation to the followed, and humiliation for the follower." Umar "Allah be pleased with him" himself used to preach and teach, and did not abstain from that. A man sought the permission of Umar "Allah be pleased with him" to preach and admonish the people after the Morning prayer but he gave him no permission. He asked him: "Do you prevent me from admonishing and advising the people?" he said: "I fear you would be blown with pride." He saw in him the desire for position and majesty through preaching.

Ruling, governing, judging, like preaching are very crucial to the living and religion of people. Each of them has its own pleasure and temptation, and there is no difference between them in this issue. But to say that forbidding most people to engage in them leads to the obliteration of knowledge is wrong. That the Messenger of Allah "Allah's blessing and peace be upon him" forbade most people to engage in judging did not lead to the idleness of judging. Allah Almighty promised to support this religion with people who have no portion (in the hereafter). So, do not engage yourself with the matter of people, for Allah never wastes them; and rather take care of yourself.

Therefore, if there are in a particular city a group of people who engage in preaching, for instance, then, the forbiddance does not include all its inhabitants. If the city has but a single man who engages in preaching, and is recognized for his good speech, deep influence on the hearts of people, and he gives the impression that he seeks with his preaching only the Countenance of Allah, we

should not prevent him from that: On the contrary, we should encourage him to engage in it, and mortify himself. If he says that he could not overpower himself, we ask him to engage in preaching and mortify himself as much as is within his capacity, for we know well that if he leaves preaching, the religion of all the people would be ruined, for there is none to maintain it other than him. If he goes on that, and his desire is to seek majesty, then he alone would be ruined. The safety of the religion of the group is dearer and more important in our sight than the safety of the religion of an individual. So, we make him redemption for the people. Perhaps it is he in whom the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah Almighty supports this religion with people who have no portion (in the hereafter).” (This narration is reported by An-Nasa’i).

The real preacher is he who desires for the hereafter and refrains from this world with its vanities as shown in his speech and outward conduct. But as regards the flowery discourse and rhymed speech invented by the modern preachers that do not frighten the people from the punishment of Allah, but rather causes them to dare to commit sins and mistakes, all of them should be eliminated from the countries for they are the deputies of imposters and successors of Satan on earth. But we mean the preacher of good preaching and beautiful outward, who inwardly intends to be acceptable to the people. In the Book of Knowledge, what we mentioned concerning the threat and punishment that await the evil learned is sufficient for showing the obligation of caution of the evils and afflictions of knowledge.

It is within this context that the following statement of the Messiah “peace be upon him” should be understood: “O evil scholars! You pray, fast, and give in charity, but at the same time you do not do what you command others to do, and study what you do not act upon. How evil is your judgement! You repent only with words and hopes, but act according to your own desires. What does avail you to cleanse your bodies and leave your hearts contaminated and impure? Let me tell you the truth: do not be like the sifter from which the pure and fine powder comes out and only the dregs remains in it. So are you: you bring wisdom from your mouths and rancor and hatred remain within your hearts. O slaves of this world! How should such of you as whose desires from this world never cease attain the (good fortunes of the) hereafter? Let me tell you the truth: your hearts are weeping in sigh for your evil deeds. You have made the world under your tongues, and thrown the deed underneath your feet. Let me tell you the truth: you have corrupted your hereafter with the correctness of your world. The correctness of your world is dearer to you than the righteousness of your hereafter. Which people then are more despicable than you if you know? Woe to you! Until which time will you continue to describe the way to the walkers, and you yourself remain in your very places, as if you invite the inhabitants of this world to leave it for you? Be quiet! Be quiet! What does avail the dark house to place a lamp on its top if its inside remains dark and lonely? Similarly, it does not avail you to have the light of knowledge on your tongues, while your insides remain lonely and idle. O slaves of this

world! You are neither pious slaves nor honored free. The world is about to uproot you and throw you prone on your faces and then on your nostrils, and your mistake seize you by your forelocks, and the knowledge behind you drives you and delivers you to the King, barefooted and naked, Who will show you your shame, and punish you for your evil deeds." When Al-Muhasibi narrated this tradition in his book, he mentioned that it refers to the evil learned among men who are a cause of affliction and temptation to the people, for they desire for the vanities of this world and give it preference over the hereafter, and subjugate religion to the world. They are ashamed in this world and will be the losers in the hereafter.

But you may argue that those evils of preaching and teaching are evident. At the same time, many narrations exhort to engage in them. The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "If Allah guides through you even an individual (to the truth) it will be better for you than this world and what it contains." (This narration is reported by both sheikhs on the authority of Sahl Ibn Sa'd). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a caller calls to guidance in which he is followed by anyone, he will receive his reward and the reward of such of people as follows him." (This narration is reported by Ibn Majah on the authority of Anas). Thus, a scholar should be advised to engage in teaching knowledge, but without the intention to make show of his deeds, just as a praying man who experiences a stain of showing off mixed with his sincerity is encouraged not to leave the prayer but rather to complete it, and strive himself (to get rid of showing off).

In reply to it, it should be known that the excellence and importance of knowledge are great, like ruling and judging. We do not tell anyone of the worshippers to leave knowledge for knowledge in itself has no evil. But the real evil lies in him who intends to make show of his knowledge, by undertaking the task of preaching and teaching, narrating Hadith, etc. We also do not tell him to leave it as long as he has a religious motive to do it, even if it is mixed with the motive of showing off. But if nothing but showing off motivates him, then, to leave making show of knowledge is more beneficial and much safer for him. The same is true of the supererogatory prayers. But if the thought of showing off occurs to him during prayer and he dislikes that, he should not leave the prayer for its sake, for indeed the evil of showing off in the acts of worship is weaker than it is in such matters as ruling, judging and preaching and teaching.

In short, we could say that there are three levels: the first pertains to the offices of ruling, and its evil is very dangerous. For this reason, it was left by many of the righteous predecessors for fear of that evil. The second pertains to such acts of worship as fasting, praying, performing Hajj and Umrah, and fighting in the Way of Allah. Both the strong and the weak among the righteous predecessors undertook them, and there is no report from anyone of them that he left that for fear of evil; and this is due to the weakness of evils implied in them, and the power to overcome them by virtue of completing the worship with sincerity to Allah Almighty. The third level is in the middle between both

extremes. It is to undertake the offices of preaching, teaching, issuing fatwa, narrating Hadith, etc. their evils are weaker than those of ruling and judging, but stronger than those of such acts of worship as prayer. The prayer should not be left no matter how strong or weak one might be. But one should avert from himself the passing thought of showing off, unlike the offices of ruling which should be left by the weak apart from the strong; and the offices of knowledge lie in the middle between both. Whoever experiences the evil of knowledge comes to know that one more resembles rulers and governors, and it is safer for the weak to beware of it; and Allah knows best.

There lies a fourth level, i.e. to gather wealth and distribute it on these eligible to take it. To be sure, spending and showing generosity bring about the praise and thanks of people, and causing others to become happy gives rise to a pleasure in the soul. But at the same time, many evils lie in that. For this reason, when Al-Hassan "may Allah have mercy upon him" was asked about two men, one demanded his sustenance and no more, and the other demanded more and gave in charity what is beyond his sustenance, he said: "The sitter (who demands only his sustenance) is much better." That is because they knew well that little safety lies in this world, and it is more secure to abstain in it in order to come closer to Allah Almighty. According to Abu Ad-Darda' "Allah be pleased with him": "I will not be pleased to stand at the threshold of the mosque of Damascus, and receive a daily earnings of fifty Dinars, even to give them in charity. Behold! I do not forbid trade, but I like to be of those whom no trade nor transaction divert from the celebration of Allah Almighty."

There is a debate among the religious scholars over that matter. Some say that if one demands this world from lawful sources, is safe from its evils, and gives in charity as much as he could, it will be better than to engage in supererogatory acts and deeds of worship. Others say that to sit in permanent celebration of Allah Almighty is better than to engage in anything that diverts from Allah Almighty. The Messiah "peace be upon him" said in this issue: "O seeker of world to be dutiful therewith, it is more dutiful for you to leave it." To be sure, the remembrance of Allah Almighty is much better and greater. This is due to him who is safe from the evils. But if one is exposed to the evil of showing off, of a surety, it will be more dutiful for him to leave the world entirely, and rather engage in remembrance of Allah Almighty.

In short, many evils arise in all deeds in which one deals with the people, and this brings about pleasure in the soul. It is better for one to do it and avert evils from himself. If he fails, let him consider, strive himself as much as he could, seek the advice of his heart, compare evil with good, do what he is guided to by the light of knowledge, and give no care to his natural inclination. In total, what is felt to be easier upon the heart is frequently more harmful upon him, for the self more often points out evil and hardly takes pleasure from good. But the details of these matters could not be judged by simple affirmation and negation: They are entrusted to the diligence of the heart and mind to determine what is more right and fitting for his religion, and leave what he doubts to what he doubts not.

Furthermore, an ignorant might be deceived in this respect. He might collect

wealth and withhold it and abstain from spending it for fear of the evil of showing off; and this is evident niggardliness. There is no difference that to distribute money on what is permissible, in addition to the charitable gifts is much better than to withhold it. But the difference is over him who needs to gain his earnings, as to whether it is better for him to gain and spend or to devote himself to the remembrance of Allah Almighty due to the evils that lie in earning. As for the money that is gained from lawful sources, to distribute it (on what is permissible) is better than to withhold it.

You may ask: "By which sign could you distinguish the scholar or preacher who is sincere and true to his religion from him whose purpose is to make show of his deed?" in reply to it, let's say that there are many signs for that, one of which is that if emerges a preacher or scholar who is better than him in knowledge and preaching, to whom the people are more inclined, he never envies him. It is true that Ghibtah (harmless jealousy) i.e. to desire for himself the like of his knowledge is blameworthy. Another sign is that when the celebrities and dignitaries attend his gathering, his speech never changes: on the contrary, it remains the same as it was before their arrival. This means that he looks at all the people with the same eye. A third one is that he dislikes people to follow him in the streets or markets. There are many other signs for that, which are beyond calculation.

It is reported on the authority of Sa'id Ibn Abu Marwan that he said: I was sitting beside Al-Hassan "may Allah have mercy upon him" when Al-Hajjaj entered the mosque from one of its gates on a yellow workhorse and the guards were surrounding him. He turned sideways in the mosque, and saw no ring-shaped gathering more crowded with people than that of Al-Hassan. He turned towards it and when he became near it he dismounted and walked towards Al-Hassan who, on seeing him, moved away a bit for him to sit, and so I did, and he came and sat in between us. Al-Hassan was delivering the same speech he used to deliver everyday, which he did not interrupt. I said to myself: "I will consider Al-Hassan today, and see whether the presence of Al-Hajjaj would lead him to make any change in his speech, either by addition to become closer to him, or by reduction in awe of him." But Al-Hassan spoke the same words he used to speak, without the least change. When he finished from his speech, giving no care to Al-Hajjaj, the latter raised his hand and patted on the shoulder of Al-Hassan and said: "This sheikh is true and dutiful. Stick to those gatherings and the like of them and take them a custom for you. Indeed, I was reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The gatherings of remembrance (of Allah) are the gardens of Paradise." Had it not been for the responsibility of ruling people that is entrusted to us (which occupies us more often), surely, you would not have attended those gatherings more than us, in view of our knowledge of their excellence."

Then, Al-Hajjaj smiled and went on delivering a speech so impressive that Al-Hassan and his companions were astonished by its eloquence and elegance. When he finished he stood and left. Then, a man from the inhabitants of Sham came and said: "O Muslim servants of Allah! Do you not wonder? I am an aged

old man who fights in the Way of Allah, which costs me a horse, a mule and a tent. My income is no more than three hundred Dirhams, and I have seven daughters." He complained of his state of destitution, until Al-Hassan and his companions sympathized for him. When the man finished from his speech, Al-Hassan raised his head and said: "What is the matter with them, may Allah kill them? They have taken the servants of Allah as subjects, and wealth as their possession, and killed the people for Dirham and Dinar. If one of them fights an enemy of Allah, he would fight in graceful tents and on racing mules, and at the same time, if he makes his brother fight, he would make him fight on foot and as hungry." Al-Hassan did not finish before he mentioned them with the most shameful of their misdeeds.

A man from the inhabitants of Sham who was sitting in the company of Al-Hassan stood and came to Al-Hajjaj, and went about with calumnies against Al-Hassan. A short while later, the couriers of Al-Hajjaj came to invite Al-Hassan to him. He went with them and we feared for him due to the severity of his speech he had delivered. Some time later, Al-Hassan returned to his gathering smiling, and he hardly smiled. He came until he sat in his gathering. He then exalted trustworthiness and said: "Indeed, you sit with us by virtue of trustworthiness, thinking that treachery lies only in the money. Nay! The greatest treachery is that a man sits with us and we feel confident of him, and then he goes and carries out calumnies against us. I went to this man (Al-Hajjaj), who asked me to hold back my tongue and abstain from saying that "If one of them fights an enemy of Allah, he would fight in graceful tents and on racing mules, and at the same time, if he makes his brother fight, he would make him fight on foot and as hungry." He said to me: "I do not think you instigate the people against us, and I do not doubt your sincerity in advice." However, Allah Almighty averted his evil from me." Al-Hassan rode his donkey with the intention to go home and when he turned, he saw some people following him. He asked them: "Do you have any need to fulfill for you? If you have no need, then, return."

It is by those signs that the sincere and true scholars and preachers could be distinguishable. When you see scholars have mutual hatred, envy and hate each other, and behave in opposition to and not in cooperation with each other, you should know that they have sold their hereafter for their world: they will be the losers. O Allah! Bestow mercy upon us, O Most Merciful of those who show mercy.

CHAPTER TEN

EXPOSITION OF WHAT IS VALID FOR A SERVANT TO DO TO PRACTICE HIS ACTS OF WORSHIP BECAUSE OF PEOPLE'S SEEING HIM

It should be known that a man might spend the night with some people, and all or some of them might stand for Tahajjud prayer. It is the habit of that man to stand for Tahajjud prayer for a portion of the night whenever he is in his house. But he is motivated by those to stand and pray more in agreement with them, or at least pray if he is not accustomed to pray in the house. Similarly, he might be in a place where its occupants observe voluntary fasts, thereupon he is motivated by their act to observe fast, and had it not been for that, he would not have

observed fasts. This might be thought of as showing off, and being so, one is advised to leave the deed. But even, this is not right. It is subject to profound details.

Every faithful believer has the desire to worship Allah Almighty, to stand for supererogatory prayer at night, and observe voluntary fasts by day. But he is hindered by impediments, prevented by occupations, and overpowered by desires and lusts, and possessed by heedlessness. It may be that his seeing others do the deed is a means to avert that heedlessness, impediments or occupations. A man in his house might be hindered from standing for Tahajjud prayer by his lying on a smooth bed, enjoying of his wife, talking with his family, etc. when he spends the night in another house, those impediments would be removed from him which weaken his desire for good. That is because by seeing them, he is motivated to do good, as he sees them having devoted themselves to Allah Almighty, and turned away from this world and its occupations. When he looks at them, he is motivated to compete them, and it becomes difficult upon him to let them excel him in good. Being so, what stimulates him is a religious motive and not showing off.

Similarly, he might find it difficult upon him to observe voluntary fasts in his house due to the availability of the delicious pleasant kinds of food, which he could not abstain from. But when those kinds of food are lacking, fasting becomes easy upon him supported by the religious motive. It is well-known that the present desires are impediments and motives that overpower the religious motive. If one is safe from them, the religious motive becomes stronger. The cause that lies behind all of that is one's seeing the people do the deeds and acts of worship. But at the same time, Satan suggests to him not to do the deed, lest he would be a maker of show. Furthermore, his desire for doing more might be caused by his seeing them and fear of being dispraised by them, particularly if they think he stands for Tahajjud prayer all the night. That is because he does not accept to let himself fall from their sight, and rather he prefers to preserve his position in their hearts. At that point, Satan says to him: "Pray for you are sincere, and you do not pray for their sake, but for the Sake of Allah Almighty. You did not pray in your house every night because of the much impediments and occupations; and now you are motivated by the desire to remove the impediments and not by your desire for their seeing you."

This matter is suspicious except for those of deep insight and understanding. If one knows that the motive is showing off, he should not add to what he used to do even a single rak'ah for by so doing, he disobeys Allah when he seeks the praise of people through acts of worship. If the motive is to remove the impediments and occupations, his Ghibtah (harmless jealousy) to compete them, let him agree with them. The sign of that is to wonder that were he to see them praying from behind a screen where they see him not, should he desire to pray while they do not see him? If he has such desire, let him do it, for in this case it is the religious motive which stimulates him; and if he finds difficult upon himself to pray, he should leave it, for the motive is showing off.

On Friday, one might become active to go to attend the prayer in the

mosque more than he does on any day else. Such activity might be caused by his love for people's praise, or by his imitation of their activity, and his heedlessness might be removed by their devotion to Allah Almighty. In this case, the religious motive might be mixed with his tendency to the love for people's praise. If he finds that the religious motive is preponderant, he then should continue to do the deed, and develop within himself the aversion for the love of praise. Similarly, one might see some people weeping, thereupon he weeps in imitation of them, not for the sake of showing off but for fear of Allah Almighty. Were he only to hear the speech (which led the people to weep), he might not weep. But people's weeping helps make the heart smooth. At other times, he might not be ready to weep for their weeping, but he forces himself to weep, once for the sake of showing off, and once with sincerity, for fear of his heart to become hardened, when they weep while his eyes shed no tears. However, this might likely be praiseworthy. The sign of sincerity is to offer to him the suggestion that were he to hear their weeping from behind a screen where they see him not, would he weep for fear of his heart to become hardened, giving no importance to his absence from their sight? If he weeps only for fear that they would accuse him of being heart-hardened, he should give up weeping. Luqman "peace be upon him" said to his son: "Do not show to the people that you fear Allah, perchance they would honour you, while your heart is wicked." The same is true of the other acts and deeds of worship.

All of those belong to the intrigues of Satan and self evil tendencies. If any of them occurs to his mind, he should soon remember that were the people to know his hypocrisy and showing off, and learn what is lurking in his conscience, surely, they would hate him. But Allah Almighty knows well what is lurking in his conscience, for which He hates him more than they do. It is reported in a particular narration: "Seek refuge with Allah from the submission caused by hypocrisy." (This narration is reported by Al-Baihaqi on the authority of Abu Bakr As-Siddiq). The submission caused by hypocrisy is that the organs apart from the heart become submissive.

You should observe your heart in every thought that occurs to your mind, and consider its sources. If it is for the Sake of Allah, then, go on it, but with caution of having any hidden implication of showing off, which is like the creeping of ants. Furthermore, be in awe of your worship, whether or not it would be accepted by Allah, for fear of your sincerity in it. You should also beware of having the thought of people's praise occur to you anew after starting the deed with sincerity. However, this more often happens. If it happens to you, then, think that Allah Almighty knows you well, and hates you for your showing off. Remember also the statement of one of the three persons who argue Job "peace be upon him": "O Job! Do you not know that one's disclosure of deeds with which he used to deceive himself always misleads him, and that he is rewarded only for his real intention?" another one of them said: "O Job! Do you not know that those who maintain their outward and neglect their inward, their faces would blacken when they ask Allah Most Gracious for their needs?"

A righteous predecessor used to say: "O Allah! I seek refuge with You from

having the people see that I fear You, although You hate me." Ali Ibn Al-Hussain "Allah be pleased with him" used to supplicate: "O Allah! I seek refuge with You from having my outward seem good in the sight of people, while my inward hideous in Your Sight, from maintaining my showing off before the people, and neglecting that which You know about myself, from showing to the people the best of my affairs, and to you the worst of my deeds, in order to come close to the people with my good deeds, and flee away from them to You with my evil deeds, with the result that Your displeasure and wrath become due upon me: save me from all of that, O (Allah) Lord of the worlds."

Those are some evils of showing off. One should observe his heart in order to make sense of them. According to a particular narration: "Showing off has seventy doors." Some of them are more abstruse than others; and some are as hidden as the creeping of ants, and some more hidden than the creeping of ants. How would one perceive that which is more hidden than the creeping of ants except by strong inspection and observation? And would that he is able to perceive it after doing his best to do so. How should one covet of perceiving it without inspecting the heart and examining the soul in order to know well its deception. We ask Allah Almighty to provide us with wellbeing by virtue of His favor, generosity and kindness.

CHAPTER ELEVEN

EXPOSITION OF WHAT IS BINDING UPON A NOVICE TO DO BEFORE AND AFTER AN ACT OF WORSHIP

It should be known that it is incumbent upon the novice to be satisfied, in all acts of worship, with the knowledge of Allah Almighty, and no one else; and none is satisfied with the knowledge of Allah but he who fears none and expects reward from none but Allah Almighty, unlike him who fears anyone else, and has hope in him, in which case he wishes to let him know the best of his affairs and states. If one finds himself in that state, he should then instill with himself the aversion for it, from his heart and faith, due to the danger of wrath and anger of Allah that lies in it. He should also observe himself while doing the great difficult acts of worship which none could do but he, for at that point, the self is about to boil out of longing for disclosing the deed of worship, saying: "If the people know such a great act/fear/weeping from you, they would fall in prostration to you (out of honouring you). Since none among the people has the power to do the like of it, how do you accept to conceal it? If you conceal it, the people would ignore your rank and underestimate your position, and are deprived of taking you as an example to follow." In this matter, one should make firm his feet, and, in opposition to his great deed, remember the greatness of the dominion of the hereafter, the everlasting bliss of the Garden, and the momentous anger and wrath of Allah upon him who asks for his deed of worship a reward from His servants.

He should also know that if his disclosing the deed to anyone else is dear to him, it causes him to fall from the Sight of Allah Almighty, and suffers his great deed to be fruitless. In this respect, let him say to himself: "How should I follow that great deed by the people's praise for it, given that the people are too

powerless to avail me in sustenance or death?" He should persist in that thought and further say: "It is only the strong among men who are able to adhere to sincerity; but those who mix (showing off with their deeds), sincerity is not their portion." By saying and thinking so, he shall have no need to strive himself for sincerity. Indeed, the need of the person who mixes (showing off with his deed) to strive himself for sincerity is more pressing, for if the obligatory deeds of the pious become corrupt, his supererogatory deeds will continue to suffice him, unlike the mixer, whose obligatory deeds could hardly be free from shortage, and they are always in need to be amended by the supererogatory deeds. If they are not faultless, he would be punished for the shortage of his obligatory deeds.

Thus, the mixer has more need for sincerity. It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayers: If he completed it, it would be written as additional (good deed) for him. But if he did not complete it, Allah Almighty would say to His angels: "Look: Do you find any voluntary (prayers) to be offered by My servant therewith to complete whatever obligatory (prayers) he missed?" If this is available, it is good, otherwise, he would be seized by his hands and feet and thrown into the fire of Hell." (This narration is reported by both Abu Dawud and Ibn Majah).

The mixer will come on the Day of Judgement with his obligatory deeds short, and his sins very much. So, he needs to strive to mend the obligatory deeds and plot out his sins. This could not be done except by being sincere in doing the supererogatory deeds. But the pious strives to increase his degrees, in a way that if his optional deeds become fruitless, his good deeds would remain to outweigh his evil ones, thereby he would enter the Garden.

Thus, one should not have a desire for anyone other than Allah Almighty to know about his deeds, in order that his supererogatory deeds would be held valid. He should abide by that also after finishing from the deed, in the sense that he should neither show nor talk about it. If he does all of that, he should also remain in awe of his deed, lest something of hidden showing off might have been mixed with his intention, which stands against the acceptance of his work. Both awe and doubt should accompany him during and after finishing from the work, but not on assuming it. On assuming the work, he should be certain that he is sincere and that he intends by his work only the Countenance of Allah Almighty. But a short moment after he starts the work, and because of an unintentional heedlessness or forgetfulness, he experiences a fear of any hidden stain of showing off or haughtiness that might render fruitless his work. But in this way, his hope should outweigh his fear, for he is certain that at least he has assumed the work with sincerity. For this reason, the pleasure of private conversation with Allah and doing the acts of worship becomes so much, for in sincerity one is certain, while in showing off he is only doubtful. His fear caused by that doubt is to compensate for any passing thought or feeling of showing off that might occur to him heedlessly.

On the other hand, whoever comes close to Allah Almighty by doing his best

to fulfill the needs of people, and benefit them with knowledge, should put in his mind the expectation of the reward for causing pleasure to whomever he fulfills his need or teaches knowledge. Indeed, he should expect the reward for that from Allah Almighty, and not any praise or thanks from anyone else lest his work would become fruitless. To be sure, if he expects anything from whomever he fulfills his need or teaches knowledge, he will be regarded to have received the reward for his work. It is true that if he does not expect anything of that, and does not intend but the reward from Allah Almighty, he will have the like of his reward. But there is no blame on him if his pupil serves him, on condition that he has no previous expectation for it. We hope this would not frustrate his work.

But in spite of that, many scholars used to beware of that. It is reported that a man fell in a well of water and some people came and dropped a rope to raise him. He took an oath that none to whom he has read even a single Verse of the Qur'an or heard from him a Prophetic narration should stand with them, lest his work would become fruitless. Shaiq Al-Balkhi said: "I presented a dress to Sufyan Ath-Thawri who returned it to me thereupon I said to him: "O Abu Abdullah! I am not of those who hear the Prophetic narrations from you to return my gift to me." He said: "I know that. But your brother hears Hadith from me, and I fear I would incline to him more than I do to anyone else."

A man brought one or two handfuls of Dirhams to Sufyan Ath-Thawri and his father was a friend of him, and Sufyan used to frequent him. The man asked him: "O Abu Abdullah! Do you feel something bad about my father?" He said: "May Allah bestow mercy upon your father. He was such and such..." and he praised him. He said: "O Abu Abdullah! You know how this wealth has become mine. I like that you should take this money to seek its aid in spending on your dependents." Sufyan accepted it from him. But when he came out, Sufyan said to his son: "O Mubarak! Catch and return him to me." He caught and invited him and when he entered he said to him: "I like that you should take back your money." He asked him pressingly until he took it back. Since the bond of brotherhood that was between him and his father was for the Sake of Allah Almighty, he seemed to have disliked to take money because of that. His son said: When the man came out I could not help saying to my father: "May Allah bestow mercy upon you! What kind of heart is yours? Do you not think that you have children? Do you not show mercy to me, my brothers, and family?" When I worried him with my questions, he said to me: "O Mubarak! You would really eat it with pleasure and satisfaction, and I would be questioned about it on the Day of Judgement."

The scholar then should abide by the expectation of reward from Allah Almighty, and nothing else, whereas the learner should abide by praising and thanking Allah Almighty for His favor on him, and seeking the high rank in His Sight, and expecting the reward from Him, giving no care to his position in the sight of his teacher or the people. Perhaps the learner thinks that he has the right to make show of his obedience to his teacher in order to obtain the high position in his heart. But this is a big mistake, for if he intends by his obedience anyone else other than Allah Almighty, he will lose immediately.

The knowledge might or might not benefit. He should learn for the Sake of Allah, worship none but Allah, and serve his teacher only for the Sake of Allah Almighty, not for the purpose of having a good position in his heart, particularly if he likes his learning to be an act of worship to Allah Almighty. The servants are commanded to worship none but Allah, and intend by their obedience none but Allah. Similarly, whoever serves his parents should not do so to seek the position in their hearts, except in the sense that Allah's pleasure with him lies in their contentment with him. He should not make show of his obedience to have a position in the sight of his parents, for this is an immediate sin, and sooner or later, his showing off would inevitably be uncovered by Allah Almighty, and his position would subsequently fall from their eyes.

Nevertheless, the ascetic who isolates himself from the people, should abide by the permanent celebration of Allah Almighty, and give no importance to make his asceticism known to anyone else other than Allah Almighty, lest the seed of showing off would be planted in his heart. Being so, the acts of worship in solitude become easy upon him. Ibrahim Ibn Adham said: "I have learnt knowledge from a monk called Sam'an. I entered his monastery and asked him: "O Sam'an! How long have you been here?" he said: "Seventy years." I further asked: "What is your food?" he said: "O Hanafi! What has caused you to raise that question to me?" I said: "I just like to know." He said: "A single grain of pea every night." I asked him: "Then, what is that in your heart which helps you be satisfied only with a single pea every night?" he said: "Do you see that church?" I answered in the affirmative, thereupon he said: "Every year, its dwellers come on one day to adorn my monastery, circumambulate round it, and honour me. So, every time I feel worship heavy on my soul, I soon remind it of the honour of that hour. In this way, I endure the effort of a whole year just for the honour I receive in that hour. So, O Hanafi, endure the effort of one hour in order to receive honour for the whole of your lifetime." The knowledge then was inspired to me.

He asked me: "Should I give you more or you are satisfied?" I said: "Nay, give me more." He asked me to dismount of the monastery and then he gave me a pot containing twenty grains of pea. He said to me: "Enter the church for they have seen what I gave you." The Christians gathered to me and asked: "O Hanafi! What is that which the monk has given to you?" I said: "Something of his sustenance." They said: "What do you do with it since we have more right over it than you?" they asked me to haggle with them over it and I suggested twenty Dinars, which they gave to me. I took the money in exchange for the pea. I returned to the monk who asked me what I had done. I said: "I have sold that to them for twenty Dinars." He asked me about the price and I told him: "Twenty Dinars." On that he said: "You have made a mistake! Had you haggled with them to give you even as much as twenty thousand Dinars, they would have agreed to do. That is the honour of whomever you worship not. What about the honour of Him Whom you worship? O Hanafi! Devote yourself wholeheartedly to your Lord, and give up going and returning."

The point is that the feeling of honour in the hearts is a motive to worship in solitude. But a servant might not feel it at all. Anyway, he should abide by caution of it. The sign of that is that men should be in the same rank as animals in his sight. If they change their thought of him, he should not be scared nor disturbed, except in so far as he has a weak aversion for that, which he should repel at once by virtue of his mind and faith. Were he to be in worship and the people to know him, that would not cause him to add more to his worship, nor would it please him that the people know about it. But in case he entertains a simple pleasure, it will be a sign of his weakness. But if he is able to repel it with the aversion for it he has in his mind, and by virtue of his faith, which causes him to hasten to reject that pleasure, his endeavor is expected not to fail.

However, if he increases in piety and anguish in order that they would not rejoice at him, there is no blame. But a kind of deception lies in it, for the soul might have a hidden desire for making show of piety, and give a good reason for seeking anguish. None is saved from that but he who has a firm faith that there is none in existence but Allah Almighty. This causes him to do the same work which, being even alone on the surface of the earth, would do. This means that his heart gives no care to the people except in so far as it is in the form of passing thoughts, too weak to remove. Being so, he never changes by the people's seeing him.

The sign of truthfulness in this is that if he has two companions, one rich and another poor, both would be in the same position in his heart, except in case one of them has more knowledge and piety. Whoever then gets comforted with seeing the rich more than the poor, he is a covetous maker of show, otherwise, seeing the poor increases the desire for the hereafter, and endears neediness and meekness to the heart, whereas seeing the rich gives a different impression. It is reported that the rich were not seen humiliated in a gathering more than they were seen in the gathering of Sufyan Ath-Thawri. He used to make them sit in the rear, and bring the poor forward to the extent that they wished would that they were poor in his gathering.

It is true that you have the right to honour the rich more if he is closer to you in relation, or there is a bond of friendship between you and him, but in the sense that were the poor to have the same from you, you would not give the rich priority to him at all. To be sure, the poor is dearer to Allah Almighty than the rich. In this way, your preference of the rich would be caused by your covet of his richness, and desire for making show before him. But even, if you deal with them equally in the gathering, it is feared that you might probably show wisdom and piety to the rich more than the poor. This is evidently hidden showing off or covet as Ibn As-Simak said to his slave-girl: "What is the matter with me that if I come to Baghdad, the gates of wisdom would be opened to me?" He said: "Indeed, the covet sharpens your tongue." She has told the truth. One speaks in the presence of a rich what he speaks not in the presence of a poor; and the same is true of piety.

Self intrigues in this respect are countless. Nothing saves you from them but

to drive anything away from your heart other than Allah Almighty, live in awe for yourself for your entire lifetime, and accept not the fire for it because of the embittering desires and lusts. You should be like a king in this world who is well-established in pleasures and lusts, and he suffers illness in his body, and he fears destruction might overtake him at any time. But at the same time, he knows well that were he to protect himself by striving against his desires and lusts, he would live and his kingdom would survive. Being certain of that, he comes to sit with physicians and chemists, and gets himself accustomed to drink bitter medicines, abscond all pleasures and keep patient on them. Although his body grows thinner day by day, his illness decreases gradually because of self protection he abides by. Every time his soul attracts him to a particular desire, he soon remembers the subsequent pains and troubles he might receive, which brings him to death that is to separate him from his kingdom, a thing at which his enemies might glee. Similarly, every time he feels it difficult upon himself to drink a bitter medicine, he soon remembers the cure he will get benefit from because of it, which is the cause of enjoyment of his kingdom and abiding bliss.

Similarly, the faithful believer who seeks for the dominion of the hereafter protects himself from all that might ruin it, i.e. the pleasures and splendor of this world, from which he takes only the minimum requirements, and gives preference to thinness, wilt, loneliness, solitude, grief and fear, over affability with the people, for fear the wrath of Allah would become due upon him, thereby he would be ruined, and in the hope of being saved from His punishment. Because of his certainty of faith, his belief in the good end of his journey, and in the abiding bliss that is prepared for him, under the shade of the pleasure and satisfaction of Allah with him, all of that becomes easy upon him. He also knows that Allah Almighty is Most Merciful and Kind to His servants who seek His Countenance, and helps them please Him well. Had He willed, he could make them free of such trouble. But He Almighty liked to test them, and know how true they are to their will, out of His wisdom and justice.

If one endures the trouble in the beginning, Allah Almighty will turn to facilitate the matter to him, remove burdens from him, make it easy upon him to persevere, endear obedience to his heart, and bestow therefrom upon him of the pleasure of private conversation (with Allah Almighty) what entertains him from all other pleasures, help him deaden all desires and lusts, have the best leadership of him, and provide him with His aid. It is the habit of the Generous not to suffer to be lost the endeavor of the one who has hope in Him, nor to frustrate the expectation of the lover. It is He Almighty Who says: "Whoever draws as little as a span close to Me, I draw as much as a cubit close to him." He further says: "The longing of the pious for meeting Me has become long, and My longing for meeting them is greater." For this reason, a servant should be serious, faithful, truthful and sincere in the beginning of his endeavor, and spare no effort to draw close to Him, as it is fitting for His generosity, bounty, mercy and kindness.

End of the Book of Condemnation of majesty and showing off; and praise be to Allah Alone.

Book nine: Condemnation of arrogance and vanity

It is the ninth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Creator, the Evolver, the Bestower of Forms (or Colours), the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme, Whom none is able to turn from His Glory, the Irresistible to Whom every strong tyrant is submissive in humiliation, and every arrogant, in the shade of His Honour, is poor and humble, the Supreme, Whom nothing could avert His will, the Free of Want, Who has no partner nor anyone to dispute Him, the Omnipotent, Whose brilliance and Majesty have dazzled the sights of all the creatures, Who has established Himself over the glorious Throne (of Majesty), Who is beyond the description and appreciation of all the Prophets and Messengers, that His angels and Prophets "peace be upon them" acknowledged their failure to encompass in description and understanding His Majesty and Glory, Whose Power and Supremacy broke the dominion of Khosraus and Caesars, for indeed Greatness is His lower garment, and Supremacy is His upper garment, and whoever disputes with Him over any of both would be given to destruction: Exalted and Glorified be He, and Hallowed be His Names.

Allah's blessing and peace, as much as it is fitting, be upon Muhammad, upon whom the light that illuminating over all the universe was sent, as well as upon his family and companions, Allah's lovers, friends, allies, and well-chosen from among His creatures.

Coming to the point:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty says: "No doubt, Greatness represents My lower garment, and supremacy My upper garment; and whoever disputes with Me over any of both, would be broken by Me." (This narration is reported by Al-Hakim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are three destructives: niggardliness that is obeyed, an inclination that is followed, and self-vanity." (This narration is reported by Al-Bazzar, At-Tabarani and Al-Baihaqi on the authority of Anas). Both arrogance and haughtiness are destructive diseases, and both arrogant and haughty are hateful sick in the Sight of Allah Almighty.

If our purpose from this quarter of the revival of religion sciences is to clarify the destructive evils and sins, it is incumbent upon us then to explain what arrogance and vanity are. Indeed, they are among the shameful deeds. We are going to explain them in two parts: the first part pertains to arrogance, and the other to vanity.

PART ONE**CONDEMNATION OF ARROGANCE**

It includes:

- Exposition of condemnation of arrogance
- Exposition of condemnation of boasting
- Exposition of excellence of humbleness
- Exposition of the real nature and evil of arrogance
- Exposition of him to whom one behaves arrogantly; and the levels of arrogance
- Exposition of constituents of arrogance
- Exposition of motives of arrogance
- Exposition of the manners of the humble
- Exposition of remedy of arrogance
- Exposition of self-discipline to acquire the character of humbleness; and praiseworthy and blameworthy extent of humbleness

CHAPTER ONE**EXPOSITION OF CONDEMNATION OF ARROGANCE**

Allah Almighty has condemned arrogance and criticized every arrogant boaster in many places of His Book. He Almighty said: "Those who behave arrogantly on the earth in defiance of right, them will I turn away from My Signs: even if they see all the Signs, they will not believe in them." (Al-A'raf 146)

﴿سَاصْرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا﴾ (١٤٦)

He further said: "Thus does Allah seal up every heart of arrogant and obstinate transgressors." (Ghafir 35)

﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ﴾ (٣٥)

He said: "But they sought victory and decision (there and then), and frustration was the lot of every Powerful obstinate transgressor." (Ibrahim 15)

﴿وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ﴾ (١٥)

He Almighty said too: "Undoubtedly, Allah does know what they conceal, and what they reveal: verily He loves not the arrogant." (An-Nahl 23)

﴿لَا جَرَمَ أَنْ يَكُنْ اللَّهُ يَعْلَمُ مَا يُسْرُونَ وَمَا يُغْلِبُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ﴾ (٢٣)

He also said: "Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!" (Al-Furqan 21)

﴿لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا﴾ (٢١)

He said too: "but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (Ghafir 60)

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ (٦٠)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "None shall enter the Garden, in whose heart there is the weight of a mustard seed of arrogance; and none shall enter the fire (of Hell), in whose heart there is the weight of a mustard seed of faith." (This narration is reported by Muslim on the authority of Ibn Mas'ud). Abu Hurairah "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty says: "No doubt, Greatness represents My lower garment, and supremacy My upper garment; and whoever disputes with Me over any of both, I would throw him into (the fire of) Hell, and I would not care." (This narration is reported by Muslim, Abu Dawud and Ibn Majah).

It is narrated on the authority of Abu Salamah Ibn Abd-Ar-Rahman that he said: Both Abdullah Ibn Umar and Abdullah Ibn Amr "Allah be pleased with them" met on Safa (mountain), and stopped for a while and then Abdullah Ibn Amr went while Abdullah Ibn Umar remained and went on weeping. They asked him: "What does cause you to weep O Abu Abd-Ar-Rahman?" He said: "This, i.e. Abdullah Ibn Amr, pretends that he heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who has in his heart a mustard seed's weight of arrogance, Allah would throw him prone on his face into the fire (of Hell)." (This narration is reported by Ahmad and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "A man would continue to feel self-important until he is enrolled among the tyrants, with the result that he would receive the same punishment they receive." (This narration is reported by At-Tirmidhi on the authority of Salamah Ibn Al-Akwa').

It is reported that Solomon, son of David "peace be upon them" one day ordered men, jinn, animals and birds to set out, and they set out in two hundred thousand each. He was raised until he heard the voice of angels glorifying (Allah Almighty) in the heavens, and was lowered until his feet touched the sea, whereas he heard a voice saying: "If there is, in the heart of your companion, the weight of a mustard's seed of arrogance, I would cause him to sink down farther than I have raised him up." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come out from the fire (of Hell) a neck having two hearing ears, two seeing eyes, and a speaking tongue. It will say: "I have been entrusted to deal with three: every obstinate tyrant, every one who associated partners with Allah in worship, and the picture makers." (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No niggard, nor a tyrant nor a bad-mannered will enter the Garden." It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a dispute between the Hell and the Paradise and it (the Hell) said: "The haughty and the proud would find abode in me." The Paradise said: "The meek and the humble would find their abode in me." On that Allah "Exalted and Glorified be He" (addressing the Paradise) said: "You are only My Mercy by

means of which I shall show mercy to those whom I wish." (addressing the Hell) He said: "You are (the means) of My punishment by which I punish those of My servants whom I wish, but each one of you would have its fill." (This narration is reported by both sheikhs).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "What an evil servant is he who tyrannizes and behaves arrogantly, forgetting the Supreme Irresistible! What an evil servant is he who tyrannizes and boasts, forgetting the Most Supreme, Most High! What an evil servant is he who neglects and takes no heed, forgetting the graves and trials! What an evil servant is he who transgresses and oppresses, forgetting the beginning and the end!" (This narration is reported by At-Tirmidhi on the authority of Asma' Bint Umais). It is reported on the authority of Thabit that he said: We have been informed that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How arrogant is so and so!" on that he said: "Is there anything after it but death?" (This narration is reported by Al-Bihaqi).

Abdullah Ibn Amr "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When death approached Noah "peace be upon him" he invited both his sons and said to them: "I order you to do two things, and forbid you to do two things. I forbid you to ascribe partners to Allah in worship, and to be arrogant. I order you to bear testimony to the fact that there is no god to be worshipped but Allah. No doubt, were the heavens and the earths and all that they contain to be placed in a scale of the balance, and the testimony that 'There is no god to be worshipped but Allah' in the other scale, it would overweigh; and were the heavens and the earths and all that they contain to be a ring, and the testimony that 'there is no god to be worshipped but Allah' to be placed over it, it would break it. I further order you to glorify and praise Allah Almighty, for it is the prayer of all beings, and therewith all beings are given sustenance." (This narration is reported by Ahmad and Al-Hakim, and Al-Bukhari in his Adab).

Jesus "peace be upon him" said: "Blessed be he whom Allah Almighty teaches His Book and then he dies while being not arrogant." It is further narrated on the authority of Harithah Ibn Wahb "Allah be pleased with him" that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "May I not inform you about the denizens of Hell-Fire?" They said: "Yes." He said: "Every haughty, fat and proud (person)." (This narration is reported by both sheikhs). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Those who are the most hateful to me, that will have their seats the farthest from mine (on the Day of Judgement) are chatterers, loudmouths and ranters." They said: "O Messenger of Allah! Who are ranters?" He "peace be upon him" said: "They are the arrogant." (This narration is reported by Ahmad on the authority of Abu Tha'labah; and At-Tirmidhi on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "On the Day of Judgement, the arrogant will be mustered in the form of

atoms trampled by the people, atoms in the form of men, underneath all things. Then, they will be driven into a prison in the Hell called Bolis, where the fire of fires will be over them. Then, they will be made to drink from Tinat Al-Khabal, i.e. the pus of the denizens of the fire of Hell." (This narration is reported by At-Tirmidhi on the authority of Amr Ibn Shu'aib from his father from his grandfather). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the tyrants and arrogant people will be mustered in the form of atoms trampled by all things due to their slowness in the Sight of Allah Almighty." (This narration is reported by Al-Bazzar).

It is narrated on the authority of Muhammad Ibn Wasi' that he said: I entered upon Bilal Ibn Abu Burdah to whom I said: Your father reported to me from his father (Abu Musa) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, in Hell, there is a valley called Habhab, and it is incumbent upon Allah to make it the abode of every arrogant tyrant. So, O Bilal! Beware of being one of those who live in it." (This narration is reported by Abu Ya'li, At-Tabarani and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "In the fire (of Hell), there is a palace assigned by Allah to the arrogant and it will be folded upon them." (This narration is reported by Al-Baihaqi on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with You from being blown with arrogance." He "peace be upon him" said: "He, whose soul leaves his body while being free from the following three, will enter the Garden: arrogance, debt and misappropriation." (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Thawban).

From among the traditions and sayings, a mention may be made of the following:

Abu Bakr As-Siddiq "Allah be pleased with him" said: "None should look down upon a Muslim, for such as seems trivial in your sight is honoured in the Sight of Allah Almighty." According to Wahb: "When Allah Almighty created the Garden of Eden, He looked at it and said: "You are forbidden to every arrogant tyrant." It is reported that Al-Ahnaf Ibn Qais used to frequent Mus'ab Ibn Az-Zubair and sit on his throne beside him. One day he came and Mus'ab was stretching his legs. He did not withdraw them, and Al-Ahnaf sat down. He pushed them a little, and the traces of disturbance were visible on his face. On that he said: "How amazing mankind is! He proves arrogant although he is born from the (vagina which close to the) urethra."

According to Al-Hassan "may Allah have mercy upon him": "How astonishing mankind is! he washes his excretion with his hand once or twice everyday, and then comes to oppose (Allah) the Irresistible of the heaven and the earth." One of the interpretations given to the following statement of Allah Almighty: "As also in your own selves: will you not then see?" (Adh-Dhariyat 21)

"It refers to both channels of urine and excretion." According to Muhammad Ibn Al-Hussain Ibn Ali: "No man in whose heart arrogance enters but that something equal is reduced from his reason." Solomon "peace be upon him" was asked about the evil deed which no good deed could remove, thereupon he said: "The arrogance."

An-Nu'man Ibn Bashir "Allah be pleased with him" said while addressing the people from over the pulpit: "Indeed, Satan has snares and traps (therewith to catch mankind), and among Satan's snares and traps are to be too haughty to be grateful to the favors of Allah Almighty, to boast because of Allah's gifts, to behave arrogantly towards the servants of Allah Almighty, and to follow the inclination but not for the Sake of Allah Almighty." We ask Allah Almighty to provide us with wellbeing and power in the world and the hereafter, by His bounty and generosity.

CHAPTER TWO

EXPOSITION OF CONDEMNATION OF BOASTING

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never looks (with the eye of mercy) at him who drags his lower garment out of haughtiness." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "While a man was strutting in his Burdah since he was proud of himself, Allah Almighty caused him to sink down into the earth and he will be sinking deeper and deeper in it until the Day of Judgement." (This narration is reported by both sheikhs on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drags his dress out of boasting, Allah will not look at him (with the eye of mercy) on the Day of Judgement."

It is narrated on the authority of Zaid Ibn Aslam that he said: I came to visit Abdullah Ibn Umar "Allah be pleased with them" and Abdullah Ibn Waqid was passing, getting dressed in a new dress. I heard Ibn Umar "Allah be pleased with them", On seeing him, having said to him: "O my son! Raise your garment, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah never looks (with the eye of mercy) at him who drags his dress out of haughtiness." (This narration is reported by Muslim). It is narrated on the authority of Busr Ibn Jahhash Al-Qurashi that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" spat in his palm, and then he put his index finger (on it) and said: Allah Almighty says: "How should you frustrate me, O son of Adam, since I created you from the like of that (water), until when I fashioned you and made you in due proportion, you walked heavily on the earth in two garments, where you collected (wealth) and withhold it until when your soul reaches here (and he pointed to his throat), you say: Let me give in charity! But how should the time of charity come?" (This narration is reported by Ibn Majah and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When my people come to walk with haughtiness, and both Persians and Romans serve them, then, it is time for Allah Almighty to invest them with

authority over each other." (This narration is reported by At-Tirmidhi and Ibn Hibban on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He who makes much of himself and walks with haughtiness, will meet Allah Who will be angry with him." (This narration is reported by Ahmad, At-Tabarani, Al-Hakim and Al-Baihaqi on the authority of Ibn Umar).

From among the traditions and sayings, a mention may be made of the following:

It is narrated on the authority of Abu Bakr Al-Hudhali that he said: While we were sitting with Al-Hassan, Ibn Al-Ahtam passed by us, intending the Maqsurah, and he was wearing a garment of Khazz which he prepared neatly, and he was strutting in his walk. Al-Hassan looked at him and said: "Fi! Fi! How he is raising his nose, twisting his body, swelling his cheek, and looking at both his sides! Which foolish are you? You are not grateful to the favors bestowed upon you (by Allah), which you neither take with the right of Allah, nor give what is due upon of the right of Allah." Hearing that, Ibn Al-Ahtam returned to him and apologized to him. On that he said to him: "Apologize not, and rather repent to your Lord. Have you not heard the statement of Allah Almighty: "Nor walk on the earth with insolence: for you can not rend the earth asunder, nor reach the mountains in height." (Al-Isra' 37)

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا﴾

It is reported that a young man came upon Al-Hassan and he had a smart suite on him. On that Al-Hassan invited him and said to him: "Mankind is proud of his youth, fond of his characteristics, as if the grave has covered your body, and you have met your deed. Woe to you! Remedy your heart for Allah's need of His servants is the soundness of their hearts." It is reported that once Umar Ibn Abd-Al-Aziz performed Hajj before he was appointed as caliph, and when Tawus saw him boasting in his walk, he poked his flank with his finger and said to him: "This is not the walk of him who has excretion in his belly." On that Umar said to him apologizing: "O my uncle! Every part of my body was struck to get accustomed to that walk until I have been accustomed to it."

Once, Muhammad Ibn Wasi' saw his son boasting in his walk, thereupon he said to him: "O my son! Do you know who you are? Your mother is a slave-girl whom I buy for two hundred Dirhams, and your father (is not so good): let not the Muslims have any more like him." Ibn Umar "Allah be pleased with them" saw a man dragging his lower garment, thereupon he said: "Satan has many brothers!" he said it twice or thrice. It is reported that once Mutarrif Ibn Abdullah Ibn Ash-Shakhir saw Al-Muhallab strutting in a cloak of Khazz, thereupon he said to him: "O servant of Allah! This is a walk which Allah and His Messenger never like." Al-Muhallab asked him: "Do you not know me?" he said: "Nay! I know you well. In the beginning, you were a sperm scattered (and thrown into the womb), and in the end you will be a putrefied corpse, and in the interval between both, you are carrying dung (in your belly)." On that Al-Muhallab went away and gave up his way of walking.

In his comment on the following statement of Allah Almighty: "Then did he

stalk to his family in full conceit!" (Al-Qiyamah 33)

﴿ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ۚ﴾

Mujahid said: "i.e. strutting in his walk."

Since we made a mention of the condemnation of arrogance and boasting, let's now make a mention of the excellence of humbleness; and Allah Almighty knows best.

CHAPTER THREE

EXPOSITION OF EXCELLENCE OF HUMBLENESS

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Giving in) charity, in no way, decreases the wealth. No servant forgives (others), but that Allah adds to his respect, and no one behaves humbly (towards others) for the sake of Allah, but that Allah elevates him (in the sight of the people)." (This narration is reported by Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no servant but that there are two angels with him, and something like a tie over him by which they seize him: If he elevates himself, they would soon pull it saying: "O Allah! Humiliate him!" and if he humbles himself they would say: "O Allah! Raise him!" (This narration is reported by Al-Aqili and Al-Baihaqi on the authority of Abu Hurairah; and Al-Baihaqi alone on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he who behaves humbly (towards the people) without meekness, spends wealth he has collected without disobedience, shows mercy for the people of humiliation and poverty, and mixes with men of jurisprudence and wisdom." (This narration is reported by Al-Baghawi, Ibn Qani' and At-Tabarani on the authority of Rakb Al-Misri; and Al-Bazzar on the authority of Anas). It is narrated on the authority of Abu Salamah Al-Madini from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was in our house in Quba' and he was fasting. At the time of breaking fast, we served him with a drink of milk mixed with honey. When he raised it to his mouth and tasted it, he detected the sweetness of the honey, thereupon he asked about it, and we said: "O Messenger of Allah! We have mixed some honey with it." He put it down and said: "Behold! As for me, I do not forbid it (although I would not drink of it). Indeed, whoever behaves humbly (towards the others) for the Sake of Allah, Allah Almighty elevates him (in rank), and whoever is arrogant, Allah Almighty humiliates him, and whoever is thrifty, Allah Almighty enriches him, and whoever is extravagant, Allah Almighty impoverishes him, and whoever celebrates Allah more often, Allah Almighty loves him." (This narration is reported by Al-Bazzar; and At-Tabarani on the authority of A'ishah).

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" was in his house with his companions and they all were eating when a beggar knocked at the door, and he had a bothersome disease. The Messenger of Allah "Allah's blessing and peace be upon him" admitted him and made him sit on his thigh and told him to share food with them. A man from the Quraish

seemed as if he was disgusted by him, thereupon he did not die before he was afflicted with the same bothersome disease. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "My Lord has given me the freedom to choose whether to be a Messenger servant or to be a Prophet king, and I did not know what to choose. Gabriel "peace be upon him" was my selected angel. I raised my head towards him and he said to me: "Show humbleness for the Sake of your Lord." I said: "Then, I have chosen to be a Messenger servant." (This narration is reported by Abu Ya'li on the authority of A'ishah; and At-Tabarani on the authority of Ibn Abbas).

It is reported that Allah Almighty revealed to Moses "peace be upon him": "I accept the prayer of him who shows humbleness for the Sake of My Greatness, and does not regard himself superior to My creatures, i.e. he who persists in fear of Me, celebrates Me more often during his day, and desists from desires and lusts for My Sake." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Generosity lies in piety and honour lies in humbleness, and certainty (of faith) provides one with richness." (This narration is reported by Ibn Abu Ad-Dunya). The Messiah "peace be upon him" said: "Blessed be the humble in this world: they will be the owners of pulpits (of light) on the Day of Judgement. Blessed be those who make peace among the people in this world: They will inherit the Paradise on the Day of Judgement. Blessed be those whose hearts are purified in this world: they will look at Allah Almighty on the Day of Judgement."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever Allah Almighty guides to Islam, makes good his face, keeps him faultless, and endows him with humbleness, he is among these selected by Allah Almighty." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are four things which Allah Almighty never gives but to whomever He loves among His servants: silence, which is the beginning of worship, reliance on Allah Almighty, humbleness, and abstinence in this world." (This narration is reported by At-Tabarani and Al-Hakim on the authority of Anas).

Ibn Abbas "Allah be pleased with them" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant shows humbleness, Allah Almighty raises him to the seventh heaven." (This narration is reported by Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Humbleness does not add to a servant but highness. So, behave humbly (toward each other), perchance Allah Almighty would bestow mercy upon you." (This narration is reported by Al-Asfahani in his Targhib on the authority of Anas; and Ibn Adi on the authority of Ibn Umar). It is reported that once, the Messenger of Allah "Allah's blessing and peace be upon him" was having his meal when a black man afflicted with variola came to share food with him. He never came to sit beside anyone but that he stood in flight from him. On that, the Messenger of Allah "Allah's blessing and peace be upon him" made him sit beside him.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I

appreciate a man who carries anything in his hand in service of his family, therewith to remove arrogance from himself." It is reported that one day, the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Why do I not see on you the sweetness of worship?" They asked: "What is the sweetness of worship?" he said: "Humbleness." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you see the humble from among my nation, then, show humbleness for them; and if you see the arrogant from among my nation, then, behave arrogantly towards them, for this will be a means of humiliation and disgrace for them."

From among the traditions and sayings, a mention may be made of the following:

Umar "Allah be pleased with him" said: "If a servant shows humbleness for the Sake of Allah, Allah Almighty raises him saying: "Refresh, may Allah Almighty raise you!" and if he proves arrogant, Allah Almighty puts him down to earth saying: "Be disgraced, may Allah disgrace you!" although he is great in his sight, he seems despicable in the sight of people, and more despicable than a pig." Jarir Ibn Abdullah "Allah be pleased with him" said: "I came to a tree and found a man sleeping underneath it, shading himself with his sheet, and the sun had passed over it and touched a part of his body which was exposed. I then straightened the sheet over his body (to cover him from the heat of sun), and when he woke up, behold! He was Salman Al-Farisi. I made a mention to him of what I have made, thereupon he said to me: "O Jarir! Show humbleness for the Sake of Allah in this world, for whoever shows humbleness for the Sake of Allah in this world, Allah Almighty raises him in rank on the Day of Judgement. O Jarir! Do you know what the darkness of fire will be on the Day of Judgement?" I answered in the negative, thereupon he said: "It will result from the people's wronging each other in this world."

A'ishah "Allah be pleased with her" said: "You indeed are heedless of the best act of worship, i.e. humbleness." According to Yusuf Ibn Asbat: "The one of little piety is rewarded if he does many deeds, and the one of little humbleness is rewarded if he strives so much." When Al-Fudail was asked about humbleness, he said: "It is to submit to the truth and accept it even if you hear it from a child, and even from the most ignorant of people." According to Ibn Al-Mubarak: "The head of humbleness is to lower yourself to a position lesser than him who is inferior to you in favor of this world until you get him know that you have no superiority over him; and to raise yourself to a position higher than him who behaves arrogantly towards you until you get him know that he has no superiority over you."

According to Qatadah: "Whoever is given property, beauty, knowledge, etc, in which he does not show humbleness, this would become an evil against him on the Day of Judgement." It is said that Allah Almighty revealed to Jesus "peace be upon him": "If I confer a favor on you, receive it with humility, perchance I would perfect it upon you." According to Ka'b: "No servant was given a favor from Allah in this world for which he gives thanks to Allah, and shows humbleness for the Sake of Allah but that Allah Almighty endows him

with its benefit in this world and raises him a degree higher in the hereafter; and No servant was given a favor from Allah in this world for which he gives no thanks to Allah, nor shows humbleness for the Sake of Allah but that Allah Almighty deprives him of its benefit in this world and opens to him a gate to the fire of Hell in the hereafter to punish him therewith if He so likes, or forgive him if He so likes."

It was said to Abd-Al-Malik Ibn Marwan: "Which of men is the best?" He said: "It is he who shows humbleness in spite of his power, abstains in this world in spite of his richness, and refrains from helping (the wrongful) in spite of his strength." Once, Ibn As-Simak entered upon Harun Ar-Rashid and said to him: "O Commander of Believers! Your humbleness in your honour is more honoured for you than your honour." On that he said: "How good is that which you have said." He said: "O Commander of Believers! A man was endowed with beauty, high social status, and abundance of wealth, thereupon he refrained (from evil) in regard with his beauty, spent out of his property to console the needy, and showed humbleness in spite of his high social status, and the result is that he was enrolled among the selected devotees of Allah Almighty." On that Harun called for a pen and a parchment in which he wrote it with his own hand.

It was the habit of Solomon, son of David "peace be upon him" every morning to look at the faces of the rich and dignitaries until when he came to the poor, he would sit with them (apart from the rich) and say: "A poor sits with the poor like him." A wise man said: "As well as you dislike that rich people should see you in cheap garments, you should dislike to have the poor see you in very expensive garments." It is reported that Yunus, Ayyub and Al-Hassan set out and went to a particular place and started to discuss humbleness. Al-Hassan asked: "Do you know what humbleness is? It is that if you come out of your house you do not meet a Muslim but that you see that he has superiority over you."

According to Mujahid: "When Allah Almighty drowned the people of Noah "peace be upon him" all the mountains rose up and pronged themselves except the Judi which showed humbleness, thereupon Allah Almighty rose it above all the mountains and made the ark land on it." Abu Sulaiman said: "Allah Almighty looked at the hearts of mankind and found no heart more humble than that of Moses "peace be upon him", thereupon He favored him from among all of them with speaking direct to him." When he turned away from Arafat, Yunus Ibn Ubaid said: "I have no doubt about the mercy (of Allah), but that since I was with them, I fear they might have been deprived of it because of me."

It is said that a believer becomes in the highest position in the Sight of Allah Almighty when he becomes the humblest in his own sight; and he becomes in the lowest position in the Sight of Allah Almighty when he becomes the loftiest in his own sight." According to Ziyad An-Namri: "The abstinent who does not show humbleness is like a tree which produces no fruits." According to Malik Ibn Dinar: "By Allah, if a caller is to call at the door of the mosque that the

worst of you should come out, by Allah, no one shall precede me except by force or speed." When his statement reached Ibn Al-Mubarak, he said: "It is with that conduct that Malik has become (in such a position as fitting for none but) Malik."

According to Al-Fudail: "Whoever loves authority never prospers." According to Musa Ibn Al-Qasim: "We were under earthquake and stormy wind thereupon I went to Muhammad Ibn Muqatil and said to him: "O Abu Abdullah! You are our imam. So, please, supplicate Allah for us." He wept and said: "Would that I should not be a cause of your destruction." Then, I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and he said to me: "Indeed, Allah Almighty has relieved you because of the supplication of Muhammad Ibn Muqatil." A man came to Ash-Shibli and he asked him: "Who are you?" this was his habit. He said: "I am no more than the dot that is under the letter Ba'." On that Ash-Shibli said to him: "May Allah eliminate your witness! Do you assign a place to yourself?" it is said that whoever sees he has some value, has no portion of humbleness.

It is reported that Abu Al-Fath Ibn Shukhruf said: "I saw Ali Ibn Abu Talib "Allah be pleased with him" in a dream, thereupon I said to him: "O Abu Al-Hassan! Give me admonition." On that he said: "How good is the humbleness of a rich in the gathering of the poor out of their desire for the reward of Allah Almighty; and how good is the carelessness a poor give to the rich out of their confidence of Allah Almighty." According to Abu Sulaiman: "No servant shows humbleness until he knows well himself." According to Abu Yazid: "As long as a servant thinks there is among the people such as worse than him, he then is an arrogant." He was asked: "Then, when should he be humble?" he said: "When he thinks he has no place nor position on earth. However, every man shows humbleness as much as he knows his Lord Almighty and knows his own self."

According to Abu Sulaiman: "Were all the people to gather to put me down as I put down myself, they would not be able to do." According to Urwah Ibn Al-Ward: "Humbleness is one of the traps of evil, and man is envied because of all favors except for humbleness." It is said that humbleness is good if it is observed by all the people, but if it is observed by the rich, it will be better; and arrogance is bad if it is observed by all the people, but if it is observed by the poor, it will be worse. It is further said that none receives honour unless he shows humbleness for the Sake of Allah Almighty, and none receives security unless he fears Allah Almighty, and none profits unless he sells himself to Allah Almighty.

According to Abu Ali Al-Jawzajani: "The soul is mixed with arrogance, greediness and envy; and if Allah intends to ruin a person, He deprives him of humbleness, advice and satisfaction ; and if Allah intends good for him, He endows him with all of those: If the fire of arrogance is kindled within himself, it will be extinguished by the water of humbleness with the assistance of Allah; and if the fire of envy is kindled within himself, it will be extinguished by the water of advice with Allah's help; and if the fire of greediness is kindled within himself, it

will be extinguished by the water of satisfaction with Allah's aid." Al-Junaïd used to sit in his gathering every Friday: "Had it not been for the statement reported from the Messenger of Allah "Allah's blessing and peace be upon him" that 'A time will come upon my nation where the chief of people will be the most lowly among them', I would not have talked before you."

It is reported that Amr Ibn Shaibah said: I was in Mecca between Marwah and Safa (mountains), when I saw a man riding a mule and there were servants ahead of him, pushing the people to give way for him to pass. Some time later, I returned to Baghdad, and while being on the bridge, I saw a barefooted man, of short clothes which left parts of his body exposed, and long hair. I kept looking at him and in the end I said to him: "You resemble a man whom I saw in Mecca doing such and such..." and I related to him his state, thereupon he said: "It is I." I asked him: "What has Allah done with you?" He said: "I raised myself in a place where people should be humble, thereupon Allah Almighty humiliated me where people should raise." Al-Mughirah said: "We used to be in awe of Ibrahim An-Nakh'i as a chief or a governor is feared, and he used to say: "The time in which I have become the jurisprudent of Kufah is indeed an evil time."

It was the habit of Ata' As-Sulami that whenever he heard the thunder he would stand and sit and his belly would pain him as if he were a woman suffering from the pain of childbirth. On that he used to say: "This evil afflicts you because of me, and should Ata' (meaning himself) die, the people would be relieved." Bishr Al-Hafi used to say: "Your greeting of the inhabitants of this world is to give up greeting them." A man supplicated to a good effect for Abdullah Ibn Al-Mubarak saying: "May Allah Almighty give you what you ask for!" on that he said: "No doubt, the hope always follows knowledge: where is the knowledge (that should have preceded your expectation)?" One day, the Quraish people vied in glory before Salman Al-Farisi "Allah be pleased with him" thereupon he said: "But as for me, I have been created from a despicable sperm thrown (into the womb), and I would be a putrefied corpse, and then I would come to the balance of deeds: if the scale of my good deeds overweighs, I would be honoured, and if it overweighs not, I would be wicked." Abu Bakr As-Siddiq "Allah be pleased with him" said: "We have found out that generosity lies in piety, richness in certainty (of faith), and honour in humbleness." We ask Allah, the Exalted in Honour to help us with good success.

CHAPTER FOUR

EXPOSITION OF REAL NATURE AND EVIL OF ARROGANCE

It should be known that arrogance is divided into internal and external. The internal is a built-in character in the self; and the external is the acts and deeds that issue from the organs and parts of body. The internal division is more entitled to have the name of arrogance. But the works and deeds are no more than fruits of that character. For this reason, if it appears on the organs, it is said that one is arrogant, and if it does not emerge, it is said that he has arrogance within himself. The origin of arrogance then is that character which lies in the self. It is to get comforted and rely on regarding oneself superior to another,

whom he regards inferior to him. Arrogance summons a second party whom the arrogant regards inferior to him, and a thing with which he becomes arrogant. It is with this that arrogance is distinguished from vanity as we shall see later. That is because vanity does not summon anyone other than him who is swollen with pride, and were he to be created alone, he would likely be a proud, whereas he would unlikely be an arrogant unless in relation with anyone else, for as an arrogant, he sees himself above that other person.

He regards himself superior in the attribute of perfection. At that point, he becomes an arrogant. It is not sufficient for him to make much of himself in order to be given the name of arrogant, for one might make much of himself, but at the same time, he sees anyone else greater than or at least as great as him. It is also not sufficient for him to scorn the other, for were he to see himself more despicable than anyone else, he would not be an arrogant. He then should place himself in a particular position, and place the other in another position in a way that lets him see himself above him in rank and position. Those three elements give rise to arrogance within himself. Once those occur, he thinks himself to be self-important and overjoyed and relies on what he has thought of himself, and those are the components of the character of arrogance.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "I seek refuge with You (O Allah) from the swelling of arrogance." Umar "Allah be pleased with him" also said to him who sought his permission to give admonitions after Morning prayer: "I am afraid you would get swollen until you reach the Pleiades." If man sees himself with the eye of loftiness, he would get swollen and over-confident. Arrogance then is that state that is stimulated in the self by those three beliefs. It is also called self-importance and self-magnificence. For this reason, in his comment on the following statement of Allah Almighty: "there is nothing in their breasts but (the quest of) arrogance, which they shall never attain to" (Ghafir 56)

﴿إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرًا هُمْ يَبْلُغُونَ﴾

Ibn Abbas "Allah be pleased with them" said: "It refers to the greatness which they never attain." He thus explained arrogance by the greatness.

Furthermore, this self-importance requires internal and external works, which are their fruits. This is called showing of arrogance. The more one makes much of himself in relation to another, the more he despises the other, scorns him, keeps him away from himself, disdains to sit with him or share food with him. That is because he sees him in the position of his servant; and if he is more arrogant, he would even disdain to accept him as a servant. But if he is less arrogant, he would disdain to regard him as equal to himself, hasten to have precedence over him in the streets, raise himself above him in gatherings, expect him to be the first to greet him, etc. if he is in the office of teaching, he would not be kind to the learners: on the contrary, he would humiliate them, repulse them, put them under obligation to him, and use them in his service. Therefore, he looks down upon the laymen as if he looks at asses, out of scorning them, and ascribing them to ignorance. To be sure, the works springing from arrogance are

numerous, and too famous to mention.

This is the arrogance: Its evils are extremely dangerous, and its adversities are radically tremendous, in which the private among the people would probably be ruined, and from which none among worshippers, ascetics and scholars could be free, let alone the laymen. Why should its adversity not be tremendous since the Messenger of Allah "Allah's blessing and peace be upon him" said: "None shall enter the Garden in whose heart there is an atom's weight of arrogance." It becomes a veil to prevent one from the Garden for it deprives the arrogant of all the good manners characteristic of the faithful believers. Those good manners represent the different gates of the Garden. Arrogance and self-importance close all of those gates. That is because one is not able to like for the other believers the same as he likes for himself as long as he has in himself an atom's weight of arrogance, nor is he able to be humble, which is the fountainhead of all the good manners characteristic of the pious as long as he feels supercilious, nor is he able to purify his heart from rancor, envy and resentment as long as he is haughty, nor is he able to persist in truthfulness as long as he is bigheaded, nor is he able to give up anger as long as he is arrogant, nor is he able to curb his fury as long as he is arrogant, nor is he able to give good advice as long as he is arrogant, nor is he able to accept advice from others as long as he is arrogant, etc.

In short, there is no blameworthy characteristic but that the arrogant is forced to do in order to maintain his arrogance, whereas there is no praiseworthy characteristic but that he keeps himself from, in order not to lose his arrogance. For this reason, none shall enter the Garden in whose heart there is an atom's weight of arrogance.

The worst arrogance is that which prevents the arrogant from acquiring the knowledge and accepting the truth. It is in this connection that there are many Holy Verses in condemnation of arrogance and arrogant persons. Allah Almighty says: "the angels stretch forth their hands, (saying), 'Yield up your souls: this day shall you receive your reward, a penalty of shame, for that you used to tell lies against Allah, and scornfully to reject of His Signs!'" (Al-An'am 93)

﴿أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ

ءَايَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾﴾

"So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant." (An-Nahl 29)

﴿فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَتْوًى الْمُتَكَبِّرِينَ ﴿٩٤﴾﴾

He Almighty tells that the one who will receive the most severe punishment is he who is in the worst obstinate rebellion against Allah Almighty as shown from His statement: "Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious." (Maryam 69)

﴿ثُمَّ لَنَزَعَنَّ مِنْ كُلِّ شَيْعَةٍ أُمَّةً أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٩٥﴾﴾

He Almighty further says: "as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant." (An-Nahl 22)

﴿إِلَهُكُمْ إِلَهُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ﴾ (٣١)

He also says: "those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!" (Saba 31)

﴿يَقُولُ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ﴾ (٦٠)

He Almighty says too: " but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (Ghafir 60)

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ (١٤٦)

He says: " Those who behave arrogantly on the earth in defiance of right, them will I turn away from My Signs." (Al-A'raf 146)

﴿سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ﴾ (٢٠٦)

For this reason, the Messiah "peace be upon him" said: "As well as the plant grows in the valley, and grows not on the rock, the wisdom works positively in the heart of the humble and not in the heart of the arrogant. Do you not see that whoever raises his head up to the ceiling injures it, and he who lowers it, the ceiling shades him?" this is a parable given by him for the arrogant and how they are deprived of wisdom. In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" made one of the aspects of arrogance is to be grateful to the truth (according to the narration of At-Tirmidhi on the authority of Ibn Mas'ud).

CHAPTER FIVE

EXPOSITION OF HIM TO WHOM ONE BEHAVES ARROGANTLY; AND THE LEVELS OF ARROGANCE

It should be known that those towards whom the arrogant behaves arrogantly are Allah Almighty, His Messengers, or anyone of His creatures. That is because man was created as ignorant and wrongful. He sometimes behaves arrogantly towards the people, and sometimes towards the Creator, i.e. Allah Almighty. From the perspective of these towards whom the arrogant behaves arrogantly, arrogance then is divided into three divisions:

The first is to behave arrogantly towards Allah Almighty; and this is the most odious arrogance. Its only motives are mere ignorance and transgression. A typical example is Numrudh, who thought of fighting the Lord of the heaven. The same is true of anyone claiming lordship, like Pharaoh, who, out of his arrogance, claimed that he was their supreme lord, and disdained to be only one of the servants of Allah Almighty. For this reason, Allah Almighty said: " but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (Ghafir 60)

﴿لَكُمْ إِنْ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ (٢٠٦)

He also said: "Christ disdains not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer)." (An-Nisa' 172)

﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ

وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿٦٧﴾﴾

He said too: "When it is said to them, "Adore you (Allah) Most Gracious!" they say, "And what is (Allah) Most Gracious? Shall we adore that which you command us?" And it increases their flight (from the Truth)." (Al-Furqan 60)

﴿وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَاجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٨﴾﴾

The second is to be arrogant towards the Messengers "peace be upon them" out of self-conceit and refraining from submission to men belonging to mankind. Such is sometimes diverted from reflection and consideration, and thus persists in the darkness of ignorance which hinders him from submission, and sometimes abstains from submission, in spite of his knowledge, since his own self does not accept to submit to the truth and humble themselves before the Messengers and Prophets. This is what Allah Almighty relates about them when He says: "Shall we believe in two men like ourselves? And their people are subject to us!" (Al-Mu'minin 47)

﴿فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِيدُونَ ﴿٦٩﴾﴾

"He is no more than a man like yourselves; he eats of that of which you eat, and drinks of what you drink. "If you obey a man like yourselves, behold, it is certain you will be lost." (Al-Mu'minin 34-35)

﴿وَلَيْنِ أَطَعْتُمْ بَشَرًا مِثْلَكُمُ لَأَنْتُمْ إِنْ كُنْتُمْ إِنْكَارَ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا

﴿٧٠﴾﴾ أَنْتُمْ تُخْرَجُونَ ﴿٧١﴾﴾

"Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!" (Al-Furqan 21)

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي

﴿٧٢﴾﴾ أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٧٣﴾﴾

"They say: "Why is not an angel sent down to him?" If We did send down an angel, the matter would be settled at once, and no respite would be granted them." (Al-An'am 8)

﴿وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٧٤﴾﴾

Pharaoh said as Allah Almighty related about him: "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?" (Az-Zukhruf 53)

﴿فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسُورَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ ﴿٧٥﴾﴾

Allah Almighty said: "And he was arrogant and insolent in the land, beyond reason, he and his hosts: they thought that they would not have to return to Us!" (Al-Qasas 39)

﴿وَأَسْتَكْبَرُوا وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٧٦﴾﴾

In this way, Pharaoh behaved with arrogance towards Allah and His Messengers. According to the narration of Wahn: Moses "peace be upon him" said to him: "Believe in Allah and you will keep all that is in your possession." He said: "Give me respite until I consult Haman." When he consulted Haman the latter said to him: "After you were a Lord to be worshipped by people, you would then be no more than a servant to worship another." Thus, he disdained to be a servant of Allah Almighty, and to follow Moses "peace be upon him".

The Quraish people said as Allah Almighty related about them: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?" (Az-Zukhruf 31)

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْفَرِيقَيْنِ عَظِيمٍ﴾

They referred, according to Qatadah, to both Al-Walid Ibn Al-Mughirah of Mecca, and Abu Mas'ud Ath-Thaqafi of Ta'if. They exclaimed: "How should an orphan poor man, i.e. the Prophet "peace be upon him" be sent by Allah to us as a Prophet apart from us?" in reply to them, Allah Almighty said: "Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in the life of this world." (Az-Zukhruf 32)

﴿أَهْمٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ حَتَّىٰ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

He further said: "Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" (Al-An'am 53)

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّیَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَیْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ

بِالشَّاكِرِينَ﴾

The Quraish further said to the Messenger of Allah "Allah's blessing and peace be upon him": "How should we sit with you while your gathering includes the poor and indigent of the Muslims?" they despised them because of their poverty, and were too arrogant to sit with them. On that occasion, Allah Almighty revealed: "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust." (Al-An'am 52)

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ

حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾

He further said: "And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ

زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

(This narration is reported by Muslim on the authority of Sa'd Ibn Abu Waqqas, but with a slight variation of wording). Then, Allah Almighty told about their wonder when they would enter the Hell as they would not see those whom they despised, saying: "What has happened to us that we see not men whom we used to number among the bad ones?" (Sad 62)

﴿وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾﴾

They meant both Bilal, Ammar, Suhaib and Al-Miqdad "Allah be pleased with them".

Some of those disbelievers were prevented by arrogance from consideration and knowledge, and thus ignored that the Messenger of Allah "Allah's blessing and peace be upon him" was on the truth; and others knew that, but were prevented by their arrogance from acknowledgement of him. Allah Almighty says about them: "When there comes to them that which they (should) have recognized, they refused to believe in it." (Al-Baqarah 89)

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ ﴿٨٩﴾﴾

He further said: "And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!" (An-Naml 14)

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٩٠﴾﴾

Although this kind of arrogance is close to the showing of arrogance towards Allah Almighty, it is lesser in degree. But anyway, it is an arrogance to accept the command of Allah Almighty, and submit to His Messenger "peace be upon him".

The third is to show arrogance to the servants, i.e. to make much of himself and despise the others, with the result that his own self rejects to submit to them, and summons him to refrain from them. Thus, he scorns and shows contempt for them, and rejects to regard them as equal to him. Although this kind of arrogance is lesser in degree than the previous two, it is grievous for two reasons:

The first is that loftiness, superiority and magnificence are fitting but for Allah Almighty, Who is the Omnipotent King. But as for the powerless and helpless servant, who is too powerless to do anything, how should loftiness be fitting for him? If a servant regards himself lofty, he indeed has disputed with Allah Almighty over one of His attributes, which is not fitting but for His Majesty. Its example is like a servant who takes the hat of the king and puts it on his head and sits on his throne: how daring he is! How rude and wicked he is! How disgraceful and shameful he is! How deserving of punishment and torment he is! To this meaning, Allah Almighty refers by His statement: "No doubt, Greatness represents My lower garment, and supremacy My upper garment; and whoever disputes with Me over any of both, I would throw him into (the fire of) Hell, and I would not care." (This narration is reported by Muslim, Abu Dawud and Ibn Majah). Since showing loftiness over the servants of Allah Almighty is not fitting but for Him, so, whoever does so has indeed committed a crime against Him. All the people are servants of Allah Almighty, and all majesty in the

heavens and on earth belongs to Him Alone. For this reason, whoever shows arrogance to anyone of Allah's servants has indeed disputed with Him over one of His rights, which is fitting only for Him.

The other reason for which the vice of arrogance is grievous is that it summons one to disagree with Allah Almighty in His commands. That is because if an arrogant heard the truth from anyone of the servants of Allah Almighty, he would disdain to accept it from him, and rather would reject it. Therefore, the debaters about the religious matters claim they try to discover the mysteries of religion, and in the course of argument, they end by rejecting each other like arrogant; and even if the truth becomes evident on the tongue of anyone of them, the other would disdain to accept it, and rather would strive to reject it, and use trickery in order to avert it. That is the conduct of disbelievers and hypocrites as described by Allah Almighty: "The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that you may gain the upper hand!" (Fussilat 26)

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ إِنَّا نَعْلَمُكَ تَغْلِبُونَ﴾ (٢٦)

Thus every debater who debates only to gain the upper hand, and not to obtain the truth whenever and wherever it might be, has indeed been involved with them in that mistake.

The same is true of disdaining from accepting wisdom and admonition as described by Allah Almighty in His statement: "When it is said to him, "Fear Allah," he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on)!" (Al-Baqarah 206)

﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ﴾ (٢٠٦)

It is reported that Umar "Allah be pleased with him" recited that Holy Verse and then commented: "We all belong to Allah, and to Him we shall return. A man stood and enjoined good thereupon he was killed. Another stood and said: "Do they kill those who enjoin justice from among the people?" The arrogant then killed the one who disagreed with him, and him who commanded him to do good." According to Ibn Mas'ud "Allah be pleased with him": "It suffices man for sin that if it is said to him: 'Fear Allah' he would say in reply: 'Advise only yourself'."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Eat with your right hand." The man said: "I could not do so." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him once again and he gave the same reply. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, let you not be able (to eat with it) once again." The result was that he never raised it once again (as it was paralyzed). However, nothing but his arrogance prevented him from responding to the command of the Prophet "peace be upon him". (This narration is reported by Muslim on the authority of Salamah Ibn Al-Akwa').

This is why one's arrogance to the people is grievous, for it would inevitably summon him to be arrogant to the command of Allah Almighty. It is for this state that the case of Iblis was presented as an example for the people to learn.

He said: "I am better than he: You did create me from fire, and him from clay." (Al-A'raf 12)

﴿أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

Which caused him to abstain from falling in prostration to him. That is because his principle is to show arrogance to Adam and envy him, which led him to be arrogant to the command of Allah Almighty. This was the cause of his destruction forever.

This is one of the great evils of arrogance to the servants of Allah Almighty. However, the Messenger of Allah "Allah's blessing and peace be upon him" explained arrogance by those two evils: it is reported that Thabit Ibn Qais "Allah be pleased with him" asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I am a man to whom beauty is endeared as you see: does it belong to arrogance?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but arrogance is to reject the truth and despise the people." (This narration is reported by Muslim and At-Tirmidhi) it is not fitting for anyone to despise the people for they are the servants of Allah, like him, if not better than him. This is the first evil; and the other is to reject the truth.

So, whoever regards himself higher than his brother, despises and scorns him, looks at him with slighness, or rejects the truth although he knows that it is the truth, is indeed arrogant to the servants of Allah Almighty. Whoever disdains to submit to Allah Almighty, to comply with His orders, and to humble himself before Allah Almighty by obeying Him and following His Messengers, is arrogant to Allah Almighty and His Messengers.

CHAPTER SIX

EXPOSITION OF CONSTITUENTS OF ARROGANCE

It should be known that one does not show arrogance unless he makes much of himself; and he does not make much of himself unless he sees it has an attribute of perfection. The perfection might belong to religion or the world. The religious perfection lies in work and knowledge; and the worldly perfection lies in good ancestry, beauty, power, wealth and number of patrons. Those are seven constituents which represent the reasons for arrogance.

The first pertains to knowledge; and how fast the scholars become arrogant with their knowledge! For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil of knowledge is haughtiness." (This narration is reported by Al-Quda'i on the authority of Ali, but he says in it: "The evil of knowledge is forgetfulness; and the evil of beauty is haughtiness"). The scholar soon cherishes himself by the honour of knowledge, feels in himself the beauty and perfection of knowledge, makes much of himself, despises the people, and looks at them with the same eye with which he looks at animals, and renders them ignorant. He always expects them to show great respect for him, and hasten to greet him first. But if he himself hastens to greet anyone of the people, or at least returns the greeting joyfully, or stands for him, he would regard it to be a favor he has bestowed upon him, for which he should receive thanks. More

often, he thinks that it is they who should be dutiful to him and visit him, and inquire about his health, although it is not incumbent upon him to be dutiful to them, to visit them, or to inquire about their health as they do with him. Furthermore, he likes to use whomever he mixes with among them to work in his service; and if they fall short of fulfilling any of his needs, he would disapprove that conduct as if they were no more than his servants. That is because his teaching knowledge to them seems to him as if it were a favor upon them for which they should be under obligation to him. This is in regard with arrogance to them in the world.

In regard with the hereafter, he shows arrogance to them by seeing himself in a position higher than them in the Sight of Allah Almighty. Thus, he fears for them more than he fears for himself, and expects for himself more than he expects for them (from Allah Almighty). Such a person is more entitled to be called ignorant than to be called a learned. The real knowledge is that with the help of which one knows well himself, his Lord Almighty, the danger of the conclusion of his deeds, the argument of Allah against the learned, in addition to the great danger of the knowledge upon himself as we shall see later. This kind of knowledge should make him more humble, submissive and fearful. It requires him to see all people better than him in view of the great argument of Allah against him by knowledge, and his failure to thank Him for the favor of knowledge. This is the significance of the statement of Abu Ad-Darda' "Allah be pleased with him": "The more one advances in knowledge, the more his pain becomes."

You may ask: "What is the matter with some people who become more arrogant and safer by knowledge?" You should know that there are two reasons for that: The first is that he engages in what is called knowledge, although it is not the real knowledge. That is because the real knowledge is that with the help of which the servant knows well himself, his Lord Almighty, the danger of meeting Him, and of being screened from him. Of a surety, this develops in him more piety and humbleness, and not safe and arrogance. In confirmation of that, Allah Almighty says: "Those truly fear Allah, from among His Servants, are those who have knowledge: for Allah is Exalted in Might, Oft-Forgiving." (Fatir 28)

﴿وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

﴿إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

As regards the other sciences like medicine, poetry, arithmetic, linguistics, grammar, jurisprudence, philosophy and logic, the more one devotes himself to and fills himself with any of them, the more he is swollen with pride and arrogance. Those are more entitled to be included under arts rather than knowledge. That is because the real knowledge is that with the help of which one knows the significance of his being a servant of Allah Almighty, and the way of worshipping Him Alone, which develops humbleness and piety as we have mentioned.

The other reason is that a man delves into knowledge while he is wicked, cunning, bad-mannered and ill-behaved,. Before going on knowledge, he does

not engage in disciplining himself and purifying his heart by self-mortification, nor does he satisfy himself in the worship of his Lord Almighty. But rather, he remains wicked. If he is to delve into knowledge while being in such a state, and knowledge happens to have an evil place in his heart, it becomes fruitless and ineffective. For that state, Wahb presents the following example: "Knowledge is like a rain that falls from the sky as pleasant and pure, and trees absorb it through their roots and turn it, each according to its own taste and flavour. The sore among them becomes sorer, and the sweet sweeter. Similarly, knowledge is preserved by men and turned by them each according to his endeavour, inclination and benefit. Thus, the arrogant becomes more arrogant, the humble more humble, and so on."

That is because if one endeavours to be arrogant and is ignorant and then acquires knowledge, he finds that by which he becomes arrogant, and in this way, he becomes more arrogant. If a man is fearful and he is ignorant, and then he acquires knowledge, he knows well that the argument of knowledge has become established against him, and thus he becomes more fearful, scared and humble. Knowledge is one of the greatest things by which the arrogant becomes arrogant. For this reason, Allah Almighty said to His Prophet "peace be upon him": "And lower your wing to the Believers who follow you." (Ash-Shu'ara 215)

﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

He further said: "It is part of the Mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you: so pass over (their faults), and ask for (Allah's) forgiveness for them." (Al Imran 159)

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ

وَاسْتَغْفِرْ لَهُمْ﴾

He described His friends and devotees saying: "lowly with the Believers, mighty against the Rejecters, fighting in the Way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things." (Al-Ma'idah 54)

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا مِنْ بَرْتَدٍّ مِنْكُمْ عَنْ دِينِهِمْ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى

الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ

يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

It is narrated on the authority of Al-Abbas "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come and they will recite the Qur'an, but it will never go beyond their throats. They will say: "We recite the Qur'an well. Who could recite better than we? Who does have knowledge better than we have?" then he turned his face to his companions and said: "They will be from you O my people! They are

the fuel of the fire." (This narration is reported by Ibn Al-Mubarak). Umar "Allah be pleased with him" also said: "Do not be tyrants of scholars lest your knowledge would not compensate for your ignorance." Tamim Ad-Dari sought the permission of Umar "Allah be pleased with him" to relate narrations, but he refused to give him permission and said: "This is likely to bring you to destruction." Another man who was the imam of his people in prayer sought his permission to admonish them once he finished from Morning prayer, thereupon he said to him: "I fear you would be swollen with pride until you reach the Pleiades." Once, Hudhaifah "Allah be pleased with him" led the prayer and when he finished he said to the people: "Seek for another imam otherwise, pray individually, for I saw in myself that there is among the people none better than I."

How should we find the like of Hudhaifah "Allah be pleased with him"? if Hudhaifah "Allah be pleased with him" did not feel safe, how would the scholars of this time feel safe for themselves? Had it not been for the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "A time will come upon the people in which, if anyone of them sticks to one-tenth what you are on now, he would be saved (from the fire of Hell)" (according to the narration of Ahmad on the authority of Abu Dharr), we would have been given to despair and hopelessness in view of our shameful deeds and wickedness, we seek refuge with Allah. Do you see that we are able even to stick to one-tenth, if not one-hundredth what they were on? How far! We ask Allah Almighty to treat us with what is fitting for Him and not for us, and screen our shameful deeds upon us, out of His bounty and generosity.

The second pertains to work and worship. It could hardly be free from the vice of arrogance and self-importance, which attract the hearts of both worshippers and ascetics. The arrogance lies in both religion and world.

As regards the world, it is that they see they are more fitting to be visited by others than to visit them, and expect the people to hasten to fulfill their needs, show respect for them, make it spacious for them to sit in the gatherings, ascribe them to piety and righteousness, give them precedence over all the people, etc. that is because they see their worship a favor upon the people.

In relation to religion, it is that such an arrogant sees that all the people would be ruined and he is the only one to be saved, although he would be ruined if he has such a vision. The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear a man saying that the people would be ruined, you should know that he would be ruined more than them." (This narration is reported by Muslim on the authority of Abu Hurairah). This means that such an arrogant despises the people, feels safe from the plans of Allah Almighty, and fears not of His onslaught. Why not since it suffices him for evil to despise the people? The Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a man for evil to look down upon his Muslim brother." (This is reported by Muslim on the authority of Abu Hurairah).

How different is he from the person who loves and honours him for the Sake of Allah Almighty, and expects for him more than he expects for himself! Those

who love him for the Sake of Allah attain salvation. Although they come close to Allah Almighty by their closeness to him, he, at the same time, becomes hateful in the Sight of Allah by refraining from them. As they love him for his righteousness, they deserve to be moved up to his degree; and as he despises them, he deserves to be neglected by Allah Almighty. In this respect, it is narrated that there were among the children of Israel a man known as the Dissolute person of the children of Israel in view of his wickedness, and another man known as the worshipper of the children of Israel in view of his asceticism and piety. One day, the dissolute person passed by the worshipper over whose head there was a cloud shading him. He said to himself: "I am the dissolute person of the children of Israel; and this is the worshipper of the children of Israel: why do I not sit with him, perchance Allah would bestow mercy upon me." He sat with him and the worshipper said to himself: "I am the worshipper of the children of Israel; and this is the dissolute person of the children of Israel: how should I sit with him?" he refrained from him and ordered him to stand and leave him. Allah Almighty revealed to the Prophet of that time to tell them to resume their work for 'I have forgiven for the dissolute person and made fruitless the deed of the worshipper'. The cloud then turned to be over the head of the dissolute person according to another narration.

This lets you know that Allah Almighty wants from His servants only their hearts. If a disobedient ignorant humbles himself before Allah Almighty in awe of Allah, and humiliates himself out of fear of Him, he will have obeyed Allah Almighty with his heart. He then is more obedient to Allah Almighty than the arrogant scholar and the conceited worshipper. It is further narrated that a man belonging to the children of Israel came to a worshipper and trampled on his neck while he was falling in prostration. On that he said to him: "Raise your feet for by Allah, Allah would not forgive for you." On that Allah Almighty revealed to him that "Allah would not forgive for you, who swears (by Allah)." (This narration is reported by Abu Dawud on the authority of Abu Hurairah).

However, almost all the people persist in this evil, i.e. if one is harmed or looked upon down by another, he thinks that Allah would not forgive for him, and does not doubt that he would be hateful in the Sight of Allah Almighty. But if another Muslim is harmed alike, he would not have the same aversion and disapproval; and this is due to his making much of himself, and regarding himself with arrogance and vanity. The stupidity of anyone of them sometimes leads him to say to such a causer of harm: "You would say the evil he will receive later." Moreover, if he is exposed to calamity, he would claim that he was afflicted because of him, as Allah Almighty wanted to get him slake his anger by exacting retribution from him. But even, he knows well that although many of the disbelievers abused Allah and His Messenger, and others from among the Jews killed their Prophets, Allah Almighty gave them respite and did not hasten on punishment for them in this world. Moreover, some of them embraced Islam, with the result that they received no punishment in this world as well as in the hereafter.

This is the belief of the conceited man. But the intelligent among the

servants are those who say what Ata' As-Sulami used to say whenever there was a stormy wind or thunder and lightning: "What has befallen them is only because of me, and were Ata' to die, they would be relieved" and the statement of the other after returning from Arafat: "I expected mercy for them all had I not been among them." Consider then the difference between those two kinds of men: One fears Allah Almighty outwardly and inwardly, and is afraid for himself, and despises his work, no matter how much it might be; and the other conceals of hatred, envy, arrogance, rancor and showing off what causes Satan to mock at him. Moreover, he regards his deed a favor from him upon Allah Almighty.

On the other hand, if one thinks that he is above anyone of the servants of Allah Almighty, his entire work would become fruitless, by virtue of his ignorance. To be sure, ignorance is the most odious of sins, which removes one far from the mercy of Allah Almighty. His judgement that he is better than anyone else is out of his ignorance on the one hand, and feeling safe of the plan of Allah Almighty on the other hand; and none feels safe of the plan of Allah Almighty but the losers. In this connection, it is narrated that a man was mentioned with good before the Messenger of Allah "Allah's blessing and peace be upon him". One day he came and the people said: "O Messenger of Allah! This is the man of whom we have already made a mention to you." The Messenger of Allah "Allah's blessing and peace be upon him" looked at him and said: "I see in his face a slap of Satan." The man greeted and stood by the side of the Messenger of Allah "Allah's blessing and peace be upon him". Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I beseech you by Allah to tell me: have you not ever talked to your own self that there are none among the people better than you?" he said: "Yes, by Allah." (This narration is reported by Ahmad and Al-Bazzar on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" saw by the light of Prophethood what was concealed within that man in the form of a slap of Satan on his face.

Almost all among men have this evil, except him who is protected by Allah Almighty. But even, both scholars and worshippers are of three degrees in regard to the evil of arrogance.

The first degree is that arrogance resides in one's heart in a way that makes him see himself better than the others. But he strives to humble himself and behave in a way of him who sees the others better than him. Although this man has the tree of arrogance fixed in his heart, he has cut off its branches.

The second is that this evil is visible on his acts by refraining from the people, giving himself precedence in the gatherings, and disapproving of him who falls short of fulfilling his rights. This is visible on the countenance of both the worshiper and scholar with a slight difference, forgetting that piety does not lie in the appearance in so much as it lies in the heart. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Piety is here", and he beckoned to his breast. (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him"

was the most generous, the most pious and the most god-fearing, and he had the best manners among all the people. But at the same time, he was the most joyful, the most cheerful and the most smiling. For this reason, Al-Harith Ibn Juz' "Allah be pleased with him" the companion of the Messenger of Allah "Allah's blessing and peace be upon him" said: "I admire from among the reciters (of the Qur'an) the one who is cheerful and smiling." But he whom you meet joyfully and cheerfully, and he meets you gloomily and frowningly, may Allah create the like of him among the Muslims! Were Allah Almighty to accept that conduct, He would have not said to his Prophet "peace be upon him": "And lower your wing to the Believers who follow you." (Ash-Shu'ara 215)

﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

But anyway, those are less grievous than those of the third degree.

The third is that arrogance appears on one's tongue, and motivates him to show pride, vie in glory, blow his own horn, and sing his own praises. As for the worshipper, he says to the people in the course of boasting: "Who is he? What is his deed? How does he abstain from this world?" and the like of those questions which lead him to defame them. At the same time, he praises himself by ascribing himself to the best of deeds, saying, for example: "I have never left fasting for such and such days; and I have not slept the night without standing for supererogatory prayers; and I am in the habit of reading the Holy Qur'an entirely everyday, whereas so and so sleeps until the last portion of the night, and does not recite the Qur'an more often." He might give prestige to himself implicitly like saying: "So and so harmed me thereupon his son was ruined, his wealth was lost, and he was overtaken by disease." One aspect of how he vies in glory is that if he happens to be in the company of people who stand at night for prayer, he would imitate them, and offer more prayers than usual, and if they are to persevere hunger, he would force himself to keep patient on hunger so much in order to get the better hand. He also strives himself in worship lest it would be said that so and so worships Allah more or better than he does.

As regards the scholar, he shows pride by attempting to defame the other scholars and praise his knowledge and understanding of facts. As to how he vies in glory, it is that he does his best in the debate in order not to be overpowered, and spend his day and night in acquiring such of sciences as therewith he adorns himself in gatherings, like polemics, argumentation, devices of speech, etc. he keeps the strange things in order to show how he excels his fellows. He also keeps the Prophetic traditions, their bodies and chains of transmission for nothing but to pick up the faults of the others, showing his excellence in contrast with the shortage of his fellows. He rejoices at the mistake of anyone of his fellows in order to be able to correct it, and grieve if anyone of them is correct lest he would seem better than him.

All of those represent the evils and traces of arrogance that ensue from showing pride of knowledge. Who among the people could be free from all or at least some of them? Alas! How could one who heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "None shall enter the Garden in whose heart there is a mustard seed's atom of arrogance"

regard himself with greatness and boast over the people, given that the Messenger of Allah "Allah's blessing and peace be upon him" made such a person from the denizens of the fire of Hell? The great is he who is free from all of those vices and evils. The real scholar is he who understands that Allah Almighty says to him: "You have a good position in Our Sight as long as you do not regard yourself significant; and once you regard yourself significant, you loose your position with Us." Whoever does not know that, does not deserve the name of scholar. Whoever knows it is bound not to be arrogant nor to regard himself significant. This is the arrogance that ensues from knowledge and work.

The third pertains to arrogance because of good ancestry and high social status. Whoever has a good ancestry and belongs to a high social class despises him who is of no good ancestry nor belongs to a high social class, even though the latter might be higher than him in knowledge and work. One of those might be arrogant to the extent that he sees that the other people are but his chattels and servants. The result is that he disdains to mix or sit with them. That is a natural instinct which is inherent to most people no matter how righteous they might be. It might not be visible in normal states; but once the anger is provoked, its darkness would soon extinguish the light of insight.

In confirmation of that, it is narrated on the authority of Abu Dharr "Allah be pleased with him" that he said: I was engaged in a quarrel with a man in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and I said to him: "O son of the black woman!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Dharr! The son of the white-complexioned woman has no superiority over the son of the black-complexioned woman." (This narration is reported by Ibn Al-Mubarak). Abu Dharr "Allah be pleased with him" said: I lay down and said to the man: "Tread on my body with your foot (in retaliation)." Consider how the Messenger of Allah "Allah's blessing and peace be upon him" brought to his attention the fact that he had seen superiority for himself as being the son of a white-complexioned woman over him who was the son of a black-complexioned woman, and that this was a big mistake. Consider also how he repented soon and removed from himself the tree of arrogance with the toe of him over whom he was arrogant. That is because he knew well that arrogance could be removed only by humiliation.

It is further narrated that two men vied in glory with each other in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" and one of them said to the other: "I am so and so, son of so and so. Who are you, let your mother be bereaved of you?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two men vied in glory with each other in the presence of Moses "peace be upon him" and one of them said to the other: "I am so and so, son of so and so..." until he counted nine of his grandfathers. On that Allah Almighty revealed to Moses "peace be upon him": "Tell him who showed pride with his nine grandfathers that all of them would be in the fire of Hell, and he would be their tenth." (This narration is reported by

Abdullah Ibn Ahmad in Zawa'id Al-Musnad on the authority of Ubai Ibn Ka'b; and Ahmad on the authority of Mu'adh without tracing it up to the Prophet). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Let some people cease to vie in glory with their grandfathers for they are no more than (burnt pieces of) coal of the coal of the fire (of Hell), otherwise they would become more trivial in the Sight of Allah Almighty than the small animals which avert nasty excrement with their noses." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah).

The fourth is to vie in glory with beauty; and this happens most among women. It summons them to defame and backbite each other, and make mention of the defects of the people. It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: A woman entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and I said (with the help of a signal) with my hand that she was such and such, i.e. she was very short. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "No doubt, you have backbitten her." This arises from the concealed arrogance, for even if she was short as such, she had not to make a mention of her shortness. She seemed to have admired the woman's beauty, and regarded her short in her sight.

The fifth pertains to arrogance because of wealth. It always occurs among the kings in their treasures, the traders and merchants in their goods and commodities, farmers in their farms, etc. the rich always despises the poor, and becomes arrogant over him. That is because he regards richness with significance and poverty with slightness, out of his ignorance of the virtue of poverty and evil of richness. To this meaning, Allah Almighty refers in the story of the two men: "he said to his companion, in the course of a mutual argument: "More wealth have I than you, and more honour and power in (my following of) men."... (His companion said): "if you do see me less than you in wealth and sons, It may be that my Lord will give me something better than your garden, and that He will send on your garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand! Or the water of the garden will run off underground so that you will never be able to find it."" (Al-Kahf 34-41)

﴿إِنْ تَرَنِ أَنَا أَقَلُّ مَلَآءَ وَوَلَدًا ۖ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ

السَّمَاءِ فَيُصْبِحَ صَعِيدًا زَلَقًا ۖ أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ۝﴾

That is because he was arrogant because of his children and wealth. Then, Allah Almighty showed to him the evil consequence of that by saying: "and he could only say, "Woe is me! would I had never ascribed partners to my Lord and Cherisher!" (Al-Kahf 42)

﴿وَيَقُولُ بَلِّغْتَنِي لِمَ أَشْرَكَ بِرَبِّي أَحَدًا ۝﴾

A mention may be also made here of the arrogance of Qarun over his people as told by Allah Almighty about him: "So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh!

that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune!" (Al-Qasas 79)

﴿فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ

قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ﴾

The sixth pertains to arrogance with power and strength. In this, the powerful and strong always is arrogant over the weak and oppressed.

The seventh pertains to arrogance with the number of followers, adherents, servants, pupils, clan members, tribe, folk, etc. it occurs among kings in regard to showing pride with the number of soldiers, among scholars in regard to pupils and students, etc.

In short, one could be arrogant with every kind of favor thought to have something of perfection, although it is not perfect in its real nature. The effeminate, for example, might be arrogant with his knowledge of both women and men alike, no matter how evil his conduct might be. Similarly, the wicked might be arrogant with his drinking wine and sexual relation with women and youngsters, thinking this to be perfection, although it is not so. We could say that everyone becomes arrogant over him whom he thinks to be inferior to him, or lesser than him in the thing with which he is arrogant, although his thought might be false: we ask Allah Almighty to provide us with good aid by His mercy and bounty: He has power over all things.

CHAPTER SEVEN

EXPOSITION OF MOTIVES OF ARROGANCE

It should be known that arrogance in origin is an internal character, and what emerges outwardly of acts and behaviours is its fruits and outcomes. Those acts should belong to showing pride and haughtiness. There is one main reason for arrogance, i.e. self-vanity and pride, for if one is proud of his moral character, knowledge, wealth, etc, he soon makes much of himself, and behaves arrogantly towards the people. But in regard with the outward arrogance, it has three reasons, one pertains to the arrogant, another to the one over whom he is arrogant, and the third to others. The reason pertains to the arrogant is the self-vanity and pride. That which pertains to him over whom one becomes arrogant is rancor and envy. That which pertains to others is showing off. Under that consideration, there are then four reasons: self-vanity and pride, rancor, envy, and showing off.

As regards self-vanity, we have already mentioned that it summons internal arrogance, which, in turn, produces apparent showing pride and haughtiness in terms of deeds, words and states.

As for rancor, it invites one to show arrogance without vanity, like the one who is arrogant over him whom he sees equal if not above him in rank, but he has become angry with him because of a lurking feeling of rancor he has towards him due to a certain cause. This makes him reject to humble himself before him, even though he sees he deserves to humble himself before him. He also disdains to accept the truth once it comes from him, to accept his

advice no matter sincere he might be, and rather strives to get precedence over him, knowing that he deserves it not, and does not apologize to him even if he wrongs him, etc.

As for envy, it summons hatred and aversion for the envied, even he does no harm to the envier, or there is nothing to give rise to his anger and rancor. Envy also summons one to be ungrateful to the truth and thus reject the advice whatever it might be, or even learn knowledge. How many an ignorant that has remained in the darkness of ignorance for nothing other than he rejects to get benefit of anyone of his fellows, out of envy and hatred for him: On the contrary, he turns away from him, and behaves with arrogance towards him, although he knows well that he deserves to humble himself before him by virtue of his knowledge. But it is envy that motivates him to treat him with the manners of the arrogant, even if he sees him above him in rank.

As for showing off, it also summons one to behave in accordance with the behaviours of the arrogant. An arrogant might debate him whom he knows to have better knowledge than him, given that he is not motivated neither by envy, nor by rancor, nor by anger: but it is the desire of showing off that induces him to do so. He abstains from accepting the truth from him, or getting benefit from him just for fear the people might say that he is better than him. In this way, nothing other than showing off instigates him to do so. Were he to be alone with him, perhaps he would not be arrogant over him.

An arrogant also might claim a false thing to himself, like, for instance, his belonging to a good ancestry, or a high social class, with which he becomes arrogant over him who is lacking those things. But this arrogance is only apparent because within himself, he is not arrogant for he knows well that he is a liar in his false claim. But it is showing off that leads him to do the acts of the arrogant. Arrogance then is given to anyone who does this acts because of self-vanity and pride. We ask Allah Almighty to save us and grant us success; and Allah Almighty knows best.

CHAPTER EIGHT

EXPOSITION OF GOOD MANNERS OF HUMBLE; AND THE TRACES OF BOTH HUMBLENESS AND ARROGANCE

It should be known that arrogance is visible in appearance, deeds, words, the way of doing things, walking, sitting, movement and silence, etc: in short it is visible in all of states and acts. Some arrogant are arrogant entirely, others in part and humble in part, and so on. One might be arrogant when he likes that people should stand in awe and respect for him. In this respect, Ali "Allah be pleased with him" said: "He who likes to see a man from the denizens of the fire (of Hell), let him look at a sitting person and the people standing before him." Anas "Allah be pleased with him" said: "No one was dearer to them than the Messenger of Allah "Allah's blessing and peace be upon him". But in spite of that, whenever they saw him, they would not stand for him, for they knew well that he disliked that."

A second aspect of arrogance is that one does not like to walk but with another to walk behind him. Abu Ad-Darda' "Allah be pleased with him" said:

"One is increasingly removed far from Allah Almighty so long as he has others walk behind him." Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" was not recognizable from his servants outwardly, for he did not distinguish himself from them. Some people walked behind Al-Hassan Al-Basri, thereupon he prevented them. Sometimes, the Messenger of Allah "Allah's blessing and peace be upon him" walked with some of his companions, thereupon he ordered them to walk before him and he in the rear of them. (This narration is reported by Mansur Ad-Dailami on the authority of Abu Umamah). He did so either to teach them the good manners of humbleness, or to remove from himself the doubts roused by Satan of arrogance and vanity. In confirmation of that, he took off the new garment and exchanged it for an older one in prayer just for one of both reasons.

A third one of those aspects is that the arrogant never visits him over whom he is arrogant, regardless of the religious benefits he might obtain from those visits. It is in opposition to humbleness. In this respect, it is narrated that Sufyan came to Ramlah, and Ibrahim Ibn Adham sent a messenger to him that 'Come to talk to us'. Sufyan came and it was said to Ibrahim: "O Abu Ishaq! Do you send to him to come in that way of seemingly contempt?" he said: "I like to know to what extent he is humble."

A fourth aspect is that the arrogant disdains to have the other sit close to him unless he is in front of him. This is also in opposition to humbleness. It is reported that Ibn Wahb said: "I sat beside Abd-Al-Aziz Ibn Rawwad and when my thigh touched his, I moved aside. Thereupon he took hold of my garment and pulled me towards himself and said: "Why do you do with me the like of what you do with the tyrants? I do not know that there is anyone among you worse than me."" Anas "Allah be pleased with him" said: "It happened that a slave-girl took hold of the hand of the Messenger of Allah "Allah's blessing and peace be upon him" and he would not withdraw his hand from hers until she went with him wherever she liked."

A fifth aspect is to avoid sitting with the patient and destitute among people. It is an evident arrogance. In this respect, It is reported that once, the Messenger of Allah "Allah's blessing and peace be upon him" was having his meal when a black man afflicted with variola came to share food with him. He never came to sit beside anyone but that he stood in flight from him. On that the Messenger of Allah "Allah's blessing and peace be upon him" made him sit beside him. Furthermore, it was the habit of Abdullah Ibn Umar "Allah be pleased with them" not to prevent anyone, be he a leper, or afflicted with any disease, from his repast of food: on the contrary, he would make such sit beside him and share food with him.

A sixth aspect is to disdain not to do anything in his own house, for it is also in opposition to humbleness. In this issue, it is reported that there was a guest in the house of Umar Ibn Abd-Al-Aziz who was engaged in writing something. Then, the lamp was about to be off. The guest said to him: "Let me stand to maintain it." He said: "It is not out of generosity that a man causes his guest to serve him." He said: "Then, let me tell the servant to do

it." Umar said: "He is sleeping." Umar then stood, and filled the lamp with oil. On that the guest said to him: "Do you do it yourself O Commander of Believers?" Umar said: "I have gone and I was Umar, and returned and I am still Umar, with no reduction. The best of people is he who is humble in the Sight of Allah."

A seventh aspect is to disdain to carry his things by himself to his house. This is counter to the habit of the humble. The Messenger of Allah "Allah's blessing and peace be upon him" used to carry his own things by himself (according to the narration of Abu Ya'li on the authority of Abu Hurairah). According to Ali "Allah be pleased with him": "Nothing decreases from the perfection of the perfect man to carry things for his own dependents." Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him" used to carry a wood container of water to the bathroom whenever he liked to take bath or perform ablution, given that he was a governor at that time. Thabit Ibn Abu Malik said: I saw Abu Hurairah "Allah be pleased with him" who was at that time the successor of Marwan in Medina, carrying a bundle of fire wood to his house, and he said to me: "Give room for the governor to pass O Ibn Abu Malik!" it is reported on the authority of Al-Usbugh Ibn Nubatah that he said: "It seems as if I am seeing Umar "Allah be pleased with him" carrying meat in his left hand, and the stick was in his right hand while taking a tour in the market until he entered his house." It is also reported that Ali "Allah be pleased with him" bought meat for a Dirham which he carried in his covering. One said to him: "Let me carry it on behalf of you O Commander of Believers!" he said: "No, the one in charge of dependents has more right to carry his own things."

An eighth pertains to clothes which might be a sign for arrogance or humbleness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wearing cheap clothes is out of faith." (This narration is reported by Abu Dawud and Ibn Majah on the authority of Abu Umamah). It is reported that Zaid Ibn Wahb said: "I saw Umar Ibn Al-Khattab "Allah be pleased with him" having come out to the market and the stick was in his hand, and his lower garment had over fourteen patches, some of which were of leather. Once, Ali "Allah be pleased with him" was blamed for putting on a patched lower garment, thereupon he said: "It is by it that the faithful believer is guided, and to which the heart submits." According to Jesus "peace be upon him": "The smart garment indicates to haughtiness." According to Tawus: "I wash those two garments of mine, and my heart disapproves it as long as they are clean."

It is reported that before his being appointed the caliph, Umar Ibn Abd-Al-Aziz used to have his suite purchased for him by as much as one thousand Dinars thereupon he would say: "How smart and pretty it is, had it not been coarse." When he was appointed the caliph, he used to have his garment purchased for him by five Dirhams, thereupon he would say: "How good it is, had it not been soft." It was said to him: "Where is your smart clothes, perfume and vehicle O Commander of Believers?" he said: "I have a good taste, and the

more my soul tasted anything, the more it had longing for what is above it until it tasted the caliphate, the highest in this life, thereupon it had longing for what is with Allah Almighty."

Sa'id Ibn Sawid said: "Once, Umar Ibn Abd-Al-Aziz led us in Jumu'ah prayer and then sat down, having over him a shirt of many patches in its front and on its back. A man said to him: "O Commander of Believers! Allah Almighty has given you: would that you put on good clothes!" he lowered his head for a while after which he raised it and said: "No doubt, the best moderation is that which is observed when one is wealthy; and the best pardon is that which is observed when one has the power to punish." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who gives up adornment for the Sake of Allah, and puts down a smart garment out of humbleness to Allah Almighty, and seeking His Good Pleasure, it becomes incumbent upon Allah to reward him with the rich Carpets of the Garden." (This narration is reported by Abu Na'im on the authority of Ibn Abbas).

But you may argue that Jesus "peace be upon him" said: "The smart clothes brings about haughtiness", and when our Prophet "peace be upon him" was asked about the beauty of garment, and whether it was out of arrogance, he said: "No, but the arrogance is to reject the truth and despise the people": how should both be combined? In reply to it, let me say that it should be known that the new and smart garment does not cater for arrogance with everyone and at every time and in every state. This is the same which the Messenger of Allah "Allah's blessing and peace be upon him" referred to. This is also the same which the Messenger of Allah "Allah's blessing and peace be upon him" recognized from the state of Thabit Ibn Qais "Allah be pleased with him" who said: "I am a man to whom the beauty is endeared as you see." It was then known that he inclined to cleanness and smartness of clothes not to become arrogant over the people.

But in some cases, seeking the smart garment might indicate to arrogance, just as the satisfaction with the cheap garment to humbleness. However, the sign of arrogance is that the arrogant seeks beauty where the people should see him, and gives no care where he should be alone. But to love beauty in all states, times and places, is not out of arrogance. This is why the smart garment might bring about haughtiness in many cases according to the statement of Jesus "peace be upon him" on the one hand, but it does not require it in all cases as understood from the statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the other hand. In brief, people are of different states as to that which is loved. Nothing is dearer than the moderate of clothes, which brings about no fame, either by extreme smartness or untidiness in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Eat, drink, dress and give in charity, as much as you like but with no extravagance nor haughtiness." (This narration is reported by An-Nasa'i and Ibn Majah on the authority of Amr Ibn Shu'aib from his father from his grandfather). Bakr Ibn Abdullah Al-Mazni said: "Dress yourselves in the dresses of kings, and wrap your hearts in piety." By saying so,

he addressed people who sought arrogance by the garments of those of righteousness. Jesus "peace be upon him" said: "What is the matter with you that you come to me having the dresses of monks, while your hearts are the harts of lost wolves? Dress yourselves in the dresses of kings, and wrap your hearts in piety."

A ninth aspect is to humble himself by endurance of harm once he receives harm and takes back his right. We have already transmitted what is reported from the righteous predecessors in regard with endurance of harm in the Book of Condemnation of Anger and Envy. In short, all good manners regarding humbleness are represented in the conduct and behaviours of the Messenger of Allah "Allah's blessing and peace be upon him". One should imitate him, copy his conduct, and learn from his guidance. In this respect, it is narrated on the authority of Abu Salamah that he said: I asked Abu Sa'id Al-Khudri "Allah be pleased with him": "What is your opinion about the changes made by the people concerning the clothes, food, drink and vehicle?" he said: "O son of my brother! Eat for the Sake of Allah; drink for the Sake of Allah; and dress yourself for the Sake of Allah; and if vanity, or pride, or showing off, or arrogance is mixed with anything of that, it will be a sin. Furthermore, do in your house the like of the service which the Messenger of Allah "Allah's blessing and peace be upon him" used to do in his house: he used to provide the camel used for irrigation with fodder, tie the camel, milk the sheep, stitch the sandal, patch up the garment, eat with his servant, and grind on behalf of him whenever he fell ill, buy things from the market by himself, and shyness did not prevent him from carrying his things in his hand or in the end of his garment. On his way to his family, he used to shake hands with the rich and the poor, the old and the young, and was the first to salute whomever he met, be he old or young, black or red, free or slave. He had no two different suits for his exit and entrance. He never felt shy of responding to the invitation of everyone whatever he might be, nor did he look down upon what he was invited to, no matter trivial or insignificant it might be. Therefore, he was light-burdened, tractable, lenient, easygoing, even-tempered, generous, bountiful, cheerful, and joyful. Whenever he smiled, he would not extremely laugh, and whenever he grieved, he would not frown. He was strong but without violence, humble but not with humiliation, generous but without extravagance. He showed merciful towards everyone of kith and kin. He was kind. He never ate his fill, nor stretched his hand covetously."

Abu Salamah resumed: "I entered upon A'ishah "Allah be pleased with her" and told her about what Abu Sa'id "Allah be pleased with him" had related to me regarding the abstinence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: "He has not been mistaken even in a single letter, except that he fell short of telling you that the Messenger of Allah "Allah's blessing and peace be upon him" never ate his fill, nor complained to anyone (of his pains). No doubt, poverty was dearer to him than richness. It happened that he spent his night in the state of severe hunger, but this did not prevent him from observing fast in the coming day. Had he liked, he would have asked his Lord to provide him with the treasures of this earth, the abundant living, fruits from East

to West, and his Lord would have responded to him accordingly. Many times, I wept out of pity for him in view of the severe hunger he was suffering. I passed my hand over his abdomen and said: "Let my life be sacrificed for you! Would that you seek from this world what sustains you, and removes hunger from you!" he said: "O A'ishah! My brothers from among the Messengers of determination kept patient on what is more severe and harder than that. They went on their way, and came to their Lord Who, in turn, honoured them, and multiplied their reward. So, I feel shy of falling short if I get luxury in my living. So, to keep patient for a few days in this world is better for me than to have my portion in the hereafter decrease. However, there is nothing dearer to me than to join my brothers and friends." A'ishah "Allah be pleased with her" said: "By Allah, it was not a week later that Allah Almighty caused him to die."

Thus, whoever likes to adhere to humbleness, let him imitate the Messenger of Allah "Allah's blessing and peace be upon him", and whoever sees himself above that rank, and does not accept for himself the same as the Messenger of Allah "Allah's blessing and peace be upon him" accepted for himself, is indeed an ignorant. There is neither honour nor power without imitating him "peace be upon him". For this reason, when Umar "Allah be pleased with him" was blamed for the cheap garment he was wearing on his way to Sham, he said: "We are a people whom Islam has honoured, and we do not seek the honour in anything else."

According to Abu Ad-Darda' "Allah be pleased with him": "It should be known to you that Allah Almighty has servants called the Abdal (Substitutes), i.e. the Prophets "peace be upon them". When the Prophethood was over, they were exchanged for a people from among the nation of Muhammad "peace be upon him". They excel the people not by much prayers, nor fasts nor good ornaments, but by being sincere in piety, true in intention, faithful and loyal to all the Muslims, sincere in advising them, and seeking the Good Pleasure of Allah Almighty, through patience without cowardice, and humbleness without humiliation. They are a people whom Allah Almighty chose and selected for Himself. They are forty sincere affirmers and lovers of truth, or thirty men, whose hearts have the same certainty of faith of Abraham, the bosom friend of Allah Most Merciful "peace be upon him". None of them dies before Allah Almighty creates him who is to succeed him.

It should be known to you O my brother that they never curse, nor despise, nor look upon down, nor cause harm, nor abuse, nor envy anyone. They are not keen on this world. They are the best and the most kind, the most tractable, the most lenient, the most generous, and the most bountiful of people. Their characteristic sign is generosity, their nature is cheerfulness, and their character is peace and safety. They are not of those who fear now and are heedless tomorrow: but they are in the same state. They are, in their relation to their Lord, unsurpassed. Their hearts ascend with comfort and satisfaction to Allah Almighty, out of longing for Him, while their feet hasten to the good things. They are the party of Allah, and behold! It is the party of Allah that will prosper." The narrator said: I said to him: "O Abu Ad-Darda'! I have never heard a

description more difficult upon me than that. How should I attain it?" he said: "Nothing separates you from it but to dislike this world. That is because if you dislike this world, you will devote yourself to the love of the hereafter, and as much as you love the hereafter, you abstain in this world, and as much as you do so, you see what benefits you. To be sure, if Allah Almighty knows that a man is sincere in seeking good, He grants him success and help, and covers him with protection (from evil). It should be known to you O son of my brother that this is in the revealed Book of Allah Almighty: "For Allah is with those who restrain themselves, and those who do good." (An-Nahl 128)

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

Yahya Ibn Kathir commented: "We considered that and behold! None gets any pleasure greater than the pleasure of the love for Allah Almighty, and seeking His satisfaction." O Allah! Make us from among the lovers of Your lovers, O Lord of the worlds, for none is fitting for Your love but whomever You approve "peace be upon him".

CHAPTER NINE

EXPOSITION OF REMEDY OF ARROGANCE

It should be known that arrogance is one of the destructives, and there is none but that he has something of it. But its removal is obligatory duty that is binding upon everyone. It is not by hopes only that it might be removed: but in order to be removed, it should be treated with medicines that are to curb it. There are two stations to treat it: The first is to uproot it and remove its tree from the heart entirely, and the second is to avert its symptoms, i.e. the means with which man is arrogant.

The First Station

It is to uproot it, and its remedy pertains to knowledge and work, and no cure is complete unless they are used in combination. In regard with knowledge, it is to know himself and know his Lord Almighty, and this is sufficient for him to remove arrogance from his heart. That is because if one knows himself as it should be known, he shall learn that he is more humiliated than every humiliated, more trivial than every trivial thing, and that it is befitting for him only to adhere to humbleness, humiliation and submission. Moreover, if he knows his Lord and makes estimate of Him as it should be, he will learn that greatness and supremacy are fitting only for Allah Almighty and not for anyone else. It will be too lengthy to explain the knowledge of one's Lord, His Greatness, Glory and Majesty. But it is sufficient to say that it is the utmost degree of the science of disclosure.

But in relation to the knowledge of himself, let's mention what is beneficial to stimulate humbleness, humiliation and submission. It is sufficient for him to know the significance of only a Holy Verse in the Book of Allah, for the Qur'an has the knowledge of the foremost and the last generations, but for him whose insight is open. Allah Almighty says: "Woe to man! What has made him reject Allah? From what stuff has He created him? From a sperm-drop: He has created him, and then moulds him in due proportions;

Then does He make his path smooth for him; Then He causes him to die, and puts him in his Grave; Then, when it is His Will, He will raise him up (again)."
(Abasa 17-22)

﴿ قُلِ الْإِنْسَنُ مَا أَكْفَرَهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلَ يَسْرَهُ ﴿٢٠﴾ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنشُرَهُ ﴿٢٢﴾ ﴾

The Holy Verse refers to the different stages of man, with its beginning, middle and end. It tells about the source of his creation, and concludes with the end of his journey. So, let man consider that Holy Verse in order to understand its significance.

In the beginning, man was nothing mentioned: he was in the nonexistence. Which thing is more despicable than nonexistence? Then, he was created by Allah Almighty from the most contemptible thing: he was created from dust, then from a sperm-drop, then a leech-like clot of blood, then a morsel of flesh, then bone covered with flesh. That is the beginning of his creation. He was not created to be complete from the beginning: on the contrary, he was created like a dead lifeless, having no sight, no hearing, no feeling, no sense, no movement, no speech, no perception, and no understanding. In this way, he began with his death before his life, his weakness before his power, his ignorance before his knowledge, his blindness before his sight, his deafness before his hearing, his muteness before his speech, his misguidance before his guidance, his poverty before his richness, and his helplessness before his strength. This is the significance of the statement of Allah Almighty: "From what stuff has He created him? From a sperm-drop: He has created him, and then moulds him in due proportions." (Abasa 18-19)

﴿ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾ ﴾

And: "Has there not been over Man a long period of Time, when he was nothing, (not even) mentioned? Verily We created Man from a drop of mingled sperm, in order to try him: so We gave him (the gifts), of Hearing and Sight. We showed him the Way: whether he be grateful or ungrateful (rests on his will)."
(Al-Insan 1-3)

﴿ هَلْ أَتَى عَلَى الْإِنْسَنِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ ﴿٢﴾ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٣﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٤﴾ ﴾

And: "Does not man see that it is We Who created him from sperm? Yet behold! he (stands forth) as an open adversary!" (Ya Sin 77)

﴿ أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٢٠﴾ ﴾

And: "Among His Signs is this, that He created you from dust; and then, behold, you are men scattered (far and wide)!" (Ar-Rum 20)

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ ﴾

Consider the favor of Allah Almighty upon him in the sense that how He has moved him from humiliation and scarcity to that rank and honour, thereby he came to existence after he was nonexistent, to life after death, and was given speech after he had been mute, sight after he had been blind, hearing after he had

been deaf, power after he had been weak, knowledge after he had been ignorant, guidance after he had been in error, power after he had been helpless, and richness after he had been in destitution. In short he was nothing and then turned to be a thing by virtue of Allah Almighty. He Almighty created him from the despicable dust that is trampled by feet in order to make him know how despicable he is, and then perfected His favour upon him in order to know thereby the real estimate of his Lord Almighty, His Magnificence and Greatness, and that supremacy and majesty are fitting only for Him Alone. For this reason, He Almighty reminds him of His favor upon him saying: "Have We not made for him a pair of eyes? And a tongue, and a pair of lips? And shown him the two highways?" (Al-Balad 8-10)

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿١﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٢﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿٣﴾﴾

Allah also reminds him how he was despicable in the beginning, and how He Almighty bestowed His favor upon him: "Was he not a drop of sperm emitted (in lowly form)? Then did he become a clinging clot; then did (Allah) make and fashion (him) in due proportion. And of him He made two sexes, male and female." (Al-Qiyamah 37-39)

﴿أَلَمْ يَكُ نَظْفَةً مِّن مَّنِيِّ يُمْنَىٰ ﴿١﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٢﴾ جَعَلَ مِنهُ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾﴾

Whoever is in such a despicable state and contemptible condition, how should he become arrogant and haughty, given that he is, with certainty, the most despicable, the most distasteful, the weakest, and the most humiliated? But it is the habit of the despicable to raise his nose to the sky whenever he is moved up from his baseness: there is neither might nor power but with Allah. Had He unleashed his power in the existence, it would have been possible for him to transgress and forget his beginning and end. But along his continuous existence, he is afflicted with diseases, calamities, conflicting conditions and states, which cause the parts of his body to ruin each other, willingly or unwillingly. He becomes hungry and thirsty against his will, falls ill and dies against his will. He neither benefits nor harms himself, neither brings good nor causes evil to himself. Whenever he likes to know anything, he becomes ignorant of it; and if he likes to remember a thing, he forgets it, and if he likes to forget a thing and is heedless of it, he neither forgets nor is heedless of it, and if he likes to divert his heart to what concerns him, he is lost in the valleys of doubts and suspicions. He might desire a thing, even though his destruction lies in it; as well as he might dislike a thing, even though his good lies in it. He gets pleasure from food, which might ruin him, at the same time he feels the bitterness of medicine even though it cures him. He could not feel safe from losing all that he has of his faculties, wealth, position, etc, even in a single moment. He is an owned slave who has no power to avail himself and anyone else. Which thing is more despicable than him if he is to know his real nature? How should arrogance be fitting for him unless he is ignorant? This is his simplest condition. So, let him consider it well.

The end of his journey is death as referred to by Allah Almighty: "Then He causes him to die, and puts him in his Grave; Then, when it is His Will, He will raise him up (again)." (Abasa 21-22)

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾﴾

It means that he is deprived of his soul, sight, hearing, power, knowledge, sense, perception, motion, and returns lifeless as he was in the beginning of his creation. Then, he is placed in the dust and becomes stinking corpse, as he was in the beginning a despicable sperm-drop. Then, the parts of his body become rotten and decomposed, and consumed by insects. The dead body itself becomes moldy corpse from whose stinking odor the animals flee, and at the best state, it turns into dust as it was before creation. In this way, it becomes nonexistent as it was.

Moreover, would that he should remain as such! How far! He will be raised from death in order to suffer the severe torment for his sins and evils, and entertain with himself the great terrors of the Day of Judgement with its sky rent asunder, its earth ruined, its sun folded up, its light extinguished, angels severe and strong, hell breathing out with flames, and Garden at which the criminal looks and grieve for his being deprived of it, and spread scrolls, where he will be asked to read his book, and when he asks about it, it will be said to him: "During your lifetime, with which you were arrogant, haughty, pleased and proud of its bliss and delights, two watching angels were entrusted to record all of your deeds and acts, and if you forget all of that, Allah Almighty has taken account of it for you. So, come to be reckoned, and be ready to be driven to the abode of punishment." Then, his heart will be scared and frightened, even before his book is spread and he sees what it contains of his disgrace and shame. Once he sees that, he says: "Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا

عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٢٣﴾﴾

That is the end of his journey; and this is the significance of the statement of Allah Almighty: "Then, when it is His Will, He will raise him up (again)." (Abasa 22)

﴿ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٤﴾﴾

How should he who is in such a state become arrogant or haughty? How should he rejoice even for a single moment? he sees the beginning and the middle of his state while being in this world, and were the end of his state to be visible to him, he might have chosen to be no more than a dog or a pig in order to turn into dust in the company of animals, and not a man to hear speech and receive punishment. If he is worthy of fire in the Sight of Allah, of a surety, the pig is honourable and higher than him, for it starts from dust and ends into dust, far from reckoning or punishment. The people never flee from dog and pig, whereas if the sinful and disobedient servant is seen by the inhabitants of this world in the fire of Hell, they would be shocked by his ugliness and repulsiveness, and if his smell is detected by them, they would die

out of its severe stench, and if a single drop of the pus given to him in the fire is to fall into the oceans of this world, they would be more stinking than the rotten corpse.

How should such a person, who expects to be delivered only by forgiveness and excuse of Allah Almighty be arrogant or haughty? And with which thing should he become arrogant? How should he regard himself of significance in order to feel himself superior to others and transgress in tyranny? Who among the people does not commit a sin for which he deserves punishment, unless Allah Almighty forgives by His bounty and grace? This is expected from Him, due to the good assumption of Him, by virtue of His mercy and generosity: and there is neither might nor power but with Allah. His example is like him who committed a sin against his king who sentenced him to one thousand lash strikes, and he was put in jail in expectation for the punishment to be executed on him in the presence of a great assembly of people, and he does not know whether or not he will be forgiven: to what extent then should he be humiliated in the prison? Do you see that he would become arrogant over anyone in the prison? There is no sinful servant but that the world represents his prison, and he deserves punishment from Allah Almighty, and does not know whether or not he will be forgiven, and what the end of his journey will be. This suffices him for humiliation and ignominy! This is the remedy of removing the roots of arrogance in regard to knowledge.

As for the remedy by work, it is to humble oneself before Allah Almighty through acts and deeds, and before the people by adhering to the good manners of the humble among men, as described earlier from the states of the righteous predecessors and from the states of the Messenger of Allah "Allah's blessing and peace be upon him". He was so humble that he used to eat on the ground and say: "I am a servant and eat as a servant eats." Once, it was said to Salman "Allah be pleased with him": "Why do you not put on a new dress?" he said: "I am only a servant, and when I am emancipated, surely, I would put on a new dress." He referred here to the emancipation in the hereafter. Humbleness will not be complete after knowledge without work to confirm it. For this reason, the Arabs who were arrogant over Allah and His Messenger "peace be upon him" were commanded to have faith and offer prayer simultaneously.

That is because prayer is the fundament of religion, and it has mysteries for which it is a fundament, including the way a praying man humbles himself before Allah Almighty through standing, bowing and prostration. Of old, Arabs used to disdain to bow to the extent that if the lash fell from the hand of anyone of them, he would not bow to pick it up, and if the strap of his sandal was cut, he would not lower his head to mend it. In confirmation of that, Hakim Ibn Hizam "Allah be pleased with him" said: "I have given the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" not to fall down but as standing." However, the Messenger of Allah "Allah's blessing and peace be upon him" accepted from him the pledge of allegiance for that; and some time later, his understanding of religion became deeper and his faith complete. (This

narration is reported by Ahmad). Since prostration was the utmost humiliation and ignominy in their sight, they were invited to do it, in order for their arrogance to get broken, their haughtiness be removed, and humbleness reside in their hearts. All the people then were commanded to do it. That is because humbleness requires the acts of bowing, prostration and standing in submission.

Similarly, if one knows himself well, let him regard the acts and deeds required by arrogance, and do their opposites until humbleness becomes a part of his good manners. To be sure, hearts do not acquire the praiseworthy manners without both knowledge and work altogether, due to the hidden relation between the hearts and the organs on the one hand, and the mystery of connection that is established between the world of the visible and the dominion of the invisible on the other hand; and the heart, as it is known, belongs to the dominion of the invisible.

THE SECOND STATION

It pertains to the symptoms of arrogance due to the seven causes. We have already mentioned in the book of condemnation of majesty that the real perfection lies in both knowledge and work altogether; and apart from that, anything, which vanishes by death, brings about no perfection. For this reason, the learned could hardly become arrogant with his knowledge. But let's mention the way of remedy regarding both knowledge and work in relation to these seven causes.

The first pertains to him who feels arrogant because of his good ancestry. The treatment is to know two important things: one thing is that it is ignorance, for it is honour with the perfection of anyone else. If the arrogant is of wicked characteristics, how should he repair his wickedness by the perfection of anyone else? Were the one to whom he belongs to be alive, he would have the right to say: "The excellence returns to me, and you are no more than an insect produced from my sperm." Do you see that the insect produced from the sperm of a man better than the insect produced from the sperm of a horse? How far! Both are equal. The honour lies in man and not in the insect. The other is to know his real ancestry, i.e. his father and grandfather. His near father is no more than a despicable sperm-drop; and his far grandfather is no more than dust. Allah Almighty showed to him his real ancestry when He said: "He Who has made everything which He has created Most Good: He began the creation of man with (nothing more than) clay, And made his progeny from a quintessence of the nature of a fluid despised." (As-Sajdah 7-8)

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ﴾

﴿ثُمَّ جَعَلْ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مُّوْهِنٍ﴾

How should he whose origin is the dust that is trampled by feet, mixed with despicable water become arrogant because of that? If he sees himself closer to his father than to his origin of dust, let's say that he vies in glory with the close apart from the near, since the sperm-drop and morsel of flesh from which he was are closer to him than his near father. Let him then despise himself because of that.

That is the most despicable and the basest of ancestry. The origin of man is trampled by feet that is the real ancestry of man; and whoever knows it well would not become arrogant because of it. This should be the state of the man of deep insight when he reflects on his base origin and knows that he is created from sperm-drop and dust, the most contemptible and the vilest of things on earth.

The second cause is to be arrogant because of beauty. Its medicine is that one should look, as a rational man, inside himself and not to his outward appearance. Once he looks inside himself, he soon sees what spoils his honor with his beauty. Inside his body contains all kinds of dirt: Excretion in his intestines, urine in his bladder, sputum in his nose, dirt inside his ears, blood in his veins, pus underneath his skin, and sweat underneath his armpits. Everyday, he washes his excretion with his own hand once or twice, and frequents the privy once or twice in order to excrete that which, being seen by his eyes, would bother him so much, let alone if he touches it with his hand or smells it with his nose. How humiliated and dirty he is then!

Let him also know how he was created from the dirty things, i.e. the sperm-drop, and the blood of menstruation, and how he was taken out from the tubes where the dirty things run, i.e. from the urethra wherefrom urine comes out and uterus wherefrom the blood of menstruation comes out. It is reported that Anas "Allah be pleased with him" said: "Whenever Abu Bakr As-Siddiq "Allah be pleased with him" addressed us with his sermons, he would make ourselves seem dirty in our sight, saying: "Anyone of you has come out from the urethra once or twice." It is reported that once Umar Ibn Abd-Al-Aziz performed Hajj before he was appointed as caliph, and when Tawus saw him boasting in his walk, he poked his flank with his finger and said to him: "This is not the walk of him who has excretion in his belly." On that Umar said to him apologizing: "O my uncle! Every part of my body was struck to get accustomed to that walk until I have been accustomed to it."

If one were to leave himself without washing or cleaning only for one day, all kinds of dirt and stench would come out of his body. If one has such a look of himself, he would not be arrogant because of his beauty, which is inevitably perishable. Even if his beauty is to survive as faultless and perfect, he should not become arrogant because of it, for the ugliness of the ugly was not up to him to remove it, nor was the beauty of the beautiful to be praised for it. But it is not abiding: it is apt to be removed by disease, leprosy, smallpox, defacement, etc. how many a beautiful face was distorted and the beauty and glitter vanished for one reason or another. The knowledge of those matters deprives of the heart the ailment of arrogance because of beauty, particularly for him who reflects it more often.

The third is to be arrogant because of power and might. One is prevented from that once he knows the sorts of ailments and diseases that are invested with authority over him; and that if only a single vein in his hand is ached, he would become more powerless than all the powerless, and more humiliated than all the humiliated; and that if a fly takes anything from him, he would fail

to restore it once again; and that if a mosquito enters into anyone of his nostrils or an ant into anyone of his ears, it would kill him; and that if a thorn enters into his foot, it would make him powerless and helpless; and that the fever of one day takes from his power as much as he could not compensate but after a long time: whoever is in such a state of powerlessness should not then become arrogant because of his power. On the other hand, as strong as man might be, he would not be stronger than a donkey, a cow, an elephant, a horse, etc. Which kind of pride is that because of a characteristic in which the animals excel you?

The fourth and fifth causes pertain to majesty, majesty, wealth and the abundance of money; and the increasing number of followers, adherents, and allies. This kind is arrogance because of a thing that is external to man himself, unlike beauty and power. That is the most odious of arrogance. Such as is arrogant because of his wealth is like him who is arrogant because of his horse and home, and if his horse dies or his home is ruined, he will become humiliated. Similarly, if one is arrogant because of closeness and nearness to the ruler, he indeed will be on a heart that is more turning and changing than a cooking vessel on the fire: if the ruler changes against him, he will be the most humiliated of people.

Every one who is arrogant because of a thing that is external to himself is evidently ignorant. Why not since if the one who is arrogant because of wealth reflects his case, he will find that there is from among the Jews such as wealthier and richer than him: how cursed then is a characteristic in which Jews excel him who is arrogant because of it! And how cursed is that which, being stolen by a thief, causes its owner to become humiliated at once! Indeed, nothing of those belongs to you: but all things belong to Allah the Grantor and if He wills, He could take back from you what He has given you; and you are no more than an owned slave and has no power to do anything. Whoever knows all of that, his arrogance should vanish at once.

His example is like a heedless man who is proud of his wealth, slaves, horses, riding mounts, vehicles, immense palaces and farms and gardens; and while being in the midst of that pleasure, two just witnesses bear witness before a just ruler that he is a slave belonging to so and so, and that his parents were owned by him, thereupon the ruler passes his judgement that his owner should come and take him with all that he has in his possession, and leaves him frightened of the expected punishment because of his indulgence in taking care of the wealth of his master. This man finds himself in the end in a dark prison surrounded by female-snakes and scorpions, of which he feels afraid. He does no longer have authority over himself, nor over his property, and does find no way to escape from that destiny. Do you think that a person in such a state has the right to become arrogant because of his power, wealth and property? This is the way of treating the arrogance because of things that are external to the body. The treatment here is easier than that of the arrogance of internal characteristics like knowledge and work, for they are worthy of being a cause of pleasure and delight for man. But showing arrogance because of them also is hidden ignorance as we shall mention later.

The sixth is to show arrogance because of knowledge. It is the greatest evil, the most odious ailment, and the most difficult to remedy, except with great effort and struggle. That is because the knowledge is appreciated in the Sight of Allah Almighty as well as in the sight of people. It is greater than wealth and beauty. We could say that neither property nor beauty are significant in the absence of knowledge. This is why Ka'b Al-Ahbar said: "Knowledge brings about transgression like the transgression caused by wealth." Umar "Allah be pleased with him" said: "If a learned slips, a whole world will fall because of his slip." for this reason, a learned could hardly not make much of himself and regard himself superior to the ignorant in view of the excellence given to the knowledge in Sharia.

But in short, the learned could avert arrogance from himself only if he is to know two important things:

The first is to know that the argument of Allah against the learned is more confirmed, and what is accepted from the ignorant is ten times what might be accepted from the learned. Whoever disobeys Allah Almighty knowingly, his crime is more odious and grievous, for he did not fulfill the right of the favor of knowledge bestowed upon him by Allah Almighty. It is narrated by both sheikhs on the authority of Usamah Ibn Zaid that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "On the day of Judgement, the learned man will be brought forward and thrown into the fire of Hell whereas his bowels will gush out and he will be made to carry them round and go round all over the Hell in the same way as a donkey turns a mill-stone round and round. Then the people of Hell will ask him about the reason of his torture and he will say: "I was wont to enjoin what is right upon others but failed to do it myself, and to forbid what is wrong and committed it myself." Allah Almighty likened him who learns and does not act upon his knowledge to a donkey and a dog as shown from His statement: " The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong." (Al-Jumu'ah 5)

﴿ مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

And: "Relate to them the story of the man to whom We sent Our Signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our Will, We should have elevated him with Our Signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our Signs; so relate the story; perchance they may reflect." (Al-A'raf 175-176)

﴿ وَآتِلْ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَا فَأَنْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴾ وَلَوْ

شَيْئًا لَرَفَعْنَاهُ بِهَا وَلْيَكُنْهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوْنَهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ أَزْ
تَرَكَّهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصْ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٦﴾

That suffices a learned for danger. Who among the learned does not follow his own desires? Who among the learned does not enjoin good, which he himself has not done, and forbid evil, which he himself has not abstained from? If a learned thinks to regard himself superior to an ignorant, let him think of that great danger which he is facing, for his danger is greater than the danger of anyone else, just as his rank is greater than the rank of anyone else. His example is like a king who makes himself vulnerable to the danger in his kingdom because of the great number of his enemies: if his king is taken from him, he would wish that if he was poor. How many a learned in the hereafter will have longing for the safety of the ignorant! This danger alone is sufficient to prevent him from arrogance. If he is from the denizens of the fire, to be sure, the pig is better than him.

How should he who is in such a condition become arrogant? The learned should not regard himself higher than the companions "Allah be pleased with them". One of them used to say: "Would that my mother did not give birth to me!" another used to pick up a straw from the ground and say: "Would that I be this straw!" or: "Would that I be a bird!" or: "Would that I be nothing mentioned!" all of that was for fear of the danger of the consequence. They saw themselves in a condition worse than birds and lifeless things. If one has a long reflection on the danger he is facing, his arrogance will be removed entirely, for he will see himself the worst of people.

His example is like a slave who was given many assignments by his master to do; and he neglected to do some of them, and failed to do others, and doubted as to whether or not he has done many of them. Some time later, his master sent a messenger to arrest him, and make him stand barefooted and naked in the scorching heat of sun for a long time. When his suffering was aggravated, he was called to account, and then was put in a narrow prison and severe punishment. He learned that his master had done the same with many of his slaves like him, and forgiven others, and he does not know from which parties he would be. If he considers all of that, his own self would get broken, his honour would become idle, and his arrogance would be removed. He would not become arrogant over anyone of the people: on the contrary, he would humble himself before them in the hope of that anyone of them would be of his intercessors at the time of punishment. Similarly, if the learned thinks of what he wasted of the commands of his Lord, regarding the crimes and sins he has committed, caused by showing off, arrogance, envy, rancor, hatred, vanity and hypocrisy, and learns to what extent he is in the face of danger, of a surety, he would abandon arrogance.

The other is that the learned knows well that supremacy is fitting only for Allah Almighty Alone, apart from anyone of His servants, and that if he becomes arrogant, he will be hateful in the Sight of Allah Almighty. That is because Allah Almighty likes that he should be humble. He should do what his Lord likes him

to do. This, therefore, removes arrogance from his heart. It is by this that the arrogance was removed from the hearts of the Prophets "peace be upon them", for they knew well that whoever disputed with Allah Almighty over the upper garment of Majesty, he would be broken by Allah, and Allah Almighty ordered them to humble themselves in order to rise in His Sight. This also instigates him to be humble.

But you may argue: "How does a learned humble himself before a dissolute wicked and religious innovator whose wickedness is evident? How does he see himself inferior to such given that he is a worshipper and a learned? How does he ignore the excellence of worship and knowledge in the Sight of Allah Almighty? How does he satisfy himself with thinking only of the danger of knowledge, given that the danger of the dissolute wicked is more grievous?"

In reply to it, it should be known to you that this is possible if one thinks of the danger of the conclusion, in the sense that if he sees a disbeliever, he would not become arrogant over him for he might probably embrace Islam, and thus conclude his deed with faith, whereas this learned might probably err and conclude his deed with disbelief. To be sure, the great is he who will be great in the Sight of Allah Almighty in the hereafter; and both pig and dog are higher in the Sight of Allah than him who will be of the denizens of the fire. How many a Muslim considered the condition of Umar "Allah be pleased with him" before his Islam, and despised and scorned him due to his disbelief, and later he was endowed by Allah Almighty with Islam in which he excelled all the Muslims barring Abu Bakr "Allah be pleased with him".

The consequences of the future are hidden from the servants, and the rational is he who looks over the consequence, for all virtues and good merits in this world are intended for the consequence in the hereafter. Thus, no servant has the right to become arrogant over anyone: on the contrary, if a servant sees an ignorant, he should say: "This has disobeyed Allah because of his ignorance, whereas I have disobeyed Him in spite of my knowledge. He is then more excusable than me." If he sees a learned he should say: "It may be that this has better knowledge than I have. How should I be then like him?" if he sees one who is older than him, let him say: "This has preceded me to obey Allah Almighty: how should I be equal to him?" if he sees one who is younger than him, let him say: "I have preceded him to disobey Allah Almighty: how should I be equal to him?" if he sees a religious innovator, let him say: "What makes me to know? It may be that Allah Almighty would conclude his work with Islam, and conclude my work with the same on which he is now. It is not up to me to persist in guidance as well as it was not up to me to create it in the beginning."

By observing the conclusion, one might remove arrogance from himself. It is to know that the real perfection lies in the happiness of the hereafter and the closeness to Allah Almighty and not in the seemingly good perishable things of this world. By my life, this danger is shared by both the arrogant and the one over whom he is arrogant. But it is incumbent upon everyone to be mainly concerned with his own fear of his consequence, and not with the

consequence of anyone else. If some people are put in prison because of a particular crime, and told that their heads would be chopped off, everyone of them would be occupied from being arrogant over the other by his own fear of his future consequence.

You may argue: "How should I dislike the religious innovator and dissolute wicked, whom I was commanded to dislike, and at the same time, humble myself before them? To combine both is indeed contradictory." In reply to it, it should be known to you that this matter is suspicious and most people are put to confusion regarding it. Your anger for the Sake of Allah in regard to rejection of religious innovation and dissoluteness mixes with self-arrogance and haughtiness because of knowledge and piety. How many an ignorant worshipper or a deceived learned is disturbed by having a dissolute wicked sit besides him due to a lurking arrogance within himself, thinking that he is angry for the Sake of Allah Almighty, the same as was the case of the worshipper of the children of Israel with their dissolute wicked. That is because arrogance is visible as evil on the obedient, and it is possible for him to beware of it, whereas arrogance in relation to the dissolute wicked and religious innovator looks like showing anger for the Sake of Allah, and thus seems good in his sight. That is because the angry becomes arrogant over him with whom he is angry, in the same way as the arrogant himself grows angry with him over whom he is arrogant. One of both brings about the other; and they are mixed and confused, and it is difficult to make a clear distinction between them.

In order to deliver yourself from that confusion, let you present three important things to your heart, whenever you see a religious innovator or a dissolute wicked, or enjoin good on them and forbid evil to them: the first is to observe your sins and mistakes in order that you would become trivial in your own sight. The second is to observe the knowledge and piety with which you are distinguished as a favor bestowed upon you from Allah Almighty for which you are under obligation to Him, in order that you would not then be proud of yourself, and once you are not proud of yourself, you would not be arrogant. The third is to observe your undecided consequence, in the sense that your deed might probably be concluded with evil, and his with good, in order that your own fear would occupy you from arrogance over him.

You may ask: "Then, how should I become angry in those conditions?" in reply to it, let me say that you should become angry for the Sake of your Master and Lord Almighty, Who ordered you to become angry for His Own Sake and not for your sake. But during your anger, you should not see that you would be saved and your companion ruined: on the contrary, your fear for yourself, due to the hidden sins and mistakes you have committed which Allah Almighty knows well, should be more than your fear for him, given the ignorance of the conclusion. To be sure, it is not required by the anger for the Sake of Allah Almighty to be arrogant over him with whom you are angry.

Let me give you an example for that: suppose a man has a slave and a child, i.e. his son, who is the cool of his eye, and that he entrusted to the slave to watch over him, and punish him once he is impolite and behaves in opposition

to the good manners. If the slave is faithful and loyal to his master, it becomes then necessary for him to be angry with the child once he does anything evil, just for the sake of his master, and in compliance with his order that he should do so, and as his child does what his master dislikes, he finds himself forced to strike him in order to please his master. But although he grows angry with him, and beat him, this does not require him to be arrogant over him, for he knows well that he is higher in rank in the sight of his master than his own self, for indeed, none is dearer to the father than his child. Similarly, you should regard the religious innovator and the dissolute wicked, and imagine that they might be higher in rank in the Sight of Allah Almighty in the hereafter, for they have been doomed to conclude their deed with good, and you with evil, of which you are heedless. But in spite of that, you should become angry with them, just for the Sake of your Lord and in compliance with His command.

This is the case of the real faithful sincere learned. But the deceived one becomes arrogant with his knowledge, and expects for himself more than he expects for him over whom he is arrogant, given his ignorance of the consequence. This is the utmost degree of deception and self-conceit. That is the way to humble yourself before him who disobeys Allah or makes a religious innovation, and grow angry with him for the Sake of Allah Almighty.

The seventh pertains to arrogance because of piety and acts of worship. It is a cause of great temptation for the worshippers. The way of remedy is to adhere to humbleness to all the servants, putting in mind that one should not become arrogant over him who excels him in knowledge, in view of the superiority of knowledge. Allah Almighty says in this respect: " Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (Az-Zumar 9)

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of a learned over a worshipper is like my superiority over the least of my companions." (This narration is reported by At-Tirmidhi on the authority of Abu Umamah).

If a worshipper argues that this applies to the learned who acts upon his knowledge: what about the wicked learned? In reply to that, let us say that does he not know that the good deeds remove the evil deeds? As well as knowledge might be an argument against a learned, it might be a means and expiation for his sins. If this is absent from his mind, it then becomes incumbent upon him not to despised a learned whatsoever. You may argue once again that were this to be true, then, it should be possible for a learned to regard himself above the worshipper, in view of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The superiority of a learned over a worshipper is like my superiority over the least of my companions." In reply, let's say that it would have been possible had the consequence and the end of the journey of the learned are known to him. But the conclusion is suspicious, and he might die while being worse in the Sight of Allah Almighty than an ignorant wicked, just for a single sin he has committed which he thought to be trivial, although it is

grievous in the Sight of Allah Almighty. If it is possible, he then should feel afraid for himself. In this way, if the learned and the worshipper fear for themselves, and each is required to be concerned with his own self, fear then should prevail in regard with himself, and hope in regard with the others. Anyway, this prevents him from arrogance.

This is the case of a worshipper with a learned. As for his case with anyone else, they are divided into screened and exposed. As for the screened, he should not be arrogant over him, for perhaps he might probably have a fewer sins, more acts of worship, and love Allah more than him. As to the exposed, you have no right even to criticize such of them as whose sins are more than yours during your entire lifetime, for it is difficult to take account of the number of sins of you or of anyone else during your lives. It is true that you might judge his sins to be more severe and grievous, when you see him, say, kill or commit fornication, but even at this case, you have no right to be arrogant over him, since the sins of hearts, like envy, hatred, rancor, showing off, doubts about the attributes of Allah Almighty, etc, are so much grievous in the Sight of Allah Almighty. You may become, by virtue of your hidden sins, more hateful in the Sight of Allah Almighty than the dissolute wicked whose wickedness is evident, in view of his sincere obedience, fear and love for Allah Almighty, that are lacking in you, by which Allah makes expiation for his other sins; and when the veil is removed on the Day of Judgement, you will find that he is above you in rank and position.

Of a surety, this is possible. So, do not trouble yourself by what is possible for others, and rather engage yourself in what stimulates your terrors and fears, for in no way could a bearer of sin bear the sin of another, and the punishment of anyone else does not lighten yours. If you reflect on that danger, you will be occupied from arrogance and haughtiness. According to Wahb Ibn Munabbih: "The perfection of mind is achieved only by ten characteristics." After he had counted nine of them, he was asked about the tenth, thereupon he said: "The tenth with which one's repute becomes high, is to see all the people better than him in rank. That is because the people in his sight are of two divisions: one is better and higher than him, and the other is worse and lower than him. He should humble himself before both divisions with his heart. If he sees such of them as better than him, he should be pleased with him, and entertain the hope to join him; and if he sees such of them as worse than him, he should say: 'Perhaps this might be saved and I be destroyed'. He always feels afraid of the consequence, and always says to himself: 'Perhaps, this might be inwardly dutiful, and this is good for him, and I do not know, perhaps he has good moral character which none knows but Allah Almighty, by virtue of which Allah would bestow mercy upon him, turn to him in repentance, and conclude his life with the best of his deeds, unlike me, whose apparent acts of worship could hardly be safe from any evils to mix with and frustrate them'. At that point, his mind would be perfect, and he would have the authority over the people of his own time."

In brief, he, who is likely doomed to be miserable, has no right to become arrogant over anyone else: on the contrary, being possessed by fear and terror, he

should see all the people better than him. It is reported that a worshipper took shelter to the top of a mountain, and during his sleep, a visitant came to him and told him to 'go to so and so, the shoemaker and ask him to supplicate for you'. He went to him and asked him about his deed, and he told him that he was in the habit of fasting the day and working to gain his earnings and giving in charity some thereof, and feeding his dependents with some thereof. He returned and said to himself: "That is good, but it is not like the wholehearted devotion to the worship of Allah." In his sleep the same visitant came to him and told him: "Go to that shoemaker and ask him about the paleness of his face." He went and asked him, thereupon he said: "I never see a man but that I think he would be saved and I be ruined." The worshipper said: "Then, it is with this (that you have attained felicity)."

In confirmation of the excellence of that characteristic, Allah Almighty says: "Verily those who live in awe for fear of their Lord; Those who believe in the Signs of their Lord; Those who join not (in worship) partners with their Lord; And those who dispense their charity with their hearts full of fear, because they will return to their Lord." (Al-Mu'minun 57-60)

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾﴾

He Almighty further says: "They will say: 'Aforetime, we were not without fear for the sake of our people.'" (At-Tur 26)

﴿قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٦١﴾﴾

About the angels who are deemed far from all kinds of sins and mistakes, and wholeheartedly devoted to worship their Lord, Allah Almighty says: "To Him belong all (creatures) in the heavens and on earth: even those who are in His (very) Presence are not too proud to serve Him, Nor are they (ever) weary (of His service): They celebrate His praises night and day, nor do they ever flag or intermit... and they stand in awe and reverence of His (glory)." (Al-Anbiya 19-20,28)

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٦٢﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٦٣﴾ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٦٤﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٦٥﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٦٦﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٦٧﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٦٨﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٦٩﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٧٠﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَنْشَعُونَ إِلَّا لِمَنْ أَرْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٧١﴾﴾

Once the fear and terror fade away, and one is no longer cautious of what

has been preordained, he feels safe from the plot of Allah Almighty, which, in turn, brings about arrogance; and it is the cause of destruction. To be sure, arrogance indicates to feeling safe from the plot of Allah, and feeling safe from the plot of Allah is destructive; whereas humbleness indicates to fear and terror, which, in turn, brings about happiness and pleasure. The mischief caused by arrogance, showing contempt for people and looking at them with slightrness is more than the good brought about by the apparent acts of worship. It is with this knowledge and no more that arrogance might be removed from the heart.

But even, after that knowledge, one's soul might conceal humbleness and claim, though falsely, that it is free from arrogance. But it is false to its claim for once it is exposed to calamity, it soon forgets and returns to its nature. For this reason, only knowledge is not sufficient for remedy. But it should be completed with work and put to test with the acts of the humble on the occasion where arrogance is provoked in it. It is to test oneself with five tests in order to extract what is lurking in it.

The first test is that if he engages in debate with anyone of his fellows, and then the truth emerges on the tongue of his foe, which he does not accept, nor submit to nor acknowledge of nor give thanks to him, he should know that his heart has something of arrogance lurking in it. At that point, he should fear Allah Almighty, and engage in treating it: in terms of knowledge, by reminding himself of the baseness and meanness of his own self, the danger of his consequence, and the fact that supremacy is not fitting but for Allah Almighty; and in terms of work, by forcing himself to do what he feels heavy upon himself, such as to acknowledge the truth, give thanks to him for it, declare his failure, and be grateful to him for the good he has guided him to. Indeed, the wisdom is the best thing sought by a faithful believer, and once he finds it, he should thank him who has guided him to it. If he does that regularly many times, it would turn to be integral to his disposition, in such a way that causes him not to feel the heaviness of accepting the truth. If he feels it heavy upon himself to praise his fellows with what they really have, he still has some arrogance. If it is heavy upon himself only when he is in public, it is not arrogance in so much as it is showing off, which he should strive to remove from himself. But if it is heavy upon him in both private and public, it has both arrogance and showing off, and of no profit to him is to get rid of one without the other. So, let him remedy both ailments for they are destructive.

The second test is that when he is in the company of his fellows and companions in the gatherings, let him give them precedence over himself, walk behind them, and sit below them. If this is heavy upon himself, he is then an arrogant. So, let him habituate himself to do it until it becomes a part of his nature. Thus, arrogance will be removed from his heart. But here lies an intrigue of Satan: it is that he sits in the same row where sandals are placed, thinking it to be out of humbleness. But this is evident arrogance. Indeed, it is hidden from the breasts of the arrogant, who think that they leave their sitting places, which they should deserve out of bounty and generosity. That is arrogance by showing

humbleness. He should rather give precedence to his fellows and sit by their side and not in the rear of them, in the same row where sandals are placed. It is that which removes the arrogance from the heart.

The third test is to respond to the invitation of the poor, and go to the market to fulfill the needs of his companions. If it is heavy upon himself to do so, it is out of arrogance, because those acts indicate to the noble manners, for which one receives reward in abundance. To abstain from them means there are internal arrogance and wickedness. The remedy is to endeavor to do those acts even ostentatiously at first, putting in mind all items of knowledge we have already mentioned, which are to remove the disease of arrogance.

The fourth test is to carry by himself his things, the things of his dependents and the needs of his companions from the market to the home. If he disdains to do so, it is arrogance or showing off. If it is heavy upon himself even in privacy, it is arrogance, and if it is so only in public, it is showing off. Both belong to the destructive heart diseases, which should be remedied and removed entirely. The people have neglected the heart medicine and rather engaged in the body medicine, given that bodies are doomed to death, whereas hearts attain happiness only when they are sound, in accordance with the statement of Allah Almighty: "But only he (will prosper) that brings to Allah a sound heart." (Ash-Shu'ara 89)

﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

It is reported that Abdullah Ibn Salam "Allah be pleased with him" was seen carrying a bundle of firewood, thereupon it was said to him: "O Abu Yusuf! Your servants and daughter could suffice you that burden." On that he said: "Yes, but I like to test my soul, and whether or not it would disdain to do so." It is reported in another narration: "Whoever carries fruits or things (of himself or anyone else on his behalf) has indeed been free from arrogance." (This is reported by Al-Baihaqi on the authority of Abu Umamah).

The fifth test is to put on cheap clothes. Indeed, to abstain from that is showing off if it is in public, and arrogance if it is in privacy. Umar Ibn Abd-Al-Aziz had a coarse wool mantle, which he used to put on at night. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not abstain to tie the camel by himself and put on wool has indeed been free from arrogance." (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I am no more than a servant and I eat on the ground in the same way as a servant eats, put on wool, tie the camel by myself, lick my fingers (to clean them from the remaining food), and answer the invitation of the slave : whoever then turns away from my sunnah does not belong to me." It is reported that it was said to Abu Musa "Allah be pleased with him": "Some people remain behind from attending the Friday prayer because of their clothes." On that he put on a cheap mantle in which he led the prayer.

In those situations, both arrogance and showing off gather together: What is unique to the public belongs to showing off, and what is unique to privacy belongs to arrogance. So, you should be acquainted with that, for indeed,

whoever does not know evil is not able to safeguard himself from it, and whoever does not know the disease could not be able to remedy it.

CHAPTER TEN

EXPOSITION OF SELF-DISCIPLINE TO ACQUIRE THE CHARACTER OF HUMBLeness; AND PRAISEWORTHY AND BLAMEWORTHY EXTENT OF HUMBLeness

It should be known to you that this quality, like the other qualities, has two extremes and a middle. That which inclines to excess is called arrogance, and that which inclines to reduction is called ignominy and baseness, and the middle is called humbleness. The praiseworthy is to be humble but without ignominy or baseness. To be sure, the two extremes of all things are blameworthy, and the dearest to Allah is the middle of everything. Whoever raises himself above his fellows is an arrogant, and whoever lowers himself to be inferior to them is humble, in the sense that he puts down something of his rank, which he deserves. If a shoemaker enters upon a learned who makes him sit in his place, and then proceeds on to straighten his sandals and runs to be at the door of the house behind him, he will have indeed humiliated himself; and this is blameworthy.

It is moderation then that is praiseworthy in the Sight of Allah Almighty, i.e. to give everyone his own right, which he deserves. With such standard one should then humble himself before his fellows and those who are close to him in rank. But the way to humble himself before the laymen is to stand and speak with them joyfully, to be lenient in dealing with them, to answer their invitation, to endeavor to fulfill their needs, etc. therefore, he should not regard himself better than anyone of the laymen: On the contrary, he should fear for himself more than he fears for anyone else. He should neither despise nor look down upon him, given that he is ignorant of the conclusion of his deeds.

His way to acquire the quality of humbleness then is to humble himself before his fellows and those inferior to him until the praiseworthy kind of humbleness becomes integral to his disposition, and the vice of arrogance is removed from his heart. If he finds it light and easy upon himself, then, he has acquired the quality of humbleness; and if he still finds it heavy upon himself although he does it, he then is ostentatious and not humble by nature. But if it becomes lighter in a way that makes it difficult upon him to observe his own rank, and rather causes him to incline to flattery and baseness, he has then gone as far as to the extreme of reduction, which is blameworthy. At that point, he should raise himself, until he returns to the middle that is preferred. Indeed, it is not fitting for a faithful believer to humiliate himself to anyone else (other than Allah Almighty).

But since that middle is always abstruse in all things, it is easier to incline to the extreme of reduction which brings about adulation and flattery than to incline to that of excess which brings about arrogance and haughtiness, just as to incline to the extreme of profligacy in spending is more praiseworthy in the sight of people than to incline to the extreme of thriftiness. As well as both extremes of

extravagance and stinginess are blameworthy, and one of them is more odious than the other, both extremes of arrogance and humiliation are blameworthy, and one of them is more odious than the other. What is praiseworthy then is the moderation, i.e. to do things properly and appropriately as required, according to what is known from Sharia and usage.

Let's then be satisfied with that amount of exposition of the qualities of both arrogance and humbleness.

PART TWO

CONDEMNATION OF VANITY

It includes the following chapters:

Exposition of condemnation of vanity

Exposition of evils of vanity

Exposition of real nature of vanity and anticipation of special treatment

Exposition of remedy of vanity

Exposition of divisions of things of conceit; and the remedy of each in detail

CHAPTER ONE

EXPOSITION OF CONDEMNATION AND EVILS OF VANITY

It should be known to you that vanity is blamed in the Book of Allah Almighty, as well as in the sunnah of His Messenger "peace be upon him". Allah Almighty says: "Assuredly Allah did help you in many battle-fields and on the day of Hunain: behold! your great numbers elated you, but they availed you naught." (At-Tawbah 25)

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾

He remembered that by way of rejecting their conduct. He Almighty further says: "and they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning, then, O you with eyes (to see)!" (Al-Hashr 2)

﴿وَوَظَنُوا أَنَّهُمْ مَابِعْثُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُجْرِبُونَ يُلُوبِهِمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ فَاعْتَبِرُوا يٰأُولِيَ الْأَبْصَارِ﴾

With that He Almighty replied to the disbelievers in their pride of their strong fortresses. He further says: "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?" (Al-Kahf 104)

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

To be sure, one might be proud of a work in which he is mistaken, as well as

of a work in which he is right.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three destructives: Niggardliness that is obeyed, an inclination that is followed, and self-vanity." The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Tha'labah "Allah be pleased with him": "You should keep enjoining what is good upon one another, and forbidding one another to do evil until when you see niggardliness being prevalent, the own desires and inclinations being followed, the world being given preference (over the hereafter), and everyone having an opinion will come to admire his own opinion, then, you just have to protect your own soul." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah).

According to Ibn Mas'ud "Allah be pleased with him": "The ruined is he who is desperate and self-conceited." Indeed, he combined both for happiness is achieved only when one endeavors and works hard, and the desperate never endeavors nor works hard, and the self-conceited thinks he has attained happiness and achieved his purpose in a way that makes him have no desire to do more. In other words, the happiness is present in the sight of the self-conceited, and impossible in the sight of the desperate. This is why both are combined here. Allah Almighty says: "Therefore justify not yourselves: He knows best who it is that guards against evil." (An-Najm 32)

﴿ فَلَا تُرْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾

In his comment on it, Ibn Juraij said: "If you do good, do not say that you have done such and such good." According to Zaid Ibn Aslam: "Do not render it pure." This is the concept of vanity.

It is reported that on the day of the holy battle of Uhud, Talhah "Allah be pleased with him" protected the Messenger of Allah "Allah's blessing and peace be upon him" with his own body as he overturned on him and received the arrow strikes on his behalf until his arm was paralyzed. It seemed as if his deed elated him that he was able to redeem the Messenger of Allah "Allah's blessing and peace be upon him" at the cost of his hand. Umar "Allah be pleased with him" observed that in him and said: "The traces of vanity have been visible on the face of Talhah since his fingers were injured while sacrificing the Messenger of Allah "Allah's blessing and peace be upon him" on the day of the holy battle of Uhud." (This is reported by Al-Bukhari on the authority of Qais Ibn Abu Hazim).

But, there is no report that he showed it or despised any Muslim because of that. When it was the time of consultation (to choose the caliph after Umar), it was said to Ibn Abbas "Allah be pleased with them": "Where is your position from Talhah?" he said: "This is a man in whom there is something of vanity." If the like of them were not able to get rid of such an evil entirely, how should the weak get rid of it unless they are cautious and take heed? In confirmation of that, Mutarrif "Allah be pleased with him" said: "To spend the night sleeping and become regretful in the morning is dearer to me than to spend the night standing (for supererogatory prayers) and become self-conceited in the morning." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Even if you

do not commit any sin, I would fear for you what is more than that, i.e. vanity, vanity." (This narration is reported by Al-Bazzar, Ibn Hibban and Al-Baihaqi on the authority of Anas). In this way, he made vanity one of the greatest sins.

It is reported that Bishr Ibn Mansur was in the habit of celebrating Allah Almighty and the abode of the hereafter so often. One day, he prolonged the prayer and there was a man behind him looking at his deed. Bishr made sense of him and when he finished and turned away from the prayer he said to him: "Do not admire what you have seen from me, for Iblis, may Allah curse him, worshipped Allah Almighty with the angels for a long time after which he turned to be as you know about him." It was said to A'ishah "Allah be pleased with her": "When would the man be evil?" She said: "When he thinks that he is good." Allah Almighty says: "O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day." (Al-Baqarah 264)

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ

بِاللَّهِ وَالْيَوْمِ ءَاخِرِ ﴿٢٦٤﴾

Reminder of generosity ensues from making much of charity, as well as vanity ensues from making much of deed. This shows to what extent vanity is blameworthy.

CHAPTER TWO

EXPOSITION OF EVILS OF VANITY

It should be known to you that the evils of vanity are numerous. It brings about arrogance, since it is one of its causes. This pertains to servants in their relation with each other. But as regards the relation with Allah Almighty, it summons one to forget and neglect his sins. One does not care about some of his sins under pretext that he does not need to inspect them, with the result that he forgets them entirely, and regards with slightness such of them as he remembers. In this way, he does not strive to plot out them, thinking they would be forgiven for him. But the case is different regarding his deeds and acts of worship, which he makes much of, and dares to remember, and regard Allah Almighty under obligation to him because of them, forgetting the favor of Allah Almighty upon him as it is He Who helps him and grants him success to do them.

On the other hand, if one is proud of his deeds, he would be blind from their evils; and whoever does not inspect the evils of deeds, wastes the greatest portion of his endeavour. Unless the apparent deeds and acts of worship are done with sincerity and freedom from stains of showing off, they could hardly be fruitful. It is the fearful who always inspects that, unlike the self-conceited, who is deceived by his pride, which makes him feel safe from the punishment and plot of Allah Almighty, under belief that he has a good position with Him, and a right due to his deeds, which are a part of the gifts and favors given to him by Allah Almighty. His vanity causes him to praise himself, give prestige to and justify himself. If one

is proud of his opinion, reason and deed, he would not be able to get benefit from others, since by so doing, he disdains to ask him who has better knowledge than him.

Perhaps, he might admire his opinion, regardless of being wrong, and rejoice that it is from his own thought, and at the same time reject the opinion of others regardless of being right. That is because he always sees all the people with the eye of ignorance, and does not submit to the advice or the admonition of anyone in so much as he insists on his wrong opinion. If his wrong opinion belongs to the worldly affairs, it then might be subject to investigation; and if it belongs to religious affairs in general, and what pertains to the foundations of creed in particular, he would be ruined by it. But were he to have doubt in his opinion, seek guidance by the light of the Qur'an and the Sunnah, study the religion well, seek the aid of the learned and scholars, and continue to ask those endued with good insight, surely, he would attain the truth. Such is among the destructive evils of vanity.

CHAPTER THREE

EXPOSITION OF REAL NATURE AND DEFINITION OF VANITY AND ANTICIPATION OF SPECIAL TREATMENT

It should be known that vanity is that a man sees himself perfect in a particular characteristic like knowledge, property, wealth, etc. The learned, who regards himself perfect in terms of knowledge, wealth, property and majesty, has two cases: the first is that he fears the loss of anyone of those, or of his being deprived of anyone of them; and this is not vanity. The second is that he does not fear the loss of any of those, but he rejoices at it as being a favor from Allah Almighty and not as being a privilege attributed to him. But this also is not vanity. There is a third case (which is blameworthy since it represents) the evident vanity, i.e. he rejoices at it as being a privilege attributed to him, to raise his rank and make high his repute, and not as being a favor conferred upon him by Allah Almighty. Indeed, if he more likely thinks that it is a favor from Allah Almighty in the sense that if He wills, He could deprive him of it, vanity is removed from his heart.

Vanity then is to make much of a favour and rely on it, forgetting that it is a favour conferred by the Benefactor. If, besides that, one more likely thinks that he has a right with Allah Almighty, and that he expects for his deed a great reward in the hereafter, and no harm to befall him in this world, it is called anticipation of special treatment because of deed, which makes him think that he has an intimacy with Allah Almighty. Similarly, one might give a gift to another, make much of it, and remind him of his generosity: if he uses him, proposes that he should do a favor to him (in recompense for it), or expects he does not delay to fulfill his need, he then anticipates to be cherished by him. In his comment on the statement of Allah Almighty: "And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favor to Him)" (Al-Muddaththir 6)

Qatadah said: "He means anticipate no special treatment because of your deed." It is said in a certain narration: "The prayer of him who anticipates special treatment because of his deed is not raised even over his head (i.e. it is not accepted by Allah); and to laugh while confessing your sins is better than to weep while anticipating special treatment because of your deed."

To be sure, anticipation of special treatment is beyond vanity, for there is no one anticipating special treatment because of his deed but that he should be proud of it, and not vice versa, for how many a person who is swollen with pride of his deed, because of which he does not anticipate to be cherished. That is because vanity results from making much of the deed, and forgetting that it is a favor, but without expecting reward for it, whereas anticipation of special treatment always is related with expectation of reward for the deed. If one expects response to his supplication, and disapproves that it be returned, and wonders at that, he is then an anticipator of special treatment because of his deed, for he does not wonder at the return of the supplication of the dissolute wicked, and wonders at the return of his own supplication. This is vanity and anticipation of special treatment; and it is one of the commencements and causes of arrogance; and Allah knows best.

CHAPTER FOUR

EXPOSITION OF REMEDY OF VANITY

It should be known that the remedy of each disease is to counteract its cause with its opposite; and the cause of vanity is ignorance, and its remedy is to adhere to knowledge, which opposes that ignorance. Suppose that vanity is one of the acts to be done optionally, like worship, prayer, fasting, giving in charity, etc. That is because vanity of those things prevails over that of beauty, power, ancestry and wealth, as well as of anything that is beyond his option and will. Based upon that, let us say that one might be conceited by piety, worship, god-fearingness, and work, either in themselves, or as being brought about by his power. If he is conceited by any of those in itself, then it is an evident ignorant, for he has nothing to do with it. If he is conceited by it as being brought about and caused by his power and will, then, let him consider his willpower, organs, and parts of his body, asking himself about their creator: since all of them are but a grace bestowed by Allah Almighty upon him, in which he has no favor, then, it is preferable for him to be grateful to the generosity, bounty and mercy of Allah Almighty, Who conferred upon him what he deserves not with which He favored him to anyone else. If one is to be conceited, he should be conceited by the Benefactor, but to be conceited by himself is of no significance.

Suppose that there is a king who has many servants, and he favors one of them with special things apart from all the others, the beneficiary then should appreciate the generosity and bounty of the king and not his own self. But a servant might be conceited, saying that the king is just and fair, and he never brings backward or forward, nor gives precedence to anyone but due to a special privilege. Therefore, it may be said to him, that this privilege might be bestowed upon you by the king himself or by anyone else. If it is given to you by the king,

you have no right to be conceited. It is like the case in which the king gave you a horse, which you did not admire, and then he gave you a slave, whom you admired, saying: "He has given me a slave for I own a horse." But it is said that since it was he who gave you the horse, then, there is no difference whether he has given you both simultaneously or one after the other. If both are from him, you should then appreciate his bounty and generosity, and not be conceited. But if this privilege is from anyone else, it is not unlikely that you could be conceited, but this is possible in regard with the kings among men, and impossible in regard with Allah Almighty, Who alone creates, invents and gives all things to whomever He likes.

Furthermore, if you are conceited by your worship, saying: "He has helped me worship Him out of loving for Him", it is said: "Who then has inculcated that love in your heart?" of course you will say that it is He who has done so, and the answer will be: "Then, both worship and love are graces which He has bestowed upon you, in which you have no favor." In this way, you should appreciate His generosity and bounty as it is He Who has bestowed on you the favor of existence, good attributes, acts and their causes and motives. Thus, it is of no significance for a worshipper to be conceited by his worship, the learned by his knowledge, the beautiful by his beauty, the wealthy by his wealth, etc, for all of this is out of the bounty of Allah Almighty.

You may argue: "I could not ignore my deeds, and as it is I who do them, I expect reward for them; and had they not be mine, I would have expected no reward for them. If all acts and deeds are invented by Allah Almighty, by which thing should I deserve reward? If they are done by my power and will, then, why should I not expect reward for them?" In reply to that, it should be known to you that the answer to your question has two points: the one is evidently true, i.e. that you, your power, will, movement, and all things belong to you are created and invented by Allah Almighty. When you work, pray, do, throw, it is not your power in so much as it is the power of Allah Almighty (which brings about the act). This is the truth that has been disclosed to the masters of hearts. It is He Almighty Who has created you, your organs and parts of body, and placed in them the power, will, and health, and created for you both reason and knowledge; and if you want to remove anything of that from yourself, of a surety you would not be able to do. It is He Alone Who has created the movement of your organs, without the least effort or favor from you. But He has created all of that according to a certain order in such a way that the movement requires power in the organ and will in the heart; and the will requires knowledge of what is wanted; and knowledge requires the mind, which represents its location. It is that graduation, which makes you fancy that it, is you who bring about your work by yourself; and this is a great mistake. The exposition of how you should receive a reward for a work that is created by Allah Almighty will be mentioned later in the Book of Thanksgiving.

As to the other answer, which is somewhat indulgent, it is that you think the work is done by your power and will. But even, from where have you obtained your power? The work could not be envisaged without the existence of you,

your work, power, will, in addition to all causes of your act. All of that comes from Allah Almighty with no favor from you. If the work is to be done by power, which is its key, you should know then that the key is in the Hand of Allah Almighty, and if you are not given the key, you would not be able to work. Works are treasures through which one attains happiness, and their keys are power, will, knowledge and reason, and all of those are in the Hand of Allah Almighty. Once the power is created, the decisive will is directed, the causes and motives are moved, and the impediments and obstructions are kept away from you, the work becomes so much easy upon you. To be sure, stimulating the causes and motives, keeping away the impediments and obstructions, and facilitating the means: All are done by Allah Almighty, and you have nothing to do with any of them. It is then surprising that you are conceited by yourself, and do not appreciate Him to Whom the whole matter returns, nor His bounty and generosity that He has favored you over the dissolute wicked of His servants, as He directed the causes and motives of wickedness over the dissolute, and kept them away from you, directed the friends and callers of evil over them and kept them away from you, kept away from them the causes and motives of good and directed them over you, until good has been made easy upon you and evil easy upon them. He has done all of that to you without being worthy of it, nor because of a crime on the part of the wicked disobedient. He has given you precedence, favored you and chosen you by His bounty, whereas kept the disobedient away (from His mercy), and given him to wretchedness by His justice. How amazing you are when you are conceited!

Your power then could not do an act unless the cause of that act is directed on you from which you have no way to flee, as if you are forced to do it. In all circumstances, thanks should be given to Allah Almighty and not to you. In the book of Monotheism, you will see in detail the series of associated causes in a way that shows clearly that the real actor and creator is Allah Almighty. How amazing is he whom Allah Almighty endowed with reason and poverty, when he sees that an ignorant is endowed with wealth and property, thereupon he says: "How has he prevented me my daily sustenance, although I am of good reason, and given that heedless ignorant the bliss of this world?" He sees it a kind of wrongness, without knowing that if both reason and wealth are combined to him, it will be evident injustice. The poor ignorant will say in this case: "O Lord! Why have You combined to him both reason and wealth, and deprived me of them?, why have You not combined both to me or at least bestowed one of them upon me?" To this fact Ali "Allah be pleased with him" referred when he was asked: "What is the matter with the men of reason that they are poor?" On that he said: "The reason of a man is counted of his sustenance." For surprise, the poor rational might see the ignorant wealthy better than him. But if he was asked whether he would exchange his richness and ignorance for his reason and poverty, he would reject it. This indicates that the favor of Allah upon him is greater.

The same is true of the poor beautiful woman when she is allured by the ornaments and adornments of an ugly wealthy woman, although if she was given

the freedom to choose ornaments and ugliness or beauty and poverty, she would prefer the latter, and this indicates to what extent the favor of Allah on her is great. To be sure, ignorance is the origination of all those false imaginations. It is removed by the certain knowledge that the man, his acts, attributes, power and will are created by Allah Almighty, as a favor upon him, without being worthy of that. This alone is sufficient to remove vanity and anticipation of special treatment, and brings about submission and humility, thanks and fear of the loss of the favor.

Whoever knows that well is not imagined to be conceited by his knowledge and work, since he knows for certain that all of this is from Allah Almighty. For this reason, David "peace be upon him" said: "O Lord! No night (or no hour) comes but that there is one belonging to the family of David doing an act of worship, praying, fasting, and celebrating Your Praises." On that Allah Almighty revealed to him: "O David! How do they do so without Me? Had it not been for My aid, you would have had no power to do anything. But let me entrust you to yourself." Ibn Abbas "Allah be pleased with them" said: "The great sin of David "peace be upon him" was caused by his conceit of his deed, which he attributed to himself and his family, in anticipation of special treatment because of it, until he was entrusted to his own self. He thus committed a great sin which led him to grief and regret."

On another occasion, David "peace be upon him" said: "O Lord! The children of Israel ask you by Abraham, Isaac and Jacob." He said: "I have tested them perchance they would keep patient." He said: "O Lord! As for me, if You test me too, I would keep patient." In this way, he anticipated of special treatment because of his deed. Allah Almighty said to him: "Then, I have not told them by which thing, and in which month and on which day I would test them. But now, I tell you that I am going to test you in this year of yours, in this month of yours, and on the coming day, by a woman. So, be cautious." But he fell in the sin in which he had fallen."

Similarly, when the companions of the Messenger of Allah "Allah's blessing and peace be upon him" relied on their power and great number on the day of the holy battle of Hunain, and forgot the favor of Allah on them, saying: "Today we would not be defeated because of our great number" (according to the narration of Al-Baihaqi on the authority of Ar-Rabie Ibn Anas), Allah Almighty revealed: "and on the day of Hunain: behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and you turned back in retreat." (At-Tawbah 25)

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ بِكَثْرَتِكُمْ فَلَمْ تَغْنِ عَنْكُمْ شَيْئًا وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ

ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾﴾

It is reported by Ibn Uyainah that Job "peace be upon him" said: "O Lord! You have tested me with that trial, although I always give preference to Your love over mine." He was called from above a cloud with ten thousand voices: "O Job! How have you done so?" he took some ashes and put it on his head and said: "It is by Your virtue O Lord! It is by Your virtue O Lord!" he thus recovered from

forgetfulness and attributed the favor to Allah Almighty.

In confirmation of that, Allah Almighty says: "and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah does purify whom He pleases: and Allah is One Who hears and knows (all things)." (An-Nur 21)

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ

وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions who were the best of people: "There is none of you whose deed alone would deliver him." They asked: "And not even you O Messenger of Allah?" He said: "And not even I, unless Allah covers me with His mercy." (This narration is reported by both sheikhs on the authority of Abu Hurairah). After him, his companions "Allah be pleased with them" whose hearts were pure and deeds sincere, hoped to be dust, straw, birds, or anything else which would not be subject to reckoning and punishment. How should a man of deep insight be conceited by his deed or anticipate special treatment because of it, without fear for himself?

That is the remedy which removes the vanity from the heart. If that feeling prevails over the heart, the fear of being deprived of the grace of faith would occupy one from conceit because of it. He sees the disbelievers and dissolute wicked who have been deprived of the favor of faith with no crime they committed, thereupon he says: "He, who does not care to deprive with no crime and give with no worth does not care to take back what He has given." How many a believer has renegaded, and an obedient has his deed concluded with evil. Of a surety, this gives no place for vanity; and Allah knows best.

CHAPTER FIVE

EXPOSITION OF DIVISIONS OF THINGS OF VANITY AND THE REMEDY OF EACH IN DETAIL

It should be known that one might be proud of things which are rationale for pride, as we have already mentioned, or of other things which are unfitting like one's vanity of his wrong opinion, which is made alluring to him falsely, by virtue of his ignorance. In short, we could divide things of conceit into eight divisions:

The first is to be conceited by his body, in regard to beauty, health, good appearance, due proportion between its parts, good voice, i.e. the details of his features. By so doing, he turns to the beauty of his body, forgetting that it is a favor from Allah Almighty, and that it is apt to perish at any moment. its remedy is, as we have already mentioned in the remedy of beauty, to think of the dirty things and impurities which his belly contains, the things from which he was created, and the end to which he would be, and how the beautiful and soft bodies have been torn to pieces in the dust and become putrefied and decomposed, until they were disgusting.

The second is to be conceited by onslaught and might as was the case of the people of Aad, when they said as told by the Qur'an: "Who is superior to

us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!" (Fussilat 15)

﴿وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا

بِقَائِنَا جَحْدُونَ﴾

The same is true of Awj who was conceited by his power, thereupon he lifted a mountain in order to cover up therewith the army of Moses "peace be upon him", thereupon Allah Almighty holed that huge portion of the mountain by means of the clicking of a weak hoopoe until it affected his neck. Similarly, one might rely on his power only, as is reported from Solomon "peace be upon him" that he said: "Tonight, I would go round and have sexual relations with one hundred women", without making exception by saying "Allah willing", and the result was that he was deprived of the offspring he intended (from that approach). (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). David "peace be upon him" also said, out of his conceit by his power: "If you (O Allah) put me to trial, I would keep patient." But when he was tried with the woman, he did not keep patient. The conceit by power summons one to proceed to attack in wars, put himself into destruction, and hasten to strike and kill such of people as causes harm to him. The remedy of it, as we have already mentioned, is to know that the fever of a single day might weaken his power to the extent that it takes him a very long to recover, and that if he is conceited by it, it might be deprived by Allah Almighty with the least and weakest blight.

The third is to be conceited by intelligence, shrewdness, and making sense of the subtleties of the benefits of religion and world. Its fruit is to depend on one's own opinion and give up consultation and advice, regarding as ignorant all the people who disagree with him, and give no care to the opinion of the men of knowledge. Its remedy is to give thanks to Allah Almighty for the favor of intelligence He has bestowed upon him, putting in mind that with the least disease, his brain might be affected. In this way, he could not feel safe of being deprived of his mind once he is conceited by it, and does not give thanks as it is due upon it. Let him also regard as short both his reason and knowledge, and put in mind that the knowledge he is endowed with is little whatsoever, and that his ignorance of what the people know is much more than what he himself knows, let alone what the people do not know, which belongs to the knowledge of Allah Almighty. Let him also suspect his mind and wonder how the foolish are conceited by their minds, and the people mock at them, and be cautious he might be like them unknowingly, for the man of short mind does not know that he is short of mind. Thus, one should know the real nature of his own reason and mind in comparison with the minds of people and not himself, and from his enemies and not from his friends. That is because his flatterers always praise him which increases him in shortage and deficiency of mind, given that he assumes himself nothing but good, and makes no sense of his ignorance.

The fourth is to be conceited by his noble ancestry, to the extent that such thinks he would be saved and his sins forgiven only by virtue of his ancestry,

because of which he puts in mind that all the people are no more than his servants and subjects. Its remedy is to know that if he disagrees with his fathers and grandfathers in their deeds and acts, and at the same time, joins himself to them, he would be ignorant; and that if he imitates his forefathers, it should be known to him that conceit was not a part of their conduct: On the contrary, they used to fear for themselves, despise themselves, and think themselves inferior to all the people round them. They were honoured by obedience, knowledge and good manners, and not by ancestry. So, let him get honoured by the same by which they were honoured, putting in mind that they were shared in ancestry and belonging by those who did not believe in Allah and the Last Day, and were, in the Sight of Allah Almighty, worse than dogs and pigs.

This is the significance of the statement of Allah Almighty: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full Knowledge and is well-acquainted (with all things)." (Al-Hujurat 13)

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Therefore, when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the most honoured and the most intelligent of people, he did not point out those who belong to his family, but rather he said: "The most honoured of them is he who remembers death most frequently among them, and is most ready to receive it among them." (This narration is reported by Ibn Majah and Ibn Abu Ad-Dunya on the authority of Ibn Umar.)

The occasion on which this Holy Statement was revealed is that when Bilal "Allah be pleased with him" pronounced Adhan from over the surface of the Ka'bah, Al-Harith Ibn Hisham, Suhail Ibn Amr and Khalid Ibn Usaid said: "This black slave is pronouncing Adhan from over the Ka'bah." On that Allah Almighty revealed: "Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you." (Al-Hujurat 13)

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has removed from you the arrogance that was characteristic of the pre-Islamic days: All of you are offspring of Adam and Adam was created from dust." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Abu Hurairah; and At-Tirmidhi alone on the authority of Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O assembly of Quraish! Let not the people come with their good deeds on the Day of Judgement, and you come with (the burden of) your world which you would carry on their shoulders, saying: "O Muhammad! O Muhammad! (Save us)", for at that moment, I would turn away from you." (This narration is reported by At-Tabarani on the authority of Imran Ibn Hussain). He showed to

them that if they inclined to this world, of no profit will be to them their belonging to the Quraish. It is narrated that when Allah revealed the Verse: "Warn your nearest kinsmen" (Ash-Shu'ara' 214)

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O community of Quraish (or said similar words)! Buy (Save) yourselves (from the Hell fire), as I cannot save you from Allah's Punishment. O Banu Abd Manaf! I cannot save you from Allah's Punishment. O Abbas Ibn Abd-Al-Muttalib! I cannot save you from Allah's punishment. O Safiyyah, (the Aunt of Allah's Apostle)! I cannot save you from Allah's Punishment. O Fatimah Bint Mohammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah; and Muslim on the authority of A'ishah). For this reason, whoever knows that his real honour is in proportion to his piety and righteousness, and that it was the habit of his fathers to humble themselves, he should imitate them in their humility and piety, otherwise, he would be a slanderer of his ancestry by his behaviour since he belongs to them and does not imitate them in their humility, piety and fear.

But you may argue that the Messenger of Allah "Allah's blessing and peace be upon him" said to Fatimah "Allah be pleased with her" in the same Hadith: "But indeed, I cannot protect you from Allah (if He wanted to punish you). But you have relation with me, which I would keep (and support)" (according to the narration of Muslim on the same authority), and that the Messenger of Allah "Allah's blessing and peace be upon him" said in another Hadith: "Should the tribe of Sulaim expect for my intercession and the offspring of Abd-Al-Muttalib should not?" (This narration is reported by At-Tabarani on the authority of Abdullah Ibn Ja'far). This means that he "peace be upon him" shall give his kinship a great portion of his intercession.

In reply to that, let's say that every Muslim person expects for the intercession of the Messenger of Allah "Allah's blessing and peace be upon him". Anyone of his relatives also is more entitled to expect for it, provided that he should safeguard himself from the wrath and anger of Allah Almighty with him. But once Allah grows angry with anyone, the intercession for him will not be admitted. That is because sins are divided into those which assures displeasure and hate, for which no intercession would be admitted, and those which are ready to be forgiven by virtue of intercession. To this He Almighty refers in His statement: "and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory)." (Al-Anbiya 28)

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَرَادَ أَنْ يُنْفِقَ مِنْ حَسَنَاتِهِمْ مُشْفِقُونَ﴾

And: "Who is there can intercede in His presence except as He permits?" (Al-Baqarah 255) and: "No intercession can avail in His Presence, except for those for whom He has granted permission." (Saba' 23) and: "Then will no intercession of (any) intercessors profit them." (Al-Muddaththir 48)

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

That there are sins for which no intercession is accepted, and others which might be forgiven by virtue of sins, requires fear and terror. Had all sins been forgiven by virtue of intercession, surely, there would have been no necessity for the Messenger of Allah "Allah's blessing and peace be upon him" to order the Quraish to adhere to obedience, nor to forbid Fatimah "Allah be pleased with her" from committing sins, and would rather have given her permission to follow her desires in order for her pleasure in this world to be complete, and then in the hereafter, he would intercede for her, so that her pleasure in the hereafter would be complete. To be engaged in sins and give up piety out of reliance on intercession is like the engagement of a patient in his lusts and desires depending on the skill of a clever and well-trained physician. But even, this is evident ignorance for the skill of a physician could not avail in removing all diseases. Based on that, one should not leave diet absolutely depending upon the skill of the physician, for the physician plays an important role, but it is not only his role that removes all diseases.

It is within this framework that you should understand the care of Prophets and righteous men in regard to intercession for their relatives and friends, which, by no means, could remove terror and fear entirely. How should it remove terror and fear given that the best of people after the Messenger of Allah "Allah's blessing and peace be upon him", in spite of their perfect piety, righteousness, pure hearts and sincere intentions and good deeds, and the promise they received from the Messenger of Allah "Allah's blessing and peace be upon him" of being admitted to the Garden, hoped to be like animals for fear of reckoning? On the contrary, they did not rely on that, nor was fear removed entirely from their hearts. So, how should such as is not equal to them in position and precedence to faith be conceited by and rely on intercession?

The fifth is to be conceited by belonging to wrongful rulers, governors and their helpers and assistants, apart from belonging to religion and knowledge. To be sure, this is evident ignorance. Its remedy is to think of their shame and disgrace, and how they wronged the servants of Allah Almighty, caused mischief in the land, corrupted the religion and have become hateful in the Sight of Allah Almighty. Were he to imagine their state in the fire of Hell, surely, he would disdain to belong to them; and were he to imagine their humiliation in the hereafter, with the foes hanging to their necks, and the angels seizing them by their forelocks, and dragging them prone on their faces to the fire of Hell, because of the complaints of servants against them, surely, he would declare himself free from them before Allah Almighty, and it would become dearer to him to belong to dogs and pigs than to them. It is then incumbent upon the children of wrongdoers to give thanks to Allah Almighty for protecting them from the wrongness of their relatives, and pray for forgiveness for their fathers if they are Muslims. But to be conceited by that is out of evident ignorance.

The sixth is to be conceited by the great number of children, offspring, servants, patrons, supporters, helpers, allies, etc, just like the statement of the disbelievers that they were greater in property and children, and the statement of

the Muslims on the Day of the battle of Hunain that they would not be defeated on that day because of their great number. Its remedy is the same remedy of arrogance as we have already mentioned, i.e. to think of one's weakness and powerlessness, in the sense that all the people are no more than helpless servants who could neither benefit nor harm themselves, let alone anyone else: "How oft, by Allah's will, has a small force vanquished a big one? Allah is with those who steadfastly persevere." (Al-Baqarah 249)

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

How should he be conceited by them given that they would inevitably leave him once he dies, and is buried alone in the grave, in a state of humiliation and disgrace, with none to be in his company? Similarly, how should he be conceited by them given that they would flee from him on the Day of Judgement, on the day a man would flee from his brother, from his mother and father, and from his consort and children? Which good lies in him who leaves you when you are in the direst need of him? How should you be conceited by him given that nothing would avail you in the grave, on the Day of Judgement, and on the bridge (over the Hell), barring your deed and the bounty of Allah Almighty? How should you rely on him who avails you naught, and forget the graces and favors of Him in Whose Hand is your benefit and harm, life and death?

The seventh is to be conceited by property and wealth, like the state of the owner of both gardens when he said to his companion in the course of argument: "More wealth have I than you, and more honour and power in (my following of) men." He went into his garden in a state (of mind) unjust to his soul: he said, "I deem not that this will ever perish, Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord, I shall surely find (there) something better in exchange." (Al-Kahf 35-36)

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

﴿٣٦﴾ وَلَئِنْ رُؤِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٧﴾﴾

Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a rich man having withdrawn himself and drew his garment from a poor man when he sat beside him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you feared that his poverty would transcend him to you?" (This narration is reported by Ahmad).

Its remedy is to think about the evil of wealth, the more rights which are due upon it, the superiority of the poor and how they would precede the rich to the Garden, how property and wealth are perishable, and that from among the Jews, there are such as have more wealth than him. Let him also consider the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "While a man was strutting in his Burdah since he was proud of himself, Allah Almighty caused him to sink down into the earth and he will be sinking deeper and deeper in it until the Day of Judgement." (This narration is reported by both sheikhs on the authority of Abu Hurairah). It is further narrated on the authority of Abu Dharr "Allah be pleased with him" that he said: While I was in the company of

the Messenger of Allah "Allah's blessing and peace be upon him" he entered the mosque and said to me: "O Abu Dharr! Raise your head!" I did and behold! There was a man putting on smart clothes." Then, he said to me once again: "Raise your head!" I did and behold! There was a man wearing shabby clothes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! This (poor) is, in the Sight of Allah Almighty, better than as many of the other as fills the earth." (This narration is reported by Ibn Hibban in his Sahih). How should it be imagined that a believer is conceited by his property and wealth, given that the poor is more honourable in the Sight of Allah Almighty? A real faithful believer is he who always entertains the fear of indulgence in fulfilling the right that is due upon property, as regards taking it from lawful sources, and spending it properly. Whoever does not do so is doomed to disgrace and perdition. So, how should he be conceited by his property?

The eighth is to be conceited by wrong opinion. Allah Almighty says: "Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)?" (Fatir 8)

﴿ أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ﴾

And: "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?" (Al-Kahf 104)

﴿ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" told that this conduct would be prevalent among the later generations of this nation (according to the narration of Abu Dawud and At-Tirmidhi on the authority of Abu Tha'labah). It is with this that the previous nations were ruined, as they were divided into many divisions, with each conceited by and inclined to their opinions and fancies. All men of religious innovations and heresies insisted on theirs because of their conceit by their opinions, thinking them to be right.

But the remedy of that is more difficult than the remedy of anything else, for the man of wrong opinion is ignorant of his mistake, and were he to know it, surely, he might leave it. The unknown disease could hardly be treated. Since ignorance is an unknown disease, its remedy is difficult. A learned could show to the ignorant his ignorance and remove it from him, unless he is obstinately persistent. So, how should it be treated? Moreover, how should he be asked to flee from that which he thinks to be a cause of his happiness? But anyway, its remedy is to doubt his own opinion, and not to be deceived by it, unless it is supported by proven evidence. One could not be acquainted with the Sharia-based and mental proofs and evidences without sharp intellect, shrewd intelligence, earnest endeavor and experience in the Book and sunnah, sitting with the learned and scholars, and studying knowledge. But in spite of all of that, he could not be entirely safe from mistakes and errors in many respects.

The right for him who is not acquainted with religious sciences is not to delve into the different doctrines without knowledge: but rather to have faith in the fact that Allah Almighty is One Who has no partner, and that there is nothing like

Him, and He is All-Hearing, All-Seeing, and that His Messenger "peace be upon him" is truthful in all that he brought and said. Let him also follow the tradition of the righteous predecessors, and believe in what is brought in the Book of Allah and Prophetic sunnah, without investigation nor inspection. Let him also engage in piety, avoiding sins, and doing acts of worship, and show mercy to all the Muslims. If he delves into the different doctrines and innovations without enough protective knowledge, he would be ruined unknowingly.

This is the duty of him whose engagement is not the religious sciences. But as for him whose occupation is the religious knowledge, first of all, it is incumbent upon him to know the right way of acquiring supportive proof and evidence, according to the right terms. But this is very difficult except on those strong supported by the Light of Allah Almighty. We ask Allah Almighty to protect us from error, and seek refuge with Him from being deceived by the fancies of the ignorant.

End of the Book of Condemnation of Arrogance and Vanity; and praise be to Allah Alone; and Allah suffices us for the best disposer of affairs; and there is neither might nor power but with Allah, Most High, Most Great; and Allah's blessing and peace be upon the Prophet, his family and companions.

Book ten: Condemnation of conceit

It is the tenth book of the quarter of destructives

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah in Whose hand are the keys of all matters, and with Whose Power He moves the keys of good and evil things, Who takes His allies and devotees out of darkness to light, and brings His enemies to the afflictions of haughtiness. Allah's blessing and peace, as much as it could be along time and space, be upon Muhammad, who rescued the people from darkness, his family and companions, whom the life of this world did not deceive, nor did the deceiver deceive them about Allah Almighty.

Coming to the point: the key of happiness is alertness and shrewdness, whereas the spring of wretchedness is haughtiness and heedlessness. There is no favor bestowed by Allah Almighty upon His servant much greater than the favor of faith (in Him) and knowledge (about His attributes and acts), and there is no way to attain it unless the breast is expanded by the light of insight. On the contrary, there is no disfavor much severe than that of disbelief and disobedience, and nothing summons them other than the blindness of the heart because of the darkness of ignorance. The intelligent and those endued with deep insight have their hearts "as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass; the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light!" (An-Nur 35)

﴿ كَمْ شُكِّرُوا فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ ۖ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ ﴿٣٥﴾

But the deceived have their hearts "like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah gives not light, there is no light!" (An-Nur 40)

﴿ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ ۖ مَوْجٌ مِنْ فَوْقِهِ ۖ سَحَابٌ ۖ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا

أَخْرَجَ يَدَهُ ۖ لَمْ يَكُنْ يَرَاهَا ۗ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا ۖ فَمَا لَهُ مِنْ نُورٍ ۗ ﴿٤٠﴾

The intelligent are those whom Allah Almighty intended to guide thereupon He expanded their breasts to faith and Islam, whereas the conceited are those whom Allah intended to leave to stray, thereupon He made their breasts close and constricted as if they had to climb up to the skies: thus does Allah (heap) the penalty on those who refuse to believe. The deceived is he whose breasts has not opened to be guided to the right path, and rather he remains in the darkness of blindness, and takes fancy as leader and Satan as guide "and whoever remains

blind in this (life of world) will remain blind in the hereafter, and more astray from the path." (Al-Isra' 72)

﴿وَمَنْ كَارِهٌ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ۝﴾

Since conceit is the spring of wretchedness and destruction, then, its causes, means and ways should be explained in detail, in order for the novice to safeguard himself from it. To be sure, the helped among the servants is he who knows the evils of things in order to remedy them. In the following pages, we are going to explain the different ways of haughtiness, and the sorts of haughty among the people who are deceived by the delights and splendor of this life, whose outward is good and inward is evil, of which they are heedless. As many as the sorts of deceived might be, they could be included under four main categories: the first are from the scholars; the second are from the servants; the third are from the Sufis; and the fourth are from the owners of property and wealth.

Each sort has many sects, and there are many ways of haughtiness. Some of them renders good the evildoing, like him who takes the mosque and adorns it from unlawful wealth. Some of them do not distinguish that in which they endeavor for their own selves from that in which they endeavor for the Sake of Allah Almighty, like the preacher whose purpose is only to attain acceptability and majesty among the people. Some of them leave the most important of matters and engage in what is not necessary. Some of them leave the obligatory duty and engage in the supererogatory deed. Let's begin with exposition of the conceit of the learned and scholars, but after exposition of the condemnation of conceit.

CHAPTER ONE

EXPOSITION OF CONDEMNATION, REAL NATURE AND EXAMPLES OF CONCEIT

Allah Almighty says: "let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah." (Luqman 33)

﴿فَلَا تَفْرَحْكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَفْرَحْكُمْ بِاللَّهِ الْفَرُورُ ۝﴾

And: "but you led yourselves into temptation; you looked forward (to our ruin); you doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah." (Al-Hadid 14)

﴿وَلَيْكُنْكُمْ أَنْفُسَكُمْ وَتَرَبُّصُكُمْ وَأَرْبَابُكُمْ وَأَلْمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرْفُكُمْ بِاللَّهِ الْفَرُورُ ۝﴾

It should be known to you that those alone are sufficient for condemnation of conceit.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good is the sleep and breakfast of the intelligent, and being deprived of the insomnia and effort of the foolish, and an atom's weight of deed to be done by one endowed with certainty of faith is better than as much deeds as fills the earth of the deeds to be done by the deceived." (This narration is reported by Ibn Abu

Ad-Dunya on the authority of Abu Ad-Darda'). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The intelligent is he who mortifies himself and works for (the hereafter) after death, whereas the foolish is he who follows his own inclinations and desires, and wishes good from Allah Almighty." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Shaddad Ibn Aws).

In brief, all that is transmitted in commendation of knowledge and condemnation of ignorance refer to the condemnation of conceit, for conceit is an outcome of ignorance. The ignorance is to believe that a particular thing is in opposition to its reality, and the conceit results from that. But conceit summons a deceiver and a deceived. If the thing in which one believes agrees with his own inclinations, and the cause of ignorance is a suspicious and corrupt fancy thought to be an indication and it is not really so, the resulting ignorance is called conceit. Conceit then is to have oneself comforted with what agrees with the inclination and disposition, by way of deception caused by Satan. Whoever thinks that he is good, whether in this world or in the hereafter, as a result of a false suspicion, is conceited. Since most people think they are good, and they are not really so, this requires that most people are conceited. But they are different in the ways and degrees of conceit in the sense that the conceit of some is more apparent than that of others. The most severe conceit is that of the disbelievers and sinners. So, let's present for them examples of the real nature of conceit.

The First Example: The Conceit Of The Disbelievers

Some of them are deceived by the life of this world, and others by the chief deceiver about Allah Almighty. As for those who are deceived by the life of this world, they say that cash is better and more secure than delay of payment, and since world represents the cash and the hereafter the delay of payment, then, this world is better than the hereafter, and it should be given preference. They also say that certainty is better than uncertainty, and since the pleasures of this world are certain, and those of the hereafter uncertain, they are not to sacrifice the certain for the uncertain. Those are corrupt analogies like that made by Iblis when he said: "I am better than he (Adam), for You have created me from fire, and created him from clay." To those Allah Almighty refers in His statement: "These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped." (Al-Baqarah 86)

﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾﴾

The remedy of that conceit might be either by giving trust by mere faith, or by evident proof. To give trust depending upon more faith is to trust Allah Almighty in His statements: "What is with you must vanish: What is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions." (An-Nahl 96)

﴿مَا عِنْدَكُمْ يَنْفَدُ ۚ وَمَا عِنْدَ اللَّهِ بَاقٍ ۚ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ

مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾﴾

And: "Whatever you are given (here) is (but) a convenience of this Life: but

that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord." (Ash-Shura 36)

﴿فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَتَقَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

And: "And verily the Hereafter will be better for you than the present." (Ad-Duha 4)

﴿وَلَا خَيْرَ خَيْرَ لَكَ مِنَ الْاُولَى﴾

And: "Know you (all), that the life of this world is but play and amusement." (Al-Hadid 20)

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

And: "Verily, the promise of Allah is true: let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah." (Luqman 33)

﴿وَعَدَ اللَّهُ حَقًّا فَلَا تُغَرِّنْكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنْكُمْ بِاللَّهِ الْغُرُورُ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" told many previously disbelievers about that, thereupon they gave trust to him, believed in what he brought to them, and did not ask him to provide them with any supportive proof for that (according to many narrations in the Sunan). A mention might be made here of the Ansar's conversion to Islam and giving the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" and the belief of others depending only upon their asking him: "We beseech you by Allah to tell us: has Allah sent you as a Messenger?" once he answered in the affirmative, they would soon believe in him. This is the laymen's faith which keeps one away from conceit. This is like the child's trust in his father when he tells him that to attend the school is better than to go to play, given that he himself does not know the point of goodness.

The knowledge depending upon proof and evidence is that he knows the corruption of such analogy as devised by Satan and placed in his heart. Indeed, there is a reason for every kind of conceit, and this reason depends upon a sort of analogy with which one gets comforted unknowingly, without being able to put it in the same words of scholars. Indeed, there are two foundations for every analogy devised by Satan: the first is that this world represents the cash whereas the hereafter the delay of payment; and this is true. The other is the claim that the cash is better than the delay of payment; and this is dissembling, for the fact is not so. If the cash is equal to what is to be paid later in size and amount, it will be better, and if it is lesser, then, the latter is better.

The deceived disbeliever gives a single Dirham in trade in order to gain thereby ten on credit, without saying that the cash is better than the delay of payment in order to leave it. If he is warned by a physician of getting the fruits and delicious kinds of food he would leave that immediately for fear of the pain of disease in the future. In this way, he sacrifices the cash for the delay of payment. Almost all the traders travel aboard the sea and exert much effort by way of cash in order to get rest and gain profit on credit. To be sure, ten to be paid on credit are better than one to be paid immediately. If you measure the

duration of this world to that of the hereafter, the lifetime of anyone is no more than one hundred years at maximum, and this is less than one of billions of parts of the hereafter. By leaving it, he seems to have sacrificed a single one for the sake of what is infinite and never-ending. As far as the kind is concerned, the pleasures of this world are contaminated by embitterment and disturbance, in contrast with the pure uncontaminated pleasures of the hereafter. This is then why the statement that the cash is better than the delay of payment is mistaking. This conceit originates from the acceptance of a famous general phrase which is intended to refer to a particular meaning; and the deceived one forgets that particular meaning for which it is intended. The phrase that 'The cash is better than the delay of payment' is intended to refer to the cash which is equal in size and amount to that to be paid later.

At that point, Satan hastens to rouse the other false analogy, i.e. that the certain is better and more secure than the uncertain, and since the world is certain and the hereafter uncertain, then, the world is better. This analogy is more corrupt than the first, for both its foundations are false. The certain is better than the uncertain if both are equal, otherwise, the trader is certain of his effort and uncertain of the profits he is to gain; the jurispudent is certain of his diligence, and uncertain of attaining the degree of knowledge; the hunter is certain of hesitation and uncertain of catching his game, etc. but at the same time, the trader argues that if he does not practice traffic, he will remain hungry and receive much harm, whereas if he practices traffic, he will exert little effort in order to gain much profit. The same is true of a patient who drinks the bitter sore bothersome medicine of which he is certain while he is uncertain of cure. But he argues that the harm caused by the bitter medicine is little in comparison with the expected ailment and death.

Similarly, if one doubts in the hereafter, it is incumbent upon him to say: "No doubt, the days of patience and endurance are very little, since they are no more than the duration of the lifetime, in comparison with what is said about the hereafter. If what is said about it is false, then, I shall miss only the pleasure and delights of those few days before which I was nonexistent and after which I would return to nonexistence. But if what is said is true, then, I shall have no power to abide in the fire of Hell."

The other foundation of the analogy is that the hereafter is uncertain; and that is false, for the hereafter is certain in the sight of the faithful believers. In this respect, two perceptibles bring about the knowledge of the hereafter for the believer:

The believer has faith in and gives trust to the hereafter in imitation of the Prophets "peace be upon them" and religious scholars. This is the faith of the laymen and most private among the people, since with which conceit is removed. His parable is like a patient who does not know the medicine of his ailment. But there is consensus among all physicians and those skilled in the profession of medicine that such and such plant is the proper treatment. He then gives trust to their saying, without asking them for any supportive medical proof: On the contrary, he becomes confident of and acts upon their statement; and were he to

depend on his own mind and opinion which is in opposition to theirs, he would be deceived and conceited.

The same is true of such as considers those who acknowledge the hereafter, and claim that piety is the beneficial medicine to have access to the abiding happiness. Those are the most honoured, the highest and the best in mind, insight and knowledge among the creatures of Allah Almighty. They comprise the Prophets, the devotees of Allah, the religious scholars, and the wise, whom the people have followed in their varieties. But those who have deviated are individuals that inclined to their desires and lusts, and regarded it difficult upon themselves to give up their desires, and to acknowledge that they will be from among the denizens of the fire of Hell. The result was that they denied the hereafter and gave lie to the Prophets. As well as the saying of a child could not remove the self-assurance with what has been agreed upon among the physicians, similarly, the saying of that rich who is spellbound by his own desires and lusts could not contradict the statements of the Prophets, the devotees of Allah Almighty and the religious scholars. This amount of faith is sufficient for the laymen. It is a decisive certainty which stimulates one to work for the hereafter, and with which conceit might be removed.

The other perceptible for the knowledge of the hereafter comes from the Divine revelation sent upon the Prophets and Messengers, and inspiration given to the devotees and allies of Allah Almighty. Do not think that the knowledge given to the Messenger of Allah "Allah's blessing and peace be upon him" of the hereafter, and of all the religious and worldly matters was obtained only from his imitation of and listening to Gabriel "peace be upon him" in the same way as you might imitate him with the result that your knowledge would be like his. How far! There is a big difference. That is, the mere imitation is not a knowledge in so much as it is a right belief. But the Prophets "peace be upon them" are knowledgeable, in the sense that the things were disclosed to them as they really were in nature, which they saw with their internal insight as clear as you see the visible things with the external sight. In this way, they told about things they really saw and not only listened about.

It is that the matter of spirit, for example, was disclosed to them to be by the command of Allah Almighty. But the command here is not that which counteracts forbiddance, for this command is given by speech, and the spirit is not speech. It is also not intended to refer to the state, for this means that it is among the things created by Allah Almighty. Indeed, there are two worlds: the world of the command and the world of creation; and to Allah Almighty do belong the command and creation. The concrete bodies which have a particular quantity and size belong to the world of creation, and every existent that is deemed far beyond quantity and size belongs to the world of the command. This item of knowledge belongs to the mystery of the spirit; and whoever knows the mystery of spirit has indeed known himself, and whoever knows himself has indeed known Allah Almighty.

Once he knows himself and his Lord Almighty, he has known that he is no more than a Divine command, by nature, and that he is a strange in the world of

bodies, to which he did not descend by nature and disposition in so much as by an accident which occurred to Adam "peace be upon him" in the form of a sin he had committed, which caused him to descent from the Garden which is more fitting for him according to the requirements of his nature and disposition. That is because it is in the neighbourhood of the Lord Almighty, and as he is a Divine command, he should have, by nature and disposition, longing for the neighbourhood of his Lord Almighty, unless he is diverted from the requirements of his nature by the accidents of this world which is strange to him, causing him to forget his Lord and his own self. Once he does so, he has indeed wronged himself, for it was said to him: "And be you not like those who forgot Allah, and He made them forget their own souls! Such are the rebellious transgressors!" (Al-Hashr 19)

﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

Although the Gnostics get pleasure from listening to those things, those who are short of mind and intelligence disgust from them, for the harm they cause to them is more than their benefit, and they dazzle their weak eyes in the same way as the light of sun dazzles the eyes of bats. The openness of that door from the heart to the dominion of the invisible is called mysticism "Ma'rifah" and alliance "Wilayah", and the one endowed with such is called a Gnostic and a Wali. This is the first station of Prophets, and the last station of Awliya'.

The main point is that the conceit made by Satan about the uncertainty of the hereafter might be removed either by traditional trust and faith or by an internal insight and witness (by way of inspiration and revelation). If the believers by their tongue and faith waste the commands of Allah Almighty, and abandon the righteous acts of worship, and rather put on desires and sins, they will join the disbelievers in that conceit, for by so doing, they give preference to this world over the hereafter, with the difference that their punishment they shall receive is less for their faith in general protects them from the abiding torment. They will come out of the fire some time later. But at the same time, they are among the conceited, for they, though implicitly, acknowledge that the world is better than the hereafter. Their faith alone is not sufficient to make them attain felicity since they incline to this world and prefer it.

Allah Almighty says in this respect: "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿وَلِيَّ لَغْفَارٍ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

And: "for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 56)

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To do good is to worship Allah as if you see Him." (This narration is reported by both sheikhs on the authority of Ibn Umar). Allah Almighty further says: "By (the Token of) Time (through the Ages), Verily Man is in loss, Except such as

have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr 1-3)

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خُشْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ﴿٣﴾ وَتَوَاصَوْا بِالصَّبْرِ ﴿٤﴾﴾

Throughout the entire Book of Allah Almighty, the promise of forgiveness is suspended on both faith and righteous deed, and not on faith alone. Thus, those also are deceived, who are comforted and pleased with this world, enjoy of its delights and luxuries, like it so much, and dislike death for fear of their loss of the pleasures and delights of this world. This is an example of the disbelievers' conceit by this world. Let's present two further examples for the conceit of disbelievers and sinners about Allah Almighty.

The first is about the disbelievers' conceit about Allah Almighty, and its example is like their saying in themselves: "If there is an appointment with Allah Almighty, of a surety, we are more entitled to it than anyone else, in which we will be the happiest and our portion will be the greatest. Allah Almighty says in description of their state on the tongue of the wealthy man who said to his companion in the course of mutual argument: "Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord, I shall surely find (there) something better in exchange." (Al-Kahf 36)

﴿وَمَا أَطُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِمَّنَّا مُنْقَلَبًا ﴿٣٦﴾﴾

It is said, in comment on it, that the wealthy built a palace at cost of one thousand Dinars, bought a garden for one thousand Dinars, and servants for one thousand Dinars, and married a woman with a dower of one thousand Dinars. His companion said to him: "Is it not better for you if you exchanged that perishable palace in this world for another in Paradise which would never perish, this perishable garden for a garden which would never perish, those servants for others who would abide forever, and this woman for one of the houris who would never die?" every time, the disbeliever gave the same reply: "What is said about the hereafter is nonsense, and in case it is true, I shall have the greatest portion there."

The same is true of Al-As Ibn Wa'il when he said: "I shall certainly be given wealth and children." Allah Almighty said in reply to that: "Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious? Nay! We shall record what he says, and We shall add and add to his punishment. To Us shall return all that he talks of, and he shall appear before Us bare and alone." (Maryam 77-80)

﴿أَطْلَعَ الْغَيْبِ أَمْرًا أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٧﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٨﴾ وَنَرْتُدُّهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٧٩﴾﴾

In this connection, it is narrated on the authority of Khabbab Ibn Al-Aratt "Allah be pleased with him" that he said: Al-As Ibn Wa'il was owing me some money and when I went to take it back he rejected. I said to him: "Then, I shall take it back from you in the hereafter." On that he said: "Then, when you come

to the hereafter, I shall have much wealth and children, and at that time, I shall fulfill you your debt." On that occasion, Allah Almighty revealed: "Have you then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children." Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious? Nay! We shall record what he says, and We shall add and add to his punishment. To Us shall return all that he talks of, and he shall appear before Us bare and alone." (Maryam 77-80)

﴿ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطْلَعَ الْغَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرَاهُ مَا يَقُولُ وَبِأَيِّنَّا فُرْدًا ﴿٨٠﴾ ﴾

(This narration is reported by both Al-Bukhari and Muslim).

On a similar occasion, Allah Almighty says: "When We give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" but We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty." (Fussilat 50)

﴿ وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ صَرَاءٍ مَسْتَه لِيَقُولَنْ هَذَا لِى وَمَا أَطُنُ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى رَبِّى إِنَّ لى عِنْدَهُ لِلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ ﴾

All of this belongs to the conceit about Allah Almighty, depending upon one of the analogies devised by Iblis, we seek refuge with Allah from it. They regard the favor of Allah upon them in this world, and measure the favor of the hereafter upon it, and the delay of punishment in this world and measure the punishment of the hereafter upon it. This is confirmed by the statement of Allah Almighty: "and they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn, and evil is that destination!" (Al-Mujadilah 8)

﴿ وَيَقُولُونَ فِى أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فِىئْسَ الْعَصِيرُ ﴿٨١﴾ ﴾

Sometimes, they regard the faithful believers in their state of poverty and destitution, thereupon they despise them saying: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" (Al-An'am 53)

﴿ أَهَؤُلَاءِ مَنْ أَلَّفَ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ ﴾

And: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" and seeing that they guide not themselves thereby, they will say, "This is an (old), old falsehood!" (Al-Ahqaf 11)

﴿ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾ ﴾

The analogy they make goes as follows: "Allah has done good to us with the bliss of this world; and every doer of good loves whomever he does good to, and every lover shall do good in the future to whomever he loves." The point of dissembling is that such a man thinks that the bestowal of pleasures and delights

upon him in this world is out of doing good to him. This is conceit about Allah for he thinks that he is honoured in His sight, depending upon a proof that indicates not to honour in so much as to humility in the sight of those endued with deep intelligence. That is because the pleasures and delights of this world are but destructives, which remove one far from the mercy of Allah Almighty. "Allah Almighty protects His devotees from the evils of this world, out of His love for them, in the same way as anyone of you protects his patient from food and drink out of love and sympathy for him." (This narration is reported by both At-Tirmidhi and Al-Hakim on the authority of Qatadah Ibn An-Nu'man). This statement is transmitted from the master of mankind, the Messenger of Allah "Allah's blessing and peace be upon him".

It was the habit of the masters of insight to grieve and say whenever the world turned to them with its pleasures and delights: "This is a sin whose punishment has been hastened on for us in this world" seeing it a sign of Allah's displeasure with and carelessness for them; and whenever the poverty turned to them, they would say: "Welcome to the motto of the righteous!" on the opposite side is the deceived who, if the world turns to him with its pleasures, thinks it is due to his honour in the Sight of Allah; and whenever it is turned away from him, he thinks this is due to his humiliation. This is confirmed by Allah's statement: "Now, as for man, when his Lord tries him, giving him honour and gifts, then says he, (puffed up), "My Lord has honoured me." But when he tries him, restricting his subsistence for him, then says he (in despair), "My Lord has humiliated me!" Nay, nay!" (Al-Fajr 14-17)

﴿ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۝ ﴾

Nay! This is out of conceit. Al-Hassan said in his comment on that: "He Almighty gave lie to them by saying 'Nay', i.e. "This is not the way of My honouring or humiliating, but the honoured is him whom I honour with My obedience, be he rich or poor, and the humiliated is he whom I humiliate with My disobedience, be he rich or poor."

The remedy of that is to know first of all the portents of honour and humiliation, either by insight or by imitation. As for the way of insight, it is to know that the closer one comes to the desires and lusts of this world, the farther he turns from Allah Almighty, and the farther he turns from the desires and lusts of this world, the closer he comes to Allah Almighty. This is perceived by way of inspiration; and exposition of it belongs to the science of Disclosure (Mukashafah), which is not relevant to the science of practical religion. As for the way of imitation and trust, it is to have faith in the Book of Allah Almighty, and give trust to His Messenger "peace be upon him". Allah Almighty says in this connection: "Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand." (Al-Mu'minun 55-56)

﴿ اتَّخَسَبُوا أَنَّمَا نُؤْتُهُمْ يَوْءٌ مِنْ مَالٍ وَبَيْنَ ۝ تُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ۝ ﴾

And: "by degrees shall We punish them from directions they perceive not." (Al-Qalam 44)

﴿ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۖ ﴾

And: "But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!" (Al-An'am 44)

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمَ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم

بَغْتَةً فَيَذَآءُ هُمْ يُبْلَسُونَ ۖ ﴾

In comment on the statement of Allah: "by degrees shall We punish them from directions they perceive not" (Al-Qalam 44)

﴿ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۖ ﴾

It is said that whenever they commit a sin, We give them a new favor in order to increase in conceit. In confirmation of that, He Almighty says: "Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: but they will have a shameful punishment." (Al Imran 178)

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْمَلِي لَهُمْ خَيْرًا لَّا نَفْسِيهِمْ ۖ إِنَّمَا نُؤْمَلِي لَهُمْ لِيَزْدَادُوا إِثْمًا

وَهُمْ عَذَابٌ مُّهِينٌ ۖ ﴾

And: "Think not that Allah does not heed the deeds of those who do wrong. He but gives them respite against a Day when the eyes will fixedly stare in horror." (Ibrahim 42)

﴿ وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۖ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۖ ﴾

Whoever has faith in Allah Almighty gets rid of that conceit, which stems from people's ignorance of Allah, His acts and attributes. Whoever knows Him well does not feel entirely safe from His plan, nor is he conceited by those false fancies. That is because he regards the kings of the earth like Pharaoh, Haman, Numrudh, etc: How Allah Almighty did good to them in the beginning, and in the end He destroyed them entirely, as confirmed by His statement: "But how many (countless) generations before them have We destroyed? Can you find a single one of them (now) or hear (so much as) a whisper of them?" (Maryam 98)

﴿ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ يُخِيسُ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ۖ ﴾

Of His planning and seizing by degrees, Allah Almighty warns saying: "Did they then feel secure against the Plan of Allah? But no one can feel secure from the Plan of Allah, except those (doomed) to ruin!" (Al-A'raf 99)

﴿ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ۖ ﴾

And: "They plotted and planned, but We too planned, even while they perceived it not." (An-Naml 50)

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾

And: "They plot and plan, and Allah too plans, but the best of planners is Allah." (Al-Anfal 30)

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

And: "As for them, they are but plotting a scheme, And I am planning a scheme. Therefore grant a delay to the Unbelievers: give respite to them gently (for a while)." (At-Tariq 15-17)

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا﴾ ﴿وَأَكِيدُ كَيْدًا﴾ ﴿فَمَهْلِ الْكَافِرِينَ أَهْمَلُهُمْ رُؤْيَا﴾

Whoever then feels secure against the plan of Allah Almighty is conceited, and it originates from taking as evidence for his honour the pleasures and delights of this world, although this might probably be a sign of humiliation. But this probability does not agree with one's inclinations and desires. Satan, by virtue of fancy, causes the heart to agree with him, i.e. to give trust to its being an evidence for honour. This is the definition of conceit.

The Second Example: The Conceit Of The Disobedient Among The Believers

That is by their saying that "Allah is generous, and we expect for His forgiveness", upon which they rely, causing them to neglect deeds. This kind of conceit and deception is made alluring to them by calling it expectation and hope, assuming it to be a station of praise in religion, saying that "the favor of Allah is extensive, His mercy is all-embracing, His generosity is wide-ranging: so where are the sins of the servants in the midst of the oceans of His mercy? and as we are believing monotheists, we expect His forgiveness by means of faith." Perhaps they depend in their expectation on adherence to the righteousness and high rank of their forefathers. A mention may be made of the offspring of Ali "Allah be pleased with him" who are conceited by their belonging (to Ali), although they disagree with the conduct of their forefathers of piety, righteousness and fear of Allah, assuming themselves to be more honoured in the Sight of Allah Almighty than their forefathers, who, given their piety and righteousness, were in horror, while they, given their dissoluteness and wickedness, are in safety and peace. That is the utmost degree of conceit about Allah Almighty. The analogy devised by Satan to Ali's offspring is that "whoever loves a man should love his offspring, and since Allah Almighty loved your fathers, He should love you too, in such a way that makes you not in need of obedience."

But that conceited forgets that when Noah "peace be upon him" wanted to take his son in his company in the ark, Allah Almighty rejected (for he was a disbeliever), thereupon he was among those overwhelmed in flood. He said: "O my Lord! Surely my son is of my family! and Your promise is true, and You are the Justest of Judges!" He said: "O Noah! he is not of your family: for his conduct is unrighteous. So ask not of Me that of which you have no knowledge! I give you counsel, lest you act like the ignorant!" Noah said: "O my Lord! I do seek refuge with You, lest I ask You for that of which I have no knowledge. And

unless You forgive me, and have Mercy on me, I should indeed be lost!" (Hud 45-47)

﴿وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يُنَادِيكَ ابْنُكَ بِمَا لَا يَعْنِيكَ إِنَّمَا زَعَمْتَ أَنَّهُ شَاطِئُ اللَّهِ فَأَلْهِمُّكَ الْغَىَّ فَلَا تَمْنَحْ لَكَ بِهِ عِلْمًا إِنَّي أَخَذْتُكَ بِوَعْدِكَ فَاتَّقِ اللَّهَ أَنَّهُ كَانَتْ لَكُمُ الْيَوْمَ الْعَذَابُ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَخُوذُ بِكَ أَنْ تَسْفَلَ بِمَا لَا يَمُرُّ بِكَ إِلَّا الْيَوْمُ وَلَئِنْ تَجَاوَزْتَهُ إِنَّكَ أَكُنَّ مِنَ الْخَاسِرِينَ ﴿٤٧﴾﴾

He also forgets that when Abraham "peace be upon him" prayed for forgiveness for his father, it was of no profit to him. When our Prophet Muhammad "peace be upon him" sought the permission of his Lord to visit the grave of his mother and pray for forgiveness for her, He gave him permission to visit her grave, but not to pray for forgiveness for her, thereupon he sat weeping on her grave, for his sympathy for her due to the tie of kinship to the extent that he caused those round him to weep too. (This narration is reported by Muslim on the authority of Abu Hurairah).

This is conceit about Allah Almighty, for Allah Almighty loves the obedient and dislikes the disobedient. As well as He Almighty does not dislike the obedient father because of His dislike for the disobedient son, He also does not like the disobedient son because of His love for the obedient father. Were love to be inherited from fathers to sons, the same should be true of dislike. But the right is that no bearer of a sin would bear the sin of another. Whoever assumes he would be delivered and saved just by virtue of the piety and righteousness of his father is like him who assumes he would be satiated by virtue of eating and quenched by virtue of drinking of his father. To be sure, piety is a duty which is obligatory upon everyone and no father could suffice his son in aught. On the Day of Judgement, every one will flee from his brother, his mother and father and seek the reward of his own piety and righteousness, unless Allah Almighty permits intercession for whomever He pleases as we have already mentioned in the Book of Arrogance and Vanity.

But you may argue: "Where is the error of the statement of the disobedient and wicked that "Allah Almighty is generous and oft-forgiving, and we expect His forgiveness and mercy", given that He Almighty says about Himself: "I am to fulfill the assumption of My servant about me. So, let him have but good assumption of Me." In reply to that, let's say that this statement seems apparently accepted in the hearts. But at the same time, it should be known to you that Satan always seduces man with words to be outwardly accepted and inwardly rejected; and were it not for its good appearance, surely, the hearts would not have been deceived by it. But our Prophet "peace be upon him" disclosed this fact when he said: "The intelligent is he who mortifies himself and works for (the hereafter) after death, whereas the foolish is he who follows his own inclinations and desires, and wishes good from Allah Almighty." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Shaddad Ibn Aws).

That is the wish from Allah Almighty which Satan, by way of deception, calls it hope. But Allah Almighty shows the meaning of hope when He says: "Those

who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the Mercy of Allah: and Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah 218)

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ﴾

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

This means that hope is fitting for them for the reward of the hereafter will be in recompense for the deed they do in this world, as shown from His statement: "Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds." (As-Sajdah 17)

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

And: "and only on the Day of Judgment shall you be paid your full recompense." (Al-Imran 185)

﴿وَأَنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ﴾

It was said to Al-Hassan: "Some people say that they hope for good from Allah, and at the same time, they waste the deed." On that he said: "How far! How far! Those are their own desires, for whoever has a hope for something should seek after it, and whoever fears of something should flee from it." Muslim Ibn Yassar said: "Yesterday, I kept prostrating (to Allah in prayer) until my two front teeth fell down." A man said to him: "We hope for the mercy and forgiveness of Allah." On that he said to him: "How far! How far! Whoever has a hope for something should seek after it, and whoever as a fear of something should flee from it." As well as anyone is mad if he has a hope for a child and he has not got married yet, and in case he gets married he has not had sexual relation with his wife yet, and in case he does, he has not ejaculated sperm into her vagina yet, similarly, he is conceited who has a hope for the mercy of Allah Almighty, given that he has not believed yet, or even if he believes, he has not worked righteous deeds yet, or even if he works good, he has not given up sins yet. On the contrary, as well as one is intelligent when he marries, has sexual relation with his wife, and ejaculates sperm into her vagina, and at the same time, remains hesitant between fear and hope for the bounty of Allah Almighty, to create the child and avert diseases from the womb until the child becomes full, similarly, one is intelligent if he believes, works righteousness and gives up sins, and, at the same time, remains hesitant between fear and hope: fear lest his deed would not be accepted from him, and hope for Allah to set him firm with the constant words, safeguard his religion from the thunderbolts of death agonies until he dies on monotheism, and keep his heart from inclination to desires and lusts.

Any other than those are conceited about Allah Almighty: "Soon will they know, when they see the Penalty, who it is that is most misled in Path!" (Al-Furqan 42)

﴿وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَن أَضَلَّ سَبِيلًا﴾

"And you shall certainly know the truth of it (all) after a while." (Sad 88)

﴿وَلَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ﴾

At that time, they will say, as told by Allah Almighty: "Our Lord! we have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe." (As-Sajdah 12)

﴿ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴾

I.e. we have indeed come to know that you are true in all things You have told us about, and " That man can have nothing but what he strives for; and That (the fruit of) his striving will soon come in sight." (An-Najm 39-40)

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿١﴾ وَأَنْ سَعْيُهُ سَوْفَ يُرَىٰ ﴿٢﴾ ﴾

"every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): you are in nothing but an egregious delusion!'" (Al-Mulk 8-9)

﴿ كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿١﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا تَزِلَّ ﴿٢﴾ ﴾

﴿ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿١﴾ ﴾

It will be said to them: Since "Then shall every soul be paid what it earned, and none shall be dealt with unjustly" (Al-Baqarah 281)

﴿ تَوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١﴾ ﴾

And "Every soul will be (held) in pledge for its deeds" (Al-Muddaththir 38)

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿١﴾ ﴾

What has conceited you about Allah Almighty after you had heard and understood? they will reply: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!" (Al-Mulk 10-11)

﴿ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١﴾ فَأَعْرِضُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿٢﴾ ﴾



1- You may ask: "Then, when should hope be praiseworthy?" in reply to that, let's say that hope is praiseworthy in two points: The first pertains to the disobedient who is engaged in sin, when the idea of repentance occurs to his mind, thereupon Satan says to him: "How should your repentance be accepted from you?" by so doing, he causes him to despair of the mercy of Allah Almighty. At that point, he has to curb despair by hope, and remember that Allah Almighty forgives all sins and that He is generous and turns in repentance to His servants, and that repentance is an act of worship which plots out sins. Allah Almighty says: " Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

"Turn you to your Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that you shall not be helped." (Az-Zumar 53-54)

وَأَيُّبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ، مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٨٢﴾

And: "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance." (Ta Ha 82)

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴾ ﴿٨٣﴾

If one then expects forgiveness with repentance, he will be a hoper (of Allah's mercy); and if he expects it without repentance, but rather with insistence on sin, he will be conceited.

The other point is that one weakens to do the supererogatory good deeds, and limits himself to the obligatory deeds, and, expecting the bliss of Allah Almighty, and His promise of good to the righteous believers, he is stimulated to do the supererogatory good deeds, and remember the statement of Allah Almighty: "The Believers must (eventually) win through, Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex; Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors, Those who faithfully observe their trusts and their covenants; And who (strictly) guard their prayers; These will be the heirs, Who will inherit Paradise: they will dwell therein (forever)." (Al-Mu'minun 1-11)

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَلَهُمْ فِيهَا مَلُومَاتٌ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَسَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرْتُونَ الْآخِرَ دُونَ هُمُ فِيهَا خَالِدُونَ ﴿١١﴾ ﴾

The first hope curbs the despair which hinders repentance, and the other curbs the weakness which stands against doing the supererogatory deeds. To put it, every kind of expectation that stimulates one to repent or do acts of worship is a hope for the mercy of Allah; and every kind of wish that brings about indolence in reliance on it only is a conceit. Its example is like one who gives up sin and intends to engage in worship, thereupon Satan says to him: "Why do you harm yourself and you have a generous forgiving merciful Lord Who forgives sins again and again?" The result is that he weakens to repent and do the acts of worship. This is conceit. At that level, one should resort to fear, i.e. to frighten himself by the anger and punishment of Allah Almighty, saying to himself: "Although He is forgives sins and accepts repentance, He also is strict in punishment; and although He is generous, He will leave the disbelievers in the fire of Hell forever, given that in naught does their disbelief harm Him. Moreover, He has made many of His servants subject to afflictions, trials, diseases and evils in this world, given that He has the power to remove them all. If this is His way with His servants, and at the same time He has frightened me of

His punishment, how should I not fear Him, and how should I be conceited about Him?"

Both hope and fear are to lead men to do and work, and what does not stimulate one to work belongs to wishful conceit. To be sure, the wishful conceit of all the people causes them to weaken and fail to do and endeavor, turn their faces to the world, refrain from Allah Almighty, and neglect to seek for the hereafter. That is the conceit. The Messenger of Allah "Allah's blessing and peace be upon him" told that conceit would prevail over the hearts of the later generations of this Muslim nation. The prophecy of the Prophet "peace be upon him" came true.

During the first generations, the people used to do the acts of worship regularly, and do all they did while their hearts were in awe that they would inevitably return to Allah Almighty. They feared for themselves although they spent night and day in worship out of obedience to Allah Almighty, strove to safeguard themselves from the taint of suspicions and desires, and endeavored to remain in privacy and solitude (for fear of the suspicion of showing off). But now you see the people living in safety, pleasure, self-assurance, entertaining no fear, given their engagement in sins, involvement in the pleasures and delights of this world, and turning away from Allah Almighty, under pretext that they are confident of the generosity and bounty of Allah Almighty, and expecting His forgiveness and pardon, as if they seem to know of His bounty and generosity what the Prophets "peace be upon him", the companions "Allah be pleased with them", and the righteous predecessors knew not.

If this matter is to be attained only by hopes and desires, then, for which thing did those righteous predecessors weep, grieve and fear? We have mentioned those things in detail in the Book of Hope and Fear. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration on the authority of Ma'qil Ibn Yasar "Allah be pleased with him": "A time will come upon the people in which the Qur'an would become old in the hearts of men just as clothes grow old (and torn) on the bodies; and that is because they will be seized by covet and not fear: if anyone of them does good, he will think that Allah should inevitably accept his deed, and if anyone of them does evil, he will think that He Almighty should inevitably forgive for him." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Ibn Abbas). He told that they would replace fear with covet due to their ignorance of the threats brought in the Qur'an (of Allah's punishment).

To a similar case, Allah Almighty refers in His statement about the Christians: "After them succeeded an (evil) generation: they inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): '(Everything) will be forgiven for us.'" (Al-A'raf 169)

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالَدَارُ الْآخِرَةُ خَيْرٌ لِّالَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴾

It means that although they inherited the Scripture, they took from this world their own desires and lusts, be it lawfully or unlawfully, under pretext that they would be forgiven by Allah Almighty Who says: " But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens." (Ar-Rahman 46)

﴿وَلَمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۝﴾

And: "This for such as fear the Time when they shall stand before My tribunal, such as fear the Punishment denounced." (Ibrahim 14)

﴿وَلَنَسْأَلَنَّكُمْ أَالْأَرْضَ مِنْ بَعْدِهِمْ ذَٰلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعِيدِ ۝﴾

The Qur'an entirely from beginning to end is full of threats and warnings which no one reflects well but that he becomes sad and fearful in case he has faith in what it contains. But it seems that the people nowadays deal with the Qur'an in opposition to that, and act upon it carelessly and slightly. Is there any conceit more grievous than that?

Those are some examples for the conceit about Allah Almighty. This is almost the case of people who do acts of worship, in addition to sins, and although their sins are more, they expect forgiveness from Allah Almighty, and assume that the scale of their good deeds would outweigh that of their evil deeds. This is, to be sure, an evident ignorance. One of those might give in charity a few Dirhams from lawful as well as unlawful sources, although what he illegally usurps from the property and wealth of Muslims is many times what he gives. Some of them think their acts of worship are more than their sins, and that is simply because they do not reckon themselves, nor inspect their sins, and whenever anyone of them does an act of worship, he always remembers it with pride. His example is like him who prays for Allah's forgiveness with his tongue or celebrates the glories of Allah one hundred times a day, and at the same time, backbites the Muslims and injures their honours, and talks with what displeases Allah Almighty along the whole day. But even, he considers only the number of his glorifications and prayers for forgiveness, and takes no heed of his nonsense along the entire day which, should it be written, would be one hundred if not one thousand times the number of his glorifications. But Allah Almighty threatens to punish him for every word he utters, saying: " Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝﴾

CHAPTER TWO

EXPOSITION OF SORTS OF CONCEITED; AND DIVISIONS INTO WHICH EACH IS DIVIDED

They are of four sorts:

The First Class: Men Of Knowledge

The conceited among them are divided into many divisions:

The first are those well-versed in religious and mental sciences, which they

perfected on the exclusion of maintaining the organs and parts of body from committing evil and sins. That is because they were conceited by their knowledge, thinking they would have a good position in the Sight of Allah, for they attained with their knowledge an extent at which the like of them would never be punished, and that their intercession for people should be accepted by Allah, and that they would not be reckoned for their sins and mistakes in view of their honour in the Sight of Allah Almighty. But nay! They are conceited. If they consider the matter with the eye of insight, they would know that knowledge is of two kinds of sciences: The sciences of practical religion (Mu'amalah) and the sciences of disclosure (Mukashafah), i.e. the knowledge about Allah, His Names, attributes and acts.

As for the sciences of practical religion, like the knowledge of what is lawful and unlawful, what is praiseworthy and blameworthy of manners, and the way of treatment, they are intended only to put to practice; and were it not for the need of practice, surely, they would have no value at all. Suppose that there is a patient whose illness caters for a particular medicine to be learnt from a skilled physician: Would his prescription alone suffice to remove the illness unless the patient takes that medicine regularly and properly as defined by the physician? Of course not. Similarly, the religious jurisprudent who perfected the science of the acts of worship and did not act upon it, perfected the science of sins and did not avoid sins, perfected the science of blameworthy manners and did not justify and purify his own self from them, perfected the science of praiseworthy manners and did not acquire them to be integral to his own character: He is, to be sure, a conceited. Allah Almighty says: "Truly he succeeds that purifies it" (Ash-Shams 9)

﴿قَدْ أَفْلَحَ مَنْ زَكَّهَا﴾

And does not say that he succeeds who learns and teaches to the people how to justify the self.

But at that point, Satan says to him, by way of deception: "Let not that example deceive you, for although the mere knowledge of the medicine alone does not remove the illness, your intention is to come closer to Allah Almighty and get reward, and knowledge alone is rewardable." Moreover, he relates to him the narrations and stories about the excellence and superiority of knowledge. If the poor jurisprudent is conceited, this deception would agree with his fancy and inclination, and he would rest assured on it on the exclusion of work; and if he is intelligent, he would reply to Satan: "Do you remind me of the excellence of knowledge, and make me forget the demerits of the dissolute learned who does not act upon his knowledge?"

Of course, he refers to the statement of Allah Almighty: "So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants." (Al-A'raf 176)

﴿كَمَثَلِ الْكَلْبِ إِنْ حَمَلَ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا﴾

﴿فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

And: "The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not)." (Al-Jumu'ah 5)

﴿مَثَلُ الَّذِينَ حُمِلُوا الثَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْإِجْمَارِ يَحْمِلُ أَثْقَالًا بِئْسَ

Which disgrace is greater than both similitudes?

Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who advances in knowledge but not in guidance, is but removed farther from Allah Almighty." Allah's Apostle "Allah's blessing and peace be upon him" further said: "On the day of Judgement, the learned man will be brought forward and thrown into the fire of Hell whereas his bowels will gush out and he will be made to carry them round and go round all over the Hell in the same way as a donkey turns a mill-stone round and round. Then the people of Hell will ask him about the reason of his torture and he will say: "I was wont to enjoin what is right upon others but failed to do it myself, and to forbid what is wrong and committed it myself." The Messenger of Allah "Allah's blessing and peace be upon him" said too: "The worst of people are the evil learned."

Abu Ad-Darda' "Allah be pleased with him" said: "Woe once to him who does not learn and if Allah wills, He would cause him to learn; and woe seven times to him who learns and does not act upon his knowledge." That is because knowledge would be an argument against him on the Day of Judgement, and it would be said to him: "How have you acted upon your knowledge? How have you thanked Allah Almighty for His favor of knowledge He bestowed upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who shall receive the most grievous punishment on the Day of Judgement is a learned whom Allah Almighty benefitted not by his knowledge."

But this is in case the suggestion of Satan does not agree with the inclination of the dissolute scholar. But since the stories and narrations about the superiority and good merits of knowledge agree with him, Satan soon inclines his heart to what he desires. That is an evident conceit, which becomes clear if he considers it with the eye of deep insight. If he considers it with the eye of faith, he should know that he who told him about the superiority of knowledge is the same who told him about the condemnation of the evil scholars, who would be more worse in the Sight of Allah Almighty than the ignorant. If he, after all of that, is sure of being on the right, although he knows well that the argument of Allah is against him, he would be evidently conceited.

The same is true of him who claims he is knowledgeable of the sciences of disclosure (Mukashafah), i.e. the knowledge about Allah, His names, attributes and acts, but at the same time, he neglects work and practice, and wastes the command of Allah Almighty: He is more conceited. His example is like one who intends to serve a king, and limits his knowledge of him to his physical characteristics and visible appearance, on the exclusion of his spiritual

character, what he likes and dislikes, what he accepts and rejects, etc. that such a learned indulges in piety and neglects the command of Allah, and rather follows his own desires and lusts indicates that what is revealed to him of the knowledge about Allah Almighty is no more than the names without their meanings: Were he to know Allah Almighty as it should be, He would safeguard himself from His punishment.

It is unimaginable that a rational person knows a lion and does not safeguard himself from it. Allah Almighty revealed to David "peace be upon him": "Fear me in the same way as you fear a wild animal." Indeed, whoever knows Allah Almighty well should learn that He has the power to destroy all the worlds and does not care, and learn that he is subjugated in service of Him Who has the power to ruin thousands of thousands like him. For this reason, Allah Almighty says: "Such as truly fear Allah most, among His Servants, are those who have knowledge: for Allah is Exalted in Might, Oft-Forgiving." (Fatir 28)

﴿وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

﴿إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

The opening of the Psalms of David is: "The head of wisdom is to fear Allah." According to Ibn Mas'ud "Allah be pleased with him": "Sufficient for knowledge is to fear Allah Almighty; and sufficient for ignorance is to be conceited about Allah Almighty." Once, Al-Hassan's religious verdict was sought, and when he gave his opinion, it was said to him: "But this is not the opinion of our religious jurisprudents." On that he said: "Is there any religious jurisprudent? The real religious jurisprudent is he who spends his night in standing (for supererogatory prayers), his day in fasting, and abstains in this world." He said once again: "The real religious jurisprudent is he who neither adulates, nor quarrels, but rather publicizes the wisdom of Allah Almighty: if it is accepted from him, he should praise Allah, and if it is rejected from him, he also should praise Allah." The religious jurisprudent is he who understands from Allah Almighty His command and forbiddance, and learns what He likes and what He dislikes: By so doing, he becomes a real learned. If Allah intends good for a man, He gives him the faculty of religious understanding and learning; otherwise, he will be among the conceited.

Another division perfected both knowledge and work. They did regularly the apparent acts of worship and avoided sins. But they did not inspect their hearts in order to plot out the characteristics that are hateful in the Sight of Allah Almighty, like envy, arrogance, haughtiness, hatred, showing off, seeking majesty, loftiness and fame, doing harm and evil to fellows, etc. Perhaps, some of them do not know that those are blameworthy, and thus they are involved in them, careless about the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The least degree of showing off is (equal) to ascribe partners to Allah in worship." And the second statement of the Messenger of Allah "Allah's blessing and peace be upon him": "None shall enter the Garden in whose heart there is an atom's weight

of arrogance." And the third statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Envy consumes good deeds in the same way as fire consumes wood." And the fourth statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Love for honour and majesty causes hypocrisy to grow in the same way as water causes grains to grow." Those adorned their outward appearances and neglected their inward secrets, forgetting the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Indeed, Allah never considers your faces nor your bodies, but rather He considers your hearts and deeds." They thus fostered the apparent works but not hearts, given that the heart is the origin for none shall be saved unless he who will come to Allah with a sound heart.

A third division know that although those inside manners are blameworthy under Sharia, they, being conceited by themselves, think that they are free from them entirely, and that they are too honoured and lofty in the Sight of Allah to put them to trial because of those things, with which Allah tests only the laymen. But if the traces of arrogance or seeking majesty, loftiness, honour and power of authority appear on them, they would claim that this is not arrogance or haughtiness in so much as it is to exalt religion, show the honour of knowledge, support the religion of Allah, and humiliate the innovators of heresies who disagree with it. But such a conceited person forgets that his real enemy of whom Allah Almighty warned him is Satan, who rejoices at what he does, and makes fun of him.

By so doing, he forgets how the Messenger of Allah "Allah's blessing and peace be upon him" supported religion, made superior the Word of Allah Almighty, and humiliated the disbelievers and polytheists. He also forgets how the companions "Allah be pleased with them" were humble and modest, and how they were satisfied with poverty to the extent that Umar Ibn Al-Khattab "Allah be pleased with him" was blamed for the cheap clothes he was putting on when he went to Sham, thereupon he said: "We are a people whom Allah honoured with Islam. So, we do not seek honour in anything else." Therefore, that conceited person seeks the honour and power of religion through the expensive garments of forbidden silk and brocade, and graceful vehicles and mounts, claiming that he maintains the honour of knowledge and religion.

The same is true of him who envies his fellows or his debaters, thinking it not envy in so much as a zeal for the sake of truth, and refutation of the invalidator in his transgression and wrongness. He indeed makes show of his knowledge and behaviours. If the thought of showing off occurs to his mind, he would say: "How far! I show my deed and knowledge just so that the people would imitate me, and be guided to the religion of Allah Almighty, and delivered from His punishment." But he is heedless that he does not rejoice when people imitate anyone else as he rejoices when they imitate him, given that if his purpose is the righteousness of people in general, he would rejoice when they become right at the hands of any person. When he remembers that, Satan gives him no opportunity, saying: "That is because if they are guided through me, the reward would be for me, unlike the case when they are

guided through anyone else. In this way, I rejoice at the reward given by Allah to me, and not by the people's acceptance of my saying." That is what he shows, which contradicts what he really conceals. Were he to be told by a Prophet that the reward he shall receive from Allah if he remain anonymous is more than that he shall receive if he makes show of his knowledge, he would not submit.

Similarly, one might frequent rulers and governors, praise them so much, adulate them with sweet talk and flattery, humble himself before them, etc; and if it occurs to his mind that to humble oneself before wrongful rulers and governors is unlawful, Satan would soon say to him: "How far! This is true when you covet of their property. But your purpose is just to intercede for Muslims, avert harm from them, and drive the evil of your enemies from yourself." But nay! Allah Almighty knows well what is lurking within himself: If one of his fellows is made closer to the ruler to the extent that he is able to intercede for all Muslims and avert harm from them all, he would feel it difficult upon himself, and if he is able to slander him and defame him in the sight of the ruler, he would not hesitate to do so.

The conceit of many of them might lead them to take from the property of those rulers and governors, regardless of being unlawful. But Satan says to anyone of them: "This property has no owner, and it is assigned to the benefits of Muslims, and you are the imam and scholar of Muslims, and with you the religion is established: Is it not fitting for you to take what satisfies your need?" By that dissembling, he is conceited in three things:

The first is that this property has no owner. But of course he knows that taxes are taken from Muslims and non-Muslims who are living, and their offspring and heirs are also living. But the point is that what is given of one's property is mixed with what is given by others. Whoever usurps one hundred Dinars from ten people and mixes them, there is no doubt that it is unlawful, and it should not be said that it is a property which has no owner: but it should be divided into ten portions, and each of the ten should take his due.

The second and third pertain to the statement that he is the imam and scholar of Muslims, and with him the religion is established. It may be that those who had their religion corrupted, rendered lawful the property of rulers and governors, and turned to the world on the exclusion of the hereafter, are more in number than those who abstained in this world, and turned their faces to Allah Almighty. Such conceited is the imposter of religion and the fundament on which the doctrine of Satan is established. By no means is he the imam of religion, for the real imam is he whom the people imitate in turning away from this world, and wholehearted devotion to Allah Almighty, like the Prophets and Messengers "peace be upon them" the companions "Allah be pleased with them" and the religious scholars of the earlier generation, whereas the imposter is he whom people imitate in turning away from Allah Almighty, and earnest devotion to this world. It may be that the death of anyone of those is more beneficial for Muslims than his life, although he claims he is the fundament of religion. His example is like the statement of

Jesus "peace be upon him" about the evil scholar: "He is like a solid rock that fell in the mouth of a river: It never drinks water, nor lets the water pass to the plants."

A fourth division have perfected knowledge, purified organs and parts of body, adorned them with deeds and acts of worship, avoided the apparent sins, inspected the evil self-characteristics like showing off, envy, arrogance, haughtiness, hatred, rancor, seeking loftiness and majesty, etc, and strove themselves as much as they could in order to get rid of them, and removed from their hearts their roots. But they remained somewhat conceited, for there are still in the corners of their hearts some hidden plots of Satan and self-deception, too abstruse to perceive. The result is that they made no sense of them.

A learned as such might strive himself and spend long nights and days in collecting items of knowledge and science, giving them a good form, seeing that his motive is just to publicize the religion of Allah Almighty, and spread His Sharia among the people. But it may be that his hidden motive is to seek a high repute and good mention, have visitors from different parts of the earth, and have good praise from the people describing his abstinence, piety, devoutness, righteousness and knowledge, etc. He might also get pleasure from being distinguished among his fellows, as combining both knowledge and piety simultaneously. But once the people change their mind of him, and think he is not abstinent although he strove himself to seem abstinent in their eyes, of course, he would change his behaviours, duties and acts of worship, and make excuses to himself in order to justify his turning, even if it were to force him to tell lies.

Furthermore, he might give preference to some of his followers over others, and particularly those who believe more than others in his abstinence and piety, and at the same time, relegate those who make a due estimate of his bounty and piety. Those given preference might think they are preferred for their precedence in knowledge and understanding. But the fact is that they are preferred for they are more submissive to him, more obedient to his commands, more eager to serve him, more appreciative of his conduct, and have more faith in his piety and abstinence as he likes to seem to others. It may be that they come close to him in order to benefit from his knowledge, while he thinks they do so due to his sincerity, truthfulness and fulfillment of the rights of knowledge upon him.

He then praises Allah Almighty for the benefits He makes easy to His creatures through his tongue, thinking this alone is to plot out his sins. But at the same time, he does not inspect within himself in order to correct his intention. It may be that were he to be promised of reward with anonymity and segregation from the people, he would have no desire for it, for in seclusion, he will lose the pleasure of acceptability, and the power of authority and fame. Such is intended by the statement of Satan: "Whoever among the sons of Adam claims he has fled away from me with his knowledge, should know that (by such a claim) he has indeed fell in my snares with his

ignorance." Such a conceited might also compose many compositions in knowledge under pretext that he preserves the knowledge of Allah Almighty in order for the people to benefit from it, although his real intention is to gain fame and high repute throughout the land. If somebody claims to be the author of one of his compositions, erases his name and replaces it with his (the latter's) name, he would feel it very difficult upon himself, although he knows well that the reward shall return to the real author, and Allah Almighty knows that he is the real author. He also may exert much effort to adorn the wording of his composition and make good its syntax, under pretext that he likes to publicize wisdom, and have it seem good in the eyes of people. But at the same time, he is heedless of the narration that one composed three hundred compositions in the wisdom, thereupon Allah Almighty revealed to the Prophet of his own time to say to him: "You have filled the earth with hypocrisy; and I never accept anything of your hypocrisy."

It may be that if a group of those conceited gathered together, they would think their hearts are pure and safe from those diseases; and whenever they depart, and each of them follows or even is followed by an independent party, he would then rejoice at the great number of his followers, and the more they increase, the more he becomes conceited and elevated. In short, when they meet, they adulate each other, and when they depart, they behave differently in such a way that makes them envy each other. If somebody who used to frequent anyone of them left him for another, he would feel it difficult and heavy upon himself, even if the other is more beneficial for him. Anyone of them might have the commencements of envy for another in his heart which he could not show, thereupon he starts to slander his religion and piety in order to construe his anger as being for the Sake of the religion of Allah Almighty and not for his own self. Whenever the defects of another is mentioned before him, he would rejoice, and whenever he is praised before him, he would grieve.

Those and their likes are among the hidden diseases of heart of which none makes sense but the intelligent, and from which none could be free but the strong among men, and of which we the weak have no covet. But the least degree is that a man should recognize the defects of himself, for which he grieves and becomes eager to repair. Indeed, if Allah Almighty intends good for a man, He makes him see his own defects in order to repair them. Whoever is pleased with his good and displeased with his evil is better than the conceited who gives prestige to himself, and regards Allah Almighty under obligation to him for his knowledge and deed, thinking himself to be among the best of people. We seek refuge with Allah from conceit and heedlessness and from seeing our hidden defects and neglecting them. This is the conceit of those who attain important knowledge, and neglect to act upon their knowledge. Now let's mention the conceit of those who satisfied themselves with the unnecessary and left the important sciences, by which they are conceited.

A party of those were satisfied with the knowledge of fatwa in passing of

judgements and settlement of disputes among the people, as well as in the details of the worldly treatments for the benefit and interest of people. They limited the name of jurisprudence to that science. But even, they might waste the apparent deeds and internal works: They neither inspected the organs and parts of body to prevent them from doing the unlawful, nor stopped their tongues from backbiting, nor their bellies from eating the illegal, nor their feet from walking to rulers and governors; and the same is true of all organs and parts of body. Furthermore, they did not safeguard their hearts from arrogance, envy, showing off, as well as from all the other destructive heart diseases.

Those are conceited in two things: The first pertains to work, and the other to knowledge. As for work, we have already mentioned the way of conceit in it, and showed that their example is like the patient who knows the medicine but engages in learning and teaching it to others rather than in taking it himself. Their further example is like a patient who has a destructive ailment, say, piles, and instead of engagement in learning the medicine of his own disease, he is occupied by learning the medicine of another disease, say, persistent bleeding from uterus, given that he is a man who would never have persistent bleeding from uterus. But his argument is that perhaps a particular woman might have that disease and ask him about its medicine. That is the utmost degree of conceit.

Similarly, a poor religious jurisprudent might be afflicted with the love for this world, following desires and lusts, envy, arrogance, showing off, and all the other destructive evils, and perhaps death might take him away before repentance, thereupon he would meet Allah Almighty while He is angry with him. But even, in spite of that, he leaves all of that and engages in the sciences of hiring, payment in advance, Zihar, Li'an, equality of wounds, blood-wets, etc, given that he might not in need of any of that during his lifetime; and if anything of that is needed by anyone, these of fatwa would be sufficient. But he engages in that due to what it has of majesty, authority, fame, etc. by so doing, he is deceived by Satan unfeelingly, since he thinks that he engages in one of the religious obligatory duties, heedless of the fact that even in case his intention is good, it is sinful to engage in the collective duties before the obligatory duties binding upon everyone of people. That is his conceit in work.

As for his conceit in knowledge, it is that he was satisfied with the science of fatwa, thinking it to be the knowledge of religion, and left the Book of Allah Almighty, and the sunnah of His Messenger "peace be upon him". He might slander the modern scholars, accusing them of being no more than transmitters of narrations and stories. He also might leave the science of morality refinement and discipline and the knowledge about Allah Almighty, although it is that knowledge which develops fear and submission and leads one to piety and god-fearingness, for he always feels safe from the punishment of Allah Almighty, is conceited about him, and relies on his assumption that He should inevitably bestow mercy upon him, for he is the

fundament of His religion, and unless he engages in the science of fatwa, the knowledge of the lawful and unlawful would be idle.

By so doing, he has left the more important sciences, because he is conceited and heedless. The cause of his conceit is the exaltation given to the science of jurisprudence in Sharia, without knowing that the intended knowledge is the knowledge about Allah Almighty, His attributes and acts, which develops fear and piety in the heart in compliance with the statement of Allah Almighty: "Nor should the Believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (At-Tawbah 122)

﴿ وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

The purpose of the science of jurisprudence is to preserve property with the terms of treatments and maintain bodies with property and averting crimes and wounds; and the property, in the way of Allah Almighty, is an instrument, and the body a vehicle. But the important knowledge is to learn how to follow the way to Allah Almighty, remove the heart obstacles which are the blameworthy characteristics. They are the veil which stands between the servant and Allah Almighty. If one dies while having a taint of those characteristics, he would be veiled from Allah Almighty.

Another party of those limited their science of jurisprudence to the knowledge of controversial matters, and were concerned only with learning argumentation, the way to silence foes and avert the truth just for getting the higher hand in debate. Such a person spends his night and day inspecting the opposites of masters of doctrines and defects of fellows and foes. They are the wild animals among men, whose purposes are harmful. They do not intend knowledge but to vie in glory with their fellows. In this way, they despise all items of knowledge which they do not need in showing pride and glory to others, like the knowledge of hearts, and how to follow the way to Allah Almighty, by removing the blameworthy characteristics and exchanging them for the praiseworthy ones.

They devoted themselves to the detailed ways of polemics. Although they got what the previous scholars had got of the science of fatwa, they added to it more, for they engaged in the unnecessary branches which do not belong to the collective duties. Indeed, the detailed subtleties of argumentation and disputation were strange to jurisprudence and unfamiliar to the previous scholars. As for the proof of judgements, they are included in the Book of Allah and the sunnah of His Messenger "peace be upon him". But the tricks used in polemics were invented to show strength and victory in debate, and publicize argumentation and disputation. This is why the conceit of these is more odious than that of the previous scholars.

Another party engaged in scholastic theology and argumentation in

inclinations and whims, and refutation of the claims of opponents. They engaged in learning the best ways to do so. They believed that no servant should have his deed written for him without faith, and the faith of a servant should not be valid unless he learnt their way of argumentation and disputation, and what they called the proofs of their creed. They thought none had better knowledge of Allah Almighty and His attributes and acts than them, and no faith is valid for him who did not adopt their doctrine, and learn their knowledge. They were divided into many sects. Two of them are famous: The false one which invites to something other than the sunnah, and the true which invites to the sunnah. But both are conceited alike.

As for the false one, they are heedless of their falsehood, although they think they would be saved. They are divided into many sub-divisions, and all of them ascribe each other to disbelief. As for the true sect, they are conceited for they think argumentation and disputation are among the best acts of worship for the benefit of the religion of Allah Almighty, and that the faith of anyone is defective unless he puts religion to scrutiny and investigation, and whoever gives trust to and believes in Allah Almighty and His Messenger "peace be upon him" with no mental proof has his faith incomplete, and is not close to Allah Almighty. For this reason, they devoted themselves wholeheartedly to learning the ways and means of argumentation and disputation, and the profanities and heresies of religious innovators, and neglected to maintain themselves and their hearts until they failed to see their apparent and internal sins and misdeeds.

Anyone of them thinks his engagement in argumentation and disputation is better in the Sight of Allah Almighty. But his pleasure with the power to win and silence the opponents, to attain majesty and authority, and to belong to those who avert evil from the religion of Allah Almighty, blinded his sight, and hindered him from considering the first generation of Muslims, given that the Messenger of Allah "Allah's blessing and peace be upon him" bore witness that they are the best of people. Although they joined the time of many religious innovations and heresies, they never exposed their deeds and religion to be a target for disputes and arguments, nor occupied themselves by that from inspecting their hearts and parts of body. They did not speak in religion unless they felt there was a dire need for that; and whenever they saw a straying one insisting on his error, they would abandon him, turn away from him, and dislike him in the religion of Allah Almighty.

That is because they said that the right is to invite to the sunnah, and it is a part of sunnah to abscond argumentation. It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No people have gone astray after the guidance on which they had been but that because they were given to argumentation." On another occasion, the Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions who were engaged in argumentation and quarrel, thereupon he grew so much angry that his cheeks became red as if the seeds of pomegranates were gouged out

on them. He said angrily: "Have you been sent with that? Have you been commanded to strike the parts of the Book of Allah Almighty with each other? Consider what you have been commanded to do and do it, and what you have been forbidden to do and avoid it." He thus scolded them to do so.

They saw that although the Messenger of Allah "Allah's blessing and peace be upon him" was sent as a Prophet to all peoples of the previous religions, he did not engage with anyone of them in argumentation only for the purpose of getting the better hand. He did not argue them but with the recitation of the Book of Allah Almighty, and no more, for this distracts minds and hearts, given that if he so liked, he would not fail to argue them in the same means and analogies they used, and teach his companions the way of argumentation and disputation. But the intelligent and those endued with sound minds did not see that, and said: "If all the inhabitants of the earth are saved and we are ruined, their salvation would not benefit us; and if we are saved and they are ruined, their destruction would cause no harm to us. We are not required but to do what the companions did in this respect with the Jews and Christians and others, who did not waste their lifetime in argumentation and disputation with them. So, why should we waste our lifetime and do not utilize it in what benefits us on the day of our bankruptcy? We are not to delve in things in whose details we are exposed to errors and mistakes. Furthermore, the religious innovator becomes more obstinate and insists more on his innovation with argumentation, rather than leaving it. So, it is preferable to engage in self-argumentation and mortification in order to abscond this world for the hereafter. This is in case argumentation is permissible: But what should it be given that I have been forbidden to engage in argumentation? How should I invite to the sunnah by leaving the sunnah? It is preferable to inspect my own soul and refrain from the things which Allah Almighty dislikes, and adopt those which He likes."

Another sect were engaged in preaching and reminding people of the hereafter; and the highest in rank were those who talked about the self-morality, and the heart attributes of fear, hope, patience, thanksgiving, gratefulness, reliance, abstinence, certainty of faith, truthfulness, sincerity, etc. but they are conceited for they think that because they talk about those attributes, they are inevitably characterized by them. But even, they are free from them in the Sight of Allah Almighty except for a little amount common to the laymen. The conceit of those is the most severe, for they are proud of themselves, and think that they penetrated the depth of the science of loving (for Allah) only because they are lovers for Allah Almighty, mastered the subtleties of sincerity only for they are sincere to Him, and perceived the hidden self-defects for they are free from them.

By those false thoughts, that poor assumes he is among these fearful of Allah Almighty, although he feels safe from His punishment, that he is hopeful of His reward, although he is among the conceited losers, that he is among those pleased with the fate of Allah Almighty, although he is displeased with it, that he is among those who rely on Allah Almighty,

although he depends on his honour, power and property, for which he leave the deed, that he is among the sincere, although he is a maker of show with his deeds. He describes sincerity although he does not act upon it, describes showing off although he acts upon it, and makes show of mentioning it in order for people to think that were he not sincere, he would not have been guided to its subtleties. He describes abstinence in this world, and at the same time, he is so much covet of this world and desirous for its good things. He places stress upon supplication for Allah Almighty, although he himself flees away from Him. He frightens others with Allah Almighty, although he himself feels safe from His punishment. He reminds the people of Allah Almighty, although he himself forgets Him. He urges people to come close to Allah Almighty, although he himself is far from Him. He motivates people to be sincere, although he himself is not sincere. He warns them of the blameworthy attributes, although he himself is characterized by them.

Those are the most conceited, and the farthest from leaving that conceit. That is because what motivates one to stick to the praiseworthy manners and refrain from blameworthy manners is to know the merits and demerits of both. As for such conceited, although he knows all of that, of no profit would it be to him to know. He is occupied by the love for calling the people to the truth from acting upon it. Afterwards, how should he be treated? What is the way to frighten him? It is true that if one claims those praiseworthy characteristics, let him put himself to test about them: If somebody claims he loves Allah Almighty, let him ask himself about what he has left in this world for the sake of the Love he has for Allah Almighty. If he claims he fears Allah Almighty, then, let him ask himself about what he refrained from for the sake of that fear. If he claims he abstains in this world for the Sake of Allah Almighty, let him ask himself about what he abstained from in this world, and so on.

The intelligent always put themselves to test about those attributes. but the conceited persons always have good assumption of themselves; and in the hereafter, when the cover would be removed from them, they would be disgraced. That is because they order people to do good, although they themselves do not do it, and forbid them to do evil, although they themselves do it. They are indeed conceited because the origins of those attributes, i.e. the love for Allah Almighty, the fear of His punishment and the pleasure with His decrees, are weak in their hearts. At the same time, they are able to describe those attributes to the best, thereby think they are given by Allah Almighty this ability of description and the knowledge of those things only for they are characterized by those attributes, forgetting, or ignoring that acceptability pertains to speech, and speech pertains to knowledge, and those differ from the acquisition of attributes. in this way, anyone of them is distinguished from the laymen of Muslims not in the attribute itself but in the ability to describe it.

Another sect deviated from the right method of preaching; and they represent the preachers of this time, except him whom Allah Almighty

protected with His protection. They are engaged in euphoric utterances and heresies, and combination of words that are unfamiliar to religion and mind, seeking preeminence and fame. Others are engaged in jokes and rhymed phrases and sentences, and recitation of lyric poems of love and departure. Indeed, they are engaged in form on the exclusion of the content. Those are the evil among men who have gone astray and misled the others. If the former did not repair themselves, at least they contributed to repair others. But as for the latter, they keep off the way of Allah, and drive people to be conceited about Allah Almighty under the name of expectation and hope for His reward. In this way, they become more daring to commit sins and more desirous for the good things of this world, particularly if such a preacher is adorned with smart clothes, expensive horses and vehicles, etc: In which case, he is shown to be more covetous of this world. Indeed, what this conceited man corrupts is more than what he repairs.

Another sect were satisfied with memorizing the words and stories of ascetics, and their statements in condemnation of this world. They memorize words and convey them as they are uttered, without perceiving their meanings. Some do that over the pulpits, some in the markets, and some in the prayer chambers. Each of them assumes that he, being distinguished from the laymen by memorizing such words, has prospered and attained success, and his sins forgiven by Allah Almighty, and he safe from His punishment. Without safeguarding his outward and inward from sins, he thinks his memorizing the words of the religious people would be sufficient to save him. The conceit of those is more evident.

Another sect spend their time in engagement in the science of Hadith, i.e. to listen to it, collect its different and abundant narrations and chains of transmission. Anyone of them might be much concerned to go round towns and cities to see different sheikhs and scholars of Hadith, in order that when he returns, he would claim that he is narrating Hadith from so and so; and that he has seen so and so; and that he has of chains of transmission what others have not, etc. they are conceited for many things:

They are like the carriers of huge tons, i.e. they do not care to understand the meanings of sunnah, for they are short of knowledge and deficient in mind, and they have nothing but the transmitted texts and think this alone is sufficient. Furthermore, since they do not understand its meanings, they consequently do not act upon it. They also leave the knowledge which is a collective duty, i.e. to know the way to remedy the heart, and rather engage in collecting numerous chains of transmission as much as they could, given that this is needless. They also, and this is unique to these of the present time, do not fulfill the terms of listening. The listening in itself might have no benefit, but at the same time, it is very important to prove the authenticity of Hadith. The basic rule in Hadith is to be heard directly from the Messenger of Allah "Allah's blessing and peace be upon him", memorized in the very way and manner it was heard, and then narrated just as it was memorized. Thus, narration ensues from memorization, and memorization from listening. But if you fail to hear it directly from the Messenger of Allah "Allah's blessing and

peace be upon him", you should, at least, hear it from anyone of the companions or Tabi'is, thereby your hearing it from the narrator is like the hearing of him who heard it from the Messenger of Allah "Allah's blessing and peace be upon him".

The point then is to devote yourself wholeheartedly to hear (and understand), memorize in the very manner you hear, and narrate just as you memorize, in a way that allows you not to change anything even a letter in it, and if a slight change is made by anyone in it, you would detect the mistake easily. There are two ways for you to memorize: The first is to keep by heart, and persist in remembering and repeating what you keep. The other is to write what you hear, and correct it, and preserve it in order that no hand of change would have access to it. But if you kept it neither by heart nor by writing, and you heard something in a gathering of which you were not well-aware, and when you left the gathering you found a written version which you thought to be of what you have heard in the gathering, and thought there was a probable change from what you have heard, it would not be possible for you to claim you heard it for you do not know, perhaps you have heard something different. If you do not keep by heart, nor have an authentic reliable written version to correct according to it, how should you know that you have heard the same? In confirmation of that, Allah says: "And pursue not that of which you have no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." (Al-Isra' 36)

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (R)

The simplest requirement of hearing is to allow one to keep what he hears by heart in a way that causes him to detect any slight change. the heedless hearing, like that of a child, a mad, or a mentally impaired, is not fitting to rely upon in this issue. The supportive foundation is the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "May Allah honor a man who heard my statement, understood it and reported it in the same way he has heard it." (This narration is reported by Ibn Majah, At-Tirmidhi and Ibn Hibban on the authority of Zaid Ibn Thabit). How should one report what he has heard given that he was unaware of it? That is the most odious conceit; and unfortunately, the people of the present time have been afflicted with it. The sheikhs of this time are, for the most part, of those who heard heedlessly and inattentively when they were children. But since they feared this might reduce their position and majesty in the hearts of the modern people, and the narrations they have decrease in number, they agreed among themselves upon omitting that requirement, and rather made it possible to depend upon the heedless hearing of a child.

But to be sure, the conditions of hearing should be taken from the earlier and not the modern generations, for the science of the foundations of religious jurisprudence belongs to men of the earlier generation. What we have mentioned here is taken for granted in the laws of foundations of religious jurisprudence. But it is the conceit of the conceited men who causes them to omit it. I mean these who are conceited by spending their lives in

collecting chains of transmission as much as they could, without turning to the more important religious task, and knowing the meanings of what they narrate. The Hadith is intended to motivate one to follow the way of the hereafter, and the follower of that way might be satisfied with a single Hadith for his entire lifetime. In this respect, it is narrated that a sheikh attended a gathering of listening, and the first Hadith he heard was the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "It is out of man's good faith in Islam to leave what concerns him not." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah). On that he stood and said: "This is sufficient for me to hear until I finish from (understanding and acting upon) it, after which I would listen to another one." This is the way the intelligent listen, who are cautious of conceit.

Another sect engaged in learning grammar, linguistics, philology, poetry, prosody, and their related sciences, by which they were conceited, thinking their sins would be forgiven for them for the sake of those sciences, and that they were among the fundamentals of this Muslim nation, under pretext that the religion depends upon the Book of Allah and the sunnah of the Prophet, and the Book and sunnah depend upon the sciences of language and grammar. The result is that those who spent their lives in learning the subtleties of grammar, art of poetry, and eccentric vocabulary. Their example is like him who spends his lifetime in learning the handwriting and improving the form of writing letters, under claim that sciences depend upon handwriting, without which they would not be kept and preserved. By so doing, he ignores that it is sufficient for him to learn just the way of writing and reading correctly and no more. the same is true of language. All languages are equal in learning, and if there is a superiority for the Arabic, it lies in its representing the language of the Qur'an and Hadith. So, one should learn from its grammar, linguistics, philology and vocabulary what enables him to understand both well, and what is beyond that is needless surplus.

Moreover, if one is satisfied with learning the profound subtleties of language, and takes no heed of understanding and acting upon the matters of Sharia, he then is conceited. That is because the main crux is the work, and the knowledge of the work, though very important, is beyond work: It is as a husk for it, and a core for what is beyond it, i.e. the hearing of words and sentences correctly, and memorizing them by way of transmission, and this is the husk of knowledge and the core of what is beyond it, i.e. the sciences of language, grammar, vocabulary, etc. those who are satisfied only with those are conceited, except him who takes them as stations to fulfill his need until he reaches the main core, i.e. the work itself, which he spends his lifetime forcing his heart, organs and parts of body to do perfectly, and purify from stains and evils. It is that which should be served by all sciences of Sharia, which are but servants, stations and means to attain it. Whoever does not attain the main purpose at any point or station has indeed failed. Since those sciences belong to Sharia, they have become an object of conceit for their masters. As for the sciences of medicine, arithmetic's, geometry, and all arts

which do not belong to Sharia, their masters do not think their sins would be forgiven for them for the sake of those sciences. This is why they are less conceited by them.

Another sect became much conceited by the art of religious jurisprudence. They thought the judgement of Allah Almighty on a man depends on the judgement he receives from a judge in the court. They made much tricks to avert rights, and misinterpreted abstruse words and were deceived by the apparent meanings in which they proved mistaking. That applies to the mistake in fatwa. Although the mistake in fatwa might occur, but what we mention has become widespread among them. let's refer to some examples for the incorrect fatwa they gave in this respect, like the fatwa that when a woman releases her husband from the dower, he has become free from it in the Sight of Allah Almighty. This is, to be sure, an evident mistake. A husband might do evil to his wife and put her to difficulty that forces her, in the way to get rid of her difficulty, to clear him from the dower in order for him to divorce her. That clearance is not done with good pleasure. Allah Almighty says in this issue: "And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer." (An-Nisa' 4)

﴿وَأَتُوا النِّسَاءَ صَدُقَتَيْنِ حَتَّىٰ فَإِنْ طِئْنَ لَكُمْ عَنْ مَعَىٰ مَنَّهُ نَفْسًا فَلَكَؤُوهَ هَبِيئًا مَّرِيئًا﴾

Such a woman does so under internal compulsion, although she might seem to approve. It is true that the judge in this world does not know the secrets of hearts, and thus he considers only the apparent clearance. But this would not be the case before the Greatest of Judges on the Day of Resurrection, Who would not hold valid that clearance.

This is why it is unlawful to take money from a man except with his own good pleasure. If one was asked to give some of his wealth at the sight and hearing of an assembly of people, and he gave it only for he felt shy of them, and were he to be asked in seclusion, he would not have given it, but when he was asked in front of people, he fell between the pain of people's condemnation in case of abstention, and the pain of giving in case of giving, and he chose the lighter pain, i.e. that of giving, thereupon he gave him, it would not differ from confiscation. The confiscation is to put the body to punishment until its pain becomes more severe than the pain of giving money, thereupon one chooses the lighter of them, which is to give money. Begging in public depending upon fear of shyness produces the same pain but to the heart. There is no difference between spiritual and corporal pain in the Sight of Allah Almighty. It is the judge of this world only who judges depending upon the outward appearance, for he does not know the secrets of the heart.

The same is true of him who gives another to safeguard himself from the evil of his tongue: It is unlawful. Do you not see what is narrated in the story of the Prophet David "peace be upon him"? After he had been forgiven by Allah, he said: "O Lord! How should I clear myself from my opponent?" He was commanded to clear himself from him, and he was dead. He was commanded to call him from over the rock of Jerusalem, and he called: "O

Uriya!" he said: "I am responding to your call O Prophet of Allah! You have brought me out of the Garden: What do you want from me?" he said: "I have done a misdeed to you, so, pardon me for it." He said: "I have pardoned you O Prophet of Allah." He turned away relying on that pardon, thereupon Gabriel "peace be upon him" said to him: "Have you made a mention to him of what you did?" he answered in the negative. He said: "Then, return and make a mention to him of what you did." He returned and called him and he said: "I am responding to your call O Prophet of Allah!" he said: "I committed a sin against you." He said: "Have I not pardoned you for it?" he said: "But would you not ask me about it?" he said: "What is that O Prophet of Allah?" he said: "Such and such..." and made a mention of the story of the woman. Uriya gave no answer, thereupon David "peace be upon him" asked him: "O Uriya! Would you not answer me?" he said: "O Prophet of Allah! That is not the conduct of the Prophets, and I shall stand against you in front of Allah to judge between us." He went on weeping and crying so much and did not cease until Allah promised to ask him to pardon him for it in the hereafter. This shows to you that the gift without good pleasure is pointless, and that the good pleasure is not attained except with knowledge. The good pleasure regarding clearance and gift is not attained unless man is left alone and given the freedom of choice, so that he would be motivated from within himself and not forced by external factors to do.

A mention may be made here also of the case in which a man gives as a gift the wealth upon which almsgiving is due to his wife towards the end of the year, and takes her wealth as a gift, in order for almsgiving to lapse from it. As for the religious jurisprudent, he judges that no almsgiving is due upon it in this case; and he is outwardly true, in the sense that the governor would not ask him to pay it. But if it is thought that it would lapse from him on the Day of Judgement, just as he who has no property at all, this would be evident ignorance of the religious knowledge and understanding, and of the mystery of almsgiving. The mystery of almsgiving is that it purifies the heart from the vice of miserliness, which is destructive in itself. In this respect, The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three destructives: Niggardliness that is obeyed, an inclination that is followed, and self-vanity." It is obeyed for he followed it when he abstained from paying the almsgiving due upon him. In this way, it will lead to his destruction, although he thinks by so doing, he has saved himself. That is because Allah Almighty knows well what is lurking in his heart, and to what extent his love for wealth is, that prompted him to deduce tricks closing on himself the way of salvation by ignorance and conceit.

The same is true also of the case in which Allah Almighty makes permissible the property of Muslim interests to religious jurisprudents and the others as much as is required by their need. But the ignorant conceited jurisprudents make no distinction between their aspirations, hopes and desires on the one hand, and their needs on the other hand. On the contrary, all that contributes to their unnecessary luxury belongs, in their sight, to their

essential need, forgetting, or ignoring, that the world itself is created for the people's need of it in their worship and following the way to the hereafter. All that is taken by a servant to help him practice his religion and do the acts of worship belongs to his need, and what is beyond that is unnecessary surplus that is needless.

The Second Class: Masters Of Worship And Work

The conceited among them are numerous. Some of them are conceited by prayer, others by recitation of the Qur'an, others by Hajj, others by fighting in the Cause of Allah, others by asceticism, etc. the same is true of anyone of them who is mainly devoted to a particular method or act of worship, by which he is conceited, barring the intelligent among them, and how few they are.

A division among them neglected the obligatory duties, and rather engaged in supererogatory deeds, in which they were radically excessive. One of them might be possessed by obsessive doubts about ablution, for instance, to the extent that he is not satisfied with performing ablution from the water that is judged permissible under Sharia, or with eating from what is judged to be lawful under Sharia. By so doing, he forgets the conduct of the companions in this respect: It is reported, for example, that Umar "Allah be pleased with him" performed ablution from water that was in the jar of a Christian woman, although the probability of impurity was possible, given that he, at the same time, used to leave many doors of the lawful for fear it would lead to the unlawful.

Similarly, some of them might pour water wastefully while performing ablution, although it is forbidden (according to the narration of At-Tirmidhi and Ibn Majah on the authority of Ubai Ibn Ka'b). he also might prolong the time of ablution until he misses the due time of prayer, or at least delays it from its due time; and his conceit here is self-evident for losing the superiority of performing prayer in the first portion of its due time, or for wasting a great quantity of water profligately, or for wasting his lifetime in what is needless. But it is the habit of Satan to keep the people off the worship by trickery. Since he could not keep them off except by that which he presents to them in the form of an act of worship, thereby he takes them far from Allah Almighty.

Another division have been possessed by obsessive doubt about the intent in prayer. Satan does not leave anyone of them to assume it with a correct intention, but rather continues to distract his mind until the congregational prayer escapes him, or until he delays the prayer from its due time. Even if he assumes prayer with Takbir, he remains in hesitation about the correctness of his intention. One of them also might resort to change the pronunciation of Takbir in pursuit of correctness. He does so in the beginning of prayer, and once he enters in prayer, he becomes heedless. that is because their hearts are not fully present in prayer as it should be. They are conceited for they think, though falsely, that if they trouble themselves in correcting the intention in the beginning of prayer, and taking all possible precautions, by which they are distinguished from the laymen, no matter heedless they might seem afterwards

during prayer, they would be good in the Sight of their Lord Almighty.

Another division are possessed by the obsession of the necessity of correcting the utterance of letters of the Qur'an in prayer, in which they are so much excessive until it causes them to forget the real essence, i.e. the meanings and concepts of the Qur'an, and refrain from receiving admonition from it. That is, to be sure, the most odious kind of conceit. The people are obligated to recite the Qur'an only as required by their habits of speech, and not to be excessive in utterance and pronunciation.

Another division are conceited by their recitation of the Qur'an, which they do so much quickly that they conclude it at least once per day. Although they recite it with their tongues, their hearts are grazing in the valleys of hopes and desires. That is because one of them does not consider the meanings of the Qur'an, so that he would be deterred by its deterrents and forbiddances, accept its admonitions, and comply with its commands and orders, in addition to the other purposes of the recitation of the Qur'an we have already mentioned. Such a person is conceited for he thinks, though falsely, that the real purpose is to move his tongue with the letters and words of the Qur'an, no matter heedless he might be of its meanings and concepts.

It is true that persistence in recitation of the Qur'an is necessary in itself in order that one should forget nothing of it. But the real purpose here is to continue to memorize it, and memorizing it is required for understanding it, and understanding it is required for acting upon it and behaving in accordance with its principles, and getting benefit from its meanings. One might have a good pleasant voice and he recites the Qur'an, and is pleased with his voice. Thus, he is conceited by his pleasure, thinking it to be the pleasure of conversation with his Lord Almighty, and listening to His Words. But nay! It is the pleasure with his own voice and not with the Qur'an itself. Were he to recite poetry or anything else with his melodious voice, he would have the same pleasure. He is conceited for he does not inspect his heart in order to know the difference between the pleasure with the speech of Allah Almighty caused by its good syntax, structure and meaning, and the pleasure with his own voice caused by its melodious nature.

Another division have been conceited by fasting. They might observe fasts perpetually, or at least fast the noble days, although they do not keep their tongues from backbiting and nonsense, their thoughts from showing off, and their bellies from eating the unlawful at the time of breaking fast, etc. in spite of that, such a person thinks himself good, although he neglects the obligatory deeds, and troubles himself in pursuit of the supererogatory deeds. That is the highest degree of conceit.

Another division have been conceited by Hajj. One of them sets out for Hajj without relieving himself of the complaints of people against him, nor fulfilling his debts, nor seeking to please his parents, nor gaining the lawful provisions. He might do so after the Hajj enjoined by Islamic Sharia lapses from him, as he has performed it. On the way, he might waste such obligatory deeds as prayer, fail to purify body and garment, beware not of obscenity and

quarrel. One of them might collect unlawful wealth which he spends on his companions in the way, seeking to be heard and seen of men, thereby he disobeys Allah Almighty first by gaining what is unlawful, and second by spending in order to be seen of men. He neither takes it lawfully, nor spends it lawfully. Then, he goes to the House with his heart contaminated by the evil manners and vices, for he has not given his purification precedence to his attendance. But at the same time, he thinks, though falsely, that he is good in the Sight of his Lord. But nay! He is evidently conceited.

Another division went on the way of Hisbah: They enjoin right and forbid evil: Anyone of them forbids evil to the people although he himself does it, and enjoins good upon them, although he himself forgets to do it. If he enjoins good, he seeks authority and majesty, and if he forbids evil, and somebody discusses him, he grows angry and does not accept that the like of him should be rejected. He might seek to gather the people in his mosque, and if anyone of them delays to come, he would speak harshly to him. That is because his purpose is showing off and seeking authority, and no more. If anyone else takes care of the mosque, he would antagonize him. One of those might pronounce Adhan thinking it to be for the Sake of Allah Almighty, and if another one comes to pronounce Adhan on his behalf once he is absent, he would resent him bitterly. One might become the imam of a mosque, thinking it to be good for himself, although his real purpose is to have the people say that he is the imam of the mosque, and if anyone else proceeds to act as an imam, given that he is more pious and knowledgeable, he would feel it difficult upon himself.

Another division lived in Mecca or Medina by which they were conceited. That is because they neither watch their hearts, nor purify their outward and inward. So, their hearts remain attached to their homelands, and concerned with the statement of those who say that so and so is living in Mecca or Medina, i.e. anyone of those does so in order to be seen and heard of men. Out of pride, he publicizes among the people that he has lived in Mecca or Medina such and such years. But if he thinks it is ugly to declare that explicitly, he resorts to the implicit expression with the intention to have the people recognize him for that. He might live in Mecca or Medina, and at the same time, stretch his sight to the impurities of people's wealth to gather it to himself, and once he takes it, he, out of niggardliness, abstains from spending it, or even some of it by way of charity. In this way, he combines niggardliness, showing off, covet, and other destructives, of which he would have not been in need had he stayed at home. But it is the love for praise, as being described as one of those who have lived in Mecca or Medina, which causes him to live there, and have those vices and evils. He is conceited. There is no deed or act of worship but that it has evils; and unless anyone knows well the causes and means of those evils, and depends upon them in his attitudes towards those acts, he would be conceited. Those are known from the books included in the Revival of religious sciences: He should know the causes of conceit in prayer from the Book of Prayer, in Zakat from the

Book of Zakat, in Hajj from the Book of Hajj, and in anyone of the acts of worship from its relevant book.

Another division have abstained in wealth: They have been satisfied from clothes and food with the minimum requirements, and from residence with living in mosques. By so doing, they thought they attained the rank of ascetics. But at the same time, anyone of those desires for authority and majesty either by knowledge, or by preaching, or even by just asceticism. He leaves the easier and incurs upon himself the more destructive. To be sure, majesty is greater than wealth, and were he to leave majesty and take wealth, he would be closer to safety. This man is conceited for he thinks he is among the ascetics who abstain in this world. He indeed does not understand the meaning of this world, and that the greatest of its pleasures is the authority and majesty, and that the one who desires for it should be a hypocrite, an envier, an arrogant, and a maker of show of deeds: In short he should be characterized by all vices and evil manners.

He might leave authority and majesty, and rather favors seclusion and privacy. But he is still conceited, for by so doing, he deals harshly with the wealthy and rich, despises them, looks at them with the eye of contempt and slightness, expects for himself from good more than he expects for them, and is proud of his deed. In short, he is characterized by a lot of evil manners and vices although he might know not. He might be given property and reject to take it, for fear he would be described to have absconded asceticism; and if it is said to him that it is lawful, so, take it in public and return it in secrecy, he would reject to do so, lest he would be subject to the condemnation of people. That is because he loves to be praised, and this is one of the greatest pleasures of this world. Although he regards himself abstinent in this world, he is conceited. But even, he might incline to respect the rich and give them precedence to the poor; and incline to those who follow him and praise his good deeds, and refrain from those who follow anyone other than him from the ascetics. All of this is deception by which Satan deceives men: We seek refuge with Allah from it.

From among worshippers, there is such as makes it hard upon himself to the extent that he might pray more than one thousand rak'ahs per day, and conclude the Qur'an at least once per day. But at the same time, it does not occur to his mind to observe and inspect his heart to purify it from all vices of showing off, arrogance, envy, conceit, etc. he might not know that this is destructive, and even if he is to know it, he does not think he is so, and if he thinks he is so, he has the false impression that he would be forgiven by Allah Almighty due to his external and outward deed, and that he would not be blamed and reckoned for the internal states of the heart, under pretext that the good deeds overweigh only by virtue of the external acts. But how far! An atom's weight of heart piety and god-fearingness is better than as much external deeds as the mountains. Therefore, such a conceited person, besides his evil manners, could hardly be free from showing off and love for praise. If it is said to him that he is one of the established pegs on earth, and one of the

devotees and friends of Allah Almighty, he would rejoice at it so much, give trust to it, and increase in conceit and arrogance, thinking that the people's praise of him is an indication to the good pleasure of Allah with him. Knowing not that this praise is due to their ignorance of his internal vices and evils.

Another division engaged in the supererogatory deeds on the exclusion of the obligatory deeds. One of them is concerned with the Duha or night prayer more than anyone of the obligatory prayers, with which he does not have the same pleasure, nor does he hasten to perform it in the first portion of its due time, forgetting the statement of the Messenger of Allah "Allah's blessing and peace be upon him", relating from his Lord Almighty: "No servant comes close to me more than he who comes close to Me with what I have enjoined upon him." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah).

To fail to observe the order in doing the acts of worship is one of the evils. There might be two obligatory or supererogatory deeds, one of which would be missed if it is not performed at the moment: If one does not observe the order in doing them, he would be conceited. Those things are beyond calculation. the sin is apparent, and the act of worship is apparent, and what is abstruse is to know how to put the acts of worship in order, in a way that allows for giving precedence to some over others, like giving precedence to all the obligatory deeds over all the supererogatory deeds, the duties that are binding upon everyone over the collective duties, and so on.

The mother's needs, for example, should be given precedence over those of anyone else. In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! Whom should I be dutiful to most?" he said: "Your mother." He was asked: "Then, who is next?" he said: "Your mother." He was asked for the third time: "Who is next?" he said: "Your mother." He then was asked: "Who is next?" he said: "Your father." He was asked: "Then, who is next?" He said: "Then, the next of kin." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Zaid Ibn Hakim from his father from his grandfather). This means that one should first fulfill the needs of the nearest in kin, and if they are equal in the degree of kinship, then, let it be the more needy of them, and if they are equal in need, let it be the more pious and righteous of them.

The same is true of him whose property is not sufficient for the maintenance of his parents and the spendings of Hajj simultaneously. If he gives precedence to Hajj over the maintenance of his parents, he is conceited. That is because he should give precedence to their right over his. This is to give precedence to a more important duty over an important duty. Similarly, if one is to fulfill an appointment and the time of Friday prayer has entered, it is sinful to engage in the appointment and miss the Friday prayer, given that to fulfill the appointment is an act of worship in itself. Similarly, the garment of anyone might be affected by filth, and he speaks harshly to his parents because of that. Although filth is forbidden, harming them also is forbidden.

But the forbiddance of harming them is more grievous than that of filth.

In short, whoever does not observe the order in doing the acts of worship, is evidently conceited. This conceit is the most abstruse, for the conceited therein in fact does acts of worship, but he does not make sense of the way the act of worship might turn into a sin, for by doing it he has left a more important obligatory act of worship. A mention may be made of him who engages in the difference between juristic schools given that there are many acts of worship that are due upon him, and sins which he has to leave. If the real purpose of jurisprudence is to know what others need in their worship, then, it is preferable for him to know what he himself needs to purify his heart. But the love for majesty and authority, the pleasure of pride and glory because of knowledge, and desire for excellence over foes and opponents make him blind and conceited that he thinks he is engaged in the concerns and interests of his religion.

The Third Class: Sufis

The conceited among them are of many divisions:

A division of them, and they are the Sufis of this time, except him whom Allah Almighty protected, have been conceited by clothes, appearance and speech. They share the truthful Sufis in their clothes, appearance, speech, terms, vocabulary, and even manners and etiquettes and outward states of music, dancing, purification, prayer, sitting on carpets while lowering the heads, difficulty of breathing, lowering voice in conversation, etc. but when they forced themselves to do those things, in which they imitated the Sufis, they thought they were real Sufis. They did not trouble themselves in mortification, discipline, purification of inward and outward from both external and internal sins and mistakes, given that all of this represents the first station of Sufism, and without them, they would not be regarded Sufis at all; and how should they be regarded Sufis given that they do the opposite of those? They compete each other over taking what is unlawful, envy each other over the trivial as well as the important things, and dishonor each other once they become different in opinion. Those are evidently conceited. Those are called pretender of Sufism more than Sufists. But their reality which is concealed in this world would appeared naked of veils and curtains in the hereafter, before the Judge Whom no clothes nor appearance would concern, other than the heart and what is lurking in it.

Another division were more conceited than those. It was difficult upon themselves to imitate the Sufis in their cheap and ragged clothes. They wanted to seem Sufis, and had no way but to appear in their dress and appearance. They left silk and brocade in exchange for the pieces of expensive mantles, thin and smooth pieces of towel, and dyed carpets, and dressed themselves in dresses smoother than silk. By such pieces of expensive dyed mantles, Anyone of them thought he was a Sufi, forgetting that the real Sufis dyed their garments in order not to be engaged in washing them every time to remove the dirt from them, and that they put on the patched garments for their dresses were torn, and this is why they patched them. But as for those

pretenders, they are more foolish and conceited, for although they are blessed in the delicious kinds of food, and the expensive clothes, seek the abundance of living, accept money from rulers, avoid not the external, let alone the internal sins, they think they are good. The evil of those is transitive to the people, for whoever imitates them will be ruined; and whoever does not imitate them will have a bad assumption of Sufism at all, thinking all of them are the same.

Another division claimed the knowledge of Ma'rifah, contemplation of the Real, transcendence to the high stations, and abiding nearness, although they do not know from those things except their names and related phrases. That is because anyone of those picks up some euphoric utterances, which he repeats, thinking them to be higher than the knowledge of the earlier and later generations. He looks at the religious jurists, exegetes, traditionalists and scholars with the eye of contempt, let alone the laymen. A farmer or a tailor might leave his profession and stick to them for a few days during which he picks up some of their words which he repeats, as if he is telling about the revelation and high mysteries, thereby looks down upon the worshippers and religious scholars and jurists. He describes the worshippers as troubled hired, and the religious scholars as veiled from speaking about Allah Almighty. But he claims he has access to the Real, and that he is among those made close to Allah Almighty, given that he is among the dissolute hypocrites in the Sight of Allah, and among the foolish stupid in the sight of the masters of hearts. That is because he neither perfects a knowledge, nor disciplines a character, nor does deeds in order, nor observes and purifies his heart. All he does is to follow his inclination and pick up nonsense and euphoric utterances.

Another division announced debauchery and folded the carpet of Sharia. They rejected rulings of Sharia, and made equality between the lawful and unlawful. Some of them allege that since Allah Almighty is not in need of the deeds, why should they trouble themselves by work? Others allege that since the people were obligated to purify their hearts from desires and lusts, and from the love for this world, and this is impossible, as learnt from their experience, their attempt to do it is pointless. But this foolish seems to know not that one is not obligated to remove the roots of anger and desire but rather to eliminate their matter which strengthens them, in a way that causes each of them to submit to the governance of mind and Sharia. Some of them allege that the deeds with organs and parts of body are weightless, for it is the hearts that are considered; and their hearts are filled with the love for Allah Almighty, and they live in this world only with their bodies, while their hearts are attached to the presence of the Lord. In this way, they fulfill the desires outwardly and not inwardly. They further allege that as they have raised to a station higher than the laymen, they are not in need to purify their own souls with the bodily deeds, and that the desires never hinder them from the way of Allah Almighty, due to their great power. In this way, they raise themselves higher than the Prophets and Messengers "peace be upon them", whom even a single sin would hinder from the way of Allah Almighty, for which they

would weep for long years.

Another division went as far as to leave the deed entirely, including even the lawful, and devoted themselves to inspect the hearts. Anyone of them might now ascribe himself to the different stations of abstinence, reliance, contentment, pleasure and love, without knowing the real nature, conditions and signs of each of them. Some of them claim their great love and adoration for Allah Almighty, although they might not hesitate to commit what Allah dislikes, and give preference to their own desires and inclinations over the command of Allah Almighty. One of them might leave things just for he feels shy of the people, and not of Allah, and were he to be alone, he would not leave them. Some of them might incline to love and reliance, thereupon he sets out on journey to the desert with no provisions to be true to his claim of reliance, knowing not that this is a religious innovation which is not transmitted from the righteous predecessors and companions, who knew the reliance more than he does, and understood that reliance is not to put one's soul to risk and abstain from taking provisions: On the contrary, they used to take provisions and rely on Allah and not on the provisions, unlike him who leaves the provisions and relies on a particular means rather than on Allah Almighty.

Another division constricted the matter of food on themselves, and endeavored to get only the pure lawful. But at the same time, they did not engage in inspecting the heart and organs and parts of body in anything else. One of them neglected the lawful in his food, residence and clothes, and rather delved in it in different things, knowing not that it is not sufficient in the Sight of Allah Almighty just to seek the lawful in some and neglect it in all the works. So, whoever thinks that some of those would be sufficient to save him on the exclusion of the others is indeed conceited.

Another division claimed the good manners, humbleness, tolerance, leniency, etc, thereupon they undertook to serve the Sufis. They stuck to a people of Sufis whom they served. But they took that as a means of authority and majesty, and collecting money and wealth. Their purpose is arrogance and loftiness, although they show service and humbleness. Furthermore, they collect money from what is unlawful and suspicious and spend on them from it, in order to increase the number of their followers, and advance in fame and reputation. Some of them take the property of rulers and spend on them from it. Others take money and spend it on the way of Hajj on the Sufis, claiming that his purpose is kindness and dutifulness. But the motive that pushes them to do all of that is to be seen and heard of men. The sign of that is clear in their neglecting all commands and forbiddances of Allah Almighty outwardly and inwardly, and accepting to take the unlawful to spend from it. The example of him who spends on men from the unlawful on the way of Hajj is like him who builds mosques and covers their walls with dung, claiming that his purpose is to construct places of worship.

Another division engaged in self-mortification and purification of souls and hearts from defects and evils, and discipline of manners and moral

character. They delved in those things to the extent that they took the search for the defects and evils of the soul as a profession. In all their states, they are engaged in search for the defects and evils of the soul. They say, for example: "That is a defect in the soul, and to be heedless of it is defective, and to turn to its being a defect is defective", and so on. Whoever spends his lifetime in search for the subtle defects of the soul, just in order to know the way to treat them rather than to treat them actually, is like him who engages himself in inspecting the obstructions of Hajj, without following the way of Hajj. Of a surety, this is of no avail to him.

Another division exceeded that station, and started to follow the way to the Allah Almighty, and the gates of Ma'rifah were opened to them. But the more they smell a good smell from a gate of Ma'rifah, the more they are pleased with it and their hearts stick to it. They thus engage in the way its gate is opened to them and closed to others; in which case they are conceited. That is because the wonders of the way to Allah Almighty are endless, and were one to stick to every door, he would run short of realizing the purpose.

Another division exceeded all of those: They were not pleased with the items of Ma'rifah flowed over them, nor with the gifts and grants of knowledge given to them. But they were eagerly serious in their way until they became at a bow-length distance close to the presence of Allah Almighty, they were conceited, for they thought they had reached the presence of Allah Almighty, thereupon they stopped. To be sure, Allah Almighty has seventy veils of light, and no followers comes to anyone of them on his way but that he thinks he has reached. To this Allah Almighty refers in His statement about Abraham "peace be upon him": "When the night covered him over, he saw a star: He said: "This is my Lord." But when it set, he said: "I love not those that set." When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, he said: "Unless my Lord guide me, I shall surely be among those who go astray." When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)."" (Al-An'am 76-78)

﴿ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٦٧﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٦٨﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِي إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٦٩﴾ ﴾

Of course, he did not mean those celestial shining bodies which he used to see when he was a child, and knew well that none of them was a god at all. But he meant those lights which are the veils of Allah Almighty, on the way of the followers of the way to Allah Almighty, and it is unimaginable to reach the presence of Allah Almighty without passing by them. Those veils of light are different in size and power. So, when Abraham "peace be upon him" was shown the signs of the dominion of the heavens, he moved from one light to another, and every time he came to a particular light, he thought he had reached. But at that time, he was shown that there was something greater beyond it which he had to reach. He remained as such until he reached the closest veil, which he

described as the greatest. But when it seemed to him that this also was short of perfection, he said: "I love not those that set."

The follower of that way might be conceited by standing at a particular one of those veils, and he might be deceived by the first veil. To be sure, the first veil that stands between a servant and his Lord is his own soul. It is a Divine matter, and one of the lights of Allah Almighty, i.e. the mystery of the heart, in which the truth of the Real in entirety is clear. It extends to imply the whole world, and the image of the whole is clear in it, and at that point, the light of Allah shines upon it, in which the whole existence appears as it really is. In the beginning it was veiled, but when the light of Allah shines on it, and the beauty of the heart itself seems to him, he becomes fascinated by it. In the face of that surprise, his tongue might hasten to utter such words as: "I am the Real", before it is clear to him what is beyond that. In this way, he is conceited for he has been deceived by a small star from the lights of the Divine presence before he reaches the moon, let alone the sun and what is beyond it.

That is the point of confusion, in which the shining light is confused with that on which it shines, like the mirror which is confused with the colour of the thing that is seen in it, and seems to be the colour of the mirror itself. With that eye, the Christians look at the Christ "peace be upon him": They saw that the light of Allah Almighty shone in him, thereupon they were mistaking in seeing it. It is like him who sees the image of a star in the mirror or the water, and thinks that the star itself is in the water, thereupon he stretches his hand to the mirror or the water to touch it. But nay! He is conceited. The kinds of conceit in this respect are numerous.

The Fourth Class: Owners Of Wealth

A division of them are eager to build mosques, schools, homes of hospitality, bridges, etc, and engrave their names on them in order to eternalize their mention and reputation, and their traces survive after their death. By so doing, they think they deserve forgiveness because of their deed. But even, they are conceited for two things:

The first is that they build those things from property which they earn from unlawful sources. They expose themselves to the wrath of Allah when they earn it, and also when they spend it, given that it was incumbent upon them to abstain from getting it. But as they earn it unlawfully, they have disobeyed Allah Almighty, and it is incumbent upon them to repent to Allah, and return that wealth to its real owners. But if the owners are not available, it should be given to their heirs, and in case there are no heirs, the wealth should be spent on the most important of Muslim benefits. It should be spent on the needy and indigent. But the conceited among men do not do so, for fear their deed would not be shown to all people, and rather prefer to spend it on building mosques, schools, etc, and engrave their names on them by way of showing off to be seen and heard of men.

The other is that they think they are good for they are sincere and true in their intention in spending on things which belong to the public interests. But

even, if anyone of them imagines to spend a single Dinar on a thing on which his name is not written, he would abstain from spending it, given that Allah Almighty knows it well, whether or not his name is written on it. Had he not intended the face of the people and not the Countenance of Allah Almighty, he would not have been in need of that.

Another division might earn property from lawful sources and spend it on mosques and schools, etc. but even, they are conceited for two things: The first is showing off and seeking to be praised by people. Perhaps in the neighbourhood or even in the same town, there might be poor and indigent and to spend the property on them is more important and preferable. But to spend money on mosques and schools is more visible to the people than on the poor and indigent. The other is that they spend on adorning the mosques with adornments and ornamentations that are forbidden, for they attract the heart and divert the people from the prayer. The purpose of prayer is submission and the presence of the heart. But such adornments spoil the hearts of the praying people and frustrate their reward.

But such a conceited person regards it one of the good things, and a means to draw him close to Allah Almighty. But in fact, by so doing, he exposes himself to the wrath of Allah Almighty, although he thinks he obeys Him and complies with His command. That is because he distracts the minds of the praying people by those adornments, and develops in them the longing for having the like of them in their homes. Of a surety, they are diverted by that from the state of submission and heart presence they should have in the mosque. Malik Ibn Dinar said: Two men came to a mosque, and one of them stood at the gate and did not enter and said: "The like of me does not deserve to enter the house of Allah Almighty." The two keeping angels enlisted him as truthful in the Sight of Allah (for he was true to himself). He saw that the mosque should be exalted and honoured from being contaminated with the like of him to enter into it. What then about contaminating it with the unlawful and forbidden things?

Once, the disciples said to Jesus "peace be upon him": "Look at that place of worship! How beautiful and wonderful it is!" on that he said to them: "Let me tell you the truth. Verily, Allah Almighty will not leave a stone built on a stone in it but that He would destroy it because of the sins of its people. No doubt, Allah Almighty never cares about gold and silver, nor even about stones which appeal you. The dearest things to Allah Almighty are the sound and good hearts, with which Allah constructs the earth, and destroys it if they are different." Abu Ad-Darda' "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you adorn your mosques and decorate your Mushafs, then, destruction becomes due on you." (This narration is reported by Ibn Al-Mubarak). Al-Hassan said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to build his mosque in Medina, Gabriel came to him and said: "Make it no more than seven cubits high, and do not adorn nor decorate it."

Another division spend property on the poor and indigent, thereby they

seek fame and reputation. They indeed give in charity publicly and dislike to do in secrecy. They are of the opinion that if a poor conceals what he takes from them, it is a crime to be committed against them. They might be eager to spend money on Hajj, thereupon they perform Hajj one after another, leaving their neighbours hungry. For this reason, Ibn Mas'ud said: "Towards the end of time, the people would perform Hajj so much with no just cause: The journey would be easy for them, and the money abundant with them, given that the neighbour of anyone of them might be in destitution and deprivation, and he does not console him."

It is narrated on the authority of Abu Nasr At-Tammar that a man came to bid farewell to Bishr Ibn Al-Harith and said to him: "I have intended to perform Hajj: Do you order me to do anything?" he said: "How much have you prepared for spending?" He said: "One thousand Dirhams." He asked: "Which thing do you seek with your Hajj? Do you seek abstinence, longing for the House, or the good pleasure of Allah Almighty?" he said: "The good pleasure of Allah Almighty." He said: "Then, if you please Allah Almighty while you are at home, and spend one thousand Dirhams and you are sure of attaining the good pleasure of Allah Almighty: Would you do it?" he answered in the affirmative. On that he said to him: "Then, go and give the money to ten men: It may be that a debtor would fulfill his debt, a poor would sustain himself, a guardian would maintain his dependents, and a caretaker would please an orphan under his care. But if you are strong enough to give the whole of it to one person, do it. To be sure, to please a Muslim, relief a needy, remove the distress and help the weak is much better than to perform Hajj one hundred times after the obligatory Hajj due on you by Islam. Go and give the money in the same way as we have told you, otherwise, tell us what is lurking in your heart." He said to him: "O Abu Nasr! My journey seems more appealing to me." Bishr smiled and turned his face to him and said: "If the wealth is gathered from the impurities of trade and from what is suspicious, one's own self urges him to fulfill a particular desire therewith in the form of a good righteous deed, given that Allah rejects but to accept the work of the god-fearing pious."

Another division of the owners of property withhold their money out of niggardliness. But at the same time, they engage in acts of worship in which no wealth is needed, like observing fasts, standing at night for supererogatory prayers, and so on. They are conceited for by so doing, they forget that the destructive niggardliness should be curbed, by giving out money. Indeed, such a person endeavors to seek supererogatory deeds of which he might not be in need. It was said to Bishr: "So and so the rich offers much fasts and supererogatory prayers." On that he said: "How poor he is! He has been diverted from his own affair, and engaged in the affair of others than him. The affair of such is to serve with food the indigent hungry and spend money on the poor. To be sure, this is better for him than his much fasts and supererogatory prayers."

Another division are possessed by niggardliness in such a way that allows

them to give out only alms and obligatory charity. Furthermore, they give it from the worst of their property, which they themselves disdain to get. They choose to give it to such of people as are expected to serve and help them, and not to anyone of the poor or indigent. All of this is to corrupt the intention, frustrate the work and make it fruitless, and its perpetrator is conceited. He thinks that he obeys Allah Almighty, although he is dissolute wicked for he seeks recompense for his worship of Allah Almighty.

Another division of the laymen and owners of property limit themselves to attend the gatherings of celebration, thinking it to be the only work they are required to do. The gatherings of celebration are good as long as they exhort one to do good deeds, and if one is not moved to do, they lose their goodness. Those people are evidently conceited. It does not matter to weep or show impression for what one hears in the gathering unless it positively moves him to do work. It is of no profit to him to save him from Allah Almighty to hear the description of the acts of worship without doing them.

You may argue that the causes and means of hidden conceit are numerous, and one could hardly get rid of them all or at least most of them. What should one do? In reply to it, let's say that if one divides his mind into different concerns and interests, the way would seem difficult on him, and the tunnel of darkness endless. But if one concentrates his concern and thinking on one thing, he would be able to deduce the necessary tricks, means, instruments and equipment to help him achieve it. Consider how man succeeded to subjugate the things of his world to be in his service; and that is because his main concern is focused on his world and no more. based on that, if his main concern is focused on the affair of his hereafter, there is only one thing for him to do, i.e. to repair his heart. But even, he failed to repair it, regarding it impossible. But nay! This is not impossible if one's concern is true to which he is sincere. The righteous predecessors and those who followed them with good conduct never failed to do it. So, let him of strong determination and true willpower not fail to do it.

You may ask: "Then, by which could man be saved from conceit?" in reply to that, it should be known to you that one is saved from conceit by three things: Mind, knowledge and Ma'rifah. Those three are inevitable.

The first is mind: By mind I mean the natural light by which one perceives things as they really are. The purity of mind and intelligence should be natural in man for it is impossible to acquire them. But once mind exists, it is apt to be supported and strengthened by practice and exercise. To be sure, the good reason and intelligence represent the basis for all happiness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be Allah Who divided mind into portions among His servants." (This narration is reported by At-Tirmidhi on the authority of Tawus). It is also reported on the authority of Abu Ad-Darda' "Allah be pleased with him" that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! A man might observe fasts by day, stand at night (for supererogatory prayers), perform Hajj and Umrah, give in charity, fight in the Way of Allah, visit the

patient to inquire about his health, follow the funeral processions, and help the weak. But at the same time, he knows not his position with Allah Almighty on the Day of Judgement." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, he would be rewarded as much as is equal to his mind." (This narration is reported by Al-Khatib in his Tarikh).

Anas "Allah be pleased with him" said: A man was praised in front of the Messenger of Allah "Allah's blessing and peace be upon him" and the people described him as good. He asked them: "What about his reason?" they said: "O Messenger of Allah! We tell about what seems of his worship, good merits and manners." The Messenger of Allah "Allah's blessing and peace be upon him" further asked: "But what about his reason? The foolish might be, with his foolishness, more criminal than the dissolute wicked with his wickedness. To be sure, on the Day of Judgement, the people would be brought near (to Allah) in proportion to their minds." It is further narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that he said: Whenever a mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of a man as being strong in worship, he would ask about his mind. If they described it as good, he would say: "I expect (good for him), and if something otherwise was said about him, he would say: "He would attain nothing." (This narration is reported by At-Tirmidhi and Ibn Adi). On another occasion, a mention was made to him of a man as being strong in worship. He asked about his mind and it was said: "It is not good enough." On that he said: "Then, your companion would not attain (the high rank) as you assume of him."

The second is knowledge. By knowledge I mean that he should know four things: He should know himself, his Lord, the world and the hereafter. As for himself, he should know that he is no more than a humiliated strange slave, outsider to those brutal desires and lusts which are in opposition to his nature on which Allah has created him. What agrees with his nature only is to know Allah Almighty, and have a look at His Honored Face. This is impossible if he limits his knowledge to himself and extends it not to imply his Lord. As for the knowledge of both the world and the hereafter, let one seek the aid of what is mentioned in the Book of Condemnation of World and the Book of Mention of Death, in order to know that the world, whatever it might be, is weightless in comparison with the hereafter. Once he knows himself, his Lord Almighty, the world and the hereafter, his knowledge of Allah would stimulate his love for Allah Almighty, his knowledge of the hereafter would make him more desirous for it, and his knowledge of this world would make him more turning from it. He would be mainly concerned only with what conveys him to the Presence of Allah Almighty, and benefits him in the hereafter. If this will prevails in his heart, his intention in all matters would be good. That is because he intends, by everything he does, to seek its aid to follow the way to the hereafter, and remove from himself the desire and inclination to this world. To be sure, as long as one's love for the world prevails over his love for the hereafter, and his own desires and delights

are dearer to him than the pleasure of his Lord, he would not be able to get rid of conceit. But the love for Allah Almighty by having good knowledge of Him should prevail; and this leads to the third thing.

The third is Ma'rifah. I mean by Ma'rifah the knowledge of how one should follow the way to Allah Almighty, and of what draws him close to Allah, and what removes him far from Allah, of the evils, obstacles and obstructions of the way, etc. all of this is mentioned throughout the different books of the Revival of Religious Sciences. The basic rule is that the love for Allah Almighty should prevail in his heart, and replace the love for this world, until the will becomes strong and the intention good.

You may argue: If one does all of that, which thing he should fear? In reply to it, let us say that he should fear lest he would be deceived by Satan, who might invite him to call the people to the truth, instruct them and guide them to the right path, and spread religious knowledge. That is, when the sincere novice finishes from his self-discipline, and purifies his heart from all impurities and embitterment's, and sets it right on the straight path, and concentrates his concerns on one, i.e. Allah Almighty, and gives no care to this world which seems slight in his eye, in such a way that Satan fails to seduce him from the direction of the world and its desires and lusts, he comes to him from the direction of religion, and invites him to show pity and mercy for the servants of Allah Almighty. The person then looks with the eye of mercy to the servants and sees them in confusion and under the influence of this world, deaf and blind and possessed by diseases (of ignorance) unknowingly, to the point that they become at the threshold of destruction. Feeling merciful for them, and having what is beneficial to guide them to the truth, he is stirred up to respond to his invitation immediately.

Once he responds to his invitation, Satan finds a field to tempt him. He first invites him, as slyly as is the creeping of the ants, to seek authority and majesty. Then, he invites him to be ostentatious and get adorned to the people in his speech, clothes and appearance. The result is that the people turn to exalt him, show respect and honour to him more than they show to kings and rulers. That is because they see him willing to cure their ailments just out of mercy and pity for them, and without asking him to do so. He becomes dearer to them than their parents, children, and anyone else. They favor him with themselves and their property, and become to him like servants to their master. At that level, he gets comforted, and tastes the greatest worldly pleasure one could ever taste during his life, with which he despises any pleasure. He had previously left the entire world with its pleasures and delights; and now he has fallen in one of its greatest pleasures. That is the expected opportunity of Satan. He stretches his hand to his heart, and uses it in the very way and manner he likes, under the claim of saving for him all that maintains his pleasure.

The sign of this state is that if anyone else undertakes the mission of guiding the people to the truth, and taking them out of darkness to the light of faith, he would feel it difficult and heavy upon himself. That is because

Satan makes him imagine that it is he and not anyone else who should take the lead of guidance. But if one is sincere to his purpose of guiding the people and delivering them from the fire, and he finds such as suffices or at least assists him in that, he would not feel it difficult on himself. But once this is found in his heart, Satan avails himself of that opportunity to invite him to all majors sins of heart and shameful deeds of organs, which leads to his destruction: We seek refuge with Allah from that.

You may ask: "Then, when should one engage in advising and guiding the people?" let me say that he should do so once he finds that he has no purpose but to guide the people to the truth just for the Sake of Allah Almighty, in such a way that if he finds anyone else to assist him or suffice him, he would rejoice and not grieve with that. This means that he should have no covet of their wealth and praise, and it is the same to him whether they would praise or dispraise him. He should give no care to their dispraise since Allah Almighty praises him, nor should he rejoice at their praise unless Allah Almighty praises him.

He should look at them indifferently in the sense that he should neither become arrogant over them, and rather see all of them better than him, due to his ignorance of the conclusion of deeds, nor should he have covet of seeking position and rank in their hearts. This means that he should not be ostentatious, nor should he get adorned for them. to be sure, the real purpose of the shepherd is not to get adorned for the cattle and sheep in so much as to look after them, graze them, and protect them from the wolves and all harmful animals, careless of the eye with which the cattle and sheep might see him. Unless one sees all the people whom he guides with the same eye a shepherd sees the cattle and sheep, he would not be safe from the evils of engagement in reforming them. it is true that he might succeed to reform them, but he would surely impair himself. In this way, he becomes like the lamp that illuminates for the others and burns itself.

You may argue: "If the preachers are to leave preaching unless they attain that high degree, the world would fall short of preaching, and the hearts would go astray." In reply to that, let me say that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Love for this world is the head of every sin." (This narration is reported by Al-Baihaqi on the authority of Al-Hassan). But had it not been for the fact that people love this world, the world would have been destroyed, living would have become idle, and the hearts and bodies would have been ruined. But the Messenger of Allah "Allah's blessing and peace be upon him" knew well that the love for this world is destructive, and that telling that it is destructive does not remove it from the hearts of the majority. But an exception is made of a very few, whose leaving the world would not lead to its destruction. This is the reason that lies behind his advice. So, the preachers would continue to have love for authority and majesty, and would not leave it because of the claim that preaching for the purpose of seeking authority is unlawful.

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Imam Abu Hamed AL-GHAZALI
(450-505 H.=1058-1111 A.D.)

REVIVAL OF RELIGION'S SCIENCES IHYA' ULUM AD-DIN

إحياء علوم الدين

Translated by
Mohammad Mahdi al-Sharif

Volume IV
The quarter of the saviors

منشورات
مجمع رجالوت بيروت
دار الكتب العلمية

DKI

Beirut - Lebanon

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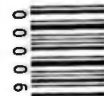
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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL
REVIVAL OF RELIGIOUS SCIENCES
QUARTER OF SAVIORS
THE FOURTH QUARTER OF REVIVAL OF RELIGIOUS SCIENCES

Book one: Repentance

It is the first book of the quarter of saviors

In the name of Allah, Most Gracious, Most Merciful

Praise be to Allah with whose praise every book is prefaced; with Whose invocation every discourse is commenced; by whose praise the people of felicity shall abide with ease in the abode of recompense; and by Whose Name the wretched are consoled, even if the bar is set down before them, and they are separated from the bliss by a portal wall, inside which there is Divine Mercy, while outside there is Divine Chastisement.

We turn unto Him in repentance, are convinced that He is master of all masters and originator of all causes. We look to Him in anticipation, are certain of His being the King, compassionate, forgiving and ready to accept repentance. We blend dread with hope, and have no doubt that while forgiving of transgression and receptive to repentance He is stern in inflicting punishment.

We pray for His prophet Muhammad "Allah's blessing and peace be upon him" and for his family and companions, a prayer that will rescue us from the terror of the place whence one will look down on the day of resurrection and will secure for us nearness to and safe refuge with Allah.

Coming to the point: Repentance from sin, by recourse to the Concealer of defects and Knower of secrets is the starting point for the followers of the spiritual path, the capital of the successful, the first step of the aspirants, key to the straightening of the bent, the prelude of the selection and election for those who are brought close to Allah, and for our father Adam "Allah's blessing and peace be upon him" and all the other prophets. How appropriate it is for children to emulate their fathers and ancestors. There is no wonder if a son of Adam sins and does wrong, a disposition recognizable as a hereditary trait, For whoever resembles his father (even in sin) is not wrongful. However, if the father is restored after failing and is revitalized after aging, let the emulation of him be at both poles, of the negative and the positive. Adam has been smitten with remorse, filled with repentance over his past deeds. Anyone who follows him as a model of sinning (only), and not in repentance, has stumbled.

Devotion to pure goodness is a trait of the angels close to Allah. Devotion to uncorrected evil is the nature of devils. But, return to good after stumbling in evil is inevitable in human beings. The devotee of absolute good is an angel intimate of the King (who is) Judge. The devotee of evil only is a devil. But he who rectifies evil by returning to good, is, indeed, a human being. So, in man's nature

there is a duality of disposition, two traits joining in him.

Every human being verifies his relationship with the Angel, Adam or the Devil. The repentant, by keeping to the definition of Man, truly proves that he is related to Adam, whilst he who persists in iniquity proves that he is related to the Devil. Confirmation of relationship to the Angels, however, by dedication exclusively to the good, is beyond the realm of possibility. For evil is firmly kneaded with good in the nature of man, and it cannot be refined except by one of the two fires: fire of repentance, or fire of Hell. Burning in fire is necessary to purify the human essence from the Satanic pollution. It is up to you now to choose the easier fire, and to be prompt in embarking on the lesser discomfort before the choice is withdrawn to give way to the inevitability of either Paradise or Hell.

Since repentance occupies such a place in religion, it must be put first in the Quarter of saviors with explanation of its true nature, requisites, motivation, manifestation and benefit, the difficulties barring it and the remedies facilitating it. This will become clear by discussing four pillars.

The first pillar: on the nature of repentance:

Explication of its definition and true character; that it is obligatory, at once, on all men, under all conditions and that, if properly carried through, is accepted.

The second pillar: On the context of repentance (injustice):

Explication of sin's, their division into trivial and major sins, some toward one's fellow man others toward Allah; how higher and lower states (in the hereafter) are distributed according to good and evil deeds (in this life); the circumstances that turn the trivial into major sins.

The third pillar: On the requisites and perseverance of repentance. How past iniquities may be corrected, and sins atoned; the categories of men according to their perseverance in repentance.

The fourth pillar: On the stimulus of repentance and the way of treatment for the dissolution of the knot of persistence.

The goal of exposition will be attained through these four pillars by Allah's will.

FIRST PILLAR

ON NATURE OF REPENTANCE; EXPLICATION OF REPENTANCE AND ITS DEFINITION

It should be known to you that repentance is a concept that consists of three successive and joined elements: Knowledge, state (of regret) and action. Knowledge is first, state second and action third. The first necessitates the second, and the second necessitates the third, in accordance with the continuity of the divine way in kingdom of visibles and dominion of invisibles.

As for knowledge, it is the realization of the magnitude of the harm caused by sins and its being a barrier between man and the Beloved. If he realizes this with utter and decisive certainty, overwhelming his heart, this realization will stir heartache on account of losing the Beloved. For whenever the heart perceives the withdrawal of the Beloved, it is pained. If the withdrawal is through man's own action, he is regretful of that alienating behaviour. Such grief of the heart over

behaviour alienating the Beloved is called Regret.

When this anguish becomes overpowering, another inner state is induced, termed volition and aspiration towards (new) behaviour connected with the present, the past, and the future. Its connection with the present consists of the repudiation of the sin with which he was entwined. For the future, it involves the determination to abandon forever the sin which causes alienation from the Beloved. With regard to the past, it involves correction of what was omitted by (doing) good and performing (the omitted act), if it is susceptible to be corrected and compensated.

Thus, knowledge is prerequisite and is the starting point of these blessings. By this knowledge, I mean faith, and certitude. To have faith is to accept as true the fact that Sins are a deadly poison. Certitude is to confirm the acceptance of this truth, and to remove all doubt about it leading to its mastery over the heart, so that whenever the illumination of this Faith shines upon the heart it produces the fire of Regret. It, in turn, will bring forth anguish as the heart perceives, through this illumination of the light of the faith, that it has become veiled from its Beloved. As one who was in darkness and on the verge of ruin, and, with the dispersal of clouds and the rending of a veil, the illumination of the sun shone and radiated upon him, and he saw his Beloved. Then the flames of love burn in his heart and these flames flare up in his will to rise to correct his ways.

Knowledge, Regret and intent connected with abandonment (of sin) in the present and future, and correction of the (sin perpetrated in the) past are three successive concepts within this process. Repentance (*Tambah*) consists of them all. But repentance, more often, is used for the concept of Regret alone, as if making knowledge a precondition, and abandonment a result and later consequence. It is in this sense that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Regret is Repentance." (Ibn Majah, Ibn Hibban and Al-Hakim on the authority of Ibn Mas'ud; and Ibn Hibban and Al-Hakim on the authority of Anas). That is because Regret is hardly void of knowledge which necessitates and evokes it, and of determination which follows it. Regret is surrounded by both ends, i.e. its result and its cause.

In this sense, it is said about Repentance that it is the melting of the entrails as a result of previous offense for this exposes to sheer agony. It is therefore said: "It is a fire raging in the heart, a fissure within the liver that does not recover." With respect to the meaning of Abandonment as an element of Repentance, it is said: "It is to take off the garment of alienation and put on the garment of fidelity." Sahl Ibn 'Abdullah At-Tastari said: "Repentance is the change from reprehensible acts to commendable acts. This can be accomplished only in solitude and silence, and eating from what is lawful." He seems to have pointed to the third element of Repentance.

The sayings about Repentance are innumerable. Yet, if you have understood these three aspects in their junction and sequence, you will know that all that has been said regarding it falls short of encompassing all its aspects. The search for the knowledge of the true essence is more important than the pursuit of mere verbalizations.

Explication Of Obligation And Excellence Of Repentance

It should be known that obligation of repentance is evident in the Qur'an and the Prophetic Tradition, and it is manifest in the light of discernment to him whose discernment has developed and whose heart Allah has laid open to the light of faith, so that he is capable of advancing in this light amidst the murk of ignorance, without need of a guide in every step.

A follower of the way (to the hereafter) may be blind, and must have a guide to direct his steps; or his vision may be good enough, and he will be guided to the beginning of the way whence he will guide himself. In the way of religion, men are similarly divided. There is the limited who are unable to transcend blind imitation of past authority, and require, at each step, a text from Allah's book or the tradition of his prophet "peace be upon him" and in the absence of such a passage he may become perplexed, and, though he lives long and be most diligent, such a man's progress may be limited, and his steps failing. Another is the happy man whose heart Allah has opened to an acceptance of Islam, and who is illumined by Allah. He will respond to the slightest indication to follow a difficult path and overcome tiresome obstacles. The light of the Qur'an and the faith will glow in his heart, and, due to the intensity of his inner illumination, the slightest explanation will suffice him. It is as if his oil would shine even if no fire touched it; and if the fire touched it then it would be light upon light. Allah guides to his light whom he will. Such a man has no need for a traditional text at every turn.

A person like that, if he desires to understand the obligation of repentance, examines, through the light of discernment, what is the nature of repentance, then he scrutinizes what is the meaning of Obligation, then he combines these, and there will be no doubt as to his perseverance therein: That is, he knows that the meaning of the obligatory is that which is obligatory for attainment of eternal bliss and deliverance from everlasting damnation. For unless 'happiness and misery are dependent on some action or its Omission, describing the act as being obligatory would be meaningless. The statement, 'it became obligatory by being given obligation (in some impersonal way)', is mere verbiage. For, in the case of an act where we have no purpose, near or distant, in doing it or leaving it undone and so has no meaning in busying ourselves with it, whether or not someone else made it obligatory for us.

If man understands the concept of obligation (of repentance), that it is the means to eternal bliss; that there is no bliss in the Hereafter except in the meeting with Allah Almighty; that everyone barred therefrom is no doubt suffering, feeling separated from the object of his desire, and seared by the flame of separation and hellfire; that what keeps him away from meeting Allah is following the desires and lusts and fondness for this ephemeral world and the pursuit of affection for something which he inevitably must leave; that nothing can bring near the presence of Allah except the severance of his heart's attachment to the vanity of this life, complete responsiveness to Allah, in search of intimacy with Him by constantly remembering Him and by love for Him, in the knowledge of His Majesty and Beauty, to the extent of man's capability; and that the

transgressions which constitute turning from Allah and following the delights of the devils, those enemies of Allah that keep one away from His presence, are the cause of man's being shut off, kept out from (the presence) of Allah; then there is no doubt that renunciation of the path leading away (from Allah) is obligatory in order to achieve closeness to Him.

Renunciation, however, is achieved by Knowledge, Regret, and Determination. As long as man knows not that sins are the causes for the remoteness of the Beloved, he will neither, regret nor grieve over his traveling on the path of withdrawal. As long as he has not grieved, he will not turn back, given that retreat is abandonment and determination. No doubt, these three elements are necessary in reaching the Beloved. Such is then Faith that derives from the light of perception.

As for the (ordinary) man who is not qualified for such a station, whose climax transcends the bounds of most people, he has ample scope, through the blind imitation of convention and example, to attain salvation from damnation. Let him take heed of the statements of Allah Almighty, His prophet "peace be upon him" and the righteous predecessors.

Allah says: "And O you Believers! turn you all together towards Allah, that you may attain Bliss." (An-Nur 31)

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (٣١)

He further says: "O you who believe! Turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow." (At-Tahrim 8)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ

جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ ﴾ (٨)

The meaning of 'sincere' in the verse is to be sincere to Allah, free of blemish. The word is derived from 'sincere advice'. The excellence of repentance is stated by Allah in His saying: "For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (Al-Baqarah 222)

﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ (٢٢٢)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The repentant is dear to Allah, and he who repents of sin is as the one who has no sin." (Ibn Majah on the authority of Ibn Mas'ud). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Allah is happier with the repentance of His faithful servant than the man who is accompanied by his camel carrying his provisions, and when he came to an arid desert, he laid down his head and napped. He awoke and his camel has gone. He searched for it until the heat and thirst overcame him. He said: "I will return whence I started and sleep until I die." He proceeded to place his head upon his arm so as to die. Then, he awoke, and lo, his camel stood before him, provisions intact. Allah's joy at the repentance of the faithful servant is more intense than that of the man on account of (the return of) his camel." (Muslim on the authority of Ibn Mas'ud)

and Anas). According to another version, he said, out of his great joy and desire of thanking Allah: "I am your lord and you are my servant."

It is narrated on the authority of Al-Hassan Al-Basri that he said: When Allah forgave Adam, the angels congratulated him. Gabriel and Michael descended to him and said: "O Adam, may you delight in Allah's forgiveness!" Adam "peace be upon him" replied: "O Gabriel, if a question remains after this pardon, what is my standing?" Allah, then, revealed to him: "O Adam, you have bequeathed your descendants toil and hardship but also repentance. Whoever of them shall call upon Me, I shall respond to him as I did to you. Whoever shall seek pardon, I shall not withhold it from him, for I am nigh and responsive! O Adam, I shall gather up the repentants from their graves happy and laughing, with their supplication answered."

There are innumerable traditions on the subject, and there is within the community a general consensus on its obligation. For its meaning is the recognition that sins and iniquities are destructive and remove Man from Allah. This sense is part and parcel of the obligation of Faith. At times, however, disregard of it may occur. Knowledge means the elimination of this disregard. There is no doubt of the obligatory nature of repentance. Among the various aspects of repentance are the abandonment of iniquities in the present; resolve to abstain in the future; and correction of previous shortcomings. Of the obligation of these, there is no doubt. As for regret and sadness of past offenses, surely this is obligatory. It is the very spirit of repentance which includes full rectification. How could this not be obligatory? Nay, it is a sort of pain one suffers following the realization of how much of lifetime has passed and was wasted in the wrath of Allah.

You may ask: "Heart anguish is a necessary state about which one has no choice. How then can it be classified as an obligation?" in reply to that, it should be known that such anguish is caused by the certain knowledge of having missed the Beloved. Man has a path by which to grasp its cause. In this

sense, knowledge can be classified as obligatory. It cannot, however, be understood as a self-induced creation of man, for this would be absurd. Rather, Knowledge, Regret, Action, Volition, Capacity and the carrier are all creations and deeds of Allah. "Allah has created you and (all) that you do." (As-Saffat 96)

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

This is what men of insight consider true, and all else is wrong.

You may also ask: "Does man, then, have no choice in action and abandonment?" The answer is in the affirmative. Yet this does not contradict our previous statement that everything stems from Allah's creation. So, also, does choice. Man is compelled in that choice which is his. Indeed when Allah creates the right hand, delicious food and the appetite for food in the stomach, He also creates the innate awareness that this food would appease the craving. He also produces the opposing notions: Does or does not this food, while appeasing the craving, also contain harm and, perhaps, there is some objection to it, making its consumption objectionable. Further, He creates the knowledge that there is no obstacle. When these factors converge, there emerges a resolve motivating

consumption. The emergence of the resolve, then, after vacillating between contradictory notions, and following on the intense appetite for the food, is called choice. It is inevitable that it should set in upon the convergence of all these conditions. Then, as resolve emerges through Allah's creation of these conditions, the right hand duly rises towards the food. For after volition and ability are attained, the following of the act is necessary so that the movement is produced. Thus, the movement is by Allah's creation, following the attainment of ability and the emergence of the resolve, both also of Allah's creation. The emergence of volition follows real appetite and the recognition that there are no objections, again by Allah's creation. But some of these creations follow others in an order habitual in Allah's creation: "you shall not find for the way of Allah aught of change." (Al-Ahzab 62; Al-Fath 23)

﴿وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾ ، ﴿وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

Allah does not create the movement of the hand in orderly writing so long as He has not created in the hand the quality of capacity, life and emerging will, nor does He create a firm resolve as long as He has not brought forth desire and inclination in the soul. This inclination is not fully induced until there is knowledge that it suits the soul either immediately or ultimately. Knowledge, also, comes about only by other elements going back to movement, will and knowledge. Knowledge and natural disposition, then, always entail firm resolve. Movement always follows power and resolve. Such is the order of each action. All of it derives from divine origination.

Some of His creatures are preconditions of others and, therefore, some will have to precede others, e.g., will appears only after knowledge, which comes only with life, which emerges only after the creation of the body. The creation of the body is, therefore, requisite for the incidence of life but not in the sense that life is generated from the body. Likewise, the creation of life is a condition for the creation of knowledge, but not in the sense that knowledge is born of life. Yet, there is no ready receptacle for knowledge except it be alive. The creation of knowledge is then a requisite for the emerging resolve but not in the sense that knowledge engenders resolve. But only a live and knowing body is receptive of a state of volition.

Nothing exists except that which is possible, and possibility is an ordained order which does not tolerate change, for such would be an absurdity. As soon as the precondition of a quality exists, the carrier endowed with it is created to receive the quality. This quality, then, is attained through divine grace and eternal power, once the disposition has set in. Inasmuch as the disposition, on account of the preconditions, has (preordained) order, the flow, by Allah's directives, of events has a set order, and Man, then, is the arena of these divine preordained successive events. These events are regulated by divine decree, which is as the twinkling of an eye, in a universal and unchangeable order. Their manifestation is so predestined in detail that man cannot transcend them. This is referred to by Allah's statement: "We have created all things according to a fixed decree." (Al-Qamar 49)

﴿إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

Concerning the absolute and eternal decree He says: "And Our Command is but a single (Act), like the twinkling of an eye." (Al-Qamar 50)

﴿وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ كُلِّجٍ بِالْبَصْرِ﴾

Men are subject to the flow of fate and divine decree. Part of destiny is the creation of the movement in the hand of the writer after the creation of a special quality in the hand which quality is termed capacity. This follows the introduction of a strong and definite inclination, called Intent, in man's soul. This succeeds knowledge of the object of his inclination, which is called Awareness and Perception.

When, from the hidden reaches of the invisible dominion, these four elements appear upon the body of a man, who is subject to the compulsion of fate, the people of the visible world, barred as they are from the invisible and sublime dominion, come and say: "O man, you who have moved, aimed and written." But proclaimed from behind the veil of the transcendental and the whirlwind of majesty, it is announced: "when you have aimed it is not you that has aimed but Allah." (Al-Anfal 17)

﴿وَمَا زَمَيْتَ إِذْ زَمَيْتَ وَلَيْكِنَّ اللَّهَ زَمَى﴾

When you have killed, it is not you that have done it But "fight them, Allah chastises them at your hands."

The minds of those sitting in the middle of the sensible world are confused. Some call it mere predestination (*Jabr Mahd*), others pure indeterminism (*Ikhtira' Siff*). Yet others mediate and tend towards the theory of acquisition (*Kasb*). If the gates of heaven were opened to them and they looked into the transcendental world, it would become apparent to them that each one is right in a sense, and yet all share in failure, and not one of them had fathomed the matter in all its aspects. Complete perception of it is attained by illumination through an aperture reaching into the invisible world. Allah knows the hidden world and the manifest. He reveals this hidden realm only to such a messenger with whom He is well-pleased. The manifest may be perceived by one who has not come within the scope of (His) satisfaction. To him, who sets into motion the chain of causes and results, and knows the manner of its sequence and the nature of its connection to the primal cause, the secret of destiny is disclosed, and he acquires certainty that there is no creator and originator barring Allah.

If you say: "As you have concluded that each of these respective advocates of predestination, free will and acquisition is correct, to some degree, but also falls short of truth, are you not positing a contradiction? How can such a situation be understood? Is it possible to explain this through a parable?" In reply to that, it should be known to you that its example is like a group of blind men who heard that a strange animal, called an elephant, had been brought to the town but none of them had seen its shape nor had they heard its name. They said: "We must inspect and know it by touch of which we are capable." So, they sought it out, and when they found it they groped about it. One of them grasped its leg,

another its tusk and the third its ear. Then they said: "Now we came to know it." When they departed, the other blind men questioned them but the three differed in their answers. The one who felt the leg said: "The elephant is similar to a coarse cylinder outside although it appears to be softer than that." The one who had felt the tusk said: "It is not as he says. It is solid without any softness on it. It is smooth, not coarse. It is not at all stiff but rather it resembles a column." The third man, who had grasped the ear, said: "By my life, it is soft and somewhat coarse. One of them is right but it is not like a column or a cylinder. It is rather, like broad, thick hide." Now, each of these presented a true aspect when he related what he had gained from experiencing the elephant. None of them had strayed from the true description of the elephant. Yet, together, they fell short of fathoming the true appearance of the elephant. Ponder this parable and learn from it. It is the pattern of most human controversies. If these words touch the sciences of Disclosure (Mukashafah) and provoke ripples therein, this was not our intention. Let us, then, return to our present concern, i.e., the fact that repentance with its three elements: Knowledge, Regret and Renunciation is obligatory. Regret comes within the scope of obligation as this occurs in all of Allah's actions that are interposed between man's knowledge and his will and power. That which answers this description is included in the term 'obligation.

Explication That Promptness Is (Essential In Fulfilling) Obligation Of Repentance

There is no doubt that promptness is (essential in fulfilling) this obligation, since perception of sins' destructive nature is out of faith, which is immediately obligatory. Its obligation is profoundly grasped by him whom this keeps from reprehensible action. Indeed this perception is not of the Disclosure (Mukashafah) sciences which are independent of action. Rather, it is of the sciences of practical religion. Every (item of) knowledge that is intended to be a stimulus to action has not been fully perceived as long as it has not become such a stimulus. The knowledge of sins' harm was intended to be a stimulus to renouncing them. He, then, who has not abandoned sin is failing in this part of faith. Such is the intent of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The adulterer does not commit adultery at the time of fornication while he is a believer." (both sheikhs on the authority of Abu Hurairah).

His intent is not the denial of the faith which pertains to the Mukashafah sciences, such as knowledge of Allah, His unity, His attributes, His scriptures and Apostles. Indeed, adultery and sin do not preclude that. Rather, he thereby means denial of the belief that adultery alienates (one) from Allah and leads to abomination. It is similar to the case in which a physician says: "This is deadly poison, do not take it." If the patient then takes it, it can be said (that) he took it as a non-believer, not in the sense that he lacks belief in the existence of the physician or in his being a physician, nor due to the patient's distrust of the physician. Rather, what is meant is that the patient distrusts the physician's statement that the compound is a lethal toxin. Indeed, he who knows (the nature of) the toxin will not take it at all.

The sinner, of necessity, lacks in faith. Faith is not one variety but rather over seventy the highest point of which is to bear testimony that there is only one God, and the lowest point of which is to remove harm from the road. It is similar to the statement that man is not one creature but rather over seventy the highest of which is the heart and spirit, and the lowest is keeping harm from the outer skin so that the mustache will be shaven, the nails cut and the skin free of scum so that he is set apart from the beasts soiled by their detestable dung, with their long claws and hooves. This is a proper simile.

Faith is similar to man. The loss of the affirmation of (God's) unity produces total futility like the loss of the spirit. He who has nothing save the affirmation of Allah's unity and of (Muhammad's) mission is like a man whose limbs are cut off, whose eyes have gouged out, and who has lost all his organs, both internal and external, except the spiritual element. Just as he, who is in this condition, is close to death, the weak and solitary spirit, bereft of the limbs which support it and give it strength, abandoning him, so he, who is deficient in works, has naught save the root of faith is near to having the (whole) tree of his faith uprooted when, preceding the approach and arrival of the Angel of Death, the tempest which dislocates faith strikes the tree.

Any faith that is not firmly rooted in certitude nor branched out in action will not withstand the stormy terror of the Angel of Death, and may be in danger of an evil end, unlike faith that is tempered continuously with pious deeds until faith is firmly anchored. The statement of the disobedient to the obedient (servant): "I am a believer just as you are a believer" is like the statement of the pumpkin tree to the stone pine: "I am a tree and you are a tree." How apt is the pine's retort when it says: "When the autumn winds blow you will surely realize your foolishness in including (us both under the same) nomenclature, for then your roots will be severed, your leaves will fall away, and your conceit in sharing the name 'tree', as well as your heedlessness of the conditions of a tree's stability, will be made apparent." When the dust settles, you will see, If it's a horse you're riding, or an ass. This matter will become apparent at the end. The arteries of Gnostics collapse in fear of the vicissitudes of death and its terrible foreshadowing *which* only very few will withstand.

The sinner, fearless of eternal hellfire because of the evil consequence of his disobedience, is like the healthy man who, addicted to injurious passions, is not, while in his healthy state, afraid of death. Indeed death does not usually occur suddenly. He may be told: "The healthy man fears sickness, then, if he takes ill he fears death. So, the sinner fears a bad end, then, when, Allah forbid, his end is bad, he is consigned to eternal hellfire."

Sins are to faith like toxic foods to the body. They keep accumulating inside (the body) until the component elements change, imperceptibly, and the composition deteriorates and suddenly the man falls ill, then, suddenly, dies. So is the sinner. If a man afraid of ruination in this passing world must, immediately and constantly, abandon toxic substances and harmful foods, so too, and even more so must he who fears eternal perdition. If a man who consumed poison, then felt regret, would need to vomit and discontinue the consumption of poison by invalidating and removing it from the stomach in the quickest manner, to save his body which is on the verge of death, the loss merely of this ephemeral world,

then, he who consumes what is toxic to religion, that commits sins, is even more obliged to desist from these sins by correcting whatever is possible so long as there remains time for correction, namely (the remainder of his) lifetime.

For, what is feared from this toxin is the loss of everlasting life which contains lasting bliss and the great kingdom; its loss entails the fire of Hell and lasting chastisement which is so much that multiples of life in this world are less than one tenth of a tenth of its duration, given that it has no end at all. Hurry, hurry, then, to repent before the toxic sins do their work on the spirit of faith, and the matter will transcend physicians and their knowledge. After which seeking shelter will avail naught nor will counsel and admonition, and man may be included in the damned, as He Almighty says: "We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see). And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see. The same is it to them whether you admonish them or you do not admonish them: They will not believe." (Ya Sin 8:10)

﴿إِنَّا جَعَلْنَا فِيْ أَعْيُنِهِمْ أَغْلَلاً فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾﴾

Do not be deluded by the word 'faith', claiming that the verse pertains to the unbeliever, since it has been explained to you that faith is of over seventy branches, and that 'the adulterer does not fornicate at the time he is committing adultery while he is a believer', he then who is barred from faith which is bough and branch, will be barred, in the end, from that faith which is the root. Just as the man who, bereft of limbs, which are the branches, will be led to final death of that spirit which is the root. That is because the root has no continuity without the branch, nor has the branch existence without the root. There is no difference between the root and the branch except in one point: the existence and continuity of the branch requires the existence of the root while the existence of the root does not require the existence of the branch. The continuity of the root, then, lies in the branch, and the branch draws its existence from the root.

Likewise the sciences of Disclosure and the sciences of practical religion are as inseparable as the root and branch. Neither can dispense with the other even though one of them has a primary status and the other is secondary. If the sciences of practical religion have not become a stimulus to action, their non-existence is preferable to their existence. If they have not carried out their intended function, they turn into a supportive argument against their student. Therefore, the chastisement of the immoral learned is greater than that of the immoral ignorant, as can be seen from the Traditions we cited in the Book of Knowledge.

Explication Of Universality Of Obligation Of Repentance From Which None Is Free.

It should be known to you that the apparent meaning elicited from the text of the Qur'an has already indicated this, as shown from the statement of Allah Almighty: "And O you Believers! turn you all together towards Allah, that you may attain Bliss." (An-Nur 31)

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

Thus He universally addressed all believers. The light of the mind also advises so, as the meaning of repentance is the retreat from the road which leads away from Allah and draws (man) nigh unto Satan. That is conceived only by one endowed with reason. The natural disposition of the intellect is fulfilled only after the fullness of the instincts of desire, anger and the rest of the negative qualities which are Satan's instruments for the enticement of man.

The perfection of the intellect comes at the age of about forty; its foundation becomes complete only at puberty and its rudiments appear at the age of seven. The passions are the soldiers of Satan, and the minds those of the angels. When they come together, combat, of necessity, breaks up between them, as one does not yield to the other, they being adversaries.

The strife between them is like the struggle between night and day, light and darkness. Whenever the one gains ascendancy, the other is, necessarily, roused. If the desires mature during childhood or adolescence, before the perfection of the intellect, then the satanic forces have preceded and mastered the situation. Familiarity and intimacy with Satan befall the heart, no doubt, as usual requisites of the desires. This overcomes man and makes it difficult to abstain therefrom. Then the intellect, which is Allah's troop and force, emerges to save, gradually, those favoured by Allah, from the hands of His enemies. But if the mind is not strong and perfect, the kingdom of the heart surrenders to Satan, and the Evil One carries out his promises: "I shall verily master his progeny, save a few." (Al-Isra' 62)

﴿لَا حَتِيكِي: دُرَيْتُهُ إِلَّا قَلِيلًا﴾

But if the intellect is perfect and strong enough, its first occupation is to suppress the satanic forces by breaking the appetites and habits and by forcefully reverting the natural disposition to acts of worship. Only this is the meaning of repentance. It is the return from that road whose guide is lust and whose sentry is Satan, to Allah's path.

In every human being passion prevails over intellect; the impulse which is a device of Satan prevails over the impulse which is an instrument of the angels. Every human being, be he Prophet or fool, must abandon the steps taken to promote desire. On no account should you suppose that this is peculiar to Adam "peace be upon him". It has been said: "Do not suppose that only Hind (shows) treachery as a personal temper. Every songstress is like Hind." Rather, it is an eternal rule, the fate of humankind, which no decree can alter so long as there is no variance in the immutable divine way.

Consequently, anyone who has come of age as an ignorant disbeliever must repent from his ignorance and disbelief. If he has come of age as a Muslim, following his parents, yet negligent of the real meaning of Islam, he must repent from his negligence by comprehension of the meaning of Islam. Indeed, his parents' Islam is of no avail to him so long as he himself does not turn Muslim. If he has understood that, then he must turn from his practice and propensity for following the desires, without anyone to divert him, and turn toward the pattern

of the divinely set limits in prevention, release, absolution and renunciation. This is of the hardest kinds of repentance, and it is the ruin of most, as they fail therein. All this is retreat and repentance. It points to (the fact) that repentance is an obligatory duty binding upon every person. It is unimaginable that anybody can be exempted from it, as Adam was not either. The constitution of the progeny cannot accommodate that which the original constitution of the progenitor could not.

As for the explanation of the constancy and universality of this obligation, it is that no man is free from sins by his limbs; for even the prophets were not free of them, as is mentioned in the Qur'an and Prophetic Traditions about the sins of the prophets: How the prophets got rid of, and repented from them. If a man, in some cases, is free of sin by commission, he is not free of thinking about sin in his mind. If he is free, sometimes, from such thought, he is not free of satanic temptation by instigation of sporadic thoughts distracting from invoking Allah's name. But even if he is free therefrom, he would not be free from heedlessness and shortcoming in the knowledge of Allah, His attributes and acts. All this is a shortage which has its causes. Abandonment of its causes, by taking refuge to their opposites, is a turning from a path to one leading to the opposite direction. The intent of repentance is (such a) turning.

Freedom from this shortage in humans is inconceivable, but they differ as to the extent of shortage. Yet, basically there is no escape from it. That is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily my heart is beclouded so that I pray for forgiveness of Allah seventy times per day." (Muslim and Abu Dawud on the authority of Al-Agharr Al-Muzni with a slight variation of wording). For this reason, Allah honoured him, by saying: "that Allah may forgive you that which has preceded of sin and that which shall follow." (Al-Fath 2)

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

If such was the case of the Messenger of Allah "Allah's blessing and peace be upon him", what could another person expect?

You may say: "It is obvious that the concerns and thoughts that overtake the heart are a blemish, and that perfection consists of freedom from them; that the defective cognition of the essence of Allah's sublimity is a deficiency, and as cognition grows, so does perfection increase; that the transition from the sphere of deficiency toward perfection is also a turning away and that turning away is repentance. These, however, are virtues not (religious) precepts. You have made a statement on the obligation of repentance under all conditions. Yet, repentance of these matters is not obligatory, as the attainment of perfection is not obligatory under Islamic law. What then is intended by your statement: "Repentance is obligatory under all conditions"?"

In reply to that, it should be known, as it has already been stated, that basically, by his very nature, man cannot but follow his desires. The meaning of repentance is merely not to abandon them. Rather, full repentance includes the correction of that which has passed. From each desire that a man pursues, a darkness rises onto his heart, as a dark spot is picked up from man's breath by the

surface of a polished mirror. If the darkness of the desires accumulates, it forms a stain, as the gathering vapor of breath becomes dross on the surface of the mirror. As it is stated in the Qur'an: "no indeed, but that which they were earning has rusted upon their hearts." (Al-Mutaffifin 14)

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

When the rust collects it becomes characteristic and it is imprinted onto the heart, like the dross on the surface of the mirror, when the dross accumulates over a long time, becomes immersed in the iron and corrupts it: the metal will not take further polishing, and becomes imprinted with the slag. In correcting (the evil consequences of) following the appetites, it is not enough to abandon them in the future. It is necessary to wipe out those stains that impressed themselves upon the heart. Likewise, the future elimination of breath and vapor that darken the mirror's surface will not suffice for clear reflection in the mirror, as long as no effort is made to wipe out the stain that had imprinted itself in the mirror.

Just as darkness will arise onto the heart from (the commission) of sins and (the pursuit of) appetites, so a light will arise upon it from acts of obedience and abstention from the appetites. The darkness of sin will then be eradicated by the light of obedience, as referred to by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Follow an evil deed with a good deed, perchance it would wipe it out." (At-Tirmidhi on the authority of Abu Dharr). Consequently, in any given situation, man will not be free of the need to eliminate from his heart the traces of evil by pursuit of good deeds, whose influence would contravene the effects of those evil deeds. This is applicable to a heart which has first had its purity and clarity, and then became dark due to obstructive factors. As for the initial burnishing, it is a protracted affair, because polishing to remove rust from the mirror is unlike the initial work of producing the mirror. Such operations are long lasting, never ending. All this applies to repentance.

As for your statement that this cannot be called obligatory, but is rather a virtue and search for perfection, it should be known to you, then, that (the term) 'obligatory' has two meanings. One of them is that which falls within the scope of a legal decision and which applies to all the people. It is the measure with which, if all mankind were to observe it, the world would not be destroyed. If all men were truly bent on fearing Allah, they would abandon (the pursuit) of livelihood and would forsake the world totally. That would lead to the total nullity of piety. For whenever livelihood is impaired, no one has the leisure for piety. Rather, occupation in weaving and cultivation and (baking) bread absorbs everyone's life totally, according to his needs. From this point of view, none of these stages (freedom from sinful thought in quest for perfection) is obligatory.

The other meaning of the obligatory is that which is essential for attaining the sought after closeness to Allah And the good abode among the righteous. Repentance from all we have mentioned (of sins) is necessary to attain it, As it is said: purification is obligatory for a voluntary prayer for anybody who desires

to perform it. Indeed, he will not come by it without that purification. On the other hand, for him who is satisfied with the omission of and preclusion from the virtue of voluntary service, purification, on its account, is not obligatory. This is the same when we say that The eye, ear, hand and leg are a requisite for the existence of man. That is to say, it is a requisite for him who desires to be a complete man, enjoying his humanity and seeking thereby to attain the noblest rank in this world. But he who is content with basic life and is satisfied to be like meat on the block and like a cast off rag, for such a life the eye, hand and foot are not requisite.

The root of the obligations, which enters the general mandate, brings one merely to the root of salvation. The root of salvation is like the root of life. The bliss beyond the root of salvation which shapes life flows through the limbs and tools by which life perfection is being prepared. It is this that the prophets, the saints, and the scholars sought, each according to his rank. That was their aspiration and quest, and it is for this that they totally rejected the pleasures of this world. Jesus "peace be upon him" came to rest his head on a stone to sleep. Satan then came to him and said: "Were you not (resolved) to forsake this world for the next?" Jesus "peace be upon him" answered: "Yes. What now?" Satan said: "Your use of this rock as a pillow is a worldly enjoyment. Why do you not place your head on the ground?" Jesus "peace be upon him" cast away the stone, and placed his head on the ground. His casting off of the rock was out of repentance from that (worldly) enjoyment.

Are you, then, of the opinion that Jesus "peace be upon him" did not know that placing the head on the ground is not, by general mandate, obligatory? Do you further think that our Prophet Muhammad "peace be upon him", when the marks of the garment he had on distracted him from his prayer until he removed the garment, or when the lace of his shoe, which was new, distracted him until he replaced it with an old one, did not know that such is not obligatory, according to the revelation he brought to all mankind? And, if he knew that, why did he repent through abstention from his deeds? Was that not because he saw (the amenities) acting upon his heart (in such a way as to) prevent him from reaching the station of praise which had been promised for him? Similarly, after Abu Bakr "Allah be pleased with him" had drunk some milk and was informed that it was improper, he inserted his finger in his throat, gagging almost to the point of death, so as to bring (the milk) up. Do you think that he was so unaware of the rule of (Islamic) law by which anything eaten (of improper food) through ignorance (of its state), is not (an object of) guilt, and the food need not, according to jurisprudence, be evacuated? Then why did he repent from his drinking, by attempting, to the best of his ability, to empty his stomach of it? Was it not the conscience embedded within him which informed him that the general mandate is one thing and that the gravity of the path to the next world is (another) known only by the righteous?

Contemplate the state of these who, of Allah's creation, are most cognizant of Allah, of His path, of His scheme and of the hiding places of the Deluder. Beware lest the life of this world should delude you even once. Beware, beware a

million times of the Deluder's guile concerning Allah. These are mysteries. He, who sniffs them out early, knows that the need of sincere repentance with every breath, clings to the man who follows Allah's path, even if he lives as long as Noah "peace be upon him" does. He also knows that this (repentance) is obligatory immediately and with no delay.

Indeed, Abu Sulaiman Ad-Darani has told the truth when he said: "If the sensible man kept weeping for what remains of his life only over what he missed in breach of piety, this would be apt to aggrieve him unto death. How is it then for him who receives the remainder of his life with the same (behaviour) of his past ignorance?" He said this because if the sensible man possessed a precious gem and it was lost senselessly, certainly he would cry over it; if its loss were the cause of his own destruction, his weeping would be yet greater. Each hour of life, if not each breath, is a precious stone for which there is no substitute or exchange. It is beneficial for it leads you to eternal bliss and saves you from endless misery. Which gem is more precious than this? If you have lost it through negligence, you have suffered patent damage and if you have expended it in sin, then you have already perished repugnantly. If you do not weep over this sin, it is because of your ignorance. Your misfortune through ignorance is greater than any other. Ignorance, however, is a calamity in which the one stricken is unaware of his misfortune. Indeed, heedless slumber intervenes between man and his perception. Men are asleep, but when they die they awaken. At that time to every wretch his destitution is revealed, and to every afflicted person his misfortune. Yet correction is already out of their reach.

One of the mystics has said: "If the Angel of Death "peace be upon him" appeared to a man and informed him, "there remains one hour to your life, and you cannot be reprieved for even one moment", the man would experience such sorrow and grief, that if the whole world were all his, he would (be ready to) leave it for another hour to be added, just to enable him to seek Allah's pleasure and correct his own remissness. He will, however, find no way to accomplish this. This is the first meaning to appear from the statement of Allah Almighty: "and a barrier is set between them and that which they desire." (Saba' 54)

﴿وَجِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

This is also referred to by the His statement: "before Death should come to any of you and he should say, "O my Lord! Why did You not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good." But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well-acquainted with (all) that you do." (Al-Munafiqun 10-11)

﴿قَبِيلٌ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ

الصَّالِحِينَ﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

It is said that the meaning of the 'The little while' the man requests (according to the verse) is that when the matter is disclosed to him, man says: "O Angel of Death, grant me an additional day, to plead to be excused by Allah, repent and

provide a good record for my soul." But the Angel replies: "The days have come to an end, and there is not a single day." The man says: "Then give me a respite for an hour." The Angel says: "The hours have lapsed and there is no additional hour." The gate of repentance is then closed to man, thereupon he gags, and breathes heavily in his bitter regret. He suffers the agony of despair about correction, and bitter sorrow over the waste of his lifetime. The very foundation of his faith will be (surely) shaken under these blows. When a man dies in Allah's grace, his soul expires with the words of the creed, and that (is to be considered) the good end. If he, Allah forbid, is doomed to wretchedness, he expires in doubt and confusion, and that is the bad end. In regard with him, it is said: "but Allah shall not turn towards those who do evil deeds until, when one of them is visited by death, he says, 'indeed now I repent.'" (An-Nisa' 18)

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ﴾

And: "Allah shall turn only towards those who do evil in ignorance, then shortly repent." (An-Nisa' 17)

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يُتَوْبُونَ مِنْ قَرِيبٍ﴾

'Shortly' refers to temporal closeness in time to the offense, so that he repents from it and erases any trace of it through good works, substituting such for (the bad) before a stain beyond removal can accumulate upon the heart.

This is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Follow an evil deed with a good deed, perchance it would eliminate it." Of this too, Luqman "peace be upon him" said to his son: "O My son, do not delay repentance for death comes suddenly. He who has put off the effort to repentance finds himself between the two great perils: one of them is that darkness, brought on by his sins, will accumulate upon his heart until it becomes deeply embedded grime beyond elimination; and the other is that sickness or death may befall him swiftly, giving him no time to engage in correction." That is what is narrated in a certain Prophetic tradition, that "most of the cries from those consigned to hellfire result from procrastination (of repentance from sins)." It is this that accounts for perdition. Blackening of the heart is cash while purging it by obedient action is credit, until death snatches man, and he comes before Allah with an impaired heart. But only he is saved who comes before Allah with a sound heart. The heart is a trust left by Allah with man. So is a lifetime. The same is true of the other acts of worship. He who breaches this trust and does not make amends is in sore peril.

A mystic has said: "Indeed, Allah has entrusted to man, through inspiration, two secrets. Firstly, when man comes out of his mother's womb Allah says to him: "O My servant, I have brought you into the world clean and pure, and have consigned you life and entrusted it to you. Heed how you keep this trust safe, and consider how you shall meet Me (later)." Secondly, at the time of death He says: "O My servant, what have you done with my trust? Have you kept it safe until you would meet Me under the covenant, so that I would meet you as faithful? Or, have you forfeited it, so that I would meet you with claim and punishment?" This

is the significance of the statement of Allah Almighty: "Fulfill my covenant and I shall fulfill your covenant." (Al-Baqarah 40)

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾

And: "And who protect their trusts and covenant." (Al-Mu'minin 8; Al-Ma'arij 32)

﴿وَالَّذِينَ هُمْ لِأَمَسَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

Explication Of The Fact That Repentance Is Surely Accepted Once Its Requisites Are Available

It should be known to you that if you have understood the concept of acceptance, you will not doubt that every correct repentance is accepted. Those who contemplate through the illumination that stem from the lights of the Qur'an know that every sound heart is received well by Allah, is enjoying in the next world nearness to Allah, and its master, through his immortal eye, is prepared to perceive Allah's countenance. They also know that, originally, the heart was created sound, since every creature has such a nature. This soundness, however, eludes man because of a murkiness which overcomes the surface of his heart from the pollution and darkness of sins. They are aware that the fire of regret can burn this pollution, and that the light of good deeds can obliterate the darkness of evil from the heart's surface, and that the darkness of transgressions has no power against the light of pious acts, just as the gloom of night is helpless in the face of the light of day; nay, just as the turbidity of filth cannot exist with the whiteness of soap; and as a king would not accept a dirty garment as his attire, so Allah does not admit a darkened heart into His presence; and just as the use of a garment for vile labor will soil it, and to clean it one needs to wash it with soap and warm water, so exposure of the heart to the desires fouls it, and to clean, purge and purify it, one needs to wash it in the flow of tears and the burning of regret. Every clean and pure heart is well received, just as every clean garment is. The purification and cleansing, however, are up to you.

As for acceptance, it is freely granted as irrevocably preordained. This is the so-called 'prosperity' in the statement of Allah: "Prosperous is he who purifies it." (Ash-Shams 9)

﴿قَدْ أَفْلَحَ مَنْ زَكَّهَا﴾

He who does not know, strictly speaking, with a perception greater and clearer than that achieved through eyesight, that the heart is affected contrarily by sins and good deeds, using for the former, the metaphor 'darkness', as it is used also for ignorance, and for the latter, the metaphor 'illumination', as it is used also for knowledge; and that between illumination and darkness there exists a necessary unbridgeable contradiction; then he is as one to whom only the husk of religion was left with nothing attached save appellations. His heart is in a dense wrap (barred) from the essence of religion, if not even from his own essence and attributes. But he who is ignorant of himself, surely is yet more ignorant of another. I refer, in this, to his heart. Since knowledge of

another (lies) within his heart, how can he have (such) knowledge when he has no knowledge of his own heart?

He who fancies that the sound repentance could not be accepted is like him who imagines that the sun will rise but the darkness will also persist, or that a garment will be laundered with soap but the dirt will persist, unless it be that lengthy accumulation of filth penetrated into the interstices of the garment and spoiled it so that the soap will lack the strength to extricate it. Likewise the accumulation of sins may become stained and imprinted upon the heart. Such a heart cannot return and repent. Certainly, at times, a man says, with his tongue: "I have repented." Yet, that is like the fuller saying, with his tongue (alone): "I have cleaned the garment." But this will never clean the garment so long as he does not change the disposition of the garment by use of something effective against the filth ingrained in it. In this case repentance is fundamentally impossible. This is not unlikely but rather prevailing among all those creatures who devote themselves to this world and completely renounce Allah Almighty.

This explanation of the acceptance of repentance should be sufficient for men of discernment. But we shall support it by quoting Holy verses, Prophetic traditions and sayings of the Companions, for any reflection not attested to by the Book and the Prophetic tradition *is* not reliable:

Allah Almighty says: "It is he who accepts repentance from his servants, and pardons evil deeds." (Ash-Shura 25)

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ﴾

He also says: "Forgiver of sins, acceptor of repentance." (Ghafir 3)

﴿غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ﴾

There are many more Verses in this connection.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah rejoices in the repentance of (even) one of you more..." Joy is behind acceptance, and it indicates to acceptance, if not more than acceptance. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, Allah extends His hand with repentance until morning to him who sins at night, and to him who sins during the day He extends His hand until nightfall (and so on) until the sun would rise from its setting (putting an end to the acceptance of repentance)." (Muslim and At-Tabarani on the authority of Abu Musa). Such Extension of the hand amounts to a call for repentance and the (attribute of) seeker is behind (the attribute of) accepter. Many are the receivers who do not seek but one does not seek unless he is (willing to) accept.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you sinned until your sins reached the heaven, and then you repented, surely Allah would turn to you in repentance." (Ibn Majah on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Indeed a man can commit a sin and enter paradise with it." It was said to him: "How can this be, O Messenger of Allah?" He replied: "He will direct his attention to repent from it, in flight (from sin) until he enters paradise." (Ibn Al-Mubarak on the authority of Al-Hassan; and Abu Na'im on the authority of Abu

Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The expiation of sin is repentance." (Ahmad, At-Tabarani and Al-Baihaqi on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "He who repents from sin is like one who has never sinned."

It is narrated that an Abyssinian said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Apostle of Allah, I used to commit shameful deeds, do I have (a chance) of repentance?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. The Abyssinian turned away and then returned saying: "O Apostle of Allah, did He see me when I committed them?" He "peace be upon him" answered in the affirmative. (At this point) the man uttered a shout with which his soul departed. It is narrated that when Allah cursed Iblis, he asked for a respite. Allah granted him a respite until the Day of Judgement. (Iblis) said: "By Your glory, I would not leave the heart of the son of Adam so long as he lives." Allah replied: "By My glory and majesty, I would not bar repentance from (man) so long as he lives." (Ahmad, Abu Ya'li and Al-Hakim on the authority of Abu Sa'id). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Good deeds remove evil as water (washes away) dirt."

The Prophetic traditions in this matter are beyond calculation.

As for the sayings of the Companions and righteous predecessors, a mention may be made of the following:

Sa'id Ibn Al-Musayyab said: "Allah's statement: "Indeed he is forgiving of those that return" (Al-Isra' 25)

﴿ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴾

Refers to man who sins, repents, sins and repents again. Al-Fudail said: Allah has said: "Announce to the sinners that if they repent I will accept their repentance; and warn the righteous that if I applied to them My justice, I would punish them." Talq Ibn Habib said: Allah's rights (upon man) are greater than man's capability; yet repent day and night." 'Abdullah Ibn 'Umar "Allah be pleased with them" said: "If a man calls to mind an offense he perpetrated, then is afraid in his heart on account of that offense, then that sin is erased from him in the (celestial) Register."

It is narrated that one of the prophets of the Children of Israel sinned. Allah revealed to him: "By My glory, if indeed you do it again, I shall chastise you." The prophet replied: "O my Lord, You are You and I am I. By Your majesty, if You do not grant me immunity I will surely do it again." Thereupon Allah granted him immunity. One said: "If a man sins and does not cease to regret it until he enters paradise, Iblis says: "Would that I had not plunged him into sin." Habib Ibn Thabit said: "A man is confronted with his sins on the Day of Resurrection. Then he passes by a sin and says: "Verily, I was afraid of it." That man is forgiven."

It is narrated that a man asked Ibn Mas'ud "Allah be pleased with him" about a sin he committed: "did I have a chance of repentance?" Ibn Mas'ud "Allah be pleased with him" turned away from him, and when he turned back to him he saw tears flowing from his eyes. Ibn Mas'ud "Allah be pleased with

him" said to the man: "Indeed paradise has eight gates which open and close but the gate of repentance, guarded by a special angel, does not close. So, do (repent), and do not despair." 'Abd-Ar-Rahman Ibn Abu Al-Qasim said: "I conferred with 'Abd-Ar-Rahim about the repentance of an unbeliever and Allah's saying: "If they cease (what has already passed, it will be forgiven for them." (Al-Anfal 38)

﴿إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾

On that he said: "I indeed expect that a Muslim will be better off with Allah. Yet, I have learnt that the repentance of a Muslim is like a (second and new) embracing of Islam after the original adherence thereto."

'Abdullah Ibn Salam "Allah be pleased with him" said: "I would not report to you except of a (duly) charged prophet or a revealed book. Indeed, when a man sins, then feels remorse because of it for as short as a twinkle of an eye, the sin falls away from him quicker than the twinkling of an eye." 'Umar "Allah be pleased with him" said: "Sit in the company of repentants. Indeed, they are the most delicate of hearts." One said: "I know when Allah forgives for me." He was asked: "When?" he said: "When He turns to me in repentance." Another said: 'I am more afraid of being deprived of repentance than of being denied forgiveness. That is because forgiveness is certainly among the requisites and results of repentance."

It is narrated that there was among the Children of Israel a young man who had served Allah for twenty years, then defied Allah for another twenty years. Afterwards he gazed in a mirror and saw a gray hair in his beard. This aggrieved him and he said: "O My Lord, I obeyed You for twenty years, and disobeyed You for another twenty. If I return would you accept me?" He then heard a voice, although he saw no one: "You loved Us and We loved you; you abandoned Us and We abandoned you; you defied Us but We granted you respite; if you return, We will accept you."

Dhun-Nun Al-Misri said: "Allah has servants who planted trees of sins that were like guardians of the soul. They watered the trees with the water of repentance; the trees then produced regret and sadness. They became possessed without madness and idiotic without faltering or muteness. They are the profound, the eloquent, who knew Allah and His Messenger. They drank from the cup of purity and achieved forbearance throughout tribulation. They lost their hearts in the spiritual world and their thoughts roamed among the palaces veiling (Allah's) omnipotence. They sought shelter under the portico of regret, and read the ledger of sin. Then they were seized with anguish until they reached the height of asceticism on the ladder of piety. They found sweet the bitter (taste) of abandoning this world, and found supple the coarse bed, until they seized the thread of salvation and the grip of security. Their spirits roamed freely in the heights until they attained the gardens of pleasure. They plunged into the sea of life; filled in the trenches of anxiety and forded the bridges of passion until they descended to the courtyard of knowledge. They drank from the stream of wisdom; traveled on the ship of sagacity, and set sail, under the breeze of salvation, on the sea of security, until they reached the gardens of comfort, the source of glory and nobility."

This is sufficient to confirm that all true repentance is surely accepted.

But you might say: "Do you adopt what the Mu'tazilah have taught that the acceptance of repentance is obligatory upon Allah?"

In reply to that, let me say: In what I have mentioned of the necessity of Allah's acceptance of repentance I intend only what is intended by him who says: "Indeed, when a garment is cleansed with soap, the dirt must vanish; When the thirsty drinks water the thirst must cease; When he is, for awhile, denied water, he must become thirsty; if the thirst continues, this must lead to death." There is nothing in this of what the Mu'tazilah intended by the concept of obligation as regards Allah's actions. I would rather say that Allah created obedience as an atonement for sin, and good as an antidote to evil, as He created water as a remedy of thirst. His omnipotence is sufficient for the opposite should it have been His pleasure. There is, then, no obligation upon Allah but what His eternal Will has anticipated must, certainly, come to exist.

You might argue: "Every repentant doubts the acceptance of his repentance, while he who drinks water is certain of the abatement of thirst. Why then does he (the repentant) doubt?"

In reply to that, let me say that his doubt about acceptability (of his repentance) is like the doubt about the presence of the conditions of health. Repentance has delicate requisite props and conditions as will be mentioned later. The presence of all its requisites cannot be ascertained as if it were the case of one who doubts a laxative he took, i.e., will it work? That is because of his doubt in getting the requisites for relief by the medication in the given case, time, manner of mixing and preparing the remedy, and the potency of its various component drugs. Such and the like lead to fear even after repentance and, certainly, necessitate doubt about its acceptability, as will be seen, Allah willing, from the discussion of conditions of repentance.

SECOND PILLAR

ON CONTEXT OF REPENTANCE, SINS: TRIVIAL AND MORTAL

It should be known that repentance is the abandonment of sin. But it is impossible to abandon a thing unless it is perceived. Now since repentance is obligatory, it follows that anything, without which it cannot be achieved, must be obligatory. Sin is the deviation from Allah's command by omission or commission. A detailed exposition of this calls for an explanation of the whole range of Obligations. Such is not our intent. Yet, we shall indicate to their general principles and the interconnections of their constituent parts. Allah is the one who, with His mercy, helps to (reach) what is correct.

Exposition Of Divisions Of Sin In Relation To Qualities Of Man

First division

It should be known to you that man possesses many qualities and characteristics, as explained in the Book of Wonders and evils of Heart. The stimuli of sin, however, are included under four qualities: supremacy, devilry, bestiality and predatory. Such is the case, for man's substance is molded of different ingredients, each one resulting in a (different) effect, just as sugar,

vinegar and saffron exert, in oxymel, different influences.

The bent for the supremacy qualities, encourages such traits as prestige, glory, power, love of praise, appreciation and wealth, the desire for perpetuate life, and quest for superiority over all until it seems that man wishes to say, "I AM YOUR LORD, THE MOST HIGH." From these some of the greatest sins result, of which men are heedless, and which they do not reckon as sins. yet they are the great ravagers which are the source of most transgressions, as we have explained in detail in the Quarter of Destructives.

The second is the satanic quality from which derive envy, injustice, subterfuge, perfidy, instruction to immorality and deception, including corruption, hypocrisy, and the urge to (unlawful) innovation and error.

The third is the bestial quality from which derive gluttony, greed and desire for the fulfillment of the carnal appetites. From it derive also adultery, homosexuality, robbery, misappropriation of the property of orphans and all the other vanities for the sake of the appetites.

The fourth is the predatory quality from which derive anger, malice, assault, vilification, murder and waste of wealth. From these, various sins branch off.

These qualities have (a certain) gradation in human nature. The bestial quality is first predominant. It is followed by the predatory quality. Then, when the two get together and apply the mind to deceit, scheming and subterfuge, this is the satanic quality. Then, finally, the supremacy qualities prevail such as (the bent for) glory, power, arrogance, grandeur and control over all creatures.

These are the sources and origins of sin, from which the spring of sin gushes forth to the limbs. Some of them (pertain) especially to the heart, such as unbelief, heresy, hypocrisy and harboring evil designs; others (pertain specifically) to the eye and ear, or to the tongue, or the stomach and genitals, or the hands and feet; some to the entire body. As this is clear, there is no need to go into details.

Another division

It should be known that sins are divided into that which is between man and Allah, and that which pertains to the relation of man to man; that which concerns an individual man, such as abstention from prayer, fast or obligations particular to him; and that which concerns inter-human relations, such as abstention from almsgiving, murder, usurpation of property, vilification of people's honour, and anything that infringes on the rights of others, whether of life, limb, property, honour, belief or dignity; infringement on belief by leading astray and calling to heresy; incitement to transgression and to defiance against Allah, as practiced by certain preachers who cultivate hope over fear.

Sin that pertains to men is graver. In that which is between man and Allah (alone), unless it be polytheism, pardon is more expected. It is narrated in a tradition: "There are three accounts: one which is forgiven, one which is never forgiven, and one which is not neglected. The account which is forgiven is that of the sins between man and Allah. The account which is never forgiven is that of polytheism. The account which is not neglected is that of the injustices toward humans." (Ahmad and Al-Hakim on the authority of

A'ishah). That is, man must be called to settle them before he is forgiven.

Third division

Sins are divided into trivial and mortal. There is much disagreement about them. Some say that there is no trivial or mortal (sin), rather, every transgression of Allah's command is mortal sin. This position is weak since Allah said: "If you avoid the heinous sins that are forbidden you, we will acquit you of your evil deeds and admit you by the gate of honour." (An-Nisa' 31)

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمٍ﴾

And: "Those who avoid great sins and shameful deeds, only (falling into) small faults; verily your Lord is ample in forgiveness." (An-Najm 32)

﴿الَّذِينَ تَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّغَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The five (obligatory) prayers and (performance of) Friday (congregative prayer) to the next, atone for the sins that are committed between them, if mortal sins are avoided." (Muslim on the authority of Abu Hurairah). According to another version, "They are expiations for such (of sins as committed) between them except the mortal sins." It is further narrated on the authority of 'Abdullah Ibn 'Amr Ibn Al-'As "Allah be pleased with him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ascribing partners to Allah, undutifulness to parents, murder and willful perjury are among the mortal sins." (Al-Bukhari).

The Companions and Tabi'is differed about the number of mortal sins, ranging from four, to seven, to nine, to eleven or more. Ibn Mas'ud "Allah be pleased with him" said: "They are four." Ibn 'Umar "Allah be pleased with them" said: "They are seven." 'Abdullah Ibn 'Amr "Allah be pleased with him" said: "They are nine." When Ibn 'Umar's statement, that they are seven, reached Ibn 'Abbas "Allah be pleased with them" he said: "They are closer to seventy than seven." He once said: "All that Allah has forbidden constitute mortal sins." Another said: "Any (action for which) Allah has threatened hellfire is of the mortal sins." One of the righteous predecessors said: "Anything which necessitates (the execution of) legal punishment in this world is a mortal sin." It has been said that it is an obscure point, the number of which is not known, like the Night of Power or the hour of the Friday (at which the supplication receives answer). when Ibn Mas'ud "Allah be pleased with him" was asked about this, he said: "Read from the beginning of the Surah of An-Nisa' to verse thirty where Allah says: "If you avoid the heinous sins that are forbidden to you." (An-Nisa' 31)

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ﴾

Everything that Allah has prohibited in this Surah to this point is a mortal sin."

Abu Talib Al-Makki said: "The mortal sins are seventeen. I collected them from all the traditions and from all that is gathered of the sayings of Ibn 'Abbas "Allah be pleased with them", Ibn Mas'ud "Allah be pleased with him", Ibn 'Umar "Allah be pleased with them", and others. Four are of the heart:

polytheism, persistence in disobedience, despair of divine mercy, and false security from divine plot. Four are of the tongue: false testimony, false charge against chaste, willful perjury i.e., that which justifies a falsehood or perverts the truth, by which the property of a Muslim is seized wrongly, even a toothpick, and it is called 'plunger' (*Ghamus*) because it plunges its perpetrator into hellfire), and sorcery which through any speech alters man or other substances from the states fixed at Creation. Three are of the stomach: drinking wine or getting any intoxicating drink, eating illicitly, and from the property of an orphan, and conscious usury. Two are of sexual nature: adultery and homosexuality. Two are of the hands: murder and theft. One is of the feet: flight (from the enemies) in the battlefield, one from two and ten from twenty. One is of the entire body: undutifulness to parents." He resumed: "The peak of undutifulness is that if they justly adjure (the son) he does not respect their appeal; if they ask something from him, he does not give it to them; if they rebuke him he hits them; if they are hungry he does not feed them."

This is what he said, and it is plausible. Complete satisfaction, however, will not be gleaned from it, since it is possible both to add to it or subtract from it. Thus he has listed usury and embezzlement of an orphan's property as mortal sins, given that they are misappropriation of property. But of criminal acts he mentioned only murder as a mortal sin. Yet, gouging the eye, cutting off the hands and torture of Muslims by beating and types of punishment, did not occur to him. Surely, beating and torturing an orphan, and amputating his limbs are graver than embezzling his property. It is narrated in a certain tradition: "Excessive reviling, and detraction from the reputation of a fellow Muslim are mortal sins." (Ahmad and Abu Dawud, according to Abu Mansur Ad-Dailami, on the authority of Sa'id Ibn Zaid). This is graver than slander of the chaste. Abu Sa'id Al-Khudri "Allah be pleased with him" and other Companions said: "Indeed you are doing things which are, in your eyes, finer than a hair, even though in the time of the Messenger of Allah "Allah's blessing and peace be upon him" we used to reckon them as mortal sins." (Ahmad and Al-Bazzar).

A faction said: "Any premeditated (evil act) and anything that Allah has forbidden are mortal sins." To clarify this, take the case of the investigator of theft: as to whether or not it is a major crime, will not be sound so long as one does not understand the meaning of mortal sin. What is intended by this is like the statement: Is theft prohibited or not? There is no hope of clarifying this without first establishing the essence of 'prohibition, and then, finding out whether that essence is present in theft.

Major sin', then, is lexically vague and has no specific connotation, either in (Arabic) lexicography or in (Islamic) law. This is due to the fact that 'major' and 'minor' are modifiers. Any sin is major in comparison to what is beneath it and minor in comparison to what is above it. To lie down with an alien female is a major sin relative to gazing (at her), and a minor sin in comparison to fornication. Amputation of a Muslim's hand is a major sin relative to beating him and minor in comparison to killing him.

It is true that the action for which hellfire was set can be called a mortal sin.

By this appellation we mean to say that the punishment of hellfire is grave. Man can also apply the term 'mortal' to that action which necessitates a legal punishment, for that which hastens a necessary punishment in this world is grave. He may also apply (the same term) to that which is mentioned in the text of the Book as interdicted, for he can say that its specification in the Qur'an indicates the act's gravity. Then, again, since the Qur'anic stipulations also differ in their gradation, it will certainly be both grave and mortal by comparison. To these applications there is no objection, and preserved expressions of the Companions vacillate between these points. Possibly they can be reduced to one of these cases.

It is true then, that it is important to know the meaning of Allah's saying: "If you avoid the heinous sins that are forbidden you, we will acquit you of your evil deeds and admit you by the gate of honour." (An-Nisa' 31)

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُهَوَّنُ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا﴾

And (the meaning of) the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Prayers are atonement for such (of sins as committed) between them except mortal sins." Indeed, this is the ruling principle on mortal sin. The truth of the matter is that sins are divided, according to the view of Sharia, into those known as grave; those known to be counted among the trivial sins; and those in which there is doubt and the rule about them is unknown. To strive for a comprehensive definition or a definite figure is to strive for the impossible. For this is impossible unless it is heard from the Messenger of Allah "Allah's blessing and peace be upon him": "By mortal sins I meant ten or five..." listing them. But as this is not reported, though in some versions "three or seven are among the mortal sins" or "blasphemy is one of the mortal sins", it becomes clear that no specific number was meant. How could one then aspire to set a specific number when the divine law does not? Perhaps Sharia intended to obscure it so that men would be in dread, as they are on the Night of Power, to increase (thereby) men's diligence in searching for it.

Surely, we have an overall method which enables us to know the categories and types of mortal sin, upon investigation. As for its main manifestations we know them by contemplation and approximation. We also know the greatest of mortal sins. But, as for the most minor of the trivial sins, there is no way of knowing it. The point is that we know, by the testimony of both the Divine law and the illumination of insight, that the purpose of all the precepts is to lead men into the closeness of Allah and the bliss of meeting Him; and that men can attain this only through perception of Allah, His attributes, books and prophets. This is indicated by the verse: "I have not created jinn and mankind except to serve Me." (Adh-Dhariyat 56)

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

That is, to be My servitors. Yet, man (the servitor) cannot be a servant so long as he has not perceived his master in His mastery, and himself in his servitude. Man must know himself and his Master.

This, indeed, is the ultimate purpose of the mission of prophets. But it could be fulfilled only in the life of this world. This is the meaning of the statement of

the Messenger of Allah "Allah's blessing and peace be upon him": "This world is a place to cultivate for the hereafter." Maintenance of this world thus becomes the domain of religion, inasmuch as the world is a means of fulfilling religion. Two things of this world are connected with the hereafter: human beings and possessions. Anything which stands in the way of the perception of Allah is the gravest of mortal sins, the next being that which is destructive of human life, and the next is that which impedes the livelihood of men. These are three stages. The intent of all the creeds is that the hearts must hold the perception (of Allah), the bodies preserve life, and humans preserve possessions. It is unimaginable that these three matters would be debatable among the various creeds. It is, then, inconceivable that Allah would send a prophet, desiring thereby the improvement of His creatures in their affairs, both spiritual and material, and then He would command them to do what impedes them from perceiving Him and His messengers, or that He would command them to destroy life and property.

It follows that mortal sins are of three levels. The first level is that which prevents (man) from perception of Allah and His Messengers. This is disbelief, and there is no mortal sin greater than disbelief, for it is ignorance that is the barrier between Allah and man, and man's means to draw nigh to Allah is knowledge and perception. Man's closeness (to Allah) corresponds to the measure of man's perception while his remoteness (from Him) corresponds to the measure of his ignorance. That ignorance called disbelief is followed by (man's feeling of) security from Allah's plots and despair of His mercy. This, indeed, is also of the very essence of ignorance. For he who perceives Allah could not conceive himself to be secure or despairing.

This stage is followed by the various heresies connected with (the concepts of) the essence of Allah, His attributes and acts. Some of these are graver than others. The disparity among them is commensurate with people's varying degrees of ignorance, and with their holding on to the belief in Allah, His acts and revelations, His commands and prohibitions. The gradations of this are unlimited. They are divided into what one knows to be included within the mortal sins mentioned in the Qur'an; what is known not to be included; and what one is in doubt about. Seeking to dispel the doubt about this middle category is a hopeless aspiration.

The second level pertains to human beings, since on their survival and maintenance depend the continuity of life and attainment of perception of Allah. Consequently, murder, even though beneath (the gravity) of disbelief, is certainly of the mortal sins. For, while one strikes at the goal (of religion) itself, the other strikes at the means to the (fulfillment) of that goal. For life in the world is intended only for the sake of the hereafter and the attainment thereof by means of human perception of Allah. This mortal sin is followed by amputation of limbs and whatever leads to death, even beating, with some acts being graver than others.

The prohibition of adultery and homosexuality falls within this category because if all men were to be content only with males to fulfill their carnal desires, procreation would cease. Rejection of the existence is close to cutting off

existence. As for adultery, it does not negate the principle of existence but rather distorts the lines of kinship and nullifies inheritance, mutual aid and many of those matters without which life cannot be well ordered. How can good order be achieved together with the permission of adultery? Animal life is not well thriving so long as the male is not with his particular females, set apart from the other males. For this reason it is inconceivable for adultery to be permissible according to a religion whose aim is the improvement of life. Adultery must be on a level beneath murder as it does not threaten the continuity of human existence, nor does it prevent its principle. It only threatens the distinction of familial relationships, and stimulates factors that lead to strife. It (adultery) must be considered graver than homosexuality as the natural desires spur it on both sides, its frequency is greater, and with frequency its impact becomes more harmful.

The third level pertains to property, which is the life stuff of man. Men cannot control its acquisition chaotically, even through seizure, theft and the like. Rather it must be preserved, so that its continuity might insure the continuity of human beings. Nevertheless, property, when it is seized, can be regained, and if it has been disposed of, restitution is possible. The affair, then, cannot become as grave (as is the previous level). It is true that when its acquisition occurs in a manner that would make correction difficult, such (usurpation) should be considered a mortal sin. This can be in four ways. The first is hidden, which is theft. If it is not generally controlled: how can it be corrected. The second is consumption of an orphan's property. This too is covert. I refer to a guardian or custodian, entrusted with (the property), who has no possible opposition save the orphan who is a minor unaware of the matter. This must be considered grave. Different is the case of extortion which is overt, and that of breach of a normal trust where the consignor can oppose the action and seek justice for himself. The third is its alienation by false witness. The fourth is seizure of a trust and the like by willful perjury.

Indeed these methods are not open to correction and it is unimaginable that religions should differ at all as to interdicting them. Some (cases) are graver than others, but they all are beneath the second level which is concerned with life. These four are worthy of being assigned as mortal sins even though canon law does not invoke legal punishment in some cases. However, Divine threats in their regard are numerous, and in the affairs of this world their impact is evidently great.

As for usury it is only the consumption of another's property by mutual consent, along with the breach of a condition imposed by canon law. It is not unlikely that there should be a variance among the religions in a matter like this. If extortion, which is the taking of another's property without his consent and without the law's permission, has not been deemed a mortal sin, then usury, done with the assent of the owner, albeit without legal sanction, should preferably not be considered a mortal sin. Even though the canon law rebukes usury, it has done so also with regard to the iniquity of extortion and the like, and to breach of trust, with the result that it merits consideration whether a Daniq's worth of embezzlement and extortion is mortal sin, yet this is an area of doubt, and the

trend of thought is against including such deeds under the heading of mortal sin. Rather, it is appropriate to limit mortal sin to that which is legally so indisputable that it be religiously obvious.

Thus, of what Abu Talib Al-Makki mentioned, only false charge, intoxication, witchcraft, flight in the battlefield (from the enemies) and undutifulness to parents remain.

As for drinking, inasmuch as it removes reason, it is appropriate that it be a mortal sin, as attested to by both the severity of the law and rational considerations. For indeed, the intellect is a gift just as life, nay, life is worthless without the (faculty of) reason. Depriving reason of its faculty is a mortal sin.

This does not follow, however, from a drop of wine. No doubt, if a man drank water containing a drop of wine, that would not constitute a mortal sin. It is merely drinking polluted water. The drop itself is an object of doubt. That the law lays down legal punishment for it (only) indicates how grave it views the matter of intoxication. For it is counted as a mortal sin under the law. It is beyond human ability to grasp all the subtleties of the divine law. If there is consensus that it is a mortal sin, this line must be pursued. If not, there is room for hesitation.

As for false charge, it involves only hurting (people's) honor, and this falls below the level of ruining property. Harming honour is serious, its most severe being false accusation regarding committing fornication. The canon law views this gravely. I think that the Companions used to count any (action) which called for legal punishment a mortal sin. From this viewpoint, it is not expiated by the five prayers, and this is what we mean by mortal sin'. But, inasmuch as it is possible that the (scriptural) laws would differ about this, while analogy alone does not point to the magnitude and gravity (of this false charge), nay, it would be possible for the Law to stipulate that one just witness, upon seeing a man committing adultery, may bear testimony, in which case the accused is flogged by virtue of this testimony. But, if his testimony is not accepted, then the other man's punishment is not evident, even if it is one of the actually occurring affairs in the category of needs. Then, this too is appended to the mortal sins for him who knows the rule of canon law. As for he who thinks that he must testify himself or that another may join him in support, it is not necessary that it be counted as a mortal sin for him.

As for witchcraft, if it contains disbelief, it is a mortal sin, otherwise, its gravity depends upon the damage which results from it, such as loss of life, sickness or the like.

As for flight in the battlefield and undutifulness to parents, this too should be, by virtue of analogy, subject to hesitation. Thus we conclude that since any accusation, except adultery, assaulting people, oppressing them by usurpation of their property, evicting them from their dwellings and villages and ousting them from their homelands, does not involve a mortal sin, for it has not been mentioned among the seventeen, the highest listing given, so that hesitation in this too is not unlikely. The Tradition, however, indicates its designation as mortal sin, and so it may be appended to such sin.

In conclusion, the matter reverts to the meaning we attached to mortal sin, i.e., that which the five prayers never expiate, according to the rule of canon law. That again is divided into what one knows will not, at all, be expiated; that for which people should atone; and that which is open to doubt. Of the last, some cases may be presumed to be solved positively or negatively, and others are so doubtful that only a text from the Book or (prophetic) tradition can resolve them. In the absence of such a text' there is no point in seeking resolution of the doubt.

You might argue: "This proves the impossibility of perceiving the definition of a mortal sin, and how can the Law deal with what cannot be defined?"

In reply to that, it should be known to you, then, that anything in connection with which there is no judgment in this world can be open to ambiguity. Yet it is this world that is the sphere of obligation. About mortal sin, as such, there is no rule in this world. Rather, anything necessitating legal punishment is known by its (distinctive) name, such as theft, adultery and the like. But the rule of mortal sin is merely that the five prayers do not atone for it. This is a matter relating to the hereafter, and ambiguity about it is appropriate in order that man be fearful and cautious, and should not venture, relying on the efficacy of the five prayers, into trivial sins. Thus, avoidance of mortal sins atones trivial ones, in accordance with the statement of Allah Almighty: "If you avoid the mortal sins that are forbidden you, we will acquit you of your evil deeds." (An-Nisa' 31)

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾

But, avoidance of mortal sin atones for the trivial sin only when man abstains despite his ability and volition, like one who has power over a woman and could cohabit with her but restrains himself from intercourse and limits himself to gazing or touching. His internal struggle to abstain from sexual relation has greater effect in the illumination of his heart than his audacity in gazing has in the darkening of his heart. This is the meaning of his atonement. If, however, he was sexually impotent, or he abstained only because of disability, or refrained in fear of another superfluous matter, then such would, by no means, serve the purpose of atonement. Whoever, by nature, had no desire for wine, and even were it permitted to him he would not drink of it, his abstention would not atone for the auxiliary trivial sins like listening to the playing of musical instruments. Certainly, he who craves wine and listening to music, yet restrains himself with great effort from wine and rather settles for music, his internal struggle in abstention may erase from his heart the darkness which accrued to it through the sin of listening to music. All of these judgements pertain to the hereafter, and it is conceivable that some of them will remain in a state of uncertainty and doubt. Their particulars can be known only from a text. But no text nor comprehensive definition has yet been presented, and only varying versions have reached us.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "One prayer to the next and one Ramadan to the next is an atonement (for sins to be committed between them), except in three matters: polytheism, abandonment of *sunnah* and breach of contract." (Al-Hakim and Ahmad). He was

asked: "What is meant by abandoning sunnah?" He said: "to secede from the community." The breach of contract is that a man swears allegiance to (a ruler) and then goes out with sword against him. This and similar expressions do not indicate a total number, nor do they point to a general rule. Thus the matter certainly remains obscure.

You might argue: "Testimony *is* accepted only from him who avoids the mortal sins, and caution from trivial sins is not a requisite for its acceptance. This is according to the rules of this world." In reply to that, it should be known that we do not restrict the rejection of testimony to the mortal sins. Indisputably, one who listens to the playing of musical instruments, dresses in silk brocade, wears a golden ring, and drinks from gold and silver vessels, his testimony is not accepted, yet no one has concluded that these matters are mortal sins.

Ash-Shafi'i said: "If a Hanafite drank Nabidh, I should impose legal punishment but would not reject his testimony." By obligating legal punishment he made it a mortal sin, yet he did not reject the testimony. This shows that neither acceptance nor rejection of testimony depends upon either trivial or mortal sins. Rather, all sins damage integrity except those which man obviously cannot escape, such as slander, snooping, evil assumption, falsehood in some statements, listening to gossip, abandoning the enjoinder of good and forbidding the evil, eating doubtful food, abuse of a child and slave, beating them, in anger, more than due, deference to tyrannical rulers, friendship with profligates, and indolence in instruction of household and child in all their religious needs. It is inconceivable that the witness could avoid, more or less, these sins except by withdrawing and devoting himself exclusively to the affairs of the hereafter, and curbing himself for awhile to the extent that he would be able to stick to his path even after he has rejoined society. If only the word of such a man were to be accepted, then it would be so scarce that all litigation and testimony would prove untenable.

Dressing in silk, listening to music, playing backgammon, social intercourse with the drinking set at the time of a party, intimacy with alien women, and the like of these trivial sins are not of this kind. In accepting or rejecting testimony one must look into these ways, not into mortal or trivial sins.

Then again some of these trivial sins, because of which testimony is not rejected, surely may bring on the rejection of testimony if a man persists in them, e.g., habitual gossip and slander, keeping company and friendship with profligates. The trivial sin grows by persistence, just as the permissible but indifferent act, like playing chess, singing constantly, etc., may become, through persistence, a trivial sin.

That is enough to explicate the ruling on mortal and trivial sins

Explication Of How Higher And Lower States, In The Hereafter Are Distributed According To Good And Evil Deeds In This Life

It should be known to you that This life belongs to the material world of visibles while the hereafter to the transcendent dominion of invisibles. By 'this life' I refer to your state before death, and by the 'hereafter' to your condition

after death. For your (temporal) existence and afterlife are your attributes and states: that which is near is called 'this life' and that which follows later is called the hereafter. We speak now while being in this life about the next world. Because, we speak in this life, it being the sensible world, but our purpose is the explanation of the hereafter, which is the world beyond the senses, and it is inconceivable to describe the transcendent world within the sensible world except by adducing parables. That is the significance of the statement of Allah Almighty: "And those parables, we set them forth for the people, but none understands them save those who know." (Al-Ankabut 43)

﴿وَتِلْكَ الْأَمْثَلُ نُضَرُّهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

This is because the temporal world, compared to the transcendent world, is like slumber. That is meaning of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "men are asleep, and when they die they awaken." (This statement is attributed to Ali Ibn Abu Talib and not to the Prophet). That which will occur in the state of wakefulness becomes clear to you during sleep only through parables which are in need of interpretation. Likewise, that which will take place in the state of wakefulness in the hereafter cannot be explained in the slumber of this life except through a multitude of parables, by which I mean that we know from the science of dream interpretation. Of these similitudes three should suffice if you are sagacious.

A man came to Ibn Sirin and said: "In my dream I saw as if I had a seal in my hand with which I sealed men's mouths and women's pudenda." Ibn Sirin said: "You are a Mu'adhdhin (pronouncer of call to prayer) who pronounces the call to the prayers during Ramadan before the break of dawn." He said: "You have told the truth."

Another man came to him and said: "I saw myself pouring oil into olives." Ibn Sirin said: "If you have a female slave whom you bought, examine her case closely, for, indeed, she is your mother who was taken as a captive while you were an infant. For the olives are the source of the oil, and now (in your dream) it is restored to the source." The man looked into the matter, and behold! the slave was his mother who had been taken captive while he was an infant.

A third man said to Ibn Sirin: "I saw myself adorning the necks of pegs with pearls." Ibn Sirin said: "You teach wisdom to these unfitting for it." It was really as he said.

Dream interpretation, from first to last, consists of parables that guides you to the way of setting forth parables. By a parable we mean the rendering of meaning in such a way that if one considers its meaning he will find it true, but if he looks at its form he will find it false. Thus the Mu'adhdhin, looking at the form of the seal and the imprinting of it upon the pudenda, would consider it false. Indeed, he did not seal with it at all. But, if he considered its meaning he would find it true since from it issued the spirit and sense of sealing, which is the prevention intended by sealing.

The prophets address humans only by use of parables, for they are obligated to speak to men according to their level of understanding. But men are as in sleep, and nothing is revealed to a sleeping except through parable. When they

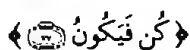
die they awake and realize that the parable is true. That is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The heart of the believer is between two of the fingers of (Allah) Most Merciful." This is of the parables that only those that know can understand. As for the ignorant, his level (of understanding) does not go beyond the literal sense of the parable, because of his ignorance of interpretation (Tafsir) which is called allegorical interpretation (Ta'wil) just as the interpretation of the parables seen in sleep is called 'dream interpretation' (Ta'bir). Thus he affirms to Allah a hand and a finger, exalted be Allah far above this view! Similar to this is the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Indeed, Allah created Adam in His image." The ignorant understands image as no more than color, form and shape. He attributes these to Allah. That is why some people stumbled in the matter of divine attributes, even in the divine speech, which they represent as voice and letter etc. It would take too long to discuss it.

Parables might be set forth concerning the hereafter, which the atheist, whose view rigidly sticks to the literal sense, renders contradictory and rejects. For example, the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Death will be brought in the form of a beautiful ram and killed." (both sheikhs on the authority of Abu Sa'id). The stupid heretic revolts, deems it a falsehood, and infers from it the falsity of the prophets, saying: "Glory be to Allah! Death is an accident and the ram is a body. How is an accident transformed into a body? Is this not absurd?" But Allah keeps the knowledge of His secrets out of reach of those fools, as He says: "None understands it save those that know." (Al-Ankabut 43)

﴿ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾

The poor fool does not understand the significance when a man said: "I saw in my dream that a ram was brought and it was said that it was the plague which ravaged the village. Then, it was slaughtered." The interpreter said: "You have told the truth. It is as you have seen it. It indicates that the plague will cease and never recur, for the slaughtered was the source of desperation." Both are right: the interpreter in his explanation, and the dreamer in his vision. The truth here goes back to the fact that the angel in charge of dreams is the one who informs spirits during sleep of that which is (written) on the Preserved Tablet, instructing the dreamer, by means of a parable which he set forth for him, of what is on the preserved tablet. That is because the sleeper is more apt to grasp the parable, and the parable is true and its meaning sound.

The prophets, also, when they address men in this life, which, compared to the hereafter, is as slumber, convey meanings to men's minds through similitudes, out of divine wisdom and kindness to men, facilitating the comprehension of that which they would fail to grasp without parables. The statement that death is brought in the form of a beautiful ram is a simile coined to convey to the mind that death brings on despair. The heart is predisposed to being influenced by similes and establish their meanings. The Qur'an expressed the utmost degree of power when it stated: ""Be", and it is" (Al-Baqarah 117)



The Messenger of Allah "Allah's blessing and peace be upon him" expressed the alacrity of transformation when he said: "the heart of the believer is between two fingers of (Allah) Most Merciful." We have already indicated the sense of that in the Book of the Foundations of the Articles of Faith in the quarter of Acts of Worship.

Let us now return to the matter at hand. The point is that the indication of the distribution of high and low degrees for good and evil works is impossible except by giving similes. Let us, then, understand our simile as to its meaning, not its form. Just as men differ in (the attainment) of happiness or misery in this life, so are they divided in the hereafter into classes and their difference in the high and low degrees of happiness or misery is beyond calculation. The hereafter is not at all different in this respect. For the ruler of (both) the temporal and the transcendent worlds is one, and no associate has He. His order, which originates from His eternal will, is constant and unchangeable. While we are unable to enumerate the individual levels, we can at least calculate the (broader) categories.

In the hereafter, men are divided into four categories: the ruined, the chastised, the redeemed and the blessed. The analogy in this world is the following. A king captures a region. He kills some of the (natives): they are destroyed. He chastises some for awhile but does not kill them: they are chastised. He frees some: they are redeemed. He confers honours on some: they are successful. If the king is just he will divide them strictly on their merits. He will slay only those who deny the king's right, and resist him politically. He chastises only those who fell short in his service while acknowledging his dominion and lofty rank. He would free only those who, following recognition of his power, have not failed to the extent of deserving chastisement, nor have rendered service to the extent of deserving reward. He honours only those who have spent their lives to serve and support him.

It is proper that honours granted should vary in rank in accordance with the degrees of service; that the destruction of the ruined should be, either by beheading or infliction of an exemplary punishment, in accordance with their degree of opposition; that the severity, duration and type of punishment for the chastised should be in accordance with the degree of their failing. Each of these categories is subdivided into innumerable groups.

It is thus to be understood that, in the hereafter too, men are variously disposed. One will be destroyed, another chastised for awhile, one redeemed to reside in the abode of security, and another blessed. Moreover, the blessed are divided into those residing in the gardens of Eden, the gardens of sheltering retreat, or the gardens of Paradise. Among the chastised, also, there are those punished for a while, those tormented for one thousand to seven thousand years. These latter are the last to leave hellfire, as it has been reported in a certain tradition. The destroyed despairing of Allah's mercy are also of different categories. All these variations correspond to the differences in their acts of obedience and disobedience. Let us mention the way of distribution.

The first level is that of the ruined, by which we refer to those who despair of Allah's mercy. Do not be heedless of the meaning of our simile in which the slain was he who despaired of the king's pleasure and deference. This level is only for heretics, disdainers, those devoted solely to temporal existence, and those who deny Allah, His Messengers and scriptures. Yet, ultimate happiness lies in nearness to Allah and gazing at His countenance. Such is attained only through that perception which finds its expression in faith (in Allah) and acceptance (of His prophets). The heretics are those who deny, and the disbelievers are those who despair of Allah's eternal mercy. It is they who disbelieve in the Lord of the Universe and His appointed prophets. But upon that day they shall be veiled from their Lord most certainly. Yet whenever someone is veiled from his beloved, a bar is set between him and that which he desires, he certainly is seared as by hellfire by the fire of separation.

The Gnostics therefore say: "Our fear is not of hellfire, nor is our yearning for the houris of paradise. Nay, what we seek is only the meeting (with Allah), and what we flee from is the Veil. they Also said: "The one who worships Allah seeking compensation is ignoble. He worships Allah as if out of the quest for paradise or for fear of hellfire." The Gnostic, however, serves Him for His own sake, and seeks naught save Allah Himself. He desires neither a houri nor a Paradisaic fruit, and fears not hellfire. For the overwhelming fire of separation is likely to prove more painful than the fire which consumes the body. Indeed, the fire of separation is the fire of Allah kindled roaring over the hearts. The fire of Hell affects naught save the body, but, in relation to the affliction of the heart, the torment of the body is scorned. Therefore, it has been said (in the form of a poetic verse): "The hottest fire of Hell is cooler than The flame of passion in the lover's heart."

One should not ignore this (phenomenon) of the hereafter as there exists a visible parallel in the temporal world. It has been observed that a man possessed by the ecstasy of love runs over fire and on the roots of reeds that injure his feet, yet he feels it not due to the intensity of that which fills his heart. You can see, in combat, how fury overwhelms a man, so that he remains unaware of injuries sustained. That is because The rage is a fire filling his heart. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Rage is a portion of hellfire." (At-Tirmidhi on the authority of Abu Sa'id). The burning of the heart is more potent than the burning of the body. As you can see, the stronger nullifies sensitivity to the lesser. Death by fire and sword is merely due to the separation of two components connected in a union feasible in bodies. But that which separates the heart from its beloved, to whom it is joined in a union more perfect than that (found) in bodies, is far more painful. (This is clear) if you are a man of heart and insight.

It is not unlikely that one who has no heart will not grasp the intensity of this pain and will regard it lightly in comparison to the pain of the body. If a youth were given the choice between the pain of doing without ball and mallet and the pain of missing the rank of a ruler, he would, by no means, be sensitive to the deprivation of power, nor would he reckon that as painful. He would exclaim: "(Running) with the mallet on the playing field is dearer to me than occupying a thousand royal thrones." Likewise, one who is dominated by

gluttony, if given the choice between pastry and sweets and a good action by which he would triumph over his enemies and delight his friends, surely would choose the pastry and sweets, as a result of the loss of that stimulus by which glory becomes desirable, and the presence of the faculty by which food becomes delightful.

This applies to one who has been dominated by bestial and predatory traits, in whom the angelic qualities have not appeared, those traits which tally with the delight exclusively in nearness to the Lord, and are aggrieved only by remoteness and concealment (from Him). Just as taste resides only in the tongue and hearing only in the ears, so this quality is only of the heart. And, just as one who is bereft of hearing and sight cannot appreciate the delight of melody nor the beauty of form and colour, so a man who has no heart cannot have this (spiritual) sensation. Not every man has a heart, otherwise, the statement of Allah: "Surely in that there is a reminder to him who possesses a heart" (Qaf 37)

﴿إِنْ فِي ذَلِكَ لَذِكْرٌ لِمَنْ كَانَ لَهُ قَلْبٌ﴾

It would not have been true. In this verse Allah qualified one unmindful of the Qur'an as one who is bereft of the heart.

I do not mean by 'heart' that which is encased by the ribs. Nay, I mean the conscience which is of the world of dominion, that piece of flesh which is of the world of creation, is its throne, the chest (cavity) its seat and the other limbs are its sphere and its realm. Both creation and dominion are the Lord's. Yet, that conscience about which Allah said: "Say, the spirit is of the command of my lord", (Al-Isra' 85)

﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

Is the commander and king. For between the world of creation and that of dominion there is a certain relation, the world of dominion commanding the world of creation. It is that spiritual substance which, if it is sound, brings soundness to the rest of the body. One who perceives it, knows himself and one who knows himself knows his Lord. Then man can have the first inkling of the spiritual wisdom implied in the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that "Allah created Adam in His image."

Allah views with compassion those who attribute to Him the literal meaning of His expression and those who stray in the method of (allegorical) interpretation. If His compassion for the former is greater than for the latter, it is because compassion comes in accordance with the measure of the error, their error being greater even though they share in the common misfortune of being deprived of the truth. For the truth is the bounty of Allah, which He gives to whom He will, and Allah is of bounty abounding. It is His wisdom: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Al-Baqarah 269)

﴿يُؤَيِّدُ الْجَهَنَّمَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْجَهَنَّمَ فَقَدْ أَتَى خَيْرًا كَثِيرًا وَمَا يَذْكُرُونَ إِلَّا أُولَ الْأَنْبِيَاءِ﴾

Let us return to the matter 'at hand. We went to all that length and dwelt extensively on a matter which is higher than the study of practical religion which we pursue in this book. It has become evident, then, that the degree of destruction is visited only on the ignorant deniers. As the evidence of this from Allah's book and *sunnah* of His Messenger is too extensive, we have not cited it.

The second level is that of the chastised. On it are those who are endowed with the basic faith but have failed in corresponding fidelity. Indeed, the beginning of faith is monotheism (*Tawhid*), that is, that one serves only Allah. But a person who pursues his own whim, takes his whim to be Allah, and consequently pays lip-service to being monotheist and not so in fact. However, the meaning of the profession, 'there is none worthy of worship save Allah', is the same as the Qur'an states: "Say: 'Allah'. then leave them alone, playing their game of plunging." (Al-An'am 91)

﴿قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ﴾

That means: abandon completely everything save Allah. The significance of the statement: "Those who have said 'our lord is Allah', then have gone straight..." (Fussilat 30; Al-Ahqaf 13)

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾ ، ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

The straight path, following of which is the only means to complete monotheism, is, like the bridge (over Hell) in the description of the hereafter, thinner than a hair and sharper than (the blade) of a sword. No man can escape deviation from it, even in an easy matter, as he is yet not free of following his whim, even if it be in a trifling. That detracts from the completeness of monotheism according to the (degree) of deviation from the straight path. Such certainly necessitates a defect in the degree of nearness to Allah. With each (such) defect, two fires attend: the fire of separation resulting from that elusive fullness of faith, and the fire of hell as described in the Qur'an.

Everyone who deviates from the straight path is punished twice in two respects. The severity or leniency, however, and the varying duration of that punishment is decided by two factors: the intensity of his faith and the degree of his pursuit of whim. Since man, in most cases, is not devoid of failing in one of the two respects, Allah said: "Not one of you there is, but he shall go down to it: that for your lord is a thing decreed, determined. Then we shall deliver those that were god-fearing: and the evil doers we shall leave there, hobbling on their knees." (Maryam 71:72)

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾ ، ﴿ثُمَّ تُنَجِّي الَّذِينَ اتَّقَوْا وَتَذَرُ الظَّالِمِينَ﴾

﴿فِيهَا جَنَّاتٌ﴾

The pious among the righteous predecessors said: "Our fear is caused by our being sure that we are destined for the fire, and we have doubts about salvation." When Al-Hassan reported the tradition of the one who leaves hellfire after a thousand years crying: "O Compassionate One! O Benefactor!", Al-Hassan said: "Would that I be that man!"

It should be known to you that some traditions indicate that the last to leave hellfire will do so after seven thousand years, and that the duration differs between a moment and seven thousand years, so that some pass over hellfire like a fleeting bolt of lightning without any sojourn. Between the single moment and the seven thousand years there are varying degrees of duration: A day, a week, a month, and so forth. There is also a diversity in the intensity with the maximum limitless, and the minimum an accounting, just as the king who sometimes punishes, by rebuke, those who have fallen short in their works, then grants pardon; sometimes by flogging and at other times he inflicts a different sort punishment. A third difference beyond duration and intensity, pertains to chastisement; that being variety of type. For one is punished by mere confiscation of his property; another by loss of his property and the slaying of his children and seizure of his women, chastisement of his kinsfolk, flogging, amputation of tongue, hand, nose, ear and so forth. Such variations exist also in the chastisement of the hereafter. These are indicated in the trenchant propositions of the law (of Islam).

These are in accordance with the strength or weakness of faith and the greater or lesser quantity of good and evil deeds. The intensity of chastisement is according to the intensity and frequency of the evil deeds, while its quantity is in proportion to the quantity of evil, and The variety of type to the variety of deeds. This has been disclosed to those who possess hearts, through Qur'an statements, by virtue of illumination of faith. This is the meaning of the statement: "Your Lord wrongs not His servants even in the least." (Fussilat 46)

﴿وَمَا رَيْكَ بِظُلْمٍ لِّلْعَبِيدِ﴾

And: "And that man has naught save as he has labored." (An-Najm 39)

﴿وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

And: "Who so has done an atom's weight of good shall see it; and who so has done an atom's weight of evil shall see it." (Az-Zalzalah 7:8)

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

There are other such statements in the Book and Hadith as to reward and punishment being recompense for man's acts, all this injustice without iniquity. The trend toward pardon and mercy is preponderant as related by our Prophet "peace be upon him" from Allah as saying: "My mercy outweighs My wrath." (Muslim on the authority of Abu Hurairah). Allah Almighty said: "And if it be a good deed he will double it, and give from himself a mighty wage." (An-Nisa' 40)

﴿وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

Thus these general points, therefore, pertaining to the relation of high ranks and low degrees to good and evil works, are known through the trenchant statements of revelation and the illumination of gnosis. As for the particulars, they can be known only as (probable) opinion relying on the literal sense of the traditions and the type of intuition drawing upon the lights of contemplative scrutiny.

We assert, then, that anyone who absorbs the principle of faith, avoids all major sins and fulfills all religious obligations, i.e. the five pillars, with only sporadic minor transgressions, his punishment will, it seems, be merely a reprimand. When he is brought to account, his good works outweigh his evil ones, according to traditions that the five prayers, Friday prayer, and the fasting of Ramadan atone for that which (is committed) between them. Also, according to the Qur'an text, avoidance of major sin plots out minor ones. The minimum of atonement is that the punishment be averted though the accounting was not. Anyone in this position, with his scales heavy in the balance (of deeds), shall, after the favourable balance is evident and the accounting disposed, inherit a pleasing life. How excellent is his joining the Companions of the Right Hand or the near-stationed, and his entering the gardens of Eden or the Supreme Paradise.

The same applies to the classes of faith. For faith is of two types: imitative, as is the faith of the laymen who believe in what they are told and persist therein; and the revelatory faith which is achieved through the enlarging of the breast by divine illumination until all reality is exposed as it is. It then becomes clear that everything originates and ends in Allah for naught is real save Allah, His attributes and works. It is the people of this class that are the near-stationed ones who abide in the Supreme Paradise. They enjoy the utmost degree of closeness to the heavenly host. They too, however, are of various categories. Some are more advanced, others less, the disparity dependent upon the differences in their knowledge of Allah. The Gnostics' degrees of gnosis are innumerable inasmuch as fully fathoming Allah's glorious essence is impossible. The sea of gnosis has no coast nor bottom and, therefore, men dive in it according to their strength and according to what they have been granted by Allah throughout the ages. The stations on the road to Allah are endless, and innumerable are the levels of those who travel on Allah's path.

One who believes by imitation is of the Companions of the Right Hand but on a level lower than the near-stationed. The Companions of the Right Hand are further subdivided. The level of the highest among them approaches the lowest level of the near-stationed. This is the position of one who avoided all major sins and performed all religious obligations, i.e. the five pillars: the verbal utterance of the profession of faith, prayer, alms, fast and pilgrimage. One who perpetrated one or more major sins or neglected some of Islam's pillars, if he truly repents before his time came due, joins those who sinned not. For he who repents is as one who has never sinned, like a washed garment which is as one which was never soiled.

If he died before repentance, it is a risky matter, for he may die while persisting (in sin) and this may be the cause of wavering in his faith, and he may be assigned to a bad end. This is especially so when his faith was imitative. For imitation, though resolute, is apt to disintegrate at the least doubt or distortion. The insightful Gnostic is less likely to be afraid for a bad end. Both of them, if they died in faith, would be chastised, except that Allah may forgo, with chastisement beyond rebuke at the accounting. The duration of the punishment is commensurate with the duration of persistence in sin; its intensity with the

ignominy of the major sins; the variety of type with the variety of evil works. At the termination of the period of punishment the conformists will abide in the levels of the Companions of the Right Hand while the Gnostics of insight will abide in the highest *heights*.

It is narrated : "The last to leave hellfire will be given ten times the like of this whole world ." (both sheikhs on the authority of Ibn Mas'ud). Do not imagine that the intent is the calculation of the physical area, as one parasang compares to two parasangs or as ten compares to twenty. This would be ignorance of the way parables are coined. Rather, it is like the saying: "One took from him a camel and gave him ten like it" or, "the camel was worth ten dinars but someone gave him a hundred."

If one understands the simile only in terms of weight, surely then, the hundred dinars, if placed on one balance of a scale, would not register one-hundredths the weight of the camel on the other balance. Nay, it is a comparison of the meanings of bodies and spirits not of their individual existences. The camel is not wanted for its weight, length, breadth or area, but for its monetary worth. Its spirit is its monetary worth, and its body is its flesh and blood. One hundred dinars are equal to its tenfold on the spiritual balance, not on the bodily balance. This can be seen as true by anyone who knows the concept of monetary worth of gold and silver.

If one gave him, however, a jewel whose weight was a Mithqal though whose value a hundred dinars, and said: "I gave him ten times the like of it", he would be right. Only jewelers, however, would grasp his veracity. For the jewelry's spirit is not comprehended by mere eyesight but by a different sense beyond the eye. Therefore, a youth, especially a villager or Bedouin, would deny the statement saying: "This jewel is but a stone weighing a Mithqal"; the camel weighs a million Mithqals; hence the man lied when he said: "I gave him tenfold thereof." In truth, however, it is the youth who is wrong but there is no way to prove it to him, until he be left to mature and become refined, or until he attain in his heart the illumination with which he may grasp the inner worth of gems and other valuables. Then only would the truth be revealed to him.

The Gnostic is unable to make the conformist, lagging behind, understand how right is the Prophet "peace be upon him" in this comparison, as the Messenger of Allah "Allah's blessing and peace be upon him" says, according to traditions: "Paradise is in the heavens." (Al-Bukhari on the authority of Abu Hurairah). The heavens are of this world. How can this world hold ten times the like of it? This incapacity is like that of the adult who is unable to make the boy grasp the above-mentioned comparison. The same is true of explaining the matter to the Bedouin.

Just as one may pity the jeweler when he attempts to enlighten the Bedouin and villager concerning the parable, so the Gnostic may be pitied when he attempts to enlighten the dull-witted. It is for this reason that the Prophet "peace be upon him" said: "Have mercy on three: a learned man among the ignorant; the rich man who became poor and the mighty man who was humbled ." (*Ibn Hibban on the authority of Anas; and also on the authority of Ibn Abbas with a slight variation of*

wording). For this reason the prophets are pitied from among the people. Their tribulations, because of the people's lack of understanding, are a trial and test for them from Allah. Such tribulation is assigned to them, by eternal preordained decree. This is the meaning of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Tribulation is assigned to the prophets, then the saints, and then others rank by rank." (At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Sa'd Ibn Abu Waqqas).

Do not surmise that the tribulation is like that of Job, an affliction of the body. Indeed, Noah's trial was also great. He suffered from people who the more he called them to turn to Allah, the more they fled. Therefore, when the Messenger of Allah "Allah's blessing and peace be upon him" was troubled by the speech of some he said: "God had mercy on my brother Moses. Indeed, he was troubled by more than this, yet he endured." (Al-Bukhari on the authority of Ibn Mas'ud). Thus, the prophets are not free of being afflicted by the unbelievers. Nor are the saints and the learned free of being afflicted by the ignorant. Therefore, the saints are seldom free of types of harm and tribulation: by expulsion from the land, or their being denounced before the authorities, or by accusation of their unbelief and heresy. It is inevitable that the men of gnosis be viewed as unbelievers by the ignorant just as that he who substitutes a small gem for the large camel should be viewed, by the ignorant, as a squanderer and loser.

When you are aware of these points, trust the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The last to leave hellfire will be given ten times the like of this world." Beware lest you limit your belief to that which is perceived through the sense alone, and become a two-legged ass. For the ass shares with you the five senses; you, however, differ from the ass in a divine conscience which has been offered to the heavens, the earth and the mountains, but they refused to carry (the trust) and were afraid of it. Yet, understanding of that which is beyond the sensible world occurs only within the scope of that conscience which distinguishes you from the ass and the other animals. He who overlooks that, disregards and neglects it, and is content with the bestial level, does not transcend the (level) of sensual perceptions, is the one who destroys himself by wrecking his soul, forgetting it by ignoring it. "Be not as those who forgot Allah, and so he caused them to forget their souls." Anyone who knows no more than what is grasped through the five senses has forgotten Allah, inasmuch as His not being encompassed, in this world, through the senses. But anyone who has forgotten Allah, is certainly made to forget his own soul, and is lowered to the animal level, and abandons the ascent to the higher horizon. He betrays the trust which Allah placed with him and bestowed upon him, is ungrateful of His blessings and is risking His rancor, nay his state is worse than that of the beast. For, the beast is redeemed by death.

But man has a trust which shall, certainly, be returned to its consignor. He is the source and end of the consignment. The trust is like the radiant sun, yet, it falls into this evanescent mold and sets in it. At the destruction of this mold this sun will rise from its setting place and return to its creator, either in eclipsing darkness or with brilliant radiance. The brilliant and radiant are not barred from

the divine Presence. The darkened will also return to the Presence for Allah is the source and end of all; only that (the darkened soul) turns its head from the highest heights to the lowest depths. That is the significance of the statement of Allah Almighty: "If you could see the guilty handing their heads before their lord." (As-Sajdah 12)

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ﴾

It is clear, then, that they are, before their Lord, in confusion, with their faces turned back and their heads lowered. Such is the divine rule for all to whom He has denied success and whom He has not guided on His path. We seek refuge with Allah from error and from descent to the station of the ignorant.

Such is the fate of him who leaves hellfire and is given ten times or more the like of this world. But only a (true) monotheist will leave hellfire. By monotheism I do not refer to the verbal profession: 'there is none worthy of worship but Allah'. The tongue is of the temporal world and avails only in the temporal world. (Such verbal profession) removes the sword from man's neck and repels the hands of plunderers from his wealth. Security of limb and property extends only along the duration of life. But as limb and property do not remain, verbalization avails not. On the contrary, sincerity in monotheism avails, and its perfection is that man sees all things as coming only from Allah. Its sign is that he does not become angry at any creature in what befalls him, inasmuch as he sees not the means but the Prime Cause, as will be shown in the Book of Reliance on Allah. This monotheism is variegated. There are those whose monotheism is like mountains; others like only the weight of an ounce; and others like the weight of a mustard seed or grain. He who has in his heart a dinar's weight of faith, will be the first to leave hellfire. It is said in a tradition: "Get out of hellfire those in whose heart there is a dinar's weight of faith." The last to leave is he in whose heart there is only a grain of faith. The amount of degrees between the dinar's weight and the grain determines the order of exit from hellfire in between the two extremes. The comparison between the ounce and the grain is, in terms of simile, as we have mentioned in the comparison between property assets and species.

For the most part, what leads monotheists into hellfire is injustices toward men, since the account of men is that which will not be neglected. As for the remainder of evil deeds, they may be quickly pardoned and atoned. As a tradition puts it: "Man is brought before Allah. The man has good deeds (to his credit) the likes of mountains; if they be admitted he is of the people of Paradise. Then the examiners of interpersonal injustices rise: he may have abused someone's dignity, misappropriated someone's property, assaulted someone. These deeds are subtracted from his good deeds until none remain. Then the angels declare: 'O Lord, this man's good deeds are gone and many claims against him remain.' Allah proclaims: 'Heap their grievances upon his account, and make out his ticket to hellfire.'" Just as he is destroyed by the evil done to another, by way of retribution, so the wronged one is saved by the good deed of the evildoer who committed the injustice against him. For, it is transferred to him in exchange for the wrong he suffered at the other's hand.

It is narrated from Ibn Al-Jalla' that one of his brethren slandered him, then, requested his forgiveness. He said: "I cannot. My ledger has no good in it better than this. How can I erase it?" He and others said: "My brethren's transgressions are of my good deeds with which I intend to adorn my ledger."

It is this that we desired to mention of the variation of man's degrees of happiness and misery in the hereafter.

All this is judgement of external causes, like the decision of the physician about a particular patient that he will certainly die and no treatment will avail, and about another patient that his disease is slight and his cure easy. Indeed, that notion is correct in most instances. Yet, sometimes, unexpected by the physician, the soul's soundness may return to man close to death. Sometimes, however, the end comes unexpectedly to one who suffers from a light disease. These are Allah's mysteries, concealed in the living and in the obscurity of causes determined with a certain measure of the Prime Cause, for it is not given to human power to fathom them.

Likewise, salvation and bliss in the hereafter have secret causes beyond the capacity of human comprehension. That concealed cause leading to redemption is called pardon and favour, and that leading to destruction is called wrath and vengeance. Behind this mystery is the eternal divine volition which no creature can comprehend. Thus we must admit the pardon of the rebellious, even if his apparent evil is great, and the wrath upon the obedient, even if his apparent acts of obedience are many.

Indeed, we rely on piety, which is in the heart and it (the heart) is too obscure to be grasped by its possessor, the more so by another. It has already, however, been revealed to the masters of hearts that forgiveness comes to man only through a secret reason which accounts for it. Wrath also comes only because of a hidden cause which draws man away from Allah. If not for that, pardon and wrath would not be recompense for acts and qualities. Were it not recompense it would be unjust, and, if it were unjust, the verses: "Your lord wrongs not his servants" (Fussilat 46)

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

And: "Surely Allah shall not wrong so much as an atom's weight " (An-Nisa' 40)

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

Would not be correct. Yet all of this is true: And that a man shall have to his account only as he has labored, and that his labouring shall surely be seen. Every soul shall be pledged for what it has earned. When they swerved, Allah caused their hearts to swerve and, when they change what is in themselves, Allah changes that which is in them. This confirms the significance of the statement of Allah: "Allah changes not what is in a people until they change what is in themselves." (Ar-Ra'd 11)

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

All this has been revealed to possessors of heart in a manner clearer than

visible evidence, inasmuch as eyesight can err, as when, at times, it perceives a distant object as near and a large one as small. But the evidence of the heart cannot err. The point is the opening of the eyesight of the heart and not to imagine falsity in the heart after this development. This is referred to in the statement of Allah: "The heart lies not of what he saw." (An-Najm 11)

﴿ مَا كَذَّبَ الْفُؤَادُ مَا رَأَى ﴾

The third level is that of the saved. By salvation I mean security only, without felicity or bliss. They are people who have neither rendered service to be rewarded, nor have they failed (so as) to deserve punishment. It seems that this is the state of the insane, the youngsters of the unbelievers, the feeble-minded and those whom the call to Allah has not reached due to geographical isolation. They live in ignorance without perception. Their portion is neither knowledge nor unbelief, neither obedience nor rebellion. There is no means that can bring them close to Allah nor any offence which can turn them away from Allah. They are not of the people of paradise nor of the people of hellfire. Rather, they are stationed midway between the two. The revelation calls this *A'raf* (the Heights). The existence of some people in this stage is known with certainty from Qur'an verses, traditions and the lights of various considerations. Essentially, the judgement, for example, that the youth are in this category, is presumed and not known with certainty. Learning about it truly belongs to the sphere of prophecy, and it is unlikely that (men in) the grade of the saints and the scholars would rise to it.

The traditions as regards the youth are also contradictory. When one of the youths died, A'ishah "Allah be pleased with her" said: "A bird from among the birds of Paradise." On that the Messenger of Allah "Allah's blessing and peace be upon him" denied this saying: "How do you know?" (Muslim). Ambiguity and obscurity, therefore, prevail about this station.

The fourth level is that of the blessed. They are the Gnostics, as distinct from the mere imitators. They are the successful, and their station is close (to Allah). The imitator, even if he attains, on the whole, a station in Paradise, is of the Companions of the Right Hand, but these are the near-stationed, and what they experience is beyond description. The extent of possible explanation is what is described in the Qur'an. There can be no explanation beyond Allah's. That which cannot be expressed in this world is summed up in the Holy statement: "No soul knows what comfort is laid up for them secretly" (As-Sajdah 17)

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم ﴾

And also in the Prophetic tradition: "I have prepared for my righteous servants that which no eye has seen, which no ear has heard of, and which has not occurred to the human mind." (Al-Bukhari and Muslim on the authority of Abu Hurairah).

The desire of the Gnostics is that state which could not conceivably have occurred to the human mind in this world. As for the houris, palaces, fruits, milk, honey, wine, and jewelry of Paradise, the Gnostics do not covet of them.

Moreover, if these were given to them, they would not be content. They seek only the ecstasy of gazing at Allah's countenance. This is the utmost of felicities and the ultimate delight. That is why, when Rabi'ah Al-Adawiyah was asked: "What do you long for in Paradise?", she answered: "first the Neighbour and then the House." For these are people whose preoccupation with the love of the Master deflects them from taking interest in the house and its embellishment, indeed in anything other than He, even in themselves.

They are like the lover who is blindly devoted to his Beloved, whose mind is riveted to gazing at His countenance and thinking of Him. He is in the state of immersion, he is neglectful of himself, not aware of what affects his body. This state is called the self-annihilation. That means that he becomes immersed in another, and all his concerns become one concern, namely his Beloved. There remains no room in him for anything but his beloved until he pays no attention to either himself or others. This is the state through which, in the hereafter, one attains such delight as inconceivable in this world, in anyone's mind, as it cannot be imagined that one deaf and blind would form the notion of colour and melody unless the bar was lifted from (the impairment of) his faculties of hearing and sight. At that point he might understand his condition and know, assuredly, that earlier it was impossible for him to have formed such notions. This life is a veil to realization, and with its removal the hidden is revealed. At that point, the flavour of the good life is perceived. "Surely the last abode is life, did they but know." (Al-Ankabut 24)

﴿وَابْذُرْ الدَّارَ الْآخِرَةَ لِهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾ (33)

This suffices for explication of the distribution of degrees (in the hereafter) according to good deeds. May Allah, in His benevolence, grant success.

Explication Of How Minor Sins Are Increased

It should be known that there are circumstances by which minor sins are magnified. Among them are persistence and assiduity. That is why they say: "A sin persisted in cannot be minor, and a sin followed by the quest for forgiveness cannot be major." A major sin can go by and, if it can be imagined that it is not followed by the like, then pardon for such is more likely than for a minor sin in which man persists. A model for this is drops of water falling continuously upon a stone until they wear it away. The same amount of water, poured onto the stone all at once, would not produce a like effect. That is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "the best of deeds is that to be done regularly no matter how little it might be." (both sheikhs on the authority of A'ishah).

Matters are clarified through their opposites. If the useful work is the constant, even if it be minor, then the intermittent though numerous works are of little advantage in the illumination and purification of the heart. Likewise, a few evil deeds, if they persist, have great influence in corrupting the heart. Yet, it is hardly imaginable that man storms for the major sin suddenly without antecedents and accessories from the category of minor sins. Rarely does the adulterer fornicate without enticement and plotting. Rarely, also, does one kill

abruptly without previous rancor and enmity. Thus every major sin involves previous and dependent minor ones. If we could imagine a major sin independent and sudden, without recurrence, perhaps pardon of it would be more likely than of a minor sin in which a man persists throughout his life.

Another (cause of augmenting the minor sin to be major) is to consider sin minute. Indeed, whenever man himself deems the sin as major, it becomes, in Allah's view, minor, because the apprehension of its magnitude stems from the heart's aversion to it and loathing of it. This aversion to it restrains the intensity of its influence upon the heart. On the contrary, considering a sin insignificant stems from habitude which makes, for an intense influence on the heart. The heart must be illumined through acts of obedience, and its blackening through evil deeds must be avoided. It, therefore, will not be censured for what befalls it inadvertently. Indeed, the heart is not impressed by what occurs inadvertently, according to a certain tradition: "The believer considers his sin (as huge as) a mountain, suspended above him, and fears it may fall upon him; whilst the hypocrite considers his sin (as trivial as) a fly which passed by his nose, and is swatted away." (Al-Bukhari on the authority of Al-Harith Ibn Suwaid from Ibn Mas'ud). Somebody said that the sin which is not forgiven is man's saying: "Were all my sins to be like this."

The sin waxes in the heart of the believer because of his awareness of Allah's majesty, and when he contemplates the greatness of Him against whom he rebelled, he sees a minor sin as major. Allah has revealed to one of His prophets: "Look not at the insignificance of the gift but rather at the greatness of the giver; look not at the smallness of the offense, but rather at the majesty of Him whom you confront with it." In this sense a Gnostic has said: "There is no minor sin, but every offense is major."

Likewise, one of the Companions "Allah be pleased with them" said to Tabi'is: "Surely you do things which, though in your eyes they are finer than a hair, we, in the time of the Messenger of Allah "Allah's blessing and peace be upon him", would reckon among the major sins." Since the Companions' perception of Allah's majesty was more sterling, they considered the minor sins, with regard to Allah's majesty, as major sins. For the same reason what is a minor sin in the case of an ignorant, becomes a major sin in the case of a learned man. Matters which are disregarded in the case of a common person, are not so disregarded in the case of an enlightened one, for sin and offense grow in proportion to the perception of the transgressor.

Another cause of augmenting the minor sin is to be delightful in the minor sin, take pride in it, consider its realization as pleasure, and disregard of its being the cause of misery. The more the sweetness of the minor sin overcomes a man, the more a minor sin becomes major, and its impact in blackening the heart is growing. There are sinners who pride themselves on their sins and boast of them, because of the intensity of their joy at having yielded to them. one might say: "Have you not seen how I rent his dignity?" A disputant might say: "Have you now seen how I exposed him, how I brought out his shortcomings to the point of shame, how I scorned him and how I duped him?" A trader might say: "Have

you not seen how I sold him the spurious, how I deceived him, how I cheated him of his wealth and how I made a fool of him?" By such deeds, minor sins are magnified. But sins are destructive. When man is led to them, and Satan has succeeded in inducing him to act that way, then he should be in trouble and incurs regret on him by the triumph of the Enemy over him and his own remoteness from Allah Almighty. If a sick person rejoices in the destruction of the bottle containing his medication, just to escape the bitterness of drinking it, his cure is not expected.

A further cause of increasing a minor sin is that man disdains Allah's protection of him, His forbearance, and the respite He grants to him. Man does not grasp that he is given respite out of intense dislike, so that the offense might increase. He thinks that his ability to sin is a sign of Allah's concern for him. This is because of his feeling secure from Allah's planning, and his ignorance of the pitfalls of delusion about Allah. In confirmation of that He says: "And they say within themselves: "Why does Allah not chastise us for what we say?" sufficient for them shall be Hell, at which they shall be roasted - a wretched lot." (Al-Mujadilah 8)

﴿حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَيُتْسِئُ الْمَصْمُورُ﴾

Another cause is that he commits a sin and exposes it by mentioning it after committing it, or that he commits it in another's presence. Indeed, such is an offense against the protection Allah lowers upon him and an incitement of the craving for evil in him whom he tells of his sin or whom he makes witness his action. Two offenses join into his offense to harden it. If encouraging another person to commit that sin, inducing him and involving him, are added, it goes into a fourth crime, and it becomes a monstrous affair.

It is narrated in a tradition: "All men are excused except the declarers. One of them spends the night in sin, and Allah conceals it, yet he arises and removes divine concealment, and speaks of his sin." (both sheikhs on the authority of Abu Hurairah). This is because one of Allah's attributes and favours is that he reveals the good deed, conceals the unsightly and does not rip the protective veil. But man's exposure (of sin) is a repudiation of this grace. Somebody said: "Do not sin, but if you cannot avoid sin, awaken not such a desire in another, for then you will have sinned twice." That is the reason why Allah Almighty states: "The Hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands." (At-Tawbah 67)

﴿الْمُتَفِقُونَ وَالْمُتَفِقَتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ﴾

It is narrated that somebody said: "The gravest violation of a man's reputation is to assist him in committing a sin, and then make him regard it slight."

Another cause of magnifying a sin is the case in which the sinner is a learned having followers. If his sin is displayed, it increases, e.g., the scholar's putting on silk, riding golden carriages, taking doubtful money from rulers,

frequenting the company of rulers, encouraging them by abstention to disapprove (of their evil), reckless slandering, intemperance in controversy, by way of scorning, and occupying himself with such learning as leads only to glory, like the art of controversy and argumentation. For these are sins in which the learned will have a following. He dies but his evil remains spreading in the world indefinitely. Blessed is he whose sins die with him. According to a particular tradition: "He who enacts an evil practice bears its burden and the burden of anybody practicing it, reducing nothing of theirs at all." (Muslim on the authority of Jarir Ibn Abdullah). Allah Almighty says: "And We write down what they have forwarded and what they have left behind." (Ya Sin 12)

﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾

What "is left behind" refers to those acts which continue after the expiration of the deed and the perpetrator.

Ibn 'Abbas "Allah be pleased with both" said: "Woe to the scholar from his followers; he slips but goes right yet people carry the error far away." Somebody said: "The error of the learned is like a ship, it sinks and its passengers drown." In the Israelite tales "There was a scholar who misguided people into unlawful innovation, then was overtaken by repentance and acted toward correction over a lifetime. Allah then revealed to their prophet: "Say to him: 'If your sin were only in that which is between Me and you, I would surely forgive it. However, what about those of My servants you have misled and plunged into hellfire?'"

Thus it becomes clear that the position of the learned is grave. They have two duties: first, abandonment of sin, and second, concealment of it. Just as their responsibility for sins is compounded, so is their recompense for good deeds emulated by their following. If the learned abandons pursuit of affectation and the affection for the mundane world, is satisfied with little thereof, as well as with little food and apparel against the elements, and is followed in this by leading scholars and laymen, he will enjoy the likes of their reward. If, however, he leans toward affectation, they consequently would lean to imitate him. they would be able to attain success only in the service of rulers and the gathering of scraps from unlawful wealth. For all this he will be responsible. Thus the behaviour of the scholars is compounded manifold, be it in merit or demerit, in gain or less.

This is sufficient for the details of the sins from which repentance is effective.

THIRD PILLAR

ON PERFECTION, REQUISITES AND PERMANENCE OF REPENTANCE

We have already mentioned that repentance consists of regret which leads to determination and resolution. This regret is itself caused by knowledge that the offenses are a barrier between man and his Beloved. Each of these, knowledge, regret and determination, has permanence and perfection. Its perfection has a sign, and its permanence has requisites, all to be clarified.

As for knowledge, it is to know the cause of repentance; its strengthening and its perfection by factors such as the company of the virtuous, attendance of the gatherings of celebration (of Allah), questioning about the fatal impact of

transgressions and about the punishment they may bring on in this world. But cleaving to a sheikh is more useful than all this; indeed it is the efficacious remedy. It will be discussed later in more detail.

As for regret, it is the heartache, when man discerns that the Beloved has been lost. It is marked by long grief and sorrow, tears flowing and much weeping. When one becomes aware of torment afflicting his child or one of his dear ones, his grief and weeping are protracted. And, who is dearer to a person than himself, what punishment is severer than hellfire, what is more indicative of the descent of punishment than sins, and what announcer is more reliable than Allah and His Messenger?

If a man is told by a physician that his child would not recover from his illness and would die thereof, surely his grief would be aroused. Yet, his child is not dearer than himself, nor is the physician more knowledgeable or more reliable than Allah and His Messenger, nor is death more severe than hellfire, nor is sickness more indicative of death than sins are of Allah's wrath and the risk of hellfire. The stronger the anguish of regret is, the more the expiation of sin through it is expected. The sign of the sincerity of regret is the mellowness of the heart and the profusion of tears.

It is said in a particular tradition: "Sit with the contrite, for their hearts are the most mellow." (Ibn Abu Ad-Dunya from the saying of Abdullah Ibn Abu Awn). A sign thereof is that instead of the sweetness of those sins, their bitterness seizes man's heart, and inclination turns- into loathing, desire into aversion. It is stated in the Israelite tales that Allah Almighty said to one of His prophets who had asked Him to accept the repentance of a certain man after he had strived in vain for years in worship: "By My power and majesty, if the inhabitants of heaven and earth interceded, I would still not accept his repentance, for the sweetness of that sin, from which he repents, yet lurks in his heart."

You may argue: "Sins by nature are agreeable acts. How, then, can one find bitterness in them?" in reply to that, let me say that one who eats honey containing poison, and does not discover it by taste, and relishes it, but afterwards falls ill, his illness and its pain progress, his hair falls out and his limbs are left paralyzed, should honey containing a like substance, be set before him, even if he is in an extreme state of hunger and urge for sweetness, would his soul shun such honey or not? If you answer in the negative, such answer would be a denial of the evident and of experience.

Rather, it is possible that even uncontaminated honey would be shunned because of its resemblance to the other. That is how the repentant may have the sensation of the bitterness of sin. This is brought on by his knowledge that the taste of every sin may be the taste of honey, but its effect is that of poison. Repentance is not sincere or true without such belief. As such belief is rare, repentance and repentants are rare. You see only such as turn away from Allah, think lightly of sins, and persist in them. This is a requisite for the perfection of regret, and must be constant unto death.

Man must find such bitterness in all sins, even if he has never committed them before, just as one who consumed poison contained in honey feels aversion

to fresh water as soon as he learns that it contains a similar poison, since the harm was not from the honey but rather from what it contained. Likewise, the damage that afflicts the repentant from his theft or fornication does not stem from the nature of the act itself but rather from its being a transgression and violation of Allah's command. This applies to every sin.

As for the resolution which emerges therefrom, it is the will to correction and it has a connection with the present, the past and the future. As far as the present is concerned, it entails renouncing anything prohibited which he practices, and the fulfillment of every obligation which faces him in the present. As far as the past is concerned, it is the correction of what has preceded. As for the future, it is the continued obedience and permanent renunciation of sin unto death.

The requisite of the sincerity of repentance, as far as the past is concerned, is that man should turn his thought back to the first day when he came of age or attained the age of puberty, and scrutinize his past life, year by year, month by month, day by day and moment by moment. He should review, in what acts of obedience he was negligent and to which sins he yielded.

If he missed a prayer or performed it while wearing an impure garment or not with the proper intent because he was unaware that the intent is a requisite of prayer, he should perform it in full. If he has doubts as to the number of prayers missed, computing from the period of his attaining maturity, subtracting the number of prayers which he feels sure he had performed, he should perform the remainder. He may use common sense, and he will attain the right figure by way of inquiry and careful reckoning.

As for fasting, if he neglected it during a journey, or if he broke the fast intentionally or forgot the proper intention at night and did not make it up, he should, after most careful computation, busy himself with making it up.

As for alms, he should compute his total wealth and the number of years that elapsed since he acquired it, and not from the time of his attaining maturity, for alms are due even on the property of the child. He then discharges that which he feels he most likely owes. Further, if he discharged it in a manner inconsistent with his rite, as not having disbursed to all the eight categories or discharged an alternate while he is of the Shafi'i school, he should execute all that; otherwise it is not fully satisfactory. The computation of alms and the knowledge of this matter is protracted, and requires lucid consideration: He may have to consult the jurists on how to settle the matter.

As for pilgrimage, if one had been able, over the years, but his departure did not come to pass, and presently he has become destitute, he still should go on the pilgrimage. If, considering his destitution, he is unable, he must acquire, by lawful means, enough for provisions. If he has no means of acquisition, he should request people to grant him from the Zakat or charitable funds, the necessary sum for the pilgrimage. If he dies before performing the pilgrimage, he dies in transgression. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one dies without having performed pilgrimage, it is the same to him to die as a Jew or a Christian." Accidental inability succeeding a state of capacity does not cancel man's obligation of pilgrimage.

Such is the way for one to examine acts of obedience and to correct them.

As for sins, he should trace his hearing, eyesight, tongue, stomach, hand, foot, pudendum and the rest of his limbs, from the beginning of his maturity, then look through all his days and hours and detail to himself a record of his transgressions until they all are established, the minor and the major, and he should sift them. Some of them are between Allah and himself, i.e., do not entail injustice to others. This includes such acts as gazing at a woman unlawful for him to look at, sitting in a mosque despite a major ceremonial impurity, touching the Mushaf before performing ablution, entertaining a heresy, drinking wine, listening to entertainment, etc. in other words, all that is unconnected with harm to another person.

Repentance from these comes through regret and grief. Let him also reckon their measure as regards magnitude and duration, and seek for each of these sins a corresponding good deed. He performs good deeds in proportion to the measure of the transgressions in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Fear Allah wherever you be and follow an evil deed with a good one to wipe it out." (At-Tirmidhi on the authority of Abu Dharr). In confirmation of that, Allah said: "Surely the good deeds will drive away the evil deeds." (Hud 114)

﴿إِنْ أَحْسَنْتَ يُذْهِبِ السَّيِّئَاتِ﴾

Listening to entertainments is atoned by listening to the recitation of the Qur'an and Dhikr gatherings. Sitting in a mosque in an impure state is atoned by I'tikaf in a mosque for engaging in worship. Touching the Qur'an while unclean is atoned by esteem for the Qur'an, extensive reading from it, kissing it often, and by preparing a copy of the Book and making it an endowment. The consumption of wine is atoned by charitable donation of a lawful beverage which is better and liked by him.

It is impossible to enumerate all the transgressions. The point is to tread the opposite path. Illness is cured by its opposite. Every stain, which arose upon the heart through transgression can be erased only by an illumination raised upon it through an opposite good deed. These opposites are proportionate to one another. Therefore, each evil should be expunged with a good of its own kind but opposite in effect. White is cancelled by black, not by heat or cold. This classification and verification are subtleties toward expunging transgression. Expectation is so justified, trust so great that one should not persist in one kind of worship, even though this too is effective in erasing sin.

Such is the rule concerning sins of man towards Allah. That a thing is atoned by its opposite is indicated by the fact that the love of the mundane is the beginning of all error, and that the effect, in the heart, of the pursuit of the mundane is delight in it and craving for it. Since faced with anxieties and worries, the heart shuns the world, certainly any hurt which befalls the Muslim and draws his heart away from the mundane, will serve as an atonement. The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are sins for which only anxieties atone (or, according to another version: 'only the anxiety in search for livelihood')." (At-Tabarani, Abu Na'im and Al-Khatib on the authority of Abu

Hurairah). It is further narrated on the authority of 'A'ishah "Allah be pleased with her": "When man's sins multiply and he has no works by which to atone for them, Allah brings upon him anxieties, that should become atonement for his sins." (This is reported by Ahmad). It is said that the anxiety which enters the heart, while man is unaware, is the strain of sins, and the worry about them, the feelings of the heart at the eve of Reckoning and terror of the day of Judgement.

You might say: "Man worries mostly about his wealth, children and status. This is an error. How will it be an atonement?" in reply to that, you should know then that love for these is an error, and deprivation of these is an atonement. If man savored it, the error set in. It is narrated that Gabriel "peace be upon him" entered unto Joseph "peace be upon him" in the prison. He asked him: "How was my poor father when you left him?" he replied: "He grieved for you with the sorrow of a hundred bereaved mothers." He asked: "What does he have, then, with Allah Almighty?" he said: "The reward of one hundred martyrs." Thus, anxieties also atone for sins against Allah. This is the rule concerning sins against Allah.

As for injustices towards one's fellow-men, they too include felony and transgression of Allah's limits. For Allah has also forbidden the wronging of one's fellow. The correction of such, insofar that they pertain to Allah's limits, is to show remorse, contrition, renunciation of similar acts in the future, and the performance of good deeds counted as opposites of the sins. The repentant will requite with benevolence toward men for the hurt he may have caused them. He will atone illegal usurpation of their property by charitable gifts from his lawfully earned property. Degrading their dignity by slander and vilification will be atoned through praise for those of religiousness, telling people of what he knows of the good qualities of one's fellow, etc. The taking of life is atoned by manumission of slaves. For this is like giving life, since the slave is lost to himself and exists only for his master. Manumission is a creation, the maximum of creation man is able to do. The destruction (of life) is countered by the creation (of life).

By this you learn that what we have discussed of following the path of opposites in atonement and annulment is attested to in the Law, as the atonement for slaying is the manumission of slaves. But, even if he did all that, it would not be sufficient so long as he has not turned away from injustice to men, be it against life, or property, or dignity, or heart, I mean sheer hurt.

As for matters of life, if a man happens to kill by mistake, then his repentance is by compensation, through conceding the blood money, either from him or his closest relatives from the side of his father, and it should reach the entitled party. Such is his responsibility until the delivery would be executed. If the murder is committed intentionally, and legal retribution is due, then repentance is through (being ready to suffer) retaliation. If he was not identified, he must reveal himself to the avenger who will decide about his life: he may forgive him if he so likes or kill him if he so likes. Only by such means is the killer's responsibility fulfilled. Concealment is not permitted.

This is not like fornication, drinking wine, stealing, robbery or taking part in

an illicit affair for which legal punishment under the divine law had been stipulated, for these cases do not require that the repentant should publicly compromise himself, disclose himself or seek the application of the sacred law from the ruler. Rather, he should avail himself of Allah's protection, and carry out Allah's declared punishment upon himself by various sorts of mortification and chastisement. Pardon, in the case of sins toward Allah alone, is nigh unto the regretful repentant.

But even, if he submits his case to the authorities and the prescribed punishment is imposed, he will have done his duty, and his repentance is sound and accepted by Allah. This is attested by what is narrated of Ma'iz Ibn Malik, who came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, I have stained my soul and fornicated, and I desire that you cleanse me!" The Prophet "peace be upon him" then turned him away. The next day he approached the Prophet "peace be upon him" and said to him: "O Messenger of Allah, I have fornicated!" the Messenger of Allah "Allah's blessing and peace be upon him" turned him away. When Ma'iz came for the third time, the Prophet "peace be upon him" took up his case, and a pit was dug for Ma'iz, and the Prophet "peace be upon him" gave the order that the man be stoned to death. People, in this matter, were of two opinions. Some said: "He was ruined as his crime engulfed him." Others said: "No repentance is more sincere than his." But the Messenger of Allah "Allah's blessing and peace be upon him" said: "His repentance surely would, if divided, suffice for a whole people." (Muslim on the authority of Buraidah).

It is further narrated that a woman from the Ghamid tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, I have committed adultery, cleanse me!" The Prophet "peace be upon him" turned her away. On the next day, she came and said: "O Messenger of Allah, why do you turn me away? Do you reject me as you did to Ma'iz? By Allah, I am pregnant!" The Prophet the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for now, go away until you bear the child." When she gave birth she came with an infant boy wrapped in a tatter and said: "Here, this is the child I bore." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Go away and nurse him until he is weaned." Then, when she weaned him she came with the infant, having in his hand a piece of bread. She said: "O Messenger of Allah, I have weaned him and he has already got food." The child was given over to a man from among the Muslims. the Messenger of Allah "Allah's blessing and peace be upon him" gave command that a pit be dug for her to be buried unto the chest, and stoned to death. Khalid Ibn Al-Walid approached with a stone and cast it upon her head. The blood splashed upon his face and he cursed her. The Messenger of Allah "Allah's blessing and peace be upon him" heard him insulting her, and said: "Be quiet O Khalid, for indeed, by Him in whose hand my soul is, she has certainly repented in such a way that if the tax collector repented like her, he would be forgiven." After that he issued instructions to establish funeral prayer on her and she was buried. (Muslim on the same previous authority).

As for retaliation and the punishment of false accusation, the one responsible must expiate his guilt before the one in the right. If the subject is property unlawfully usurped, treachery, or swindle in business matters by means of fraud, such as sale of spurious goods, concealing a defect in the sold goods, undercutting a workman's wages or withholding his wages, all this requires investigation, not from the limit of a man's maturity but from the beginning of its occurrence. That which is due from a youth's property, the youth, upon his attaining maturity, must pay, if the trustee failed to do so. If he does not do this, he becomes a transgressor liable for it. For the youth and the adult are equal as regards monetary claims.

Let man, then, be careful of the smallest sums from the first day of his life until the day of his repentance, before he is held responsible on the Day of Judgement. Let him examine his own self before he is examined. One who is not careful of this world, his accounting is protracted in the next. If his total obligation is, most plausibly and with all possible effort, summed up, let him write it down. Let him, also, record the names of the wronged, one by one, and travel around the world seeking them, to expiate his guilt before them or give them satisfaction. Such repentance is hard on the wrongdoers and the merchants, as they are unable to seek out all their business contacts or the heirs of these. Each one must do as much as is within his capacity. If he is unable, there remains for him only the way of profusion of good works that, on the Day of Resurrection, will prove abundant, so that they will be taken and placed on the scales of the wronged claimants. The abundance of his good deeds is measured against his wrongdoings. But if his good works do not counterbalance them, he will be saddled with some evils of the wronged claimants, so that he will perish by the evil of others.

This is the way for every repentant of repelling the claims of the wronged. This necessitates the investment of a lifetime in good deeds, commensurate with the duration of unjust behaviour. How is this possible when it involves an unknown quantity? And perhaps the end is near? Time being limited, he must be more energetic in accumulating good deeds than he was in gathering sin over extended time. Such is the rule concerning injustices to which he is under obligation.

As for his actual possessions, let him return to the rightful owner that which is known to belong to that owner. The property whose rightful owner is not known should be given in charity. If lawful possessions become mixed up with unlawful ones, he must do his best to learn the amount of the illicit property, and give in charity that amount, as has already been clarified in the Book of the Lawful and the Unlawful.

As for such verbal offense against the heart, like tormenting or defaming people, he must seek out everyone who suffered from his tongue or whose heart hurt by his actions, and seek to expiate his sins with each, one by one. If one has died or disappeared, that matter is forfeit, and correction is possible only through augmenting good deeds to be accepted as substitutes on the Day of Judgement. If he finds a claimant who releases his guilt in good faith, then that is his atonement.

The repentant must put his offense and opposition before the claimant, for ambiguous pardon is insufficient. Perhaps, if the wronged were to know all that, and the magnitude of the offense against him, he would not be inclined to forgive him, and would rather store that until the Day of Judgement, in order to take it from the repentant's good deeds or loading his own evils upon his evil record. If the repentant's offense against others includes anything that, were it mentioned or made known, would hurt the wronged person, such as the fornication with the wronged person's slave girl or female relative, or verbal reference to some secret failings, the pain may be increasing should the repentant seek to stimulate him, then the repentant's way in search of pardon is blocked. There remains but to seek release from his guilt. Still a guilt will remain. Let him seek to compensate for it through good deeds as in the case of the injustices against those now dead or missing.

Harmful remark and characterization also represent a new evil from which expiation must be sought. Whenever the repentant mentions his offense and announces it to the aggrieved, who does not permit expiation, the repentant's guilt remains. Such is the right of the aggrieved. The repentant must, therefore, subtly win him over, act in his interests, and show love and solicitude such as would take sway over his heart. Indeed, man yields to beneficence. Everyone who feels aversion to an evil may be swayed by a good deed. When the heart of him (the aggrieved man) recovers, through the abundance of (the wrongdoer's) affection and solicitude, he will permit himself pardon. If he persist in refusal, the sinner's solicitude and pleas are counted among his good deeds which, on the Day of Judgement, will possibly make good for his offense. Let his effort to gladden the other's heart through tenderness be as much as it was in inflicting harm, or surpass it. On the Day of Judgement, this will be taken as his compensation, according to the divine judgement. This is similar to one who, in this world, has damaged property, then offered the equivalent (in maintenance), but the owner declined to accept it or absolve him, and the Judge then ordered the owner to accept willingly or unwillingly. That is how Allah, the Judge of all judges, and the Fairest of all the fair, will decree on the Day of Judgement.

It is narrated in both Sahihs on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that the Prophet "peace be upon him" said: "There was, among those who were before you, a man who had killed ninety-nine persons. He inquired after the wisest man upon the earth, and was directed to a monk. He came to the monk and asked: 'One has killed ninety-nine people, is there (a possibility) of repentance for him?' he answered in the negative, thereupon The man killed him, thereby completing the number of his victims one hundred. Then he again sought after the wisest man in the land, and was directed to a learned man, to whom he said: 'One has killed a hundred men, is there repentance for him?' he answered in the affirmative and said: 'Who prevents him from repenting? Go to such and such a land, where people serve Allah, worship with them, and do not return to your land, for it is an evil land.' He set out on the road but midway death overtook him. Then the angels of mercy argued over him with the angels of chastisement. The angels of mercy said: 'He came as a repentant, with

his heart directed toward Allah.' The others said: 'He has never done any good.' An angel appeared to them in a human form, and they appointed him to judge between them. He said: 'Measure the distance to the two lands; he belongs to the one which is nearer.' They measured, and found him nearer to the land he sought. So the angels of mercy took hold of him." According to another version, "he was a span closer to the righteous city, so he became one of it." In a third version, "Allah urged this side to move away and the other side to draw near, then said: 'Measure what is between them.' They found the man closer to the one by a span; and he was forgiven."

From this you may learn that there is no salvation except through the preponderance of good deeds even as little as an atom's weight. The repentant must show an abundance of good deeds. Such is the rule of intent as far as the past is concerned.

As to the determination linked to the future, it is that one should give a firm pledge to Allah, and contract with Him a firm covenant not to repeat such sins nor their like. This is like the man who, in his sickness, knows that a certain kind of fruits, for example, will cause him harm. He resolves, with determination, that he will not get the fruit so long as he remains ill. This resolution is immediately imperative, even though it can be imagined that craving will overcome him next. One is not, however, a repentant so long as he has not firmed up the resolution in the present. It is inconceivable that a repentant should succeed therein, at the start, except by means of solitude, silence, reducing food and sleep to a minimum, and sticking to lawful sustenance.

If he has lawfully inherited wealth, or a craft by which he can earn a sufficient amount, let him be content with it. The beginning of all sin is the consumption of the forbidden. How can one be repentant while persisting therein, not content with the lawful nor abstinent from the doubtful, unable to give up the cravings for food and raiment? Someone said: "He who is sincere in giving up desire and conquered himself for Allah's sake seven times, would never be afflicted by that desire." Another said: "He who has repented from sin and kept to the straight seven years, will never return to it." If the repentant is not learned, he should learn what is incumbent upon him in the future and what is forbidden, so that he would be able to stick to uprightness.

Unless man chooses solitude, his uprightness is incomplete, even though he may have renounced some sins. Such is the case of him who renounces, for instance, drinking wine, fornication or usurpation, yet this is not full repentance. Some people said that this repentance is not valid, while others said that it is right. Validity, in this context, is a vague expression. We would say to one who holds it invalid: "If you mean by this that his abstention from certain sins is of no avail at all, and that its presence is the same as its absence, then great indeed is your error. We know that the more the sins are, the more the punishment increases, and vice versa." To one who asserts the validity (of such repentance) we say: "If you mean thereby that renunciation of some sins is necessarily accepted and will inevitably lead to salvation or bliss, this, also, is an error.

Salvation and bliss come with total abstention from sin." Such is the apparent sense. We are not speaking of the subtle secrets of divine forgiveness.

If he, who takes the position that such repentance is invalid, says: "I mean thereby that repentance amounts to remorse; man feels remorse for theft, for instance, as a transgression and not as theft per se. It is impossible that he regret for it without (regretting also for) fornication, so long as his grief is due to sin being a transgression, for both have a common cause. A man who grieves over the murder of his child by sword would also grieve over the child's death by knife, because his grief is due to the death of his beloved, whether by sword or knife. Likewise man grieves over missing his Beloved, which occurs through transgression, be it by theft or fornication. How does he grieve over one but not the other? Remorse is a state brought on by the knowledge that transgression, as such, alienates the Beloved.

It is inconceivable that it would be so in the cause of some transgressions and not of others. For, if this were possible, it would be conceivable that one could repent from drinking wine from one jug but not from another. Yet, such is impossible, for the transgression, in both cases, is one, and the jugs are no more than receptacles. In the same way, the particular transgressions are (mere) tools of sin per se, while sin, insofar as it is disobedience, is one and the same. The meaning of the invalidity is that Allah has promised the repentants a rank, and this rank can be achieved only through remorse, but remorse over only some and not all of these sins is not imaginable. It is like the case of a property which is predicated upon offer and acceptance: if the offer and acceptance do not take place, we say that the contract is not valid, i.e., that the result, which is the disposition of property, does not occur. This is confirmed by the fact that the fruit of mere abstention is the elimination of the punishment for the sin given up. The fruit of remorse is the atonement of past sin. Abstention alone could not atone theft in the absence of Remorse over it. Remorse can only be conceived (as referring to) a transgression. This applies to all sins. This is an exposition of the opinion of those who deny the validity of (partial abstention from sin). It is a clear opinion, which a fair man examines in detail to eliminate obscurity thereby.

We also assert that repentance of some sins might be to repent either from major sins without regard for the minor ones, or from minor without regard for the major, or from one major sin rather than another.

First: as for the repentance from major sins without regard for the minor, it is possible. It is known that the major sins are greater in Allah's view and are more apt to arouse Allah's displeasure and wrath. But it is easier to obtain pardon for minor sins. It is not inconceivable, then, for one to repent from the greater and feel remorse about them. This is as he who commits an offense against the family of a king and his women and also an offense against his animal. He is more fearful about the former offense in comparison with the latter. Remorse follows in proportion to the notion about the magnitude of the sin and the conviction that it alienates from Allah. It is possible to find this in Sharia. Many were the repentants among the past generations and not one of them was infallible. Repentance does not call for infallibility.

The physician might caution the patient strongly about honey, and, to a lesser degree, about sugar, in a manner that the patient will feel that the harm of sugar might never occur. The patient might then give up, by doctor's order, honey but not sugar. Such a situation is not at all impossible. If he consumed them both, because of his craving, he might regret for consuming the honey but not the sugar.

Second: it is possible that one could repent from some major sins and not others, due to his belief that some sins of that degree are more severe and vicious in Allah's eyes. One may renounce murder, robbery, tyranny and injustices to men because he knows that the human record is not neglected, while pardon for acts which are between man and Allah is readily achieved. Just as there is disparity between major and minor sins, so it is also possible to make differentiation among the major sins themselves, and in the evaluation of the perpetrator for them. For that reason one might renounce some major sins which are not directed against his fellow-men. For example, one may renounce drinking wine but not fornication, since it becomes clear to him that wine is the key to vice, and that after drinking it he loses his mind, and becomes apt to commit all sins unknowingly. As drinking wine is graver in his opinion, a fear is aroused in him which forces him to renounce wine in the future and to regret for drinking it in the past.

Third: one may renounce a minor sin or some minor sins while persisting in a major sin, with full knowledge of its being a major sin. One may renounce slander, glancing at a woman unlawful for him to look at, or something of the same class, while persisting in drinking wine. The way this is possible is that any believer is afraid of his sins and more or less regretful of having committed them. Yet, the delight in that sin can be stronger than the heartache brought on by this fear, as factors of ignorance and neglect lead to the weakening of the fear, or there may be factors which strengthen craving. Contrition exists but it is neither constant nor strong enough to actuate resolution. If, however, he is free from a craving stronger than himself, and is able to master the drives encountered, fear overcomes the craving, conquers it, and it imposes renunciation of that transgression.

Perhaps the voracity of the sinner for wine intensifies and he is not able to endure it. He also might have rather a desire for slander and defamation of people or for glancing at females. But in this case, his fear of Allah has reached the point of taming this weaker drive, although not the stronger one. The element of fear then forces the emergence of determination toward abstention. This sinner says to himself: "If Satan vanquishes me through the overpowering desire for some sins, it is not proper that I throw off all restraint or let down the reins totally; rather, I shall fight him in some sins, and perhaps I shall prevail over him, and my victory over him in resisting some sin will be an atonement for some of my sins." Were we not to imagine this, we would not be able to conceive of the sinner as praying or fasting. One would have to say to him: "If your prayer is to other than Allah, it is of no avail, and if it is to Allah, renounce your depravity. Allah's command, in all this, is one. It is inconceivable that your prayer intends to

achieve closeness to Allah so long as you do not draw near through abandonment of depravity."

It would be impossible for him to say to Allah : "I am under two commandments and, upon disobedience, I face two penalties. I am able to vanquish Satan over one but am failing to do so about the other. I shall vanquish him as far as I can, expecting, with my mortification, that this may atone for some of my failure due to my excessive craving." But how is such absurd when it is the condition of every Muslim? Any Muslim combines obedience to Allah and disobedience for no other reason than this. If one understands this, he would understand that the victory of fear over craving for some sins is quite possible.

When fear pertains to past action, it causes remorse. Remorse, in turn, induces resolution. The Prophet "peace be upon him" said: "Remorse is repentance." He did not stipulate contrition of all sin. He "peace be upon him" also said: "One who renounces a sin is like him who has never sinned." He *did* not refer to the one who renounces all sins. These concepts clarify the wrongness of the claim that partial repentance is impossible due to the essential similarity of the appetites and the equal exposure to the displeasure of Allah. Yes, it is possible that one renounces drinking wine and does not renounce drinking *Nabidh* because of the disparity between them in the exposure to displeasure. One might renounce many sins and not renounce a few, for the more the sins are numerous, the more severe the punishment is. He thus fulfills the desire inasmuch as he fails to renounce, and give up a part of his desire for the Sake of Allah Almighty. Man then is like the ill person who was warned, by the physician, of fruits. He might take some little amount without doing so in excess. It follows from this that he cannot renounce a thing and does not renounce anything similar. It is inescapable that this which he renounces is in opposition to what he continues to do, either in the severity of the transgression or the victory of the craving. When this discrepancy affects the belief of the repentant, one can conceive his various states of fear and remorse as well as of renunciation. Even though he has not obeyed Allah in all command and prohibitions, his contrition over that sin, and his loyalty to his resolution to abstain, sets him in the category of him who has not sinned.

You might argue: "Can an impotent repent from fornication to which he yielded before the incidence of impotence?"

I would answer in the negative, for renunciation means remorse which induces the determination to abstain from that action which he is able to commit. But the deed a man cannot execute is gone of itself, not as a result of abstention from it. Let me say that if, after impotence, illumination and realization occur to him, he is convinced of the harm of fornication to which he yielded, and heartache, remorse and suffering are so aroused in him, that had a desire for coition remained in him, searing remorse would have tamed and mastered that desire, I would hope that such would atone for his sin, and wipe out his evil deed. Undoubtedly, had he repented before the onset of impotence and died following repentance, he would be among the repentants, even if a

situation did not arise in which his craving was stimulated, and in which it could be readily satisfied. But, he is repentant in that his contrition has attained such a level as would deflect him from fornication were his desire to surface. It is then not unlikely that the strength of contrition should, in the case of an impotent man, reach such a level, though it might not be known to himself. Everyone who does not crave for something considers himself capable of renouncing it, through minimal fear, while Allah is aware of his conscience and the measure of his contrition. Perhaps Allah will accept it from him; nay, it seems He will do.

The truth in all this goes back to the fact that the stain of transgression is effaced from the heart by two things: the searing contrition and the intense mortification to abstain from sin in the future. With the termination of craving, mortification ceases. Yet, it is not inconceivable that contrition would wax to such an extent that it obliterates the craving without self-struggle. Had it not been for this, we would have said that repentance is not accepted unless the repentant lives for a period enough to struggle with that same craving many times after repentance. But the apparent sense of Sharia does not substantiate such a condition.

You might say: "If we assume two repentants, one having lost all urge to sin, and the other retaining it while fighting against it and blocking it, which of them would be better?" in reply to that, it should be known that this is debatable among the learned. Ahmad Ibn Abu Al-Hawari and the companions of Abu Sulaiman Ad-Darani said: "The fighter is better since, in addition to repentance, he has the merit of striving." The learned of Basra said: "The other one is the better, for, if he becomes lax in his repentance, he will still be nearer to being faultless than the struggler who is liable to relax in his struggle." Each school's opinion contains some truth but fails to encompass the full truth.

The truth of the matter is that one whose urge has been discontinued is subject to two states:

The first is that the discontinuance of the longing is due merely to a relaxation in the craving itself. Then the struggler is better than the one in this state inasmuch as his abstention through struggle is indicative of self-control and the conquest of his drives by his faith, which is a trenchant proof of the strength of conviction and belief. By strength of belief I mean the willpower emerging at the direction of certainty, and taming the craving which emerges at the direction of Satans. The struggle decidedly points to these two powers. The statement (of the Basra learned) that this one is more secure, since if he is lax he will still not return to sin, is correct, but the use of the term 'better' in this context is a mistake.

This is like saying that the impotent is better than the virile for he is secure from the risk of lust, or, that the youth is better than the adult for he is more secure (from sin), or, that the weakling is better than the king, who overpowers his enemies, for the weakling has no enemies while the king, though having been victorious many times, might, sometime, be defeated. These are the words of a man, though sound of heart, but lacking in understanding of worldly affairs, unaware that glory lies in facing risks and grandeur is suspended on confronting

dangers. One may say that the hunter who has no horse nor dog is better in the art of hunting and of higher rank than one who possesses a horse and a dog, for he is safe of the bolting of his horse, which may result in breaking his limbs when he falls on the ground; he is safe, also, from being bitten and attacked by the dog. This is indeed an error. On the contrary, the owner of a horse and dog, being strong and knows how to control them, is better off and more likely to attain the felicity of hunting.

The second is to thwart the longing by virtue of the strength of conviction and the sincerity of the preceding struggle as it reaches the point of taming the fury of the craving until it is controlled by the discipline of Sharia, so that it is activated only by a directive from the faith and, because of the dominance of the faith over it, it lies inactive. This is a higher grade than that of the struggler who endures the fury of desire and of curbing it. The statement that such a person has not the merit of striving fails to grasp the goal of striving, as if striving were an end unto itself. But the end of striving is the elimination of the greed of the enemy lest it should drag you into his cravings. If he fails in his effort to involve you, he will not impede you from following the path of religion. Once you have subdued him and attained the goal, you are victorious, while so long as you continue to strive you are yet in the pursuit of victory.

Compare one who has vanquished the enemy and enslaved him, as against one who is engaged in fighting on the battle line and does not know how he will fare. Or, take a man who has taught a dog to hunt, and trained a horse, both staying with him after the dog has lost its voracity and the horse its recalcitrance, and compare him with one who is yet engaged in the difficult animal training. Some people have gone astray on this point, and considered that the struggle is, itself, the ultimate goal. They did not grasp that the struggle is conducted in order to get rid of the impediments on the Way. Others considered that the total curbing and elimination of the desires is an end unto itself, to the extent that one tried that, and when he failed he said: "This is absurd." He then rejected Sharia, and followed the road of licentiousness giving himself to the pursuit of passions. All of that is ignorance and error, as we have stated in the Book of the self-Discipline in the quarter of Destructives.

You may ask: "What do you say of two repentants, one who forgot sin, did not engage in sinful thoughts, and the other who held sin in full view of his eyes, constantly reflecting on it, and then burning in contrition. Which of the two is better?" in reply to that, it should be known that this is also subject to controversy. One says: "True repentance is that you set your sin before your eyes." The other says: "True repentance is to forget your sin." We consider each school correct but in relation to two situations.

The speech of Sufis is always deficient. Indeed, the usage of each of them is to relate only his own mystic experience, another's does not concern him. The answers they give differ according to the variation in their mystic experiences. This is a shortcoming as regards mood, will and depth, inasmuch as the person in question is limited in view to his own experience, the other's state being of no concern to him. For his way is to Allah Himself and to mystic experiences. Man's

way to Allah may be knowledge. But there are many ways to Allah, even though they differ as to closeness to or remoteness from Allah. Although they share divine guidance, only Allah knows who is the best guided of them.

I argue that To ponder about the sin, remember it, and be distressed by it is an accomplishment in the case of the novice. If he were to forget it, his vexation would not increase nor would his will and urge to follow the Way be strengthened, for then he would be left without the grief and the fear which impedes his reverting to similar sins. For the heedless, this is an accomplishment, but for the mystic traveler a deficiency. It is an occupation which prevents from following the Way. The mystic must not swerve from the way, and if he makes progress, and the illumination of gnosis and the shimmering of the mystery is revealed to him, it will engross him, and no scope will remain for attention to previous experiences. This is an accomplishment. But if the traveler to a certain town is hampered on the road by an obstructing river, his trouble, in fording it, is prolonged because he had previously destroyed his bridge. Should he sit on the banks of the river after fording it, and weep, lamenting his destruction of the bridge, this would constitute an additional hindrance engaging him after coping with the first. Truly, if the time is not fitting for departure, either because it is night and the going is impractical, or because there are rivers on the road, and he is fearful of crossing them, let his weeping and sadness, over the destruction of the bridge, go on through the night, so that in the prolonging of grief, his determination not to return to such a situation, will be confirmed. If such admonition has produced in him inner strength not to revert, then it is more appropriate for him to follow the path rather than engage in recounting the destruction of the bridge and weeping over it. This is known only to one who understands the way, the goal, the barrier and how to pursue the way. We have already referred to this in the Book of Knowledge and in the quarter of Destructives.

We must say that the prerequisite for the constancy of repentance is that man should meditate much on the delights of Paradise to increase his longing. If he is a youth, he should not ponder and think about all that parallels worldly things, such as the heavenly maidens and palaces, for such reflections may perhaps stimulate his longing, with the result that he will pursue transitory worldly delights rather than the deferred hereafter. Nay, he should reflect, solely, on the delight of gazing exclusively at Allah's countenance, which has no worldly parallel. Thus, even recalling sin may arouse desire. The novice might be provoked, and forgetfulness, in such a case, is preferable.

You should not be dissuaded from believing this examination by what you are told of David's weeping and lamentation. Drawing analogy between yourself and the prophets is an utter distortion, because they may have descended, by word and deed, to the levels befitting their peoples to whom they were sent to give guidance, and they were not sent but to act in a way which may benefit their people, even if it detracts somewhat from the peak of their station. Some masters, whenever they assigned their disciples any type of spiritual exercise, would join them therein, not because they were in need of it after having accomplished their

struggle and soul-training, but in order to facilitate the matter for the disciple. This is why the Prophet "peace be upon him" said: "I do not forget but I forget to prescribe laws." or, in another version, "but I neglect to prescribe laws." (Malik in his Muwatta' but without tracing it up to the Prophet himself). Do not wonder at this. Peoples under the protective wing of the prophets' compassion, are as youth under the loving wings of their fathers, and as the cattle under the care of the shepherd. Do you not see how a father, when he wishes to talk to his young child, comes down to the child's level of articulation? Thus the Prophet "Allah's blessing and peace be upon him" said to Al-Hassan: "Kakh, Kakh!", when the child took a date, from those assigned to charity, and put it in his mouth. (Al-Bukhari on the authority of Abu Hurairah). The Prophet "peace be upon him" did not lack the fluency to say: "Drop that date for it is forbidden." Yet when he realized that the child would not understand his locution, he abandoned eloquence and sank to the child's usage. He who trains an ewe or a bird must make sounds for it, using as a device of instruction chattering or whistling like an animal or bird. Beware lest you neglect such intricacies, the stumbling block of the Gnostics, let alone the heedless. We ask Allah, in His tenderness and generosity, good success.

Exposition Of How People Differ In The Perseverance Of Repentance

It should be known that those who turn unto Allah in repentance are of four categories.

The first category: the sinner repents and keeps his repentance intact for all his remaining days. He corrects that in which he was remiss, and it does not occur to him to revert to his sins, except for those lapses of habit from which man cannot disengage himself as long as he is not on the level of Prophethood. This is integrity of repentance. He who has it goes ahead with good, and substitutes good deeds for evil. Such repentance is called 'sincere repentance.' The name of this calm soul, which returns to its Lord well-pleased, well-pleasing is the serene self. These are the people referred to in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The solitary who are totally devoted to the invocation of Allah, the invocation frees them of their burden so that they appear on the Day of Judgement light (of the burden of sins)." (At-Tirmidhi on the authority of Abu Hurairah). Indeed, in this lies an indication that they were oppressed by burdens which the invocation of Allah removed from them.

The people of this category are divided into different levels with respect to their leaning towards appetites: from the repentant, there are such as whose desires subsided under the domination of gnosis, upon whom their pressure abated, and who follows the Way undisturbed by fighting them; the one who incessantly is struggling with the soul but is able to contend with it and deter it. The differentiation also pertains to the levels of struggle as regards quantity, duration and type. Men differ also as regards the length of lifespan. One is grabbed, dying soon after his repentance, and is gladdened by that for his escape and death before debility. Another is granted time, continues a long

strife and endurance, his integrity continuous and his good deeds multiplying. The state of this one is higher and better since every evil is wiped out by a good deed.

A scholar said: "The sin, which the offender committed, is atoned only when it overcomes man ten times as true desire, but he renounces it, and breaks his lust out of fear of Allah." But even, it would be implausible to stipulate this, though the great impact of such a rule, if imposed, is undeniable. However, the weak disciple should not follow this path lest the appetites be aroused, the circumstances brought on for the sin to overcome man, but when he aspires to desist, he may not be able to escape the reins of desire at will. Consequently he will proceed with the sin and he will break his repentance. Rather, the path of repentance is to flee from the outset elements of sin, thus barring to man the paths of sin. At the same time, he will seek to conquer his lust as far as possible. Thereby his repentance will be safe from the outset.

The second category: the repentant follows the path of integrity in the major acts of obedience and abandons all mortal abominations, yet is not free of sins which grip him unawares and without premeditation. He suffers from them in the course of his affairs, without intention to commit them. But whenever he commits them he censures himself, regrets, is sad, and renews his resolution to be most careful to avoid circumstances which expose him to such acts. This soul is worthy of being the 'upbraiding soul' as it rebukes man for the objectionable matters he pursues though with no strong will or calculation or intention.

This is also a high rank though inferior to the first category. It is the state of most repentants, as evil is so kneaded into human substance, that rarely is man free from it. Yet, the goal of man's effort is that the good in him should prevail over the evil, so that the scale of good deeds will be heavier and favour his record. But it is hardly imaginable that the scale of evil deeds would be altogether void. Men of this category hold the good promise from Allah as shown from His statement: "Those who avoid the heinous sins and indecencies, save lesser offenses." (An-Najm 32)

﴿الَّذِينَ يَخْتَفُونَ كَثِيرًا مِنَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّامَةَ﴾

That is because surely your Lord is wide in His forgiveness. As each lesser offense results in a minor sin, without man being accustomed to it, it is proper that it be among those lesser offenses which are forgiven. Allah said: "And who, when they commit an indecency or wrong themselves, remember Allah and pray forgiveness for their sins." (Al Imran 135)

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

Their recompense is forgiveness. Because of their regret and self censure, Allah commends them in spite of their wronging themselves.

To those of this class, refers the statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the authority of Ali "Allah be pleased with him": "The best of you all are those who are subject to temptation and are contrite." (Al-Baihaqi). In another tradition he "peace be upon him" said: "The

believer is like a spike of grain, at times he recovers, and at times he is swayed." (Abu Ya'li and Ibn Hibban on the authority of Anas; At-Tabarani on the authority of Ammar Ibn Yasir; and Al-Baihaqi on the authority of Al-Hassan). according to a third tradition: "It is unavoidable that the believer should sin from time to time." (At-Tabarani and Al-Baihaqi on the authority of Ibn Abbas).

All these statements prove decisively that this amount (of minor offenses) does not invalidate repentance, and does not put the perpetrator in the category of the persistent sinners. To deprive a man of this kind of hope to reach the level of the repentant, is to act like the physician who induces a healthy person to despair of remaining healthy if he eats fruit and hot dishes from time to time, though not persistently and continuously; or like the religious jurisprudent who induces in the student a despair of ever attaining the degree of a religious jurisprudent, because, at rare and sporadic intervals, he may be lax in repetition and let up taking notes. This points out the fault of the physician and the religious jurisprudent. On the contrary, a (real) religious scholar is he who does not induce people to despair of attaining the grades of felicity because of temporary failures and the yielding to fleeting seizures of evil. The Messenger of Allah "Allah's blessing and peace be upon him" said: "All human beings are sinners, and the best of the sinners are the repentant who pray for forgiveness." (At-Tirmidhi and Al-Hakim on the authority of Anas). Allah said: "These shall be given their wage twice over for that they patiently endured, and avert evil with good." (Al-Qasas 54)

﴿أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ﴾

He has not described them as totally devoid of evil.

The third category: the one who repents and, for some time, persists in uprightness. Then, the appetites involve him in some sins, and, unable to curb the desire, he commits them with intent and premeditation. Yet, along with that, he persists in acts of obedience and avoids some sins despite drive and opportunity (to commit them). But as this desire or two may overcome him, he wishes only that Allah would enable him to curb it and that He protect him from its evil. Such is his aspiration as he satisfies the desire, but in the end he is contrite and says: "Would that I had not done it. I will repent from it and strive to subdue it." But, he is tempted and puts off repentance, time after time, day after day. This soul is called the 'tempted soul', about which Allah said: "And others have confessed their sins; they have mixed a righteous deed with another evil." (At-Tawbah 102)

﴿وَأَخْرُونَ آعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا﴾

On account of his assiduity in obedience and his aversion to the sins he perpetrates, his case is hopeful. Perhaps Allah will turn to him. Yet, his end is perilous because of his procrastination and postponement. Perhaps he will be snatched (by death) before the repentance, and his case will come under (Allah's) pleasure. If Allah, in His generosity, corrects him, cures his defect and grants him repentance, he will join the preceding categories. But if his misfortune overcomes

and his desire overtakes him, then it may be feared that in the end he will eternally abide in what was predestined for him (i.e., hellfire).

If it is impossible for the student to avoid the distractions from learning, this difficulty indicates that he is predestined to be an ignorant, and the hope, in his case, becomes weak. But if diligence facilitates learning, it indicates that he was predestined to be one of the learned. Similarly the relation of the joys and attainments of the hereafter to good and bad deeds, according to divine preordainment, is like the relation of sickness and health to the consumption of food and drugs, and like the relation of the attainment of soul comprehension, by which the high dignities in this world are merited, to the abandonment of indolence and diligence in soul training. Just as no soul but that, which has become understanding through prolonged training, lends itself to the dignities of leadership, judgeship and advancement in knowledge, so none but a sound heart, which has become pure through prolonged purification and refinement, is fit to gain the hereafter, and closeness to the Master of the Universe. Thus has it been preordained by Allah's direction. That is why Allah said: "By the soul, and that which shaped it and inspired it to lewdness and god-fearing! prosperous is he who purifies it, and failed has he who seduces it." (Ash-Shams 7-10)

﴿وَنَفْسٍ وَمَا سَوَّاهَا ﴿١﴾ نَأْتَمَهَا خَوْفَهَا وَتَقْوَاهَا ﴿٢﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٣﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿٤﴾﴾

When man falls into sin, and the sin becomes a debit, repentance a credit, this is then one of the signs of a setback. That is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "A man can perform for seventy years the deeds of the people of Paradise, until others say that he is one of the Paradise dwellers, and there remains between him and Paradise only a span. Then, what is written overtakes him, and he performs an act of the people of hellfire, and enters hellfire." (both sheikhs on the authority of Sahl Ibn Sa'd, with a slight variation of wording; and Ahmad on the authority of Abu Hurairah). Fear of the end is prior to repentance. Each breath is an end to that which was prior to it inasmuch as death might be contiguous to it. Let man, then, be attentive to each moment lest he fall into the perilous. Long is regret when it is of no avail.

The fourth category: the repentant who proceeds, for a time, in uprightness but then reverts to the temptation of sin or sins without admonishing his soul to repent and without regret for his action. Rather, he becomes heedlessly absorbed in following his appetites. Such a person is among those who persist in sin. Such is called 'the soul that commands to evil' and flees from good. Therefore the evil end may be feared, and his affair is in Allah's pleasure. If he is destined for an evil end, he suffers endless misery; and if he is destined for the reward most fair, so that he dies on monotheism, then deliverance from hellfire can be expected for him, at least after some time. Possibly he will be included in the broad pardon because of a hidden inscrutable cause. His is like the case in which it is not impossible for a man to enter a ruin to find a treasure, and quite accidentally, find it; or to sit at home and be made learned by Allah without study, as it happened to the prophets "peace be upon them".

Seeking forgiveness through acts of obedience is like searching for knowledge through effort and repetition, or like seeking wealth through trade and travel. Seeking forgiveness through sheer hope, despite corrupt acts, is like seeking treasures in ruins or knowledge from angelic teaching. If only the one who worked hard could learn! If only the one who traded would gain wealth! If only one who fasted and prayed would be forgiven! All men are deprived (of ultimate happiness) except those who know. Those who know are all debarred except those who act. Those who act are all precluded except for the righteous, and the righteous are in great peril. Just as one destroyed his house, squandered his wealth, and left himself and his dependents hungry, claiming that he anticipates Allah's generosity in providing for him a treasure to be found under his destroyed home (even though it is not beyond Allah's power and generosity), is considered, by the sensible, as an ignorant and deluded man, likewise, , one who expects pardon from Allah's generosity, while he is negligent in obedience, persisting in sin, and not treading the path of forgiveness, is considered, by sensible people, as demented.

One can only be astonished at the reasoning of this idiot and his propagating his foolishness in a nice form when he says: "Allah is generous, His paradise is not too narrow for one like me, nor does my sin injure Him." Then you see him traveling overseas and hurtling perils in search of dinars. Should he be told: "Indeed Allah is generous, the dinars of His treasury do not fall short of your need, and your indolence in abandoning commerce will not harm you; sit, then, in your home and perhaps He will provide for you in an unanticipated manner", he would consider the speaker stupid and would mock at him. He would say: "What is this nonsense? The heavens do not rain gold and silver. That must be earned. Thus Allah ordained it, and set His process in motion. Allah's usage is immutable."

Fool is he, when he does not grasp that the Master of the hereafter and the Master of this life is one and the same, and that His usage in both worlds does not vary. This was announced when Allah said: "And that a man shall have to his account only as he has labored." (An-Najm 39)

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

How, then, can the man believe that Allah is generous in the hereafter but not so in this life? How can he say that laxity in acquiring wealth is not a requisite of divine generosity while laxity in works for (attaining) abiding possession and eternal felicity is such a requisite, and, further, that Allah, by virtue of generosity, will give him in the hereafter without (human) effort, but usually will hold back, despite man's effort, in this world? He forgets Allah's statement: "And in heaven is your provision, and that you are promised." (Adh-Dhariyat 22)

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

O Allah, save us from blindness and going astray.

This is nothing save standing on one's head and immersion in the darkness of ignorance. To such a man may apply Allah's statement: "Ah, if you could see the

guilty hanging their heads before their Lord (saying): 'our lord, we have seen and heard; now return us, that we may do righteousness.'" (As-Sajdah 12)

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا

نَعْمَلْ صَالِحًا﴾

That is, we have seen that You were right when You said: "And that man shall have to his account only as he has labored." (An-Najm 39)

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

So turn us back, we shall labour. At that point no alteration is possible and he deserves chastisement. We seek refuge with Allah from the urges of ignorance and doubt, and of suspicion that necessarily leads to an evil fate in the hereafter and resurrection.

Exposition Of What Must The Repentant Hasten To Do If He Sins Either With Intention And Dominant Desire Or By Chance

It should be known that repentance, contrition and action toward atonement through good deeds to counter the sin, as we have mentioned, are incumbent upon him. If the soul, because of the triumph of desire, does not assist toward the resolution to abstain, then he has failed in one of the two imperatives. He should not abandon the second which is to ward off the evil deed with a good one so as to obliterate the former, that he may be of those who mix a righteous deed with an evil one. The good deeds which atone evil, are through the heart, the tongue or the limbs. Let the good deed stand in the stead of the evil with its ramifications.

In his heart let him atone by entreating Allah for pardon and forgiveness, and by humbling himself with the self-abasement of the fugitive slave. His humiliation should be manifest to others in reducing his rank among them. The sinful fugitive has nothing to be proud of among other people. Likewise, he should harbor in his heart benevolence toward Muslims, and the resolve to perform the acts of worship.

His tongue should confess the sin and ask for forgiveness by saying: "O my Lord, I have stained my soul and have done evil, forgive my sins." Thus he should multiply the kinds of apology we have cited in the Book of Invocations and Supplications.

The limbs should be engaged in acts of worship, charity and various acts of obedience. Some sayings of the Companions indicate that pardon of sin is expected if the sin is followed by eight acts, four of which are acts of the heart: repentance or resolution to repent, wish to desist from sin, fear of sin's punishment, and desire for forgiveness. Four are acts of the limbs: that following sin you should offer a two-rak'ah prayer, then seek Allah's forgiveness after them seventy times, say one hundred times: "Exalted be Allah the Great, with Whose Praise I exalt Him", then give alms, and then fast for a day. According to the saying of a Companion: "You should perform ablution perfectly, enter the mosque and offer a two-rak'ah prayer." (those of Sunan on the authority of Abu Bakr As-Siddiq). Or a four-rak'ah prayer for atonement according to a certain

tradition (by Al-Baihaqi, Ibn Mardawaih on the authority of Ibn Abbas). According to another tradition: "When you have done an evil, follow it with an atoning good deed. A secret (evil act) should be followed by a secret (good act) and a public (evil act) by a public (good act)." (Al-Baihaqi and At-Tabarani on the authority of Mu'adh). It is said that charity given in secret atones the sins of night, and charity given in public atones the sins of day.

It is narrated in an authentic tradition that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "I have taken up with a woman and I have done with her all save sexual relation. Judge upon me with the judgement of Allah." The Prophet "peace be upon him" said: "Have you not prayed with us the early morning prayer?" The man answered in the affirmative. The Prophet "peace be upon him" then said: "Indeed, good deeds cancel the evil ones." (This narration is reported as abridged by both sheikhs on the authority of Ibn Mas'ud; and Muslim alone on the authority of Anas and Abu Umamah, with a slight variation of wording). This indicates that approaching women save fornication is a minor sin, which prayer atones, in accordance with the statement of the Prophet "peace be upon him": "The five (obligatory) prayers are an atonement for all that happens between them save the major sins." Under all circumstances, man should every day take himself to account, sum up his evil acts, and strive to cancel them out with good deeds.

You might say: "How can the prayer for pardon be beneficial without untying the knot of persistence? In a particular tradition it is narrated: "One who prays for pardon from sin, while persisting in it, is as one who mocks at the verses of the Qur'an." (Ibn Abu Ad-Dunya on the authority of Ibn Abbas). One used to say: "I pray for Allah's pardon for my saying: 'I pray for Allah's pardon'." It is said: "Prayer for pardon with the tongue is the repentance of liars." Rabi'ah Al-'Adawiyyah said: "Our prayer for pardon needs much apology."

In reply to that, it should be known that innumerable Prophetic narrations have been handed down on the merit of prayer for pardon, we have mentioned in the Book of Invocations and Supplications, to the point that Allah connected the prayer for pardon with the life of the Messenger "peace be upon him", as shown from His saying: "But Allah would never chastise them, with thee among them; Allah would never chastise them as they begged forgiveness." (Al-Anfal 33)

﴿وَمَا كَانِ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانِ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

One of the Companions used to say: "We have two assurances of clemency. One of them, the Prophet's being among us, is gone, and only the prayer for pardon remains. Were that to disappear, we would perish." (Ahmad on the authority of Abu Musa; and Ibn Mardawaih on the authority of Ibn Abbas).

We say, then, that prayer for pardon which is the repentance of liars, is that which pertains merely to the tongue, with the heart having no share, like the utterance of a man who, by habit and with utmost neglect, says: "I pray for Allah's forgiveness", or when he hears the description of hellfire, says: "We seek refuge with Allah from it", without his heart being affected. This refers to the mere movement of the tongue and is of no avail. Yet, if the heart

implores Allah and prayer to Him is added in the request of pardon, with sincere will, pure intent and desire, then it is, in itself, a pious deed, and may succeed in cancelling out the evil deed. Such is understood by the traditions handed down on the merit of seeking pardon. The Prophet "peace be upon him" said: "One who prays for pardon does not persist (in sin), even if he reverts (to sin) seventy times during a day." This is tantamount to prayer for pardon with the heart.

Repentance and prayer for pardon have various stages. Even their beginnings are not devoid of benefit, though the initial benefit is not like the final benefit. Sahl said: "Never can man do without his Lord. The best man can do is return to Him in every matter. If a man transgresses he should say: "Lord! Forgive me." When man is through with his sin, he should say: " Lord! Grant me immunity from sin." If man acts in repentance, he says: "Lord! Accept it from me." Sahl was also asked about the prayer for pardon which atones sins. He said: "The beginning of the prayer for pardon is response, then turning (to Allah), and then (full) repentance. Response consists of acts of the limbs, turning (to Allah) of acts of the heart, and repentance is man's approach to his Master, promising to renounce his evil nature. Then he prays for Allah's pardon for his actual failings, his ignorance of divine grace and his ingratitude. At that point he will be forgiven and he will attain refuge with Allah, which leads to a shift to solitude, stability, elucidation, contemplation, gnosis, confidential conversation, purity, friendship, and then secret discourse which is intimacy. This does not establish itself in a man's heart until knowledge is his nourishment, supplication his sustenance, contentment his provision and reliance on Allah his companion. Then Allah will gaze upon him, raise him unto the throne. His station will be that of the throne bearers."

Sahl was also asked about the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The repentant is Allah's beloved." He said: "He is beloved when he becomes of " Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers." (At-Tawbah 112)

﴿التَّائِبُونَ الْعَبْدُونَ الْحَنِيدُونَ السُّجُّونَ الرَّكَعُونَ السَّاجِدُونَ الَّذِينَ يَلْمِزُونَ
وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ لِحُدُودِ اللَّهِ وَبَرُّ الْمُؤْمِنِينَ﴾

Further, he said: "The beloved is he who does not engage in that which his beloved abhors."

The point is that repentance has two effects. The first is the atonement of evil so that man becomes as one who has never sinned. The second is the attainment of high degrees so that he becomes a friend. Atonement, also, is of (various) stages. It may be a total obliteration of the sin, or a reduction thereof. The difference depends on the different grades of repentance. The prayer for pardon through the heart, and correction by good deeds, even if man is not yet free from persistence in sin, is of the initial stage and is not

without some benefit. You must not think it is irrelevant whether it is present or absent. For men of vision and masters of hearts know beyond doubt, that the statement of Allah: "And whoso has done an atom's weight of good shall see it" (Az-Zalzalah 7)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

Is true and that, just as a grain cast upon the balance is not without effect, so, also, a grain's weight of good is not without effect. If the first grain has no consequence, surely the second would be like it, and the balance would not be upset by the load of them. That is, evidently, impossible. But the scale of good deeds is given preponderance by the atoms of good until it carries weight and lifts away the scale of impious deeds. Beware, lest you belittle the smallest measure of transgression, without disavowing it. You will be like the stupid woman who neglects her spinning excusing herself by the fact that she is unable to produce more than one thread per hour. She said: "What is the benefit of one thread? What impact does it have upon a garment?" Fool is she, for she does not comprehend that a worldly garment is achieved thread by thread, and that worldly bodies, despite the expansion of the world's areas, are collections of individual atoms. Supplication and apology with the heart, therefore, are a good deed that does not at all get lost before Allah.

I say that prayer for pardon only with the tongue is also a good deed inasmuch as such movement of the tongue, even heedlessly, is better than wagging of the tongue, at the same time, in slander against a fellow Muslim or useless chatter. Nay, it is better than to remain silent (without uttering the prayer for pardon). Its merit is manifest in comparison to silence while, on the other hand, it is a shortcoming in comparison to the action of the heart. That is why one disciple said to his master, Abu 'Uthman Al-Maghribi: "My tongue, at times, flows with the supplication of Allah and the recitation of the Qur'an, even though my heart is heedless." The master said: "Give thanks to Allah, since He engaged one of your limbs in the good cause, accustomed it to supplication, and used it not in evil nor accustom it to wasteful chatter."

What he mentioned is true. If the limbs become conditioned to good, to the point that this becomes part of their nature, this will repel much sins. If one who accustomed his tongue to prayer for pardon hears another person lie, his tongue reverts spontaneously to its conditioning and utters: "I ask for Allah's forgiveness!" If one has been conditioned to chatter, his tongue proceeds to say: "How stupid you are!, or, how ugly is your lie!" If he who has been conditioned to utter "I seek refuge with God" happens to be present at the very beginning of an evildoer's evil, he says, by reflex: "We seek refuge with Allah." But if the tongue is conditioned to chatter, he hastens to say: "May Allah curse him!" Man then sins in one of those two expressions, and is safe with the other. His safety is a consequence of the good habituation of his tongue. Such is one of the meanings of the Allah's statement: "Allah suffers not to be lost the wage of the good-doers" (At-Tawbah 120)

﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

And: "And if it be a good deed, He will double it, and give from Himself a mighty wage." (An-Nisa' 40)

﴿وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

Consider how it is doubled when he makes the heedless prayer for forgiveness a habit of the tongue until, with that habit, he repels the evil of disobedience involved in slander, malediction and officiousness. This is the doubling, in this world, of minor acts of obedience; the doubling in the hereafter is greater, did they but know. Beware lest you discern, in acts of obedience, only hardships, with the result that your longing for worship wanes. Indeed, this is an intrigue spread out by Satan, in his accursedness, for the deluded. He made them believe that they are insightful and understanding about hidden things and mysteries. (They say:) "So what is the benefit of our supplication with the tongue while the heart is heedless?" By this those people are divided into three kinds: one who wrongs himself; one who adopts a middle course; and one who proceeds in doing good.

As for him who proceeds in doing good, he says: "You are right, cursed one, but it is a right saying with which you seek a wrong intent. Certainly, then, I should doubly chastise you. I shall defy you in two respects, by adding the movement of the heart to that of the tongue." He is like one who treats Satan's wound by sprinkling salt on it.

As for the deluded wrongdoer, he feels, in himself, the conceit of sagacity for this minor intricacy. Then, he is incapable of sincerity in the heart, abandoning at the same time the habituation of the tongue in the supplication of Allah. In this way, he aids Satan, and is hung by the rope of his own delusion, so that there is complete collaboration and harmony between the two. This case is like the statement: "The water skin fits its (skin) cover, it fits it and adjusts to it."

As for the one who follows a middle course, he is unable to defy Satan by associating the heart in (his) practice. But at the same time, he understands the deficiency of the movement of the tongue as compared with that of the heart, and its completion in comparison to silence and chatter. The result is that he follows the right course persistently, and asks Allah to involve the heart, with the tongue, in habituation of the good.

The one who proceeds (to do good) is like the weaver whose weaving was faulted, so he abandoned it, and became a scribe. The failing wrongdoer is like the one who abandoned weaving totally and became a street cleaner. The one following the middle course is like a man who fails to become a scribe but says: "I do not deny that weaving is unpleasant, but, the weaver can be faulted (only) when compared to the scribe and not when compared to the street cleaner. If I am incapable of being a scribe, - I will not abandon the weaving."

That is why Rabi'ah Al-'Adawiyyah said: "Our prayer for pardon needs much apology." Do not think that she faults the movement of the tongue as supplication of Allah. Rather, she faults the heedlessness of the heart. Man must apologize for the negligence of the heart, not for the action of his tongue. If he also refrains from asking for pardon verbally, he needs two entreaties to pardon,

not one. That is how you should understand the fault of what is faulted and the praise of what is praised. Else you will remain ignorant of the meaning of the statement of the righteous: "The good deeds of the pious are the misdeeds of the Near-Stationed."

These matters are established relatively, and should not be taken absolutely. Nay, the smallest measures of obedience or rebellion should not be regarded with slightness. That is why Ja'far As-Sadiq said: "Allah Almighty has concealed three in three: His pleasure in an act of obedience: so that you should not disdain any such act, as perhaps that one solely pleases Him. He concealed His anger in an act of transgression: so do not belittle any such act, as perhaps this one solely arouses His wrath. He concealed His allies among His worshipers: so, do not disdain any one of them, for perhaps it is he who is Allah's ally." He added: "and he has concealed His response to supplication: so, do not cease to supplicate Him, perhaps the response will follow it."

FOURTH PILLAR

ON REMEDY OF REPENTANCE; AND THE WAY OF TREATMENT FOR THE DISSOLUTION OF KNOT OF PERSISTENCE

It should be known to you that men are of two types. Firstly, there is the young man who has no sensual desire, having grown up in (the pursuit of) good and the avoidance of evil. He is the one about whom the Prophet said: 'Your Lord is delighted by a youth who has no sensual desire.'¹⁰ This, however, is extremely rare. Secondly, there is the man who is not without sin. Further, this second group is divided into the persistent and the repentant. It is our aim to explain how the knot of persistence is to be treated, and to indicate the remedy therefore.

Know, then, that the cure which is repentance is attained only by the remedy. One cannot, however, prescribe the remedy without diagnosing the malady, for remedy means to counteract the causes of the malady. For every disease results *from* a cause, and the remedy for it consists of dissolving the cause, removing it and cancelling it. A thing is cancelled only by its opposite. The cause of persistence is only heedlessness and appetite. Heedlessness is only opposed by knowledge and appetite - by forbearance in eliminating the factors leading to appetite. Heedlessness is the beginning of error. Allah has said: and those - they are the heedless ones; without a doubt, in the world to come they will be the losers. There is, therefore, no medication (conductive) to repentance except a compound' of the sweetness of knowledge and the bitterness of endurance. Just as oxymel combines the sweetness of sugar and the acidity of vinegar, aiming, with each, at a different end in their combined impact, in order that the causes that provoke the bile be curbed, so you must understand the treatment of the heart against the measure of the malady of persistence present in it. Now, this remedy has two roots: Knowledge and endurance. These must be explained.

You might ask: Does every knowledge avail in breaking down persistence or is some specific knowledge necessary?

Know, then, that all kinds of knowledge are remedies for the heart's maladies. Yet, for each malady there is a specific knowledge. Just as the science of medicine

is effective in the treatment of disease in general, yet each malady requires specific (specialized) knowledge, so also (is the case of) the treatment of persistence. Let us, then, discuss the specificity of that knowledge by comparison with the diseases of the body so that it be more readily understandable. We say, therefore, that the patient must believe certain propositions.

Firstly, he must believe, in general, that sickness and health have causes which he arrives at by the (exercise of) selection in accord with what Allah has determined. This belief is at the very root of medicine. For, one who has no faith in it will not engage in therapy, and is sure to perish. What corresponds to this, in our context, is the belief in the root of revelation, namely, that felicity in the hereafter has a cause, obedience, while wretchedness (also) has a cause, transgression. This is the faith in the root of the revelations. This must be secured either by inquiry or conformism - both varieties of faith.

Secondly, the patient must trust a certain physician, i.e., that he is learned in medicine, skilled, and trustworthy in his judgement, not deceiving or lying. Faith on the basis of medicine will not avail the patient, in itself, without this belief. In our context, the corresponding element is the knowledge of the Apostle's veracity, and the belief that all of what he said is true and right, with no falsehood or discrepancy.

Thirdly, the patient must heed the doctor's warning as regards the consumption of fruit and harmful substances in general, so that the fear of deficient protection overcomes him. The intensity of the fear, then, will motivate him to seek protection. In religion the corresponding element is - a) attentiveness to the Qur'an verses and the traditions which include the call to piety and warning against the commission of sins and the pursuit of cravings, and b) the belief in everything he hears on the subject, without doubt or distrust, so that the fear is aroused in him which reinforces for endurance, that other pillar of treatment.

Fourthly, he must listen to the physician concerning the malady and what to beware of, so that (the physician) might inform him in detail, in the first instance, which of his actions, conditions, food and drinks, may harm him. Not every patient need avoid everything, nor will just any medication avail him. Rather, for each specific malady there is specific information and specific treatment. The corresponding element in religion is that not every person suffers from every craving or sin. Rather, every believer (has a propensity towards) a certain sin or certain sins. But then, he is an immediate and pressing need to recognize that these are sins, that they are injurious, what the measure of their harm is, how to arrive at desisting from them, and, finally, how to atone for such of them as have occurred.

Such knowledge is dealt with by the doctors of religion, the learned, who are the heirs of the prophets. The sinner, then, if he is aware of his transgression, must seek treatment from the doctor, that is, from the 'slim. If the sinner does not know that what he is doing is a sin, the learned should inform him thereof. Each learned should be responsible for his area, town, quarter, mosque or shrine. He should instruct his folk in their religion, and distinguish that which

may harm them from that which may benefit them, that which will make them miserable from that which will make them happy. The 'slim must not wait to be asked about this. Rather, he must devote himself to rallying the people, as the learned are the heirs of the prophets. The prophets did not abandon the people to their ignorance but, instead, the prophets called upon the people in their assemblies and, originally would go from door to door, seeking the people one by one in order to give them guidance. The sick of heart "Are not aware of their illness, just as he, upon whose face leprosy has broken out and who has no mirror, does not know of his leprosy as long as another person does not inform him thereof. Such is the personal duty of all the learned.

All rulers must appoint, in each village and quarter, a devout jurisprudent to instruct the people in their religion. People are born ignorant and bringing the call (of Islam) to them, in both root and branch, is imperative. This world is the abode of the ill inasmuch as only the dead are in the bowels of the earth and only the sick on its face. The ailing in heart are more numerous than the ailing of body. The learned are the physicians, and the rulers are the custodians of the abode of the ill. Just as the physician surrenders the patient who does not take care of himself or who has been overcome by insanity to a custodian, to confine the patient in fetters, forestalling his damaging himself or others, so every patient that does not respond to the scholar's treatment is surrendered to the ruler, in order that the ruler restrict possible evil to and from the ailing.

The sickness of the hearts became more widespread than that of the body for three reasons. Firstly, the one who suffers from such is not aware of his being ill. Secondly, its consequence is not visible in this world. This differs from the disease of the body whose end is death (which is) visible and which people naturally shun, while, what follows death is not visible. The consequence of sins is the death of the heart, which is not witnessed in this world. The shunning of sins, therefore, is rare, even though the perpetrator is aware of them. For this reason you will see him, in case of the disease of the heart, relying on Allah's generosity while striving diligently in the treatment of bodily ailment without reliance on Allah Thirdly, and this is the calamitous affliction, there is the loss of the physician. For, it is the learned who are the physicians, yet in these times they have been stricken by a sore affliction, the treatment of which is beyond their capabilities. They have found solace in the wide spread of the disease, so that their deficiency is not apparent. They have been forced to mislead the people instructing them in a manner bound to compound their illness. For the destructive affliction is the love for this world. This disease has overcome the doctors. They are, therefore, incapable of cautioning the people against it, for they fear they would be told: "How do you prescribe treatment (to others), while forgetting yourselves? For this reason the affliction spread throughout the people, the plague grew, remedy has run out, and, because of the loss of the physicians, the people have perished. Nay, the physicians have engaged in various kinds of misleading. Would that they did not cure, at least they would not aggravate the malady. Would they only remain silent, for when they speak, they care in their sermons only about what may please the masses or win their hearts. They

succeed in that only through demoting fear and promoting hope, and speaking of the signs of (divine) mercy, because that is more pleasant to the ear and easier on the tempers. The people, then, leave the exhortatory sessions further emboldened to sin and with greater trust in divine generosity.

Whenever the physician is ignorant or perfidious he destroys with the remedy as he applies it in the wrong place. Hope and fear are two remedies, but for two persons of opposing symptoms. One who was overcome with fear, to the point that he completely renounced the world and charged himself beyond endurance, made his life totally miserable, the severity of his intemperance in fear is broken by talking about the reasons for hope, so that he might return to a proper balance. Likewise, one who persists in sin, yet though desirous of repentance, is held back because of despondency and despair, thinking his previous sins too great, is also treated by the reasons for hope, so that he may aspire to the acceptance of repentance, and finally repent.

On the other hand, treating the deluded, who is devoted to sin, by speaking about the reasons of hope, resembles treating with honey the patient who developed a higher fever. That is the practice of the ignorant and the fools. It is the corruption of the physicians, therefore, that is the real problem, totally beyond cure.

You might say: Speak of the way which the preacher should follow in admonishing the people.

Know, that this is an involved and protracted matter. Yet certainly, we will indicate the types beneficial in breaking down persistence in sin, and inducing people to renounce sin. These are of four types.

The first is that men should mention those verses of the Qur'an which strike fear in sinners and rebels, as also (similar passages) from the traditions going back to the Prophet and sayings of the Companions. Such, for example, as this statement of the Prophet: "Dawn does not rise on any day nor does twilight disappear any night but that two angels echo in four voices. One says: "Would only that these creatures had not been created." The other ways: "Since they were created would they know what they were created for." The first says: "Would that, since they learned not why they were created, they acted as they were taught." (In some versions: "Would that they sit together and discuss what they learned). Finally, the last voice says: "Since they do not act as they were taught, would that they repent their deeds."

One of the old masters said: "When a man sins the Master of the Right orders the Master of the Left, who is in charge of that man, to hold back the pen (about the man) for six hours. If the man repents and seeks forgiveness, the sin is not recorded against him. If, however, he does not seek forgiveness, it is recorded."

Another of the old masters said: "Whenever a man transgresses, his place upon earth seeks permission to swallow him, and his roof seeks leave, from the heavens, to fall onto him in fragments But Allah says to the heaven and earth: "Desist from my servant and grant him respite. You did not create him, and if you did you would be compassionate towards him; perhaps he will turn to Me

and I will forgive him; perhaps he will change to righteousness, and I will change his sin for him into pious deeds." That is the meaning of the verse: Allah holds the heavens and the earth, lest they remove: did they remove, none would hold them after him."

The tradition of Umar Ibn Al-Khattab: "The seal is attached to the foot of the Throne. When the sacred is violated, and the forbidden permitted, Allah sends the seal and it is impressed upon the hearts and their contents." In the tradition of Mujahid: "The heart is like the open palm. Whenever man sins, a finger contracts until all the fingers contract and the heart is obstructed. That is the sealing." Hassan said: "Between man and Allah stands a certain boundary of sin. When man reaches it, Allah seals his heart, and afterward no longer promotes him towards good fate."

The traditions of the Prophet and the sayings of the Companions on the censure of transgression and the praise of the repentant are innumerable. The preacher should draw from them constantly if he is the heart to Allah's Apostle. The Prophet bequeathed no dinars or Dirhams but knowledge and wisdom which the scholar inherits according to the measure of his attainment.

The second type is the stories of the prophets and the righteous forebears and what misfortunes befell them because of their sins. Such have a strong impact, and are of manifest benefit to the hearts of men. For example, the story of Adam in his rebellion and banishment from Paradise. It is related that when he ate of the tree, the garments vanished from his body and he was left naked. The crown and the diadem were so embarrassed that they sought to disappear from him. Gabriel then came to him, took the crown from his head and loosened the diadem from his forehead. It was announced from above the throne: "Descend (Adam and Eve) from My Presence! One who has transgressed against Me cannot be close to Me!" Adam turned to Eve weeping, and said: "This is the first misfortune of the transgression, we have been removed from the presence of the Beloved."

It is related that when Solomon was punished for his error, because of the idol which was worshipped in his home (for) forty days, - (It is said: because a woman asked him to give judgement in favour of her father and he said yes but did not do so; or, that because of his attitude toward her he wished in his heart that the judgement be for her father against his opponent.) - his kingdom was taken away for forty days. He fled, forlorn. He would beg, with palm out, but would not be fed. If he said: "Feed me, for I am Solomon, son of David", he was taken up, driven off and beaten. It is told that he asked for food from a woman's household. She, however, chased him away and spat in his face. Another version says: An old woman brought out a jar containing urine and emptied it on his head. (All this happened) until, after the end of the fortieth day of chastisement, Allah dislodged the seal ring from the belly of the whale, and Solomon put it on. The birds then came and perched on his head. The jinn, devils and beasts also came and assembled round him. Some of those who had offended him apologized. Solomon said: 'I do not blame you for what you have done before, nor do I praise you for your excuse now. Indeed, this affair was (ordained) in the

heavens and was inevitable. It is related in the Israelites that a man married a woman from another town, then sent his servant to bring her to him. She sought to tempt and seduce him. He, however, fought her and resisted the temptation. Allah made him a prophet for the blessing of his piety, and he became a prophet among the children of Israel. In the stories of Moses (it is reported) that he said to Al-Khadir: "For what deed has Allah revealed to you knowledge of the Hidden?" It is related that the wind was carrying Solomon, and he glanced at his gown, and it was new. He seemed to like it. The wind put him down. He said (to the wind): "Why did you do this though I did not order you?" It said: "But we obey you only when you obey Allah."

It is also related that Allah communicated to Jacob: "Do you know why I have separated you from your child Joseph? He said no. Allah said: because you told his brothers: I fear the wolf may eat him, while you are heedless of him. Why did you fear the wolf and not appeal to Me? Why did you consider his brothers' heedlessness, and not consider My guarding him? Do you know why I returned him to you?" Jacob replied: "No!" Allah said: "Because you appealed to Me and said: haply Allah will bring them all to me and because you also said: depart, my sons, and search out tidings of Joseph and his brother. Do not despair (of Allah's comfort)." Thus, also, when Joseph said to the king's attendant: "mention me in thy lord's presence," Allah said: Satan caused him to forget to mention him to his master, so that he continued in the prison for certain years. Such stories are innumerable. The Qur'an and traditions have not adduced these just for evening entertainment. Rather, their object is contemplation and pondering so that you may learn that even the prophets are not forgiven their minor sins. How, then, can others be forgiven major sins? Certainly, they were fortunate that they were swiftly overcome with punishment in this world, so that it was not put off to the hereafter. The wretched, however, are those given time to increase their misdeeds, for the chastisement of the hereafter is graver and greater. These kinds of stories should also be told, frequently, to those persisting in sin; for it is effective in stimulating the urge for repentance.

The third type is that the preacher should make them realize that one may expect that chastisement for sins is to be expedited in this world, and that the afflictions of man come as a result of his offenses. Many a man, however, is indulgent in the matter of the hereafter, and, because of his ignorance, fears more Allah's punishment in this world. It is necessary, therefore, to frighten him therewith. In most cases, the chastisement for all the sins (of a person) is expedited in this world, as is related in the story of David and Solomon. Because of his sins a man may become poor, his rank among people may decline, and he may fall into the hands of his enemies. The Prophet said: "Indeed, a man is deprived of sustenance on account of a sin he commits." Ibn Mas'ud, "Allah be pleased with him" said: "I reckon that a man forgets knowledge through a sin he commits, and this is the meaning of the Prophet's word: "One who perpetrates a sin, intelligence withdraws from him, *and* never returns." An old master said: "The curse is not the black face or loss of wealth; nay, the curse is that you disengage yourself from a sin only to fall into another which is like it or worse." It

is as he said, for the curse is expulsion and alienation. Unless he is assisted toward the good, evil comes easily to him, and he is removed (from the divine grace). To be without divine assistance toward success (in acting righteously) is the greatest deprivation. Each sin invites another and it is compounded. Man is then deprived thereby of the beneficial nourishment of social intercourse with the learned who rebuke sin, and with the righteous; nay, he is detested by Allah so that the righteous may detest him.

It is related about one of the Gnostics that he was walking in mud, holding his clothes, wary of his foot slipping, but he slipped and fell. He got up and was walking in the middle of the mire, crying and saying: "This is the image of man. Continuously he is wary of sins and avoids them until he tumbles into one and, then, two, after which he plunges into sinning." This is an allusion that the punishment of sin is expedited by the drift into another sin. That is why Fudail said: "That which you have blamed on the vicissitude of time and the brutishness of brethren, is the result of your sins." Somebody said: "I certainly recognize the punishment for my sin in the ill nature of my ass." Another said: "I recognize the punishment even in a mouse in my house." One of the Syrian Sufis said: "I noticed a Christian lad of handsome countenance. I stopped and stared at him. Then, Ibn Al-Jalla' ad-Dimashqi passed me. He seized hold of my hand, and I felt embarrassed before him. I said: "O Abu Abdullah! By Almighty Allah, I was amazed by this beautiful form and this masterful piece of workmanship and (by) how it was created for hellfire!" He squeezed my hand and said: "You shall encounter the punishment (for this staring) after awhile." The Syrian said: "I was punished for it thirty years later." Abu Sulaiman ad-Darani said: "Sexual maturation is a punishment," and 'no one misses the communal prayer except through the commission of sin.' In a tradition (it is said): "What you blame on your time is really due to your deeds which are corrupt." A tradition: "Allah says: "The least that I shall do to a man, if he prefers his craving to obedience to Me, is that I shall deprive him of the delight of My discourse."" It is told of Abu 'Amr Ibn Al-Ala', in a story that would take too long, that he said: "One day, as I was standing in prayer, my heart was seized by desire. It continued in my mind until a craving of men was born from it. I fell to the ground, and my entire body turned black. I hid myself at home, and did not emerge for three days. I was purging my body with soap, in the bath. The blackness, however, was only compounded, until, after three nights, it was undone. I then encountered Al-Junaid who had sent for me, summoning me from Ar-Riqa. When I came to him he said to me: "Were you not ashamed before Allah? I stood before Him but then your soul concealed a craving until it tenderly overpowered you and removed you from before Allah. Had I not prayed to Allah for you and turned to Him in repentance on your behalf, surely you would have met Allah with that colour." I wondered how he knew of that, for he was in Baghdad while I was in Ar-Riqa."

Know, that whenever man sins he blackens the face of his heart. If he is happy, the blackness becomes apparent upon his exterior so as to rebuke him. If he is wretched, it is concealed from him, until he becomes engrossed in sin and

liable to hellfire. There are numerous traditions concerning the injurious (consequences) of sin in this world, such as poverty, sickness, et cetera. But the calamity of sin; in this world, in general, is that man acquires following it another sin. If he is tempted by a thing, it becomes a punishment, and he is deprived of sustenance to compound his wretchedness. Even if bounty comes his way to win him over, he is denied the feeling of gratitude, so that he is punished for his ingratitude. But in the case of the obedient, it is part of the blessing of his obedience that any bounty, for him, is a reward for his obedience and he is divinely assisted toward gratitude for it; while each tribulation becomes an atonement for his sins, and adds, thereby, to his stature.

The fourth type is (for the preacher) to talk of the punishments that befell individual sins such as wine imbibing, fornication, theft, murder, slander, arrogance and envy. These sins are innumerable. To talk of them to the wrong people, is like applying the remedy to the wrong spot. The learned should be like the skilled physician, diagnosing first, by the pulse, the external appearance and the reflexes, the internal maladies and, then, engaging in their treatment. By concatenation of circumstances he infers the hidden qualities. In facing what he has learned let him emulate Allah's Apostle. When someone said to the Prophet "peace be upon him": "O Apostle of Allah, counsel me but do not overburden me!", the Prophet said: "Do not be angry." Another man asked the Prophet: "Apostle of Allah, counsel me." The Prophet said: "You must renounce (the aspiration) for other people's wealth. Indeed, such is (true) wealth. Beware of greed, it is the ever-present poverty. Pray a final prayer." Beware of what one has to apologize for." A man said to Muhammad Ibn Wasi: "Counsel me!" He said: "I advise you to be an angel in this world and the next!" The man asked: "How do I (achieve) that?" He said: "Practice asceticism."

It seems that the Prophet discerned, in the first questioner, the signs of anger, and restrained him therefrom. In the second questioner he discerned the signs of greed and perseverance in this expectation of the wealth of others. Muhammad Ibn Wasi' discerned in his petitioner, the signs of preoccupation with this world.

A man said to Mu'adh: "Counsel me!" He said: "Be merciful, and I will guarantee you Paradise." Apparently he detected in the man traces of coarseness and harshness.

A man said to Ibrahim Ibn 'Adham: "Counsel me!" He said: "Be careful about people! You need people, and must be with others. Men are human. But not all men are human. Gone are the human beings (*rids*) what remains is the monkey. I do not consider them as people, nay, they have plunged into the water of despair." It seems, then, as if Ibn Adham discerned in him the damage of (excessive) association, and pointed to what was prevailing in his situation, at the time. That was his injury (of or by) others. It is more proper that a statement should fit the state of the questioner, rather than that of the speaker.

Mu'awiyah wrote to 'A'ishah: "Write me a letter, giving me therein counsel but make it brief." She wrote to him: "From 'A'ishah to Mu'awiyah, peace be upon

you! I heard the Apostle of Allah say: "One who seeks Allah's pleasure through men's displeasure, Allah protects him from the trouble of men, and one who seeks Allah's displeasure through men's pleasure, Allah puts him in charge of men." Farewell!" Consider her cleverness in how she ventured upon the bane that confronts rulers, namely, the control over men versus the desire to please them. She wrote him on another occasion: 'Fear God! If you fear Allah, He will protect you from men. If, however, you fear men, they will not avail you against Allah. Farewell!'"

Therefore, it should be the concern of every counselor to detect the hidden qualities and discern the appropriate conditions, so that he might deal with the significant. To narrate all the spiritual exhortations in the individual cases is impossible, and, to engage in preaching on what does not call for preaching is a waste of time.

You might say: If the preacher is speaking to an assembly, or is asked for counsel by someone with whose inner state he is unfamiliar, how is he to act?

The path for him, in such a case, is to preach that which is of universal application, generally or mostly. For in the religious studies there are nutriments and remedies. The nutriments are for all, and the remedies are for the sick.

A case in point is what is related of a man who said to Abu Sa'id Al-Khudri: "Counsel me!" He replied: "You must fear Allah, it is the beginning of all good. You must exert yourself in *jihad*, it is the monasticism of Islam. You must read the Qur'an, it is an illumination for you among the earthly host and a remembrance for you among the heavenly host. You must be silent, except for the good. Thus you will triumph over Satan."

Also, a man said to Hassan: "Counsel me!" He said: "Honour Allah's command and He will honour you."

Luqman said to his son: "My son, join the throng around the scholars, but do not dispute with them lest they hate you. Take from this world your subsistence, and spend the rest of your acquisitions for your hereafter. Do not reject this world totally lest you be a burden to and dependent upon others. Fast, so as to curb your craving but not so as to damage your prayer. For prayer is superior to fasting. Do not keep the company of the foolish, and do not associate with the two-faced." He also said: "My son, do not laugh without amazement; do not proceed without aim; do not ask of what is of no concern to you; do not squander your wealth to promote the property of another. For your stock is that which you prepared (of good deeds) ahead of time, and the stock of others is that which you leave (to others). My son, one who is compassionate is treated with compassion; one who is silent is safe; he whose word is good gains, he whose word is evil sins, and he who does not master his tongue regrets."

A man said to Abu Hazim: "Counsel me!" He said: "Adhere to that which you would consider precious when facing death; avoid that which you would consider a misfortune when facing death."

Moses said to Al-Khadir: "Counsel me!" Al-Khadir said: "Be benign and be

not angry; be useful, not harmful; eschew obstinacy; go not without need; and do not laugh without wonderment. Son of 'Imran, do not scold sinners for their errors, cry over your own."

A man said to Muhammad Ibn Karram: "Counsel me!" Ibn Karram said: "Strive to please thy Creator in the same measure as you seek your own satisfaction."

A man said to Hamid Al-Laffaf: "Counsel me!" He said: "Make for your religion a cover like the cover on the Qur'an, lest it should get soiled by troubles." The man asked: "What is the cover of religion?" He said: "Renouncing worldly pursuit except for the minimum; abstention from talking much unless it is necessary; reducing social intercourse to a minimum."

Hassan (al-Basri) wrote to 'Umar Ibn 'Abd Al-'Aziz saying: "Fear that which Allah has alarmed you about, be cautious of that which Allah has cautioned you about, and take from what is in your hands to what is ahead of you. At the time of death the ultimate message shall reach you. Farewell!"

'Umar Ibn 'Abd Al-'Aziz wrote to Hassan asking for his admonition. Hassan replied: "The greatest terror and the horrors are ahead of you, and you cannot escape from witnessing them, be either in salvation or perdition. Know, that he who takes his soul to account gains, and he who is negligent of his soul loses. He who contemplates the consequences is saved, but he who follows his mood errs. He who is meek gains; he who fears is safe; he who is safe learns by example; he who learns by example gains insight; he who has insight understands, and he who understands knows. If you have slipped, return. If you have regret, uproot (the evil). If you are ignorant, ask. And, if you are angered, forbear."

Mutarraf Ibn 'Abdullah wrote to 'Umar Ibn 'Abd-Al-Aziz: "This world is an abode of punishment. For it the senseless are gathering (goods) and, by it one who has no knowledge is deluded. Commander of the Faithful! Be in it like one whose injury is treated, enduring the severity of the remedy for fear of the consequences of the disease."

'Umar also wrote to 'Adi Ibn Arta'ah saying: "This world is an enemy of Allah's friends and of Allah's enemies. It distresses His friends, and deludes His enemies." He also wrote to one of his governors: "You have the power to oppress people. If you intend to wrong one, remember Allah's power over you. Know that if you cause any trouble to the people, the responsibility remains yours. Know, also, that Allah takes to account the oppressors on account of the oppressed. Farewell!"

This is how the admonition should be - for the masses or when the preacher does not know the specifics of the case. These exhortations are like the nutriments by which all the people can benefit. But, because of the lack of such as these preachers, the gate of learning from admonition is barred, sins predominate, and decay proceeds apace. The people are afflicted with preachers who parade rhymed prose and recite verses, take upon themselves to talk of that which is beyond the range of their knowledge, and imitate others. The masses lost their respect for the preacher. The preacher's words do not emanate from the

heart so as to reach the heart. Rather, the speaker is arrogant, the listener burdened, and each of them is slipping and failing.

Seeking a physician, therefore, is the start of the treatment for the sick, and seeking the learned, is the beginning of treatment for sinners. This is one of the pillars and principles of treatment.

The second principle is forbearance (*Sabr*). The point of the need for forbearance is that the patient's illness is prolonged because he takes what is harmful to him. He consumes that, either because he is unaware that it is harmful, or because of the intensity of his craving. Such action has two causes. What we have mentioned is the treatment for the unawareness. There remains, then, the treatment of craving, but we have already discussed the method of its treatment in the Book of the Discipline of the Soul. The gist of it is that, when his voracity for a harmful food becomes intense, the patient will perceive the magnitude of its harm. Then he should remove that from his scope of vision and not keep it. Then he will seek to distract himself from it with something which approximates it in form but not in virulence. Then, by virtue of fear, he should overcome the pain caused by abstention. Under all conditions, the bitterness of forbearance is inevitable, and thus he will treat the craving for transgression.

A young man, for example, when desire overcomes him, becomes incapable of controlling his eye, heart or limbs in the pursuit of his desire. He must realize the harm of his sin by examining the relevant fearful passages in the Qur'an and in the Tradition. When his dread is intensified, he keeps his distance from the factors inciting his drive.

The external stimulant of desire is the presence of the object of desire and gazing at it. The treatment is flight and isolation. The internal stimulant is the consumption of delicious foods. Its treatment lies in hunger and prolonged fasting. All this can be achieved only through forbearance. One shows forbearance, however, only from fear, but one fears only from knowledge, and, one gains knowledge only from insight and reflection or from listening and emulation. The first order of business, then, is attendance at invocation assemblies (*Dhikr*); then, listening, with a heart devoid of other engagements, devoted to attention; then reflection on it unto perfect understanding. Thereupon fear will certainly be aroused. With fear rising, forbearance will be facilitated, and the requisites of seeking treatment will develop. Behind that lie divine assistance toward success and divine facilitation.

One who gives, of his heart, proper attention, perceives the dread (of sin) and fear of Allah, expects recompense and confirms the reward most fair, Allah eases him to easing but as for him who is a miser and self-sufficient and cries lies to the reward most fair, Allah will ease him to the hardship only the clarification of the paths of guidance falls upon the prophets. Yet, To Allah belongs the first and the last, You might assert: The entire matter reverts then to (a question of) faith, because renunciation of sin is impossible without forbearance; forbearance is possible only through the experience of fear; fear sets in only through knowledge; knowledge is attained solely through confirming (the belief in) the magnitude of

injury caused by sins, and confirmation of the magnitude of sins' harm is confirmation of the belief in Allah and His Apostle, which is faith. It appears, then, that one who persists in sin does so only because he is not a believer.

Know, that this persistence is not due to the loss of faith but rather to its weakness, inasmuch as every believer believes firmly that transgression is a cause of alienation from Allah, and is the cause of punishment in the hereafter. The reason, however, for his falling into sin is manifold.

Firstly, the promised punishment is concealed and not in (immediate) attendance. The soul is predisposed to being influenced by what is at hand. The effect upon the soul of the promised chastisement is weak compared to the impact of that which is present.

Secondly, the gratification of the cravings leading to sin are consummate and they immediately grab the throat. Because of habituation and custom, - habit serving as the fifth element - (this pressure) is vigorous and overpowers the soul. The soul finds it hard to shift from the immediate to the fear of the future. That is why it says: no indeed; but you love the hasty world and leave be the hereafter, and, nay, but you prefer the present life. The Prophet expressed how difficult this is in his sayings: "Paradise is encircled by adversities, and hellfire by cravings"; a 'God created hellfire. Then He said to Gabriel: Go and look at it. He looked at it, then said: By Your Glory! No one who hears of it shall enter it. Allah then encircled it with the desires, then said again: Go look at it. He looked at it and said: By Your Glory! I am afraid that none shall remain who will not enter it. Allah created Paradise. He said to Gabriel: Go and look at it. He did, and said: By Your might! Everyone who hears will (seek) to enter it. Allah then surrounded it with adversities and said: Go and look at it. He did, and said: By Your might! I am afraid that none shall enter." Thus the immediate oppressiveness of the desires, and the relegation of punishment into the future are two obvious causes in the self abandon despite the presence of the basic faith. Nobody who, while sick and because of his thirst, drinks ice water denies, thereby, the basis of medicine. Nor does he deny the fact that ice water is harmful for him. But the craving overcomes him, and the pain of desisting is supreme, so that the anticipated pain seems minimized.

Thirdly, every believing sinner is, generally, determined to repent and to atone the evil through pious deeds. Further, it has been promised that such will restore him. Continued hope, however, prevails over the natural dispositions, and man keeps postponing repentance and atonement. Yet, since his hope is for divine help towards success in repentance, he may often proceed despite faith toward sin.

Fourthly, every convinced believer maintains that sins do not necessitate chastisement to the extent of precluding forgiveness. He sins, therefore, and anticipates forgiveness trusting in Allah's generosity.

These are four causes that lead to persistence in sin, despite the survival of the basic faith.

Certainly, the sinner might come up with a fifth reason, that impairs that basic faith. Namely, he may doubt the authenticity of the prophets. This is unbelief. He

is like the one whom the physician cautioned about consuming what would, in his ill state, harm him. If the man cautioned does not consider the warner a medical authority, the patient may deny or doubt the physician. He will, therefore, pay no attention to the doctor. But such is unbelief.

You might say: What, then, is the treatment for the five causes? I say that it is reflection (Fikr).

That is that man persuade himself in the first instance, i.e., the relegation of punishment, that everything that is to come, is (truly). coming; that, for those who watch, the morrow is nigh, and that death is closer to everyone than his shoe lace; what shall make him know, perhaps the Hour is nigh, and when that which has been put off takes place it is merely the consummation of the prophetic message. He should remind himself that, in this world, he is weary forever for fear of something in the future. Thus, a man travels overseas and undergoes hardship of journeys for the sake of gain which he thinks he might need at another time. Yet if he falls ill, and a Christian physician tells him that drinking cold water will harm him and lead to his death, and cold water is, to his mind, the most delicious of things, he abandons drinking it, despite the fact that the pain of death is only of an instant, if he did not fear what follows it, and departure from this world is (anyhow) inescapable.

Yet what is the proportion between his existence in this world to his absence for ever and ever! Let him consider how quickly he is going to abandon his pleasures at the instruction of a non-Muslim with no miracle to support his medicine. Then he will say: "How does it befit my intelligence that the word of the prophets, supported by miracles, should be inferior in my eyes to that of a Christian who claims (the knowledge of) medicine without any (supporting) miracle and without any confirmation except by the common folk? How can the torment of hellfire be less, to me, than the torment of disease, when each day in the hereafter is like fifty thousand years of this world?"

Through this same contemplation he treats the delight which is overcoming him. He will force himself to abandon it by saying: "If I am unable to renounce my delights during the days of my life which are few, how, then, shall I ever be able to do so? If I am not able to endure the pain of forbearance, how, then, could I withstand the pain of hellfire? If I am unable to renounce the vanities of this world despite its vexations, disturbances, and the blend of its delight and grief, how can I forgo the bliss of the hereafter?"

As for postponement of repentance, he can treat it by reflection on (the fact) that most of the anguish of the people of hellfire stems from procrastination, as the procrastinator builds on what is not his, namely immortality. Yet perhaps he will not survive, and, if he survives, he may be unable to desist tomorrow, just as he is unable to abstain today. I wish I knew; did he not fail, in the present, only because of the triumph of craving, which craving is not going to leave him on the morrow, but rather is compounded since it is reinforced through habituation. Now, the craving which a man reinforced by habit is not like the one which he did not reinforce. Because of this the procrastinators perish, for they suppose there is a difference between things identical. They do not realize that all days are

similar in that forgoing cravings is always painful, on any day.

A fitting analogy is: one who needs to uproot a tree but sees that it is strong and will not be extirpated except with great difficulty. He says: "I will put it off for a year and then come back to it." But he knows that the longer the tree survives, the more its deep-rootedness increases, while the older he gets the more he becomes weak. There is, then, no stupidity grosser than his in the world: when he, in his prime, fails to stand up to the weak, and begins to anticipate triumph over the rival while he himself is getting weak and the weak one is getting strong.

As for the fourth idea, i.e., the expectation of Allah's forgiveness, its treatment is as above. The man is like one who dissipates all his property, leaving himself and his family paupers, expecting that Allah, in His generosity, will provide for him the discovery of a treasure amidst ruins. The possibility of forgiveness of sins (in such a manner) is like this possibility. He is like one who fears spoliation at the hand of oppressors in his country, and (yet), he leaves his treasures in the courtyard of his home. He was able to bury and hide them but did not do so. He said: "I look to Allah's generosity, it may bring either inadvertence or distress upon the pillaging tyrant so that he will miss my home, or, when he turns to my home he will be struck down at the gate! Both death and inadvertence are possible. Such things occur in fictional stories, and I anticipate the like from divine kindness." One who anticipates this, anticipates the possible. Yet he is extremely silly and ignorant. For it may not happen and not be so.

As for the fifth cause, i.e., doubt, this is unbelief. It is to be treated with those elements which would make him learn the veracity of the prophets. But this would take long. It is possible, however, to treat it with simple knowledge which would befit the bounds of his intelligence. He should be asked: "Is the truth of what the prophets said, supported as they are by miracles, possible? Or, do you maintain that you know that it is impossible, in the same manner as you know the impossibility of one person being in two places at the same time?" If he says: "I know that it is as impossible as the latter," then he is stupid and idiotic. It would seem that such creatures do not exist among sensible people. But if he said: "I am in doubt about it," then let him be asked: "If some unknown person were to tell you, as you were leaving your meal at home for an instant, that a viper had licked it, and put its poison in it, and you could admit his truthfulness, would you then eat the meal or, even be it the most delicious of foods, would you forgo it?" He would answer: "I would most certainly leave it. I would say: if he has lied, I shall merely miss this food. To forgo it may be hard but sensible. If, on the other hand, he was right, I might lose my life. Compared to the discomfort of abstention from food and its waste, death is harsher." Say to him then: 'By Almighty Allah, how can you defer the truth of all the prophets, despite all their miracles, and the veracity of all the saints, scholars and sages, nay, of all categories of sensible people - I do not mean thereby the ignorant of the masses but rather those possessed of intellect - in favour of the truth of one unknown man who may have some purpose of his

own?"

All reasonable men believe in the Last Day and acknowledge reward and punishment, even if they differ as to particulars. If they are right, you are on the brink of a chastisement which is to continue forever. If, on the other hand, they are wrong, you miss nothing save some cravings of this passing and vexatious world. There can remain no hesitation for him, if he is intelligent, following this reflection, for there is no comparison between a lifetime and eternity. Nay, were we to presume that the world is filled with a speck, and that a bird gathers, every million years, one granule of it, still surely the speck would come to an end, and eternity would not be diminished at all. How could a sensible man's mind waver about forgoing desires for say, a hundred years, for the sake of bliss eternal? That is why Abu 'Ala' Ahmad Ibn Sulaiman at-Tanukhi Al-Ma'arri said: The astrologer and physician both of them Deny the resurrection of the body. I said: "Oh, get you gone. If this is your belief, upon you perdition falls, not upon me Therefore." 'Ali said to one whose intelligence fell short of true understanding and was a doubter: "If what I said is correct, we will all be saved; if not, I am saved and you perish." That is to say, the sensible man follows the path of safety in all situations.

You might ask: These matters are evident but they are attained only through reflection. But what about the hearts? They give up reflection about these matters, and consider (them) too burdensome. What is the treatment for the hearts by which to return them to reflection, especially in the case of a man who believes in the basis and ramification of religion?

Know, then, that the impediment to reflection is twofold. Firstly, functional reflection is the reflection of the punishment of the hereafter, its terrors and afflictions, the grief of sinners over their exclusion from the everlasting bliss. This reflection is stinging and painful to the heart. The heart, therefore, shuns it, and takes delight in reflecting on worldly matters for comfort and relaxation. Secondly, reflection is an immediate impediment distracting from the worldly delights and the gratification of cravings. Every man, in every state and with every breath, has a craving which overtakes him and enslaves him. His intellect then becomes subservient to his craving. Therefore, man is busy to set his ruse (to gratify it), and it becomes his delight to pursue the ruse, or to start the gratification of his craving. But reflection holds him back from that.

To treat these two obstructions, he should say to his heart: "How great is your foolishness in being wary of reflecting on death and what follows it, because of the pain caused by the mention of death, despite the disdain for the pain of struggling with death. How will you endure sustaining it, whenever it happens, seeing that (at the same tune), you are unable to endure the very admission of death and what follows it, and are pained thereby? To treat the second impediment, i.e., that reflection makes you miss worldly pleasures that are graver and more decisive. For, pleasures of the hereafter are infinite and unmarred, while the worldly pleasure are quickly obliterated and are mixed with vexations. In this life there is no pleasure free of worry. (The more so) as in repenting of transgressions and in concern for obedience lies delight in

conferring with Allah, repose in perceiving and obeying Him and constant closeness to Him. If the obedient had no other recompense for his deeds than what he feels of the sweetness of obedience and the spirit of intimacy in converse with Allah, that would surely be sufficient. The more so, when to this is added the bliss of the hereafter. Certainly, this pleasure does not occur at the initial stage of repentance, but after man endures (in repentance) for a long time, the good having become habit as before the evil was. The soul is receptive - as you train it, so it becomes habituated. Good is habit, and evil is (sheer) obstinacy.

These reflections, therefore, induce fear which in turn induces the ability to forgo pleasures. The stimulant of these reflections is exhortation of the preachers, and admonitions which penetrate into the heart through innumerable appropriate motifs. Reflection then becomes consonant with temper, and the heart tends toward it. The cause which projects harmony between the temper and the reflection, which (itself) is the cause of goodness, is termed succor (*invain*), inasmuch as succor is the fusion of will and the faculty which is obedience useful unto the hereafter.

It is related in a long Hadith that Ammar Ibn Yasir "Allah be pleased with him" arose and said to Ali Ibn Abu Talib "Allah be pleased with him": "O Commander of Believers! Tell us about disbelief. Upon what is it built?" Ali "Allah be pleased with him" answered: "It is built upon four props: rudeness, blindness, heedlessness and doubt. The one who is rude scorns the truth, proclaims the false and hates the learned; and the One who is blind forgets the invocation (of Allah's name); and the one who is heedless swerves from good sense; and the one who doubts, the desires mislead him, then, only to be seized by sighing and regret, and what he was not considering (possible) concerning Allah appears to him now."

What we have mentioned explains some of the damages wrought by neglect of reflection. So much for (the discussion of) repentance.

If forbearance is one of the pillars of continued repentance, it is imperative to explain it. We will, therefore, discuss it, Allah willing, in a separate treatise.

Book two: Patience and gratitude

It is the second book of the quarter of saviors

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who is fitting for praise and thanks, Whose Alone is the garment of Grandeur, and the attributes of Glory and Supremacy, Who supports his selected friends and allies with the power of patience at the times of ease and adversity, and gratitude for distress and blessing.

Allah's permanent and ceaseless blessing and peace be upon Muhammad, the chief of all the Prophets and Messengers, his companions, the chiefs of the selected allies and friends of Allah, and his family, the leaders of the pious and righteous.

Coming to the point: faith consists of two halves: patience and gratitude, in accordance with the Prophetic narrations and sayings of the righteous predecessors. Both are among the attributes and Most Beautiful Names of Allah Almighty, Who names Himself the Patient, and the Thankful. The ignorance of the real nature of both is indeed ignorance of both halves of faith, and heedlessness of two of the attributes of (Allah) Most Gracious. To be sure, there is no way to be close to Allah Almighty without faith. How could it be imagined to follow the path of faith without knowing the components and object of faith? However, to fail to know both patience and gratitude is to fail to know the components and object of faith. This is why there is dire need to clarify the real nature of both halves. We are going to clarify both halves in one book, Allah willing, for they are interconnected.

Part one: Patience

It consists of seven chapters, which go as follows:

Explication Of Merit Of Patience

Explication Of Its Definition And Real Nature

Explication Of The Fact That It Constitutes Half The Faith

Explication Of The Fact That Its Names Differ By The Difference Of Its Appurtenances

Explication Of Its categories In Regard To Strength And Weakness

Explication Of The Dire Need For Patience

Explication Of Medicine Of Patience; And That Whose Aid Is Sought To Support It

CHAPTER ONE

EXPLICATION OF MERIT OF PATIENCE

Allah Almighty described the patient with many good characteristics, and referred to patience more than seventy two times in the Qur'an, and assigned the greater portion of degrees (of felicity) and good to the patience, as being its fruit.

He Almighty said: " And We appointed, from among them, Leaders, giving guidance under Our Command, so long as they persevered with patience and continued to have faith in Our Signs." (As-Sajdah 24)

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴾

And: " The fair promise of your Lord was fulfilled for the Children of Israel, because they had patience and constancy." (Al-A'raf 137)

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا ﴾

And: "And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions." (An-Nahl 96)

﴿ وَلَنَجْزِيَنَّهُ الَّذِيْنَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

And: " Twice will they be given their reward, for that they have persevered." (Al-Qasas 54)

﴿ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا ﴾

And: " those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

There is no act of worship but that its reward is measured barring patience, whose reward is immeasurable. Since fasting implies patience, and constitutes its half, Allah Almighty says about it (as narrated by His Prophet): "Fasting is for Me for which I give reward." From among all acts of worship, He ascribed fasting to Himself. He promised the patient that He would be with them, saying: " and be patient and persevering: for Allah is with those who patiently persevere." (Al-Anfal 46)

﴿ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

He Almighty suspended victory on patience, saying (addressing the faithful believers): "Yea, if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught." (Al Imran 125)

﴿ بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴾

He combined for the patient many good things which have never been combined for anyone else, as shown from His statement: " They are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance." (Al-Baqarah 157)

﴿ أُولَٰئِكَ عَلَيْهِمْ صَلَواتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُفْتَخِرُونَ ﴾

Consider how right guidance, blessing and mercy (of Allah) have been combined only for the patient! However, it will be too lengthy to relate all the Holy Verses regarding patience.

There are many Prophetic narrations as regards patience, of which a mention

may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Patience constitutes half the faith" as we will explain its meaning in detail later. (Abu Na'im and Al-Khatib on the authority of Ibn Mas'ud). He "peace be upon him" further said: "You have been given the least portion of certainty (of faith) and determination of patience. Whoever is given his fortune of them (in full), should not care about what he has missed of standing at night (for supererogatory prayers) and fasting by day. It is dearer to me to keep patient on your state on which you are, than to come to me, with each of you having (as much) work as the work of all of you. But I fear most that this world would be opened to you, with the result that you would deny each other, and at that point, you would be denied by the hosts of heaven. Whoever keeps patient and expects his reward for that (from Allah), would receive his reward in full." Then, he "peace be upon him" recited: "What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions." (An-Nahl 96)

﴿ مَا عِنْدَكُمْ يَفْقَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَتَجْزِينَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

It is narrated on the authority of Jabir "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about faith, thereupon he said: "It consists of patience and tolerance." (Ibn Hibban and At-Tabarani). He "peace be upon him" further said: "Patience is a treasure from the treasures of Paradise." He "peace be upon him" was asked once again: "What is faith?" he said: "Patience." (Abu Mansur Ad-Dailami on the authority of Anas). It resembles his statement: "Hajj is (to stand at) Arafah." (the composers of sunan on the authority of Abd-Ar-Rahman Ibn Ya'mur). It means that the greatest part of Hajj is fulfilled by standing at Arafah. He "peace be upon him" further said: "The best of deeds is that which souls are forced to do under compulsion (for it requires great patience)." It is said that it was revealed to David "peace be upon him": "Behave in accordance with My good manners, and one of My good manners is that I am the Patient."

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" (through Ata') that when the Messenger of Allah "Allah's blessing and peace be upon him" entered upon the Ansar he asked them: "Are you really believers?" they kept silent. Umar "Allah be pleased with him" said: "Yes O Messenger of Allah." He asked: "Then, what is the sign of your faith?" they said: "We thank (Allah) for comfort, keep patient on adversity, and accept (with good pleasure) the fate (decreed by Allah)." On that he said: "You are really believers, by the Lord of the Ka'bah." (At-Tabarani). He "peace be upon him" further said: "Much good lies in your keeping patient on what you dislike." (At-Tirmidhi on the authority of Ibn Abbas). The Christ "peace be upon him" said: "You would not attain what you like unless you keep patient on what you dislike." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were patience to be a man, he would have been generous; and Allah likes the patient." (At-Tabarani on the authority of A'ishah). However, the Prophetic narrations in this connection are beyond calculation.

There are many sayings belonging to the righteous predecessors, and a mention may be made of the following:

Umar "Allah be pleased with him" wrote in his message to Abu Musa "Allah be pleased with him": "Adhere to patience, and know that patience is of two kinds, one of which is better than the other. To keep patient on adversities is good, but what is better is to keep patient on what has been forbidden by Allah Almighty. Know also that patience is the substance of faith, for the piety, which is the best deed of righteousness, is achieved by patience." Ali "Allah be pleased with him" said: "Faith has been established on four sides: certainty, patience, Jihad and justice." He said on another occasion: "Patience in relation to faith is like the head in relation to the body; and as well as there is no body without a head, there is no faith without patience." Umar "Allah be pleased with him" used to say: "How good are both sides (of the camel), and how good is the extra load for the patient." By both sides, he meant prayer and mercy, and by the extra load the right guidance. By this, he referred to the statement of Allah Almighty: "They are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance." (Al-Baqarah 157)

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

Habib Ibn Abu Habib used to weep whenever he recited the following Holy Verse: "Truly We found him (Job) full of patience and constancy, how excellent in Our service! ever did he turn (to Us)!" (Sad 44)

﴿إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

He used to say in comment on that: "How astonishing! He gave and praised (whom He gave)." i.e. He gives for patience, for which He praises." According to Abu Ad-Darda' "Allah be pleased with him": "The peak of faith is patience on the judgement, and contentment with the Divine Decree."

That is an exposition of the merit of patience from the transmitted texts. As for its rational side, it would not be understood clearly unless you know well the meaning and real nature of patience. Indeed, the merit and grade are attributes which could be known only after the knowledge of the real nature of the described thing. So, let's make a mention of its real nature and meaning, and success be with Allah Almighty.

CHAPTER TWO

EXPLICATION OF REAL NATURE AND MEANING OF PATIENCE

It should be known that patience is one of the stations of religion and mystic travellers; and all stations of religion consist of three components: knowledge, states and acts. Knowledge is the origin which produces states, and the acts are the fruits of states. Knowledge is like the trees, states the branches, and acts the fruits. This is true of all the stations of the mystic travellers on the path to Allah Almighty. The term faith sometimes is given only to knowledge, and at other times to all the three elements as we have already referred to the different meanings of both faith and Islam in the book of the rules of creed.

Patience could be accomplished only on the basis of a previous knowledge and a present state. The act then is produced from that previous knowledge and present state. This could be known only if we know the order in which angels, men and animals exist. Patience is unique to men and it is unimaginable in both angels and animals, due to the deficiency of animals and perfection of angels. That is, the animals are seized by appetites, to which they are subject, and nothing stimulates or quietsens them other than the appetites. They have no power to resist the appetite and repel it, so that the constancy of this power vis-à-vis the requirement of appetite might be called patience. As for angels "peace be upon them" they are devoted to longing for the presence of Lordship, and delight in the degree of nearness to it; and no power of appetite is directed on them in order to need to resist what keeps away from the presence of Lordship with other soldiers to overcome it.

As regards man, he is created as being incomplete during childhood, like animals. He has nothing but the appetite for food which he needs, then there appears in him the appetite for play and adornment, followed by the appetite for marriage. He does not have the power of patience to resist those, for patience in its real nature is to have soldiers stand steadfast in opposition to other fighting soldiers. But the child has but the soldiers of desire with nothing to oppose them, like animals. But Allah Almighty, with His mercy and generosity, honoured the sons of Adam and raised their class over that of animals. When man becomes at the threshold of attaining the age of puberty, he is entrusted to two angels: one to guide him aright, and the other to strengthen him. In this way, he is distinguished by the aid of angels from the animals. He further is given two distinctive characteristics: one is the knowledge of Allah Almighty and His Messenger, and the knowledge of the consequences resulting from acts. This is by virtue of the angel in charge of guiding and teaching. Indeed, the animal has none to guide it to know the consequences resulting from acts like man. For this reason, it requires but what is pleasant and delicious, but it is beyond its capacity to demand the beneficial, though presently bitter medicine.

Man thus, by the light of guidance, came to know that following the desires has harmful consequences. But this guidance alone is insufficient so long as he is not provided with the power to leave those harmful things. How many harmful things which man knows to be harmful, like ailment, and man has no power to avert them. Since then he has no power to avert from himself the soldiers of desire, Allah Almighty entrusted him to another angel to strengthen him and provide him with soldiers invisible to him to help him overcome the soldiers of desires. He Almighty ordered him to fight the soldiers of desire. But sometimes, this (angelic) soldier becomes weak, and at other times strong, according to the support provided by Allah for His servant, the same as the light of guidance which is different among men.

Let's give that characteristic by which man is distinguished from animals as far as curbing and overpowering desires is concerned, the name of religious motive, and give the desires' demanding to be fulfilled the name of motive of inclination. There is then fighting and war between the motive of religion and the

motive of inclination. The (matter of victory and loss in the) war between them is determined by turns. The heart is the place where the battle between them occurs. The religious motive gets its supplies from the angels who support the party of Allah Almighty; and the motive of inclination gets its supplies from Satans who support the enemies of Allah Almighty.

Patience is the constancy of the religious motive vis-à-vis the motive of inclination. If the religious motive stands steadfast until it overpowers the motive of inclination, the party of Allah then will have achieved victory, and man will have joined the patient; and if it weakens and is overpowered by desire, and has no power to keep patient until he averts it, he will have joined the followers of devils. Leaving the desired things is caused by an act resulting from a state called patience. It is the constancy of the religious motive vis-à-vis the motive of desire. The constancy of the religious motive is a state resulting from the knowledge of the enmity of desire, and its opposition to the causes of happiness in the world and hereafter.

The more one's certainty of faith is strengthened, i.e. the certainty that the desire is to cut off on him the way to Allah Almighty, the more the religious motive becomes constant; and once it becomes more constant, the acts will be done in opposition to the requirements of desires.

The desire then could be left only by the power of the religious motive which opposes the motive of desire. To be sure, the power of knowledge and faith uncovers the harm and evil consequences of desire, those two angels are in charge of those powers, by permission of Allah Almighty. They are subjugated by Him. They are among the generous scribes. They are entrusted to be in charge of all human beings.

If you know that the class of the guiding angel is higher than that of the strengthening angel, it then will not be hidden from you that the right side is nobler than the other. This angel is the companion of the right side, and the other the companion of the left side. A servant has two states of heedlessness and thinking on the one hand, and unrestraint and mortification on the other hand. By heedlessness, he turns away from and does evil to the companion of the right side, who, in turn, writes his conduct as an evil deed against him. But by thinking, he turns towards him to get benefit from his guidance, thus doing good to him, and he, in turn, writes his devotion to him as a good deed. Likewise, by unrestraint, he turns away from the companion of the left side, and does not take heed to get supplies from him, thus doing evil to him, with the result that he writes his conduct as an evil deed against him. But by mortification, he gets supplies from him, and he, in turn, writes this as a good deed for him.

For their writing good and evil deeds, these angels are called generous scribes. They are generous for the servant gets benefit from their generosity, and all angels are righteous generous. They are scribes for they record good and evil deeds. They record them in scrolls folded within the heart, in order not to be uncovered in this world. Those scrolls, their scribes, handwriting, description and all things related to them belong to the dominion of invisibles. Everything

belonging to the dominion of invisibles is beyond the reach of sights. Those folded scrolls are to be spread out twice: the first on the minor resurrection, and the other on the major resurrection. By minor resurrection, I mean the state of death, in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Whoever dies, his judgement has been established." (Ibn Abu Ad-Dunya on the authority of Anas). In this minor resurrection, the servant is alone, and at that point, it is said: "And behold! you come to Us bare and alone as We created you for the first time: you have left behind you all (the favours) which We bestowed on you." (Al-An'am 94)

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ وَتَرْكُم مَّا خَوَّلْتُمْ وَرَاءَ ظُهُورِكُمْ ۗ﴾

And: "Read your (own) record; sufficient is your soul this day to make out an account against you." (Al-Isra' 14)

﴿أَفَرَأَيْتَ كَيْفَ يَتَفَسَّكُ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝﴾

But on the major resurrection which gathers all creatures, he will not be alone: on the contrary, perhaps he will be reckoned in front of the assembly of people, where the pious will be driven to the Garden, and the disbelievers and criminals to the fire (of Hell) in crowds.

The first terror comes from the minor resurrection. All terrors of the major resurrection have matches in the minor resurrection, like the earthquake. At the time of your death, the earth that belongs to you quakes. It is known that the earthquake might befall any part of the land without the surrounding parts. What affects man by the earthquake is the tremble of his own residence and not that of others. You should know that you are created from dust, and your portion from the dust is only your own body and not the bodies of others. The piece of land on which you sit is but an envelop, and you feel afraid of its quake lest your own body would quake consequently, otherwise, the air is always in quake, and you fear it not, for it does not lead to the quake of your own body. Your portion from the whole earthquake is the quake of your own body only.

That is because it is your own earth and dust, your bones the mountains of your earth, your head the sky of your earth, your heart the sun of your earth, your hearing, seeing, and all the other senses the stars of your sky, the blood that runs in your veins the ocean of your earth, your hair the plants of your earth, your limbs the trees of your earth, and so forth to all parts of your body. If the pillars of your body collapse by death, your earth will have then quaked with great quake; and if the bones separate from the flesh, both earth and mountains will have been carried and pounded to powder; and if the bones are thrown, the mountains will have vanished; and if your heart darkens at death, the sun (with its spacious light) will have then been folded up; and if your hearing, seeing, and all your senses become idle, then the stars will have fallen, losing their luster; and if your head split open, the sky will have been cleft asunder; and if your forehead sweat out of the severe terror of death, the oceans of your body will have boiled over with a swell; and if one of your legs is turned on the other, and both are your riding mount, then, the ten-month pregnant she-camels will have been left

untended; and if the soul departs from the body, the earth then will have been flattened out, And cast forth what is within it and become (clean) empty, and so forth.

The point is not to make comparison of all states, but it is to say that by death, the terrors of this minor resurrection will be established on you, without losing anything from the major resurrection. Which benefit do you get from the survival of the stars as regards others so long as your own senses have become idle by death? To be sure, it is the same to the blind both day and night, the eclipse and brightness of the sun, etc, for it eclipses only in regard with him, and not in regard with others; and this is his own portion from it, and the brightness afterwards is the portion of the others. Similarly, when one's head is split open, his sky will have been cleft asunder, for the sky is what is above the head, and whoever has no head, no sky will be good for him: which benefit does he have from the survival of the sky for the others? This is the minor resurrection with its terrors and fears. But there are more severe terrors and deferred fears to come with the major resurrection.

It should be known to you that however long we are in describing this minor resurrection, we would not encompass more than one-tenth its reality; and this minor resurrection is but like the minor birth in comparison with the major birth. Man has two births: the first is to come out from loins to the womb, where he resides in a well-firm place to a specific period of time. In order to reach perfection of creation, he should come upon various stages beginning from being a sperm-drop, then a leech-like clot (of blood), then a piece of flesh like a morsel, etc until he gets out of the narrowness of the womb to the spaciousness of the world. The particularity of the minor resurrection compared to the generality of the major resurrection is like the narrowness of the womb in comparison with the spaciousness of the world. The spaciousness of this world compared to the spaciousness of the world to which one goes by death is like the measure of the womb in comparison with the spaciousness of this world. It is on this measure that you should compare the hereafter with the world. You were not created, nor would you be resurrected but like a single soul. The second creation would be only on the measure of the first creation. We could say that the number of creations is not limited only to two, as referred to by the statement of Allah Almighty: "From changing your Forms and creating you (again) in (Forms) that you know not." (Al-Waqi'ah 61)

﴿ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴾

Whoever indeed believes in both resurrections is certain of the world of visibles and the dominion of invisibles; and whoever believes only in the minor resurrection and not in the major one sees only with one eye one of both worlds. This is the evident ignorance and error in which one imitates the one-eyed Dajjal. How heedless you are O poor man, given that in front of you are all of those terrors! Indeed, we all are poor. If you do not believe in the major resurrection out of ignorance and error, is it not sufficient for indication to it the minor resurrection? Have you not heard the statement of the master of Prophets "peace

be upon him": "It suffices death to be a preacher"? (Al-Baihaqi on the authority of A'ishah). have you not heard about his distress at death to the extent that he "peace be upon him" said: "O Allah! Make easy the agonies of death upon Muhammad"? (At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of A'ishah). Do you not feel shy of regarding death too slow to attack you, in imitation of the heedless lowly who "will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves! No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!" (Ya Sin 49-50)

﴿ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٥٠﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ

يَرْجِعُونَ ﴿٥١﴾ ﴾

If ailment attacks them as a warner of death, they would receive no admonition; and when hoariness befalls them as a messenger from death, they would take no consideration. " Ah! alas for (My) servants! there comes not a Messenger to them but they mock him! See they not how many generations before them We destroyed? Not to them will they return: But each one of them all, will be brought before Us (for judgment)." (Ya Sin 30-32)

﴿ يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥٢﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ

الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٥٣﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٤﴾ ﴾

"Not a Sign come to them from among the Signs of their Lord, but they turn away therefrom." (Ya Sin 46)

﴿ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٥٥﴾ ﴾

That is because " We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see. The same is it to them whether you admonish them or you do not admonish them: they will not believe." (Ya Sin 9-10)

﴿ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٥٦﴾ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ

أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٥٧﴾ ﴾

Let's now return to our main purpose: it is clear then that patience is the constancy of the religious motive in resisting the motive of inclination. That resistance is characteristic of mankind, due to the generous scribes entrusted to him. They record nothing from the children under age, or from the mad. We have already mentioned that the good deed lies in turning to get benefit from them, and the evil deed lies in turning away from them, and since there is no way for the child or mad to get benefit, then, no devotion nor turning away is imagined from him. They record the devotion and abstention only from him who has the capability of devotion and abstention. By my life, the commencements of the light of guidance might rise at the age of discernment and grow gradually until the age of puberty, just in the same way as the light of dawn starts to rise and grow gradually until the emergence of sun disk.

But it is still an imperfect guidance that does not guide to the consequences

that result from the evil in the hereafter, if not to the consequences that result from the evil in this world. For this reason, a child is beaten for his leaving prayer in this world, although he will not be punished for that in the hereafter. Furthermore, no scrolls are written down against him to be spread out. It is the duty of the righteous dutiful pious guardians and trustees who imitate the righteous generous scribes from the angels to record both good and evil deeds of the child on the page of his heart, spread that out to him to let him know (the difference between good and evil), and then chastise him for it by beating. Every guardian as such has indeed inherited the good manners of the generous scribes of angels, and used that in favor of the child (under his guardianship), would attain thereby the degree of closeness to the Lord of worlds, just as it is attained by the angels. In this way, he would be in the company of the Prophets, sincere affirmers and lovers of truth, and those brought near to Allah. To this fact the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "I and he who takes care of the orphan will be (as close to each other) as those (fingers) in the Garden." He "peace be upon him" pointed out his index and middle fingers. (Al-Bukhari on the authority of Sahl Ibn Sa'd).

CHAPTER THREE

EXPLICATION OF THE FACT THAT PATIENCE CONSTITUTES HALF THE FAITH

It should be known to you that faith might sometimes be meant to refer to giving trust to the foundations of religion, and sometimes refer to the works that result from the former, and at other times refer to both. Knowledge and works likewise are of different categories. As faith includes all of them all, it consists of over seventy-two branches. We have already referred to the different concepts of faith as such in the book of the Rules of the Creed.

But here, we can say that patience constitutes half the faith on the basis of two considerations, and in accordance with two concepts given to faith:

The first consideration is that faith is meant to refer to giving trust to foundations of religion as well as to works that result from it, and in this way, faith has two fundamentals: certainty and patience. Certainty is meant to refer to the incisive knowledge learnt by the guidance therewith Allah guides His servant to the foundations of religion. Patience is meant to refer to work in accordance with this certainty. Certainty lets man know that disobedience is harmful and obedience is beneficial; and it is impossible to leave disobedience totally and persist in obedience totally except by patience, which is to use the religious motive to overpower the motive of inclination. By that consideration, patience constitutes half the faith. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" combined them in his statement: "You have been given the least portion of certainty (of faith) and determination of patience."

The second consideration is that faith is meant to refer to the states that produce works, and not to the knowledge itself. In this way, all what man encounters is divided into what benefits him and what harms him in this world and the hereafter. In relation to what harms him, he has the state of patience; and

in relation to what benefits him, the state of thankfulness. By that consideration, thankfulness constitutes half the faith, just as certainty half the faith by the former consideration. From this viewpoint, Ibn Mas'ud "Allah be pleased with him" said, and it might be raised up to the Messenger of Allah "Allah's blessing and peace be upon him": "Faith is of two halves: one half is patience, and the other half is thankfulness."

Since patience is to abstain from the motive of inclination by virtue of the constancy of the religious motive, and that the motive of inclination is of two divisions: a motive of appetite and a motive of anger, i.e. the appetite in pursuit of the pleasure, and the anger in flight from the harm, and that fasting is to keep patient on the requirement of appetite only, i.e. the appetite of stomach and sex, and not on anger, it is said, by that consideration, that fasting constitutes half the patience. That is because the perfect patience is to abstain from the requirements of both appetite and anger altogether. By that consideration also, fasting constitutes the quarter of faith. It is on that measure that you should understand how the limits of works and states are determined by religious law, and compared to faith. The basic rule therein is to know the different categories which faith includes.

CHAPTER FOUR

EXPLICATION OF THE FACT THAT ITS NAMES DIFFER BY THE DIFFERENCE OF ITS APPURTENANCES

It should be known to you that patience is of two kinds: physical, i.e. to constantly endure the corporal difficulties. This might be either by act, through doing the difficult works, in regard with worship or anything else, or by tolerance, like patience on the severe beating, painful injuries and ailments, etc. This is praiseworthy once it agrees with the religious law. But the other kind is perfectly praiseworthy, i.e. the psychological patience on deprivation of the natural desires and inclinational requirements. If this is to be patience on the desire of the stomach and sex, it is called chastity; and if it is to endure a particular harm, then, its names change by the change of the harm endured.

If it is to endure a calamity, it is called patience, in opposition to a state called fear and scare, which is to let the motive of inclination go on raising voice, slapping cheeks, tearing clothes, etc. If it is to endure the loss of richness, it is called self-control, in opposition to a state called rejection (of reality). If it is to endure fighting and war, it is called courage, in opposition to cowardice. If it is to control one's anger, it is called forbearance, in opposition to exasperation. If it is to endure one of time's harmful disasters, it is called chest expansion, in opposition to disturbance, disgust and breast constriction. If it is to conceal a secret of another, it is called concealment of secret, and its perpetrator a Concealer. If it is to endure the loss of surplus living, it is called abstinence, in opposition to greed. If it is to endure a little fortune of living, it is called contentment, in opposition to greed.

Most works of faith then are included in patience. For this reason, when the Messenger of Allah "Allah's blessing and peace be upon him" was once asked about faith, he said: "It is patience." That is because it is the most important deed

which includes the greatest portion of works of faith. Allah Almighty combined all of those elements in His statement: "and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing." (Al-Baqarah 177)

﴿ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

Those are the different categories of patience according to its different appurtenances. Whoever takes the meanings only from names thinks that those states are different in their reality and nature, just depending on their different names. But he who follows the straight path and looks with the light of Allah Almighty, sees the meanings first and gets acquainted with their realities and then takes heed of the names which are put only to designate them. The meanings are the origins and the names are but subsequents. Whoever seeks for the origins through their subsequents should inevitably slip. To both parties, Allah Almighty refers in His statement: "Is then one who walks headlong, with his face grovelling, better guided, or one who walks evenly on a Straight Way?" (Al-Mulk 22)

﴿ أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴾

The disbelievers did not fall into mistake but for their reversal movement: We ask Allah for good success, with His mercy and generosity.

CHAPTER FIVE

EXPLICATION OF CATEGORIES OF PATIENCE IN RELATION TO STRENGTH AND WEAKNESS

It should be known to you that the religious motive, in relation to the motive of inclination, has three states:

The first is to overcome it at all, with the result that it will have no power to dispute with it. This is accomplished by constant patience. At that point, it is said: "Whoever keeps patient has indeed achieved success." But unfortunately, it is only a very few who could attain that level. Undoubtedly, they are the truthful who will be brought near (to Allah Almighty), who said: "Our Lord is Allah" and then they became upright. Those have stuck to the straight way, walked on the even path, and felt assured on the religious motive. It is those who would be called by the caller (on the Day of Judgement): "O (you) soul, in (complete) rest and satisfaction! Come back you to your Lord, well pleased (yourself), and well-pleasing unto Him! Enter you, then, among My Devotees! Yea, enter you My Heaven!" (Al-Fajr 27-30)

﴿ يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجَىٰ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٢٨﴾ فَأَدْخُلِي فِي عِبَادِي ﴿٢٩﴾

وَأَدْخُلِي جَنَّاتٍ ﴿٣٠﴾

The second state is that the motive of inclination overpowers the religious motive completely, with the result that one surrenders to the soldiers of devils, and mortifies himself not because of losing all hope of the effect of mortification. Those are the heedless. They represent the majority of people. It is those who have become slaves of their desires and lusts, and their

wretchedness has seized them. They then put their hearts, which are one of the mysteries of Allah Almighty, under the control of the enemies of Allah Almighty. To them Allah Almighty refers in His statement: "If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together."" (As-Sajdah 13)

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ

الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿٣١﴾﴾

It is those who have sold the hereafter for this world, thereupon the loss was their portion. To him who wanted to guide them, it was said: "Therefore shun those who turn away from Our Message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily your Lord knows best those who stray from His Path, and He knows best those who receive guidance." (An-Najm 29-30)

﴿فَأَعْرِضْ عَنْ مَن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٣٢﴾ ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَن ضَلَّٰ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِمَن أَهْتَدَىٰ ﴿٣٣﴾﴾

This state is characterized by despair, loss of hope, and deception by desires and wishes. This is, to be sure, the utmost degree of foolishness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The intelligent is he who mortifies himself and works for the life to come after death; and the foolish is he who follows his own desires, and hopes from Allah (to reward him)." The one in such a state, being admonished, says: "I have longing for repentance, but, at the same time, I have no covet of it, for it has become difficult on me." He indeed has no longing for repentance. But he said: "Verily, Allah is Oft Forgiving, Most Merciful, Most Generous, and He is not in need of my repentance." This poor has subjugated his mind to be in service of his desire. He uses it only to deduce the subtleties and tricks thereby to fulfill his desires. His mind has become in service of his desires like a Muslim in the hands of disbelievers, who use him only to look after pigs, keep and carry wine, and so on. His place in the Sight of Allah is the same place of him who subjugates a Muslim and hands him over to the disbelievers, and makes him a captive in their hands. That is because, with his odious crime, he has subjugated that which should not be subjugated, and gave power to such as has no right to take power.

The Muslim has the right to take power due to his knowledge about Allah Almighty and the religious motive he has; whereas the disbeliever should be subjugated due to his ignorance of Allah Almighty, and lack of the religious motive in return for the devilish motive. The Muslim's right on himself is more binding than the right of anyone on him. So, when he subjugates the noble faculty that belongs to the party of Allah Almighty and the soldiers of angels to be under the control of the despicable soldiers that belong to the party of Satan, he seems as if he has enslaved a Muslim to a disbeliever. Nay! He seems as if he aimed at a benefactor king and took his dearest child and

handed him over to his most hateful enemy. Consider then how ungrateful he is to the favors of Allah Almighty, and how responsive he is to His wrath. Indeed, the inclination is the most hateful object of worship on earth in the Sight of Allah Almighty, whereas the mind is the dearest being to be created on the surface of the earth.

The third case is that (the matter of victory and loss in) war between both parties is by turns. This one is among the diligent and not among the successful. The people in this case are those who mixed a good deed with an evil deed, and perchance Allah Almighty would turn to them in repentance.

Those are the states of patience regarding strength and weakness. But further three states spring from the number of the things on which one might keep patient:

One might overpower all desires and lusts, is overpowered by all desires and lusts, or overpower some and is overpowered by some. To the third class the following statement of Allah Almighty refers: "Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving, Most Merciful." (At-Tawbah 102)

﴿وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

As for those who abandon mortification and rather surrender to their desires and lusts, they are like beasts, nay more straying in way. That is because the beast is not given the knowledge and faculty with which it could resist desires and lusts, unlike such a man who is given the knowledge and faculty with which he could resist desires and lusts, but those are idle in him. This is why he is defective. That is the significance of the poetic verse: "I have never seen a defect in the people like the lack of the capable in perfection."

By the consideration of difficulty and ease, patience also is divided into that which man could hardly persist in it without great effort and suffering, and this is called ostentatious perseverance; and that which is done with ease and the least amount of effort, and it is called patience. If one persists in piety and gives trust in the good end he will receive, the patience becomes very easy on him. That is the significance of the statement of Allah Almighty: "So he who gives (in charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss." (Al-Lail 5-7)

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۖ﴾

The example of such is like a fighter: to be sure, the strong man is able to overpower the weak with much ease, the least measure of effort, and from the first attack, receiving no suffering nor fatigue. But he could not overpower the strong like him without much effort and great suffering. Such is fighting between the motive of religion and the motive of inclination. It is, indeed, fighting between the soldiers of angels and the soldiers of devils. When the desires and lusts submit and are curbed, the motive of religion takes power, and patience

becomes easy on man by virtue of long persistence, he will be raised up to the station of good pleasure, as will be explained later. To be sure, the good pleasure is higher in station than patience. This is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "Worship Allah with good pleasure; and if you could not, then, much good lies in keeping patience on what you dislike."

One of the Gnostics said: "Patience has three stations: the first is to abandon appetite, and this is the degree of repentants. The second is to be well-pleased with what is decreed, and this is the degree of the abstinent ascetics. The third is to love what one's master does with him, and this is the degree of the sincere affirmers of faith." Allah willing, we shall show in the Book of Loving that loving is higher in station than the good pleasure, just as the good pleasure is higher in station than patience. That division applies to a particular kind of patience, i.e. the patience on calamities and disasters.

On the other hand, it should be known to you that patience, by consideration of its ruling, is divided into obligatory, supererogatory, undesirable and unlawful. To keep patient on what is forbidden is obligatory. To keep patient on what is undesirable is supererogatory. To keep patient on the forbidden harm you receive is forbidden. Its example is like him whose hand or the hand of whose son is cut off and he keeps patient and remains silent on it; or like him who shows a sexual desire for an unlawful woman, which arouses one's jealousy, but he keeps patient and remains silent. Indeed, this patience is unlawful particularly if such a woman belongs to his family. The undesirable patience is to keep patient on harm one receives from an undesirable source under Sharia.

Sharia then should be made the touchstone of patience. That patience constitutes half the faith should not give you the false impression that all kinds of patience are praiseworthy under Sharia. What is intended is to keep patient on certain and not all things.

CHAPTER SIX

EXPLICATION OF THE DIRE NEED FOR PATIENCE; AND THAT ONE COULD NOT DISPENSE WITH IT

It should be known that all a servant encounters in this world are included under two main categories: what agrees with his disposition, and what disagrees with his inclination and he dislikes. In each, he is in need of patience. Since there is no way but to encounter either both altogether, or at least one of them, he could hardly dispense with patience.

The first category, i.e. what agrees with his nature, like health, safety, wealth, majesty, big clan, large means of living, great number of adherents and followers, and in general, all pleasures of this world. Indeed, man is in dire need of patience on those things. That is because unless he restrains himself from uncontrollable reliance on and involvement and engagement in what is permissible of them, this might lead him to rejection (of reality) and transgression, as confirmed by the statement of Allah Almighty: "Nay, but man does transgress all bounds, In that he looks upon himself as self-sufficient." (Al-'Alaq 6-7)

﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۚ أَن رَّاهُ اسْتَفْتَى ۚ ﴾

This led one of the Gnostics to say: "The believer could keep patient on the disaster, but none other than a sincere affirmer of faith could keep patient on wellbeing." According to Sahl: "To keep patient on wellbeing is more severe than to keep patient on disaster." When the gates of this world with its pleasures and delights were opened to the companions "Allah be pleased with them" they said: "We were afflicted with the temptation of adversity and we kept patient; and when we were afflicted with the temptation of prosperity, we were unable to keep patient."

That is why Allah Almighty warned His servants of the temptation of wealth, wives and children when He said: "O you who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own." (Al-Munafiqun 9)

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ۚ ﴾

And: "O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them!" (At-Taghabun 14)

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِن مِّنْ أَرْوَاحٍ مَُّكْرَمَةٍ وَأَوْلَادٍ مَُّكْرَمَةٍ عَدُوًّا لَّكُمْ فَاَحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۚ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the children are to develop in one miserliness, cowardice and grief." (Abu Ya'li Al-Mawsili on the authority of Abu Sa'id). When the Messenger of Allah "Allah's blessing and peace be upon him" saw his grandson Al-Hassan "Allah be pleased with him" stumbling in his shirt, he dismounted from the pulpit and embraced him and said: "Allah has told the truth when He said: " And know you that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward." (Al-Anfal 28)

﴿ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ۚ ﴾

Indeed, when I saw my grandson stumbling, I could not help carrying him." (the composers of Sunan on the authority of Buraidah).

In that is a lesson to be learnt by such as has insight. So, the perfect patience is to persevere wellbeing. To keep patient on wellbeing is not to rely on it but rather to know that it is but a deposit with one, and it might likely be restored at any time. This means that he should not rely on it, nor let himself freely enjoy of it, nor engage or involve himself in it. He should observe the rights of Allah due on his property, by spending, on his body by aiding others, on his tongue by telling the truth; and the same is true of all favors bestowed by Allah on him. This kind of patience is connected with gratitude in the sense that it could not be accomplished without thankfulness, as will be shown later.

Furthermore, to keep patient on prosperity is more severe for it is connected

with the capability, and it is out of protection to have no power (to be an argument against you). To keep patient on your getting cupped by another is easier than to keep patient on cupping or bloodletting yourself. The hungry, in absence of food, is more capable of patience than he is in the presence of pleasant and delicious kinds of food. This is why the temptation caused by prosperity is more severe.

The second category, i.e. what disagrees with one's inclinations and nature. It might be optional, like the acts of obedience and disobedience; or compulsory like calamities and adversities; or not optional, but one has the choice to remove, like taking revenge on him who does harm to him. The total is three divisions.

The first division is that which is optional, i.e. all of his acts of obedience and disobedience. They are divided into two:

First: the acts of obedience, and a servant is in need of keeping patient on obedience. Indeed, to keep patient on it is very difficult. That is because one, by nature, refrains from slavery and rather desires for supremacy. For this reason, one of the Gnostics said: "There is no soul but that it conceals what Pharaoh disclosed when he said: 'I am your supreme Lord.'" But Pharaoh found the opportunity to disclose his supremacy for he ridiculed his people and they obeyed him in his claim. However, there is none but that he has the same claim with his servant, followers, and all who are under his guardianship, even though he does not disclose it. He is not infuriated when they fall short of serving him but because of such a feeling of arrogance and enslavement, in which he shares the Lord the garment of supremacy. In other words, slavery in itself is difficult on the soul at all. Some acts of worship are disliked because of laziness like prayer, others because of miserliness like giving in charity, and others because of both like Hajj and Jihad. Patience on the acts of obedience then is to persevere difficult things. One needs to be patient in three states:

The first is before the act of obedience, in order to make sincere and true his intention, refrain from the stains of showing off and causes of evils, and be resolute on sincerity and loyalty. This is difficult patience particularly in the sight of him who knows well the real nature of intention and sincerity, the evils of showing off and self-plots. The Messenger of Allah "Allah's blessing and peace be upon him" drew the attention to that when he said: "The (rewards of) deeds depend on intentions, and everyone shall have (the reward) according to his intention." (both sheikhs on the authority of Umar). In confirmation of that, Allah Almighty said: "And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith)." (Al-Bayyinah 5)

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

That is why Allah Almighty gave precedence to patience over work as shown from His statement: "Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward." (Hud 11)

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

The second is during the work itself. One should not become heedless of Allah during the work, nor weary to achieve its etiquettes and manners. It should rather persist in its requisite manners to the end of work. This requires him to keep patient on the causes of weakness until he finishes from the work; and this is also very difficult. To it Allah Almighty refers in His statement: "an excellent reward for those who do (good)! Those who persevere in patience, and put their trust in their Lord and Cherisher." (Al-Ankabut 58-59)

﴿ نِعْمَ أَجْرُ الْعَمِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ ﴾

He means those who kept patient until they finished from the work.

The third state is after finishing from the work. In this state, one needs to keep patient on disclosing it and showing it to others in avoidance of being heard and seen of men. He also should keep patient on regarding it with the eye of conceit or pride lest it would become invalid and fruitless, as shown in the statement of Allah Almighty: "O you who believe! obey Allah, and obey the Messenger, and make not vain your deeds!" (Muhammad 33)

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴾ ﴿٣٣﴾

Allah Almighty also said: "O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day." (Al-Baqarah 264)

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ ﴾ ﴿٢٦٤﴾

Whoever does not keep patient on making reminder of his generosity after giving his charity out has indeed invalidated it.

The acts of obedience are divided into obligatory and supererogatory, and man needs to keep patient on them all. Allah Almighty combined them all in His statement: "Allah commands justice, the doing of good, and liberality to kith and kin." (An-Nahl 90)

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ ﴾ ﴿٩٠﴾

Justice is obligatory, doing good supererogatory, and liberality to kith and kin is to keep good relations with them. All of this needs patience.

Second: the acts of disobedience. A servant is in dire need of keeping patient on all kinds of sins and acts of disobedience, which Allah Almighty combined in His statement: "and He forbids all shameful deeds, and injustice and rebellion." (An-Nahl 90)

﴿ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ﴾ ﴿٩٠﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muhajir is he who absconds evil; and the Mujahid is he who resists his inclination." (Ibn Majah and An-Nasa'i on the authority of Fadalal Ibn Ubaid). Sins are required by inclination, and the most severe perseverance is to keep patient on sins to which one has got accustomed by practice. To be sure,

habituation is regarded a fifth nature; and if it is joined to desire, then, two soldiers of Satan would back each other against the soldier of Allah Almighty, with the result that the religious motive would have no power to suppress them.

If this act (of disobedience) is made easy to man to do, patience on it becomes heavier, like, for instance, the patience on the sins of tongue of backbiting, talebearing, wrangling, self-praising directly or indirectly, the harmful jokes, words of scorn and contempt, dispraising and slandering the dead, etc. all of this is outwardly backbiting and inwardly praising oneself. That is because the soul has two desires in that: the first is to deny the other, and the second is to affirm oneself. By both desires, one's supremacy is achieved, in opposition to slavery (to Allah) which he is commanded to observe. If both desires are combined together and become easy on the tongue to practice, patience on them becomes more difficult.

Although they are the greatest destructives, there has been despair of disapproving them in the heart, because of people's familiarity and intimacy with them. One might put on silk and his conduct be disapproved severely, although if he lets loose his tongue to talk with evil and immorality about people during day and night, his conduct would not be disapproved, given that the Prophet "peace be upon him" affirmed that backbiting is more severe (in effect) than fornication. Whoever does not have the power to control his tongue during conversation, let him resort to seclusion, for nothing other than seclusion would save him. Indeed, to keep patient on seclusion is easier than to keep patient on silence with socialization.

On the other hand, patience on a particular sin differs in accordance with the strength or weakness of its cause. Easier than the movement of tongue is the movement of the passing thoughts with doubts. The thought remains lurking within the mind and one could hardly keep patient on it unless the mind is occupied by another religious concern, which is apt to remove it. That case applies to the one whose interests are concentrated on one concern. Unless he uses his thought in any particular field, the doubts are unlikely to fade away.

The second division pertains to such of incidents as occur to him against his will, and it is within the power of his free choice to avert them. Its example is like him who is harmed by word or deed, or his property is usurped, etc. To keep patient on that sometimes might be obligatory, and sometimes supererogatory. One of the companions said: "We did not regard man having true faith until he kept patient on harm." In confirmation of that, Allah Almighty said: "We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah." (Ibrahim 12)

﴿وَلَنُصِيبَنَّ عَلَىٰ مَا ءَاذَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" once distributed property among Muslims and one of the Bedouins said: "The Countenance of Allah has not been intended by that distribution." When the news of that reached the Messenger of Allah "Allah's blessing and peace be

upon him", the color of his cheeks turned red (out of anger) and he said: "Allah's mercy be upon my brother Moses. He received harm more than that, but he kept patient." (both sheikhs on the authority of Ibn Mas'ud).

Allah Almighty further said in this connection: "And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put your trust in Allah. For enough is Allah as a Disposer of affairs." (Al-Ahzab 48)

﴿ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴾

And: "And have patience with what they say, and leave them with noble (dignity)." (Al-Muzzammil 10)

﴿ وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴾

And: "We do indeed know how your heart is distressed at what they say. But celebrate the praises of your Lord, and be of those who prostrate themselves in adoration." (Al-Hijr 97-98)

﴿ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿

And: "You shall certainly be tried and tested in your possessions and in your personal selves; and you shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if you persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (Al Imran 186)

﴿ لَتَلْبَثُونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾

For this reason, Allah Almighty praises those who remit their rights of legal retribution saying: "And if you do catch them out, catch them out no worse than they catch you out: but if you show patience, that is indeed the best (course) for those who are patient." (An-Nahl 126)

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep good relation with him who even severs relation with you; give him who even withholds from you; and forgive him who even wrongs you." In the Gospel, Jesus, son of Mary "peace be upon him" said: "It has been said to you that the tooth for tooth, nose for nose, etc, and I say to you: do not avert evil with evil: nay! He, who slaps you on the right cheek, turn to him your left, and he who takes your upper garment, give him your lower garment, and he who subjugates you to walk with him for a mile, walk with him for two miles." All of this belongs to the command to keep patience on harm. To be sure, patience on harm is the highest level of patience, for it is a product of the co-operation between the religious motive, the motive of desire and the motive of anger.

The third division pertains to the incidents that occur against one's will and one has no power to avert, like calamities and disasters, caused, for instance, by

the death of the dear persons, the loss of property and wealth, the destruction of crops and fruits, the evaporation of health by ailment, blindness and impairment of the parts of body, etc. To be sure, to persevere such events is the highest station of patience. According to Ibn Abbas "Allah be pleased with them": "Patience in the Qur'an has three levels: patience on performing the obligatory deeds enjoined by Allah Almighty, and it has three hundred degrees; patience on what is forbidden by Allah Almighty, and it has six hundred degrees; and patience on the calamity just at the first stroke, and it has alone nine hundred degrees." This third level, although it belongs to the supererogatory deeds, is given superiority to the first two, although they belong to the obligatory deeds, for every believer has the power to keep patient on what is forbidden. But the patience on the disaster doomed to one by Allah Almighty could not be endured but by the Prophets, for it is the goods of the sincere affirmers of truth. That is why it is difficult on people. The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "I ask You (O Allah) to provide me with certainty (of faith) thereby to make easy upon me the calamities of this world." (At-Tirmidhi, An-Nasa'i and Al-Hakim on the authority of Ibn Umar). This kind of patience is supported by the good certainty (of faith).

According to Abu Sulaiman: "By Allah, since we could hardly keep patient on what we like: how could we keep patient on what we dislike?" the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "If I decreed for anyone of My servants a calamity in his body, property or children, which he received with good patience, I would feel shy of him on the Day of Judgement to set up a balance or spread out a scroll for him (to be reckoned)." (Ibn Adi on the authority of Anas). He "peace be upon him" further said: "To wait the release with patience is an act of worship." (Al-Quda'i on the authority of Ibn Umar and Ibn Abbas). He "peace be upon him" said: "No believing servant is afflicted with a calamity and says just what Allah Almighty ordered him to say, i.e. 'We all to Allah, and to Him we shall return. O Allah! Give me reward for my (patience on my) calamity, and recompense me with something better than it', but that Allah Almighty does so to him." (Muslim on the authority of Umm Salamah).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah said to Gabriel: "O Gabriel! What is the reward of him who has been deprived of (the light of his) two eyes?" he said: "Glory be to You! We know not but what You have taught us." Allah Almighty said: "His reward is to abide forever in my Abode (Paradise), and look at My Countenance." (At-Tabarani; and Al-Bukhari with a slight variation of wording). He "peace be upon him" further said: Allah Almighty says: "If I afflict anyone of My servants and he receives that with patience, and does not complain Me to his visitors, I would give him flesh better than his, and blood better than his; and if I cause him to recover, he would recover without sins upon him; and if I cause him to die, I would take him unto My mercy." (Malik in his Muwatta' on the authority of Ata' Ibn Yasar from Abu Sa'id).

David "peace be upon him" said: "O Lord! What is the reward of the aggrieved who keeps patient on the affliction seeking Your good pleasure?" he said: "His reward is that I would dress him in the dress of faith, and never deprive him of it." Umar Ibn Abd-Al-Aziz said in one of his sermons: "Allah never gives a servant a favor and then deprives him of it in recompense for patience but that the recompense is better than what he deprives him of." Then, he recited the statement of Allah Almighty: "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

Fudail was asked about patience and he said: "It is to be pleased with the fate of Allah Almighty." It was said: "How is that?" he said: "The contented never hopes anything above his station (of satisfaction)."

It was said that once Ash-Shibli was confined in a hospital and a group of people came to visit him and he asked them: "Who are you?" they said: "Your lovers who have come to visit you." He started to throw them with stones, and they ran away. On that he said: "Were you really my lovers, you would keep patience on my trial." It is reported that a Gnostic had a parchment in his pocket which he used to take out and look at every hour and it had the following statement: "Now await in patience the Command of your Lord: for verily you are in Our eyes." (At-Tur 48)

﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

It was said that once the wife of Fath Al-Mawsili stumbled and the nail of her toe got broken. On that she laughed. It was said to her: "Do you not feel the pain?" she said: "Indeed, the pleasure of its reward has removed from my heart the bitterness of its pain."

David said to Solomon "peace be upon them": "The piety of a faithful believer is attested by three things: Good reliance (on Allah Almighty) in what he has not got, the good pleasure with what he has got, and the good patience on what he has missed." Our Prophet "peace be upon him" said: "It is out of veneration and right you should have to Allah Almighty not to complain of your pain, nor make a mention of your calamity." (Ibn Abu Ad-Dunya, but from one of the religious jurists and not from the Prophet himself). It is narrated from one of the righteous that he came out one day having a parcel in his sleeve and behold! He lost it and it seemed to have been taken from his sleeve. On that he said: "May Allah bless him in it for perhaps he might be in need of it more than me." It is further narrated on the authority of a righteous man that he said: I came upon Salim, the freed slave of Abu Hudhaifah "Allah be pleased with them" and he was at his last breaths among the killed. I asked him: "Do you like to get a sip of water?" he said: "Bring me closer to the enemies and make the water in the shield: indeed, I am fasting, and if I am to live until sunset, I may drink of it." That is the way the mystic travelers on the path to hereafter used to keep patient on the trial of Allah Almighty.

You may say: "How does one attain the degree of patience on calamities given that it is beyond his free choice for he is forced by necessity willingly or

unwillingly? If it is intended that he should have no aversion to the calamity itself, it is not up to him to do so." In reply to that, it should be known to you that one is far from the station of the patient by fright, tearing clothes, slapping cheeks, complaining so much, showing gloominess, and changing the habit of clothes, food, drink, and so on. All of those are under his choice, and he should avoid them, and rather be satisfied with the decree and fate of Allah Almighty. He should continue on his habits and entertain in himself the belief that what he has lost was but a deposit with him which was taken back by its real owner.

In this respect, it is narrated on the authority of Anas from Umm Sulaim "Allah be pleased with her" that she said: "My child died while Abu Talhah (her husband) was absent. I stood and covered him and placed him in one corner of the house. Then, Abu Talhah came back and I prepared his meal to break his fasting. He started to eat and asked about the child and I said: "Fine, praise be to Allah. Since he fell ill, he has never been still and quiet more than he is tonight." Then, I beautified myself to him more than I have ever done until he fulfilled his desire from me. Then, I said to him: "Do you not wonder at our neighbours?" he said: "What is the matter with them?" I said: "They were given something by way of borrowing and when it was demanded and taken back from them, they were scared." He said: "How bad are they!" I said: "Then, this is your son: he was a deposit from Allah Almighty, and now, Allah has taken him unto His Presence." He praised Allah and said: "We all belong to Allah and to Him we shall return." In the morning he went to the Messenger of Allah "Allah's blessing and peace be upon him" and related the story to him. On that he said: "O Allah! Bless them in (what they have done) in their last night." The narrator said: "Afterwards, I saw seven from among their children in the mosque, and all of them had kept the Qur'an by heart." (Abu Na'im and both sheikhs in their Sahihs on the authority of Anas). It is further narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) having entered the Garden and behold! I saw Ar-Rumaisa', the wife of Abu Talhah."

It is said that "The good patience is that with which the afflicted could hardly be recognized from anyone else." Neither the heartache nor the flowing of tears turn one from the station of the patient, since it is expected from almost all the attendants for death. Flowing of tears is an aspect of heartache for the loss of the dead, and it is a part of human nature. For this reason, when Ibrahim, the son of the Messenger of Allah "Allah's blessing and peace be upon him" died, his eyes overflowed with tears. It was said to him: "Have you not forbidden us to do so?" he said: "That is out of mercy, and indeed, Allah Almighty bestows mercy upon the merciful among His slaves." This also does not turn one from the station of contentment. to be sure, he who gets himself cupped or phlebotomized does so with satisfaction, though because of which he feels pain, and his tears might flow if the pain is severe. This will be explained in more detail in the Book of Contentment, Allah willing.

Ibn Abu Najih wrote a message to condole one of the caliphs in which he

said: "the one who should observe the right of Allah Almighty upon him in what is taken from him is he, who regards with greatness the right of Allah Almighty in what remains for him. Moreover, it should be known to you that (the effect of) whoever passed before you remains with you, and whoever remains after you would be rewarded for you. It should be also known that the reward of the patient for what they are afflicted with is greater than the favor upon them concerning it." Thus, whoever drives away the aversion of the affliction by thinking about the reward he would receive for it, would inevitably attain the degree of the patient. It is true that the perfect patience requires one to conceal ailment, poverty and calamities. In this context, it is said that "One of the treasures of righteousness is to conceal ailment, calamities and charity."

This explains to you that patience is binding in general in all cases and under all circumstances. Whoever even abstains from all desires and appetites, and remains in seclusion, aloof from the people, is also in need of patience, without which he could hardly endure solitude outwardly, and the doubts and whispers aroused by Satan inwardly. To be sure, the movement of passing thoughts never ceases. Those thoughts always roam about what has been lost and could not be caught, or what would inevitably come to pass in the future; and in both cases, he spends time uselessly. The heart is the servant's instrument, and his lifetime his goods and commodities. If one's heart is heedless even as short as a breath of the celebration of Allah Almighty with which he attains the company of Allah, or of thought about Allah Almighty with which he becomes more acquainted with Allah, and more lovable to Him, he would be a loser.

This is in case his thoughts and doubts are oriented on what is permissible; and that occurs in rare cases. People, for the most part, think about the different tricks to enable them to fulfill their desires and appetites, each according to his prevailing one. Satan always disputes with him in every movement in opposition to his purpose and willpower. One might have the false impression that he disputes with him and disagrees with his command, or even that the most sincere of his lovers disagree with him, and disobey his orders, and then thinks of the way to scold them and oppress them and how they justify their disagreement with him. In this way, he is incessantly engaged. Indeed, Satan has two soldiers: the flying one and the walking one. The obsessive doubts are the result of the movement of his flying soldier, and the desire is the movement of his walking soldier.

Satan was created from fire, whereas man from sounding clay like pottery. Pottery is always made from clay burnt with fire. The clay is still by nature, and fire is in permanent movement. The flaming fire could not be imagined without movement. That cursed was obligated to become still (for a while) and fall in prostration to the human being which Allah Almighty created from clay, but he rejected with obstinacy and arrogance. He expressed his disobedience by saying: "I am better than he: You did create me from fire, and him from clay." (Al-A'raf 12)

﴿ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴾

Since that cursed did not fall in prostration to our father Adam "peace be

upon him" there should be no covet of his prostration to anyone of his offspring. Once he abstains from his whispers, hostilities and evils, he will have showed his compliance and submission, and his submission symbolizes his prostration. Indeed, submission is the essence of prostration, and placing the forehead on the ground only its physical aspect and sign.

So, let not the outward shell divert you from the pearl, the body divert you from the soul, and the husk divert you from the core, lest you would be of those detained by the world of visibles from the dominion of invisibles. You should be sure of the fact that Satan is one of those given respite (to destroy mankind), and by no means would he humble himself before you by abstention from whispers until the Day of Judgement, unless your concerns turn to be only one, and you occupy your heart only with Allah Almighty. Thus, he would find no way to prevail over you. Hence, you would become one of the selected servants of Allah, who are exempted from the authority of that cursed.

Furthermore, think not that any empty heart could be void of him for it is like the blood which runs and reaches everywhere in the body of mankind. It is like the air in the vessel. If you like to have the vessel void of air without replacing it with water or with anything else, you would covet of that which is impossible. On the contrary: air enters into it in proportion to the quantity of water that is taken out of it. Similarly, the one whose heart is engaged in religion could hardly be far from the movement of Satan. If he is heedless of Allah Almighty even as short as a while, he would have no companion at that very moment other than Satan. For this reason, Allah Almighty said: "If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him." (Az-Zukhruf 36)

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty dislikes the youth whose (heart is) empty."

That is because if the youth does not have a deed to engage him with what is permissible to seek its aid to achieve the duties of his religion, his outward remains empty, but not his heart in which Satan nests, lays his eggs and pullulates, and the young ones, in turn, lay their eggs and pullulate and so forth. To be sure, the offspring of Satan proliferate faster than the offspring of all animals on earth, for his nature is from fire. That proliferation increases whenever he finds his helpful factors. The desire in the self of a youth in relation to Satan is like the dry factor in relation to fire. As well as the fire goes out once the fire wood is consumed, Satan also vanishes from the heart in the absence of desire. Thus, your desire is your most avowed enemy. When asked about Sufism during his crucifixion, Al-Hussain Ibn Mansur Al-Hallaj said: "It is yourself: if you do not engage it, it would inevitably engage you."

The real nature of perfect patience is to keep patient on every blameworthy movement. The movement of the inside is more fitting for one to keep patient on it. That is permanent patience which nothing interrupts but death. We ask

Allah Almighty to provide us with good success by His favor and generosity.

CHAPTER SEVEN

EXPLICATION OF MEDICINE OF PATIENCE; AND THAT WHOSE AID IS SOUGHT TO SUPPORT IT

It should be known that He Who has brought the ailment to existence has also brought its medicine and promised recovery. Patience, though being difficult or unlikely to be achieved, is possible by the mixture of knowledge and work. Both knowledge and work are the mixture from which the medicines of all the ailments are composed for the heart-diseased. But each ailment needs a particular kind of knowledge and work. As well as the patience is of different kinds, the causes that impede it are also of different kinds. As well as the causes are different, the kinds of medicine also should consequently be different. That is because the medicine is to counteract and curb the cause with its opposite. To explain all of that in detail is too lengthy. But at least, we know the way in many examples.

Let's say that if one lacks patience on the sexual desire, and is possessed by such desire in a way that he could not have control over his pudendum, or over his eye in case he has the power to control his pudendum, or over his heart and soul in case he has power to control both his pudendum and eye, and that his heart suggests to him the requirements of desire, and thus diverts him from the regular celebration of Allah, thought and righteous deeds, the solution is to say that the patience is the fighting between the religious motive and the motive of inclination. If we like that one of both fighters should win over the other, there is no way for us but to strengthen it, and weaken the other. In this case, we have to strengthen the religious motive, and weaken the motive of inclination. There are three things to use in order to weaken the motive of desire.

One of those is to consider the substance of power that strengthen the desire, like the good delicious and pleasant food that moves the desire by virtue of its kind and quantity, and belittle it by regular fasting, and limiting the meals of breaking fast to the little quantity of food whose effect is weak on sex. Meat, for instance, and all kinds of food that stimulate sexual desire should be avoided.

The second is to cut off its irritating causes at the moment. Indeed, the sexual desire is irritated by looking at the things that prompt it. Looking always moves the heart, and the heart stirs up the desire. This is achieved by keeping retired and avoiding places where one might look at the pictures that move sexual desire, from which one should flee away. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The gaze is one of the arrows of Iblis." It is an arrow shot by the cursed, and no shield could avert it but shutting the eyelids, or fleeing away from the range of its harm. He indeed shoots that arrow through the pictures that move desire, and once you turn away from them, his arrow would not affect you.

The third is to console the self with the permissible sex, i.e. through marriage. In all desires, there is among the permissible things what makes one dispense

with the impermissible. That is, to be sure, the most beneficial remedy for the majority of people. Indeed, to belittle the quantity of food, and limit its kinds might have a negative effect on the other works, although it might not curb the sexual desire of a great portion of men. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to marry, and whoever could not (for lacking the wherewithal's), let him observe fasting, for indeed fasting is a protective shield for him."

Those are three means. The first remedy, i.e. to prevent food, resembles to prevent fodder from a recalcitrant beast or a voracious dog, in order that it would weaken and lose its power. The second resembles to keep a dog from flesh, or the animal from parley, in order not to move its appetite for seeing it. The third resembles to console it with something of what it likes, in order for it to reserve some power that enables it to endure discipline.

On the other hand, there are two ways to strengthen the religious motive:

The first is to engage himself in the many benefits and fruits of self-mortification in religion and world, by considering the narrations we have related about the excellence and good consequence of patience in the world and the hereafter. According to a tradition: "The reward of patience on a calamity is more than what one might have lost. That is why he is envied because of such a calamity (on which he keeps patient), for what he has lost is limited only to the duration of his lifetime, and what he has obtained (of reward by patience) would survive even after death; and whoever abandons a despicable for a valuable should not grieve for the loss of the despicable at present." That belongs to the category of knowledge which is a part of faith. It sometimes weakens and sometimes becomes strong. The more it becomes strong, the more it strengthens the religious motive, and the more it weakens, the more it weakens it. The strength of faith is referred to as certainty, which moves the determination of patience. But unfortunately, people rarely are given both the determination of patience and the certainty of faith altogether.

The other is to habituate that religious motive to gradually fight with the motive of inclination step by step until it tastes the pleasure of victory over it, with the result that it would have the courage to challenge it, and become stronger in fighting. To be sure, exercise and practice of difficult works always add more to the powers that produce those works. This is why the porters, farmers and fighters are stronger than the normal people. In general, these who practice difficult works are stronger than those who do normal jobs like tailors, religious jurists, makers and sellers of perfume, etc, whose power is not strengthened by practice.

The first resembles to induce the fighter with a present when he wins and promise him of many things of honour, in the same way as Pharaoh promised his magicians, when he tempted them to win over Moses "peace be upon him" saying as Allah Almighty tells about him: "you shall in that case be (raised to posts) nearest (to my person)." (Al-A'raf 114)

﴿ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴾

The second is to habituate the child who is expected to be a fighter, to

practice fighting from his early childhood, in order to obtain the required courage, and become stronger. That is because whoever abandons entirely the mortification for patience, the religious motive weakens in him, and fails to resist the motive of inclination; and whoever habituates himself to oppose his inclination, inevitably overpowers it however and whenever he likes.

That is the method of remedy applicable to all kinds of patience. All could not be included in discussion. The most difficult is to hold back the soul from self talk which is intensified particularly for him who has curbed the outward and external appetites, and devoted himself to seclusion, by living in solitude and spending the time in celebration, thoughtfulness and observation, in which case, the evil whispers attract him from all sides. There is no remedy for that state except to cut off all relations, outwardly and inwardly, by fleeing away from one's family, children, property, friends and companions, and resorting to a little corner, satisfying oneself with the least requirements of sustenance. But even, all of this would not be sufficient unless all concerns are reduced to one, i.e. to be concerned only with Allah Almighty.

If this even possesses the heart, it would not be sufficient, unless it has a place in thinking, and swimming inwardly in the dominion of the heaven and earth, and the wonders of the making of Allah Almighty, in addition to all categories of the knowledge of Allah Almighty, until when all of this prevails over his heart, it would have the power to avert the evil whispers of Satan. If he could not swim inwardly in the dominion of the heavens and earth, nothing would save him but the continuous devotional recitals or prayers and celebrations which he should persist in at every moment. Besides, he needs to entertain the presence of heart, for indeed, it is the inward thought which engages the heart other than the outward and external devotional recitals.

However, after all of that, he could not persist in this but for some and not all the time, for he could not be free, at many times, from incidents to occupy him from devotional recitals and celebration, like ailment, fear, harm or transgression he might receive from those with whom he mixes, for he could hardly dispense with such as with whom he mixes to aid him in the means of living. That is one of the things that might occupy him.

Another is necessary, if not more necessary than the previous, i.e. his engagement in getting his food, drink, clothes, residence, or in general, the means of sustenance and living. If he undertakes that by himself, he would engage in it; and if it is undertaken by another one else, he could hardly be free from having his heart engaged by the one who undertakes it.

But after cutting off all relations with the world, a greater portion of time would be available to him, provided that no calamity nor affliction would befall him. During those times, the heart becomes pure, thinking and contemplation available, and it is revealed to him of the mysteries and wonders of Allah Almighty in the dominion of the heavens and earth hundreds of times what might be revealed to him during a very long time in which his heart is engaged by the connections with this world. That is the highest station to be attained by acquisition and effort. As to how much what

is revealed of the mysteries of Allah Almighty as regards states and deeds, it is like fortune to be doomed to each one. In many cases, effort might be much, and the outcome little, and vice versa.

One should rely in his effort on the attraction of (Allah) Most Gracious, which are equal to the deed of all men and jinn. This is beyond the free choice of the servant. One has the choice to expose himself to that attraction as long as he cuts off his heart all attractions of this world, for indeed, whoever is attracted to the low could by no means be attracted to the high. Everyone who is concerned with the world is, to be sure, attracted to it. To cut off all attracting relations is intended by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Your Lord gives gifts, in some of your days. Behold! Expose yourselves to those gifts." Those gifts and attractions are due to heavenly causes as shown by Allah in His statement: "And in heaven is your Sustenance, as (also) that which you are promised." (Adh-Dhariyat 22)

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

That is the highest kind of sustenance. The heavenly lights are veiled from us, so we do not know when Allah makes available to us the means of sustenance. All we have to do is to disengage the place and await the mercy of Allah Almighty to descend. The example is like him who reclaims the land, cleans it off grass, sows the seeds along its different parts, and do all possible means fitting for cultivation: all of this is of no avail to him unless it rains and he does not know when Allah Almighty will doom it to rain. But at the same time, he is confident of the mercy and bounty of Allah Almighty, and that He never passes a year without rain. Similarly, no year, month, or day is void of a gift or attraction from the gifts and attractions of Allah Almighty. So, the servant should have purified the heart from the grass of desires and appetites, sowed in it the seeds of willpower and sincerity, and exposed it to the wind of mercy and bounty.

As well as the chance for rain to fall is more likely in spring and when clouds emerge, the chance for those gifts and attractions is more likely during the noble times, and at the congregation of people and hearts like the case on the day of Arafah, on Friday, and on the days of Ramadan. Such congregations are means to call for the mercy of Allah Almighty, to the extent that rain is called for by them at the time of invoking for water. But to call for the drops of the revelations of Allah Almighty from the treasures of the dominion is more likely than to call for the drops of rainfall and clouds from over mountains and the depths of oceans. To be sure, revelations are present with you in your heart, and as you are occupied from them by your worldly relations and desires, they are veiled from you. All you need is to break and curb desires in order for the veil to be lifted and removed, so that the lights of gnosis would rise from the depths of the heart. To dig channels in the ground to get the water therefrom is easier than to go to a far and low place to have it.

For it is always present in the heart, though forgotten by occupation from it, Allah Almighty calls the gnosis of faith remembrance as He states: " We have,

without doubt, sent down the reminder; and We will assuredly guard it (from corruption)." (Al-Hijr 9)

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

And: "(Here is) a Book which We have sent down unto you, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition." (Sad 29)

﴿ كَتَبْنَا أُتْرَاقَهُ إِلَيْكَ مُبْرَكٌ لِّدَبَّرُوا ءَايَتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾

And: "And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?" (Al-Qamar 17)

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴾

That is the remedy of patience on evil whispers and occupants; and it is the last degree of patience. Patience on all relations is prior to patience on the passing thoughts. According to Al-Junaid "may Allah have mercy upon him": "To travel from the world to the hereafter is easy on the faithful believer, to desert the people for the sake of loving the truth is difficult, to travel from the self to Allah Almighty is more difficult, and to keep patient with Allah is the most difficult." He refers to the difficulty of patience on the occupants of the hearts, followed by the difficulty of desertion of people, and the most difficult thing on the self is to cut off relations from the people, and abandon majesty and authority. That is because the pleasure of majesty, loftiness, authority and arrogance over the people is the sweetest in this world for the rational men. How could it not be so, given that it requires one of the attributes of Allah Almighty, i.e. supremacy? Supremacy is lovable to the heart, for it befits all high and noble matters, as referred to by Allah in His statement: " Say: "The Spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra 85)

﴿ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

The heart is not criticized for that love: nay, it is criticized for the mistake it has fallen in because of the deception of the cursed Satan, who is alienated from the world of command, thereupon he envied him of his being of the world of command, with the result that he misled him. How could the heart be criticized for it since it seeks for the happiness of the hereafter? It indeed seeks permanence after which there is no annihilation, honour after which there is no humiliation, safety after which there is no fear, richness after which there is no poverty, perfection after which there is no shortage. All of those belong to the attributes of Lordship. The heart is not blamed for seeking after that. Every one has the right to aspire for a great kingdom which has no ends. The seeker after kingship aspires for honour, highness and perfection. But there are two kinds of kingship: a kingship that is stained by pain whose loss is fast; and the other is permanent in which there is neither impurity nor pain, and none would interrupt. But the former is hasty and the latter is deferred.

Man was created as hasty, desirous for the transitory and Satan came to

him and induced him through his hasty nature and allured to him the present. He also tempted him through his foolishness, and promised him, by way of deception, of the kingdom of the hereafter besides the kingdom of this world, as confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The foolish is he who followed his own inclinations, and hoped that Allah (would fulfill his) wishes." The result is that he was deceived and engaged by seeking after the kingdom of the world from the kingdom of the hereafter. But the successful among people has not hung himself by the rope of Satan's deception, since he knew the ways of his plotting, thereupon he abandoned the transitory world. To this fact Allah Almighty refers in His statement: " Nay, (you men!) But you love the fleeting life, And leave alone the Hereafter." (Al-Qiyamah 20-21)

﴿ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ ﴾

And: " As to these, they love the fleeting life, and put away behind them a Day (that will be) hard." (Al-Insan 27)

﴿ إِنِّ هَتُوْلَآءِ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿٢٩﴾ ﴾

And: " Therefore shun those who turn away from Our Message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily your Lord knows best those who stray from His Path, and He knows best those who receive guidance." (An-Najm 29-30)

﴿ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيٰوةَ الدُّنْيَا ﴿٣٠﴾ ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَنْ ضَلَّ عَنْ سَبِيْلِهِ وَهُوَ أَعْلَمُ بِمَنْ أَهْتَدَىٰ ﴿٣١﴾ ﴾

When the plotting of Satan became spread among the people, Allah Almighty sent His angels to the Messengers whom He chose from among them, and revealed to them how the enemy ruin and induce people. Then, they engaged in calling the people to the real kingdom of the hereafter other than the perishable baseless kingdom of this world. They addressed them saying: "O you who believe! What is the matter with you, that, when you are asked to go forth in the Cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter." (At-Tawbah 38)

﴿ يٰٓأَيُّهَا الَّذِيْنَ ءٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمْ اَنْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اَنْتُمْ اَنْتُمْ اِلَى الْاَرْضِ اَرْضِيْتُمْ بِالْحَيٰوةِ

الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيٰوةَ الدُّنْيَا فِي الْآخِرَةِ اِلَّا قَلِيْلٌ ﴿٣٨﴾ ﴾

The Torah, Gospel, Psalms, Qur'an, the books of Abraham and Moses "peace be upon them" and in general, all Scriptures were sent down only to invite people to the permanent never-ending kingdom. They are required to be kings in this world, as well as kings in the hereafter. To be a king in this world is to abstain in it and be satisfied with the little from it. To be a king in the hereafter is to come close to Allah Almighty, thereby one attains eternal stay and ceaseless honour, besides a delight of the eye that is kept in this world which no soul knows.

Satan, on the other hand, invites the people to the kingdom of this world, other than that of the hereafter, for his knowledge that the latter would skip him. The kingdoms of the world and hereafter are harmful to him (in case the world is unblemished) but it is his good fortune that the kingdom of the world is blemished and were it to be unblemished, of a surety, he would have envied man for it. But the kingdom of this world could hardly be void of disputes and embitterment's, and the long concerns and interests in thinking and planning. And even in case it is unblemished and all means are fulfilled in it, the lifetime of man would inevitably come to an end "till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect." (Yunus 24)

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا عَلَيْهِ أَنَّهَا أُسْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرَب بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ ﴾

Allah Almighty set forth a parable for this world when He said: "Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things." (Al-Kahf 45)

﴿ وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٢٥﴾ ﴾

When abstinence from this world is a present kingdom, Satan envies man for it. The meaning of abstinence is that a man has control over his desire and anger which submit to the religious motive and indication of faith. That is a meritorious kingdom, for its owner thereby becomes free, and by being possessed by his desire, he becomes a slave of his belly and pudendum, as well as of all his desires and lusts. In this way, he becomes like an owned animal that is led by the nose string of desire to wherever it likes and wishes. How deceived is man! He thinks he will attain kingdom but he has become possessed by others, and he will attain supremacy, but he has become a slave. Such is only adverse in this world, and downturned in the hereafter. For this reason, when one of the kings asked one of the ascetics: "Do you have a need?" he said: "How should I have a need from you given that my kingdom is greater than yours?" he asked him: "How is that?" he said: "You are a servant of that which is, in turn, my servant." He said: "How is that?" he said: "You are a slave of your desire, anger, belly and pudendum, and I have control over them all, and they have become slaves of me."

That is the kingdom in this world which leads to the real kingdom in the hereafter. Those deceived by Satan have lost both the world and the hereafter. But those who succeeded to walk straight on the even path have won both.

If you come to know now the meaning of kingdom and supremacy, slavery and subjection, and the way of error in that, and how Satan dissembles and puts man to confusion concerning this, it would become easy on you to turn away from kingdom and majesty and keep patient on losing that, for by that loss, you would become a king at present, and expect for a kingdom in the hereafter. But if those lights are revealed to him who has been accustomed to majesty and authority for a long time, only knowledge and disclosure are not sufficient for remedy. He should add work to that. His work should include three things:

The first is to flee away from the place of majesty in order not to see its means and thus it becomes difficult on man to keep patient on leaving it, like him who is possessed by desire, when he flees away from the pictures that move his sex appeal. Whoever does not do so has indeed been ungrateful to the favor of Allah in regard with the spaciousness of the earth. He Almighty said in this respect: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" (An-Nisa' 97)

﴿أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا﴾

The second is to force himself to do things in opposition to what he used to do. He could, for instance, exchange ostentation for simplicity, expensive clothes of splendor for cheap clothes of humbleness, and so forth. The same is true of all his states, habits and settings as regards his food, drink, clothes, residence, etc. in short, he should exchange everything required by majesty he used to do for its opposite. There is no significance for remedy unless one does the opposite of what he used to do.

The third is to adopt a gradual approach in one's movement from an extreme to its opposite. This means that he should not move at once to the farthest extreme, for disposition, by nature, is always repulsive, and it could not be shifted from its habits except gradually. Let him first curb some and leave others of those blameworthy things and once he is satisfied with them, let him curb more and so on until he finds himself having curbed all blameworthy characteristics with good satisfaction. To this fact, the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "This religion is strong. So, delve into it nicely and step by step, and cause not the worship of Allah to be hateful to you, for the uprooted has not cut sufficient distance (to keep himself safe), nor left a riding mount (to carry him if he likes to return)." (Ahmad on the authority of Anas; and Al-Baihaqi on the authority of Jabir). He "peace be upon him" further said in this issue: "Impose not hard terms upon yourselves regarding that religion, for none imposes hard terms upon himself concerning that religion but that it overpowers him."

The remedy of patience concerning evil whispers, desire and anger returns to the laws of self-mortification we have already mentioned in the Book of Self-Discipline in the Quarter of Destructives. So, take it your constitution, in order to know the remedy of patience in all categories we have already shown in detail. But patience, according to gradation, upgrades with one to a state in which it becomes difficult on him as it was at first, and the matter is reversed for him in a

way that what he used to like becomes hateful, and what he used to dislike intimacy with him and so on. The recognition of that depends on experience and taste, and it has a resemblance in the reality. When the child is forced to learn under compulsion in the beginning, patience on leaving playing for learning becomes difficult on him. But when his insight opens, and knowledge becomes intimate with him, the matter is reversed, and it becomes difficult on him to keep patient on leaving learning for playing.

In this respect, it is narrated that a Gnostic asked Ash-Shibli about patience, thereupon he said: "Patience is in (the religion of) Allah." He said: "No, it is not so." He said: "Then, patience is for the sake of Allah Almighty." He said: "No, it is not so." He said: "Then, patience is with Allah Almighty." He said: "No, it is not so." He said: "Then, what is it?" he said: "Patience is to be on Allah." Ash-Shibli cried so loudly that he was about to die. In comment on the following statement of Allah Almighty: "O u who believe! persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that you may prosper" (Al Imran 200)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

It is said: "Persevere in patience and constancy in (the religion of) Allah Almighty, vie in such patience by Allah Almighty, and strengthen each other with Allah Almighty."

It is said that patience for the Sake of Allah is satisfaction; patience by Allah is survival; patience with Allah is loyalty; and patience on (alienation from) Allah is desertion. It is also said about that in the form of a poetic verse: "Patience on (leaving) you is of blameworthy consequences, whereas patience in anything else is praiseworthy." In the same meaning, it is also said: "Patience is good in anything, but patience on (abandoning) you is not good."

That is what we liked to explicate regarding the sciences and mysteries of patience.

Part two: Gratitude

This part consists of three pillars:

The first pillar discusses the excellence, real nature, divisions and rulings of gratitude

The second pillar talks about the real nature, general and particular divisions of favor

The third pillar deals with the best of gratitude and patience

FIRST PILLAR

EXCELLENCE, REAL NATURE, DIVISIONS AND RULINGS OF GRATITUDE

Excellence Of Gratitude

It should be known that Allah Almighty joined gratitude with remembrance of Him in His Holy Book, although He said: "and remembrance of Allah is the greatest (thing in life) without doubt." (Al-Ankabut 45)

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

In this respect, Allah Almighty said: "Then do you remember Me; I will remember you. Be grateful to Me and reject not Faith." (Al-Baqarah 152)

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

And: "What can Allah gain by your punishment, if you are grateful and you believe? Nay it is Allah that recognizes (all good) and knows all things." (An-Nisa 147)

﴿مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾

And: "And swiftly shall We reward those that (serve us with) gratitude." (Al Imran 145)

﴿وَسَنَجْزِي الشَّاكِرِينَ﴾

In comment on the statement of Allah Almighty relating about Iblis: "Because You have thrown me out of the Way, lo! I will lie in wait for them on Your Straight Way" (Al-A'raf 16)

﴿قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾

It is said that it refers to the way of gratitude. In view of the high rank of gratitude, the cursed Satan slandered mankind saying: "nor will You find, in most of them, gratitude (for Your mercies)." (Al-A'raf 17)

﴿ثُمَّ لَا يَتَبَوَّاهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

Allah Almighty said about mankind: "but few of My servants are grateful!" (Saba' 13)

﴿وَلَقِيلَ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

Allah Almighty promised to give for gratitude without exception as shown from His statement: "If you are grateful, I will add more (favours) unto you; but if you show ingratitude, truly My punishment is terrible indeed." (Ibrahim 7)

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

But He Almighty made exceptions in five things: enrichment, giving sustenance, response to supplication, forgiveness and repentance. He Almighty said: "soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-Knowing, All-Wise." (At-Tawbah 28)

﴿يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ﴾

He also said: "Nay, On Him would you call, and if it be His Will, He would remove (the distress) which occasioned your call upon Him." (Al-An'am 41)

﴿بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ﴾

And: "for Allah does provide for those whom He will, without measure." (An-Nur 38)

﴿وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

And: "but He forgives anything else, to whom He pleases." (An-Nisa' 48) and:

"For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All Wise." (At-Tawbah 15)

﴿وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ﴾

Gratitude is one of the good manners of Lordship as stated by Him: "for Allah is Most Ready to appreciate (service), Most Forbearing." (At-Taghabun 17)

﴿وَاللَّهُ شَكُورٌ حَلِيمٌ﴾

Furthermore, Allah Almighty made gratitude and praise the commencement of the speech of the inhabitants of Paradise as shown from His statement: "They will say: "Praise be to Allah, Who has truly fulfilled His promise to us." (Az-Zumar 74)

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ﴾

He Almighty further said: "and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the Worlds!"" (Yunus 10)

﴿أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

As regards the Prophetic narrations, a mention may be made of the following:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The thankful who eats (even without fasting) has the same rank of the patient fasting." (Ibn Majah, At-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah). It is narrated on the authority of Ata' that he said: I entered upon A'ishah "Allah be pleased with her" and said: "Tell us about the most amazing thing you saw from the Messenger of Allah "Allah's blessing and peace be upon him"." She wept and said: "And which of his actions were not amazing? One night he came to me (and it was my turn) and entered into the covering (or the quilt) with me until when our bodies became in touch, he said to me: "O daughter of Abu Bakr! Let me worship my Lord." I said: "Indeed I like your nearness, but at the same time, I give preference to letting you do what you wish." I gave him permission. He stood to a water-skin and performed ablution, but without pouring much water. He then stood in prayer and went on weeping until his tears flowed on his breast. When he bowed, he wept; and when he fell in prostration, he also wept; and when he raised his head, he wept; and so on until Bilal came and informed him with the Adhan of the due time of Fajr prayer. I said to him: "O Messenger of Allah! What causes you to weep given that Allah has forgiven for you your previous and later sins?" on that he said: "Then, should I not be a thankful slave? And why do I not do since Allah Almighty revealed to me the following statement: " Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding." (Al Imran 190)

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

(Ibn Hibban in his Sahih). This signifies that one should not cease to weep at any rate.

That is confirmed by the narration about one of the Prophets who came

upon a small stone with a great quantity of water springing from it. He was astonished at that. Allah Almighty made it utter the following: "I have been weeping since I heard the statement of Allah Almighty: " then fear the Fire whose fuel is men and stones which is prepared for those who reject Faith." (Al-Baqarah 24)

﴿ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ۚ ﴾

So, I am weeping out of fear of Him." It asked him to save it from the fire, and He did accordingly. Some time later he saw it in the same state of weeping, thereupon he asked it: "Why are you weeping now?" it said: "The first weeping was the weeping of fear, and that weeping is the weeping of gratitude and pleasure. However, the servant's heart is like a stone if not harder, and its hardness would be removed only by weeping in both states of fear and gratitude."

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a caller would make a public call: "Let the praisers stand up." They would stand, and a flag would be fixed for them, and they would enter the Garden." It was said to him: "Who are the praisers O Messenger of Allah?" he said: "Those who thank Allah Almighty in all states (or who thank Allah Almighty at the time of ease and adversity, according to another version)." (At-Tabarani, Abu Na'im and Al-Baihaqi on the authority of Ibn Abbas). He "peace be upon him" said: "Praise is the upper garment of (Allah) Most Gracious." Allah Almighty revealed to David "peace be upon him": "As for the patient, their abode will be the abode of peace, and when they are admitted to it, I would confer upon them the favor of thankfulness, and it is the best speech; and when they thank, I would give them more; and when they look at Me, I would give them more and more."

When it was revealed in the treasures what was revealed, Umar "Allah be pleased with him" said: "Then, which wealth should we take?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you take a tongue which celebrates (Allah), or a heart which thanks (Allah)." He thus ordered them to preserve a thankful heart instead of wealth and property. According to Ibn Mas'ud "Allah be pleased with him": "Gratitude constitutes half the faith."

Explication Of Definition And Real Nature Of Gratitude

It should be known to you that gratitude is one of the stations of the mystic travelers (on the path of Allah); and it consists of knowledge, state and work. Knowledge is the origin which develops the state, and the state, in turn, develops work. The knowledge is to know the favor from the benefactor. The state is the pleasure one entertains as a result of the favors. The work is what one does to achieve the purposes of the benefactor. This work pertains to the heart, the organs and the tongue. All of this should be explicated in order to encompass the real nature of gratitude. What is said, indeed, in the definition of gratitude falls short of fathoming its real meaning and essence entirely.

Knowledge is the **first foundation**, as we have mentioned, and it is to know

three things: the favor itself; the fact that it is for him; and the benefactor with His attributes and acts by which the favor is done. There should be then a favor, a benefactor, and a beneficiary to whom the favor is given by intent and will. Those should be known with anyone else other than Allah Almighty. In relation with Allah Almighty, it should be known that all favors are from Him, and all intermediaries and means are but under His control, subjugated by His Will. This knowledge is after monotheism and sanctification. The first gnosis of faith is sanctification and once he knows the Sanctified, he should subsequently know that none is sanctified but One and no more, and that is the monotheism. Once he knows that, he comes to know that all things in this universe spring only from that One, as a favor from Him. This is why it ranks third to sanctification and monotheism. Besides monotheism and sanctification, it implies the perfect power and uniqueness of doing.

To this fact, the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "Whoever says 'Glory be to Allah' receives ten good deeds; and whoever says 'There is none worthy of worship except for Allah' receives twenty good deeds; and whoever says 'Praise be to Allah' receives thirty good deeds." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The best remembrance is to say 'There is none worthy of worship except for Allah'; and the best of supplication is to say 'Praise be to Allah'." (At-Tirmidhi, Ibn Majah, An-Nasa'i and Ibn Hibban on the authority of Jabir). He "peace be upon him" said too: "Nothing of those words of remembrance yields manifolds (of reward) as does 'Praise be to Allah.'" (Ibn Abu Ad-Dunya but ending up with Ibrahim An-Nakh'i).

But think not that those good deeds are given only for tongue movement with those words without their meaning present in the heart. 'Glory be to Allah' is a statement which indicates to sanctification; and 'There is none worthy of worship except for Allah' indicates to monotheism; and 'Praise be to Allah' indicates to the acknowledgement that the favor is from Allah, the One and Only. The good deeds then are given in accordance with those items of gnosis which are among the categories of faith and certainty.

It should be known to you that the perfection of this knowledge is achieved by negation of polytheism not only through words, but also through acts and deeds. When one receives a favor from a king and he sees that one of his ministers or assistants has a role in bringing that favor to him, he indeed has ascribed partners to that real benefactor. That is because he does not see the favor from the king from all sides: but from him in part and from others in part. The result is that his pleasure with that would be divided between them, although it should be unique to the king, who is the real benefactor. It is true that when he sees the signature of the king on the paper which carries the command of favor, his monotheism and gratitude to the king are not affected, for he thinks that those are but subjugated by the king, under his control. Similarly, he should know that the king's assistant or minister or storekeeper who brings the favor to him is but subject to the will of the king in doing so, and were the matter to be referred to anyone of them, and there is no fear of the king, he might not have conveyed the favor to him.

Having known this, one should be sure that the role of the storekeeper is no

more than that of the pen and the paper, which develops no ascription of partners to the king in terms of being the only benefactor. Similarly the animals endued with free choice are also directed in that free choice by the willpower of Allah Almighty, to do what they are doomed to do, willingly or unwillingly. They are like the storekeeper who is forced to give you in compliance with the order of the king, and had the matter been up to him, he would have given you nothing at all. In short, all you receive at the hands of anyone is a favor from Allah Almighty, who directs upon him the causes that force him to give, by stimulating in him the belief that his good in this world and the hereafter lies in giving you. In the face of that belief created in him by Allah Almighty, he finds no way but to give you. He then gives you to serve himself and not for your sake, and had it been only for your sake, he would have given you nothing at all; and had it not been for the fact that he knows that your benefit leads to his benefit, surely, he would not have benefitted you at all. In this way, he is not a benefactor in relation to you: on the contrary, he takes you as a means to attain another favor which he expects. But the real benefactor is He, Who subjugated him to give you, willingly or unwillingly.

If you know that, you have known Allah Almighty as is fitting for Him, and known also His acts and deeds, and if you know His acts and deeds, you will be a monotheist, able to give thanks to Him as He deserves. Nay! You will become thankful only by that knowledge. For this reason, Moses "peace be upon him" said in his conversation with the Lord: "O Lord! You created Adam with Your Own Hand and did such and such things to him: how had he thanked You?" Allah Almighty said: "He knew that all of this is from Me." His knowledge in itself was thankfulness. Then, one could not give thanks unless he knows that all favors are from Him Alone. If doubts arises to you as to that fact, you would have no real knowledge of the favor nor of the benefactor. That is because your pleasure would be divided between the real benefactor and others who have no role in the favor. The more your pleasure with the benefactor is short, the more your deed would be short.

The second foundation is the state that stems from the knowledge, and it is the pleasure with the benefactor, with submission and humbleness, which is, in itself, thankfulness, just as the knowledge is considered thankfulness. But, the pleasure might be thankfulness only if it achieves its necessary prerequisite. Its necessary prerequisite is that your pleasure should be with the benefactor not with the favor nor with the act of giving it. This might be difficult on you to understand. So, let's set forth an example for you.

When a king intends to set out on journey, and he grants a horse to a man, he, in turn, is imagined to be pleased from three points of view: the first is to be pleased with it as a horse to be ridden, a preserved property to be utilized when there is necessity, and so on. That is the pleasure of him who has no fortune in the king himself: but his purpose is to get the horse itself. Were he to find it in a desert and take it, he would have the same pleasure. The second is to be pleased not with it as a horse, but as an indication of the king's care and sympathy for him. In this case, were he to find the horse in a desert, or be given it but from

anyone else other than the king, he would not have the same pleasure. That is because he is not in need of the horse itself or because he regards it with slightness in relation with the good position he expects to attain in the heart of the king. The third is to be pleased with it for he will enable him to set out in service of the king, and bear the difficulty and trouble of journey in his service in order to attain closeness to him, thinking that, by so doing, he might promote to the degree of ministry as he is not satisfied with the position of being cared for or given a horse by the king. He indeed does not aspire for the ministry for its own sake in so much as for the fact that it spares for him the opportunity to see and be near the king regularly; and were he to be given the choice between the nearness without the ministry or the ministry without the nearness, surely, he would choose the nearness without the ministry.

Those are three levels: the first is void of the meaning of thankfulness for the beneficiary restricts his view to the gift itself, and his pleasure is with the horse itself and not with the giver. That is the state of everyone who is pleased with a gift in terms of being a delicious and pleasant gift that agrees with the fulfillment of his desires and purposes, thereby he is far from the concept of gratitude. The second implies the meaning of gratitude but in as much as the pleasure is not with the benefactor himself but with his care and sympathy which stimulate him to give gifts to the beneficiary in the future. That is the state of the righteous who worship Allah for fear of His punishment and in expectation for His reward. But the perfect gratitude is implied in the third level, where the servant is pleased with the favor of Allah Almighty in its being a means to enable him to attain the nearness of Allah, be in His neighbourhood, and enjoy the permanent look at His Bounteous Countenance.

That is the highest level. Its sign is that he rejoices with the world but inasmuch as it is a farm for the hereafter, and enables him to fulfill the duties of his religion, and grieves with any gift that might divert him from the remembrance of Allah Almighty, and keep him off His way. That is because he does not want the gift for its being a pleasant delicious, but just for it enables him to be near Allah, just as the man of the horse which wants it only to carry him in the company of the king in order to see him and become near him perpetually. For this reason, Ash-Shibli "may Allah have mercy upon him" said: "The gratitude is to see the benefactor and not the gift itself." According to Al-Khawas: "The laymen give thanks for the food, drink, clothes and residence, whereas the private give thanks for the inputs of the hearts."

That level is unattainable by him in whose sight the pleasures and delights are restricted only to stomach, sex, and such perceptibles as colours and sounds, apart from the pleasures of the heart. To be sure, in the state of health, the hart is pleased with the remembrance of Allah Almighty, gnosis of and meeting with Him. But it is pleased with anything else if it is befallen by the disease of the evil habits, just as some abnormal people are pleased with eating clay, and some ill persons loathe the sweet and edible things, and are delighted with the bitter things. To that meaning, the following poetic verse refers: "And whoever has an ill bitter mouth would feel sore even the sweet fresh water."

That is the prerequisite of the pleasure with the favors and gifts of Allah Almighty. If the highest level is unattainable, let it be the second level. But the first level is inconsiderable. How many a difference between him who wants the horse for the sake of the king, and he who wants the king for the sake of the horse; and how many a difference between him who wants Allah to give him favors and gifts, and he who wants the gifts and favors of Allah to reach Allah thereby.

The third foundation pertains to work according to the pleasure that ensues from the knowledge of the benefactor. This work relates to the heart, the tongue and the organs. In relation to heart, it is to intend good inwardly and outwardly for the people. Concerning the tongue, it is to show gratitude to Allah Almighty with the praises indicative of that. Regarding the organs, it is to use the favors and gifts of Allah Almighty in obedience of Him, and avoid using them in disobedience of Him. In this way, the gratitude of eyes, for example, is to screen all defects seen in any Muslim; and the gratitude of ears is to screen all defects heard about him, and so on. This belongs to the gratitude for the favors of Allah Almighty with the organs.

The gratitude of the tongue is to show, through words, one's good pleasure with Allah Almighty, and he is commanded to do so. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "How are you?" he said: "Fine." He "peace be upon him" repeated the same question, and the man gave the same reply until when it was the third time he said: "Fine, praise be to Allah and a lot of thanks be to Him." On that he "peace be upon him" said: "This is just what I wanted from you to say." (At-Tabarani on the authority of Al-Fudail Ibn Amr and Abdullah Ibn Amr; and Malik in his Muwatta' but ending it up with Umar). It was the habit of the righteous predecessors to ask each other about their states with the intention to bring out the gratitude for Allah on the tongue of each other, perchance the thankful would be obedient and the one who caused it to be uttered obedient too. By no means they intended showing off.

However, anyone who is asked about his state falls between two choices: either to give thanks to Allah or make a complaint against his state: thanksgiving is obedience and complaint is disobedience. And how should it not be considered disobedience the complaint against the King of all kings in Whose Hand all things are, to an owned slave who has no power to do anything? It is more fitting for a servant, if he does not endure patience on the fate and trial of Allah Almighty, and his weakness leads him to complain, to make his complaint to Allah Almighty and not to anyone else. It is He Alone Who puts to trial, and He Alone has the power to remove it. To be sure, the servant's humiliation to his master is honour, whereas his complaint to anyone else like him is a humiliation, and to show humiliation to a servant alike is most odious ignominy. Allah Almighty says: "The things that you worship besides Allah have no power to give you sustenance: then seek you sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return." (Al-Ankabut 17)

﴿إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَاتَّبِعُوا عِنْدَ اللَّهِ الزَّرْقَ وَاعْبُدُوهُ
وَأَشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٩٤﴾﴾

And: " Verily those whom you call upon besides Allah are servants like unto you: call upon them, and let them listen to your prayer, if you are (indeed) truthful!" (Al-A'raf 194)

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٠٠﴾﴾

Thanksgiving with tongue then is a part of gratitude. It is narrated that a delegate came to Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" and a young man stood to speak on their behalf thereupon Umar said: "Let the oldest of you speak." On that he said: "O Commander of Believers! Were the matter to depend on the age, surely, from among the Muslims, there are such as older than you." He said: "Then, speak." He said: "We are not a delegate who have come for a desire, nor are we moved by fear. As for the desire, your bounty has fulfilled it. As for fear, your justice has made us safe from it. But we are the delegate of gratitude, and we have come to give thanks to you with the tongue and then leave."

Those are the foundations of gratitude that encompass its meaning comprehensively. But as for the statement of him who says that 'gratitude is to acknowledge the gift of the benefactor with submission', it is the consideration of only the act of the tongue with some states of the heart. In relation with the statement of him who says that 'gratitude is to praise the charitable person', it is the consideration of only the act of tongue. But the statement of the one who says that 'gratitude is to devote oneself to seclusion on the carpet of contemplation with permanent sanctity' is the consideration of most aspects of thanksgiving, with nothing skipping therefrom but the act of the tongue. The statement of Hamdun Al-Qassar that 'gratitude is to see yourself in the position of a parasite as regards thanksgiving' means that the gnosis is one of the meanings of gratitude. The statement of Al-Junaïd that 'gratitude is to see yourself unfitting for the gift' describes one of the states of the heart in particular.

Those are their phrases which express their states, and this is why they differ according to their difference. Therefore, anyone of them might give different answers in accordance with his different states, for they do not speak but in expression of their current prevailing state as they engaged in what concerns them, and abandon what concerns them not, or in proportion to the state of the asker from their viewpoint, as they limit their phrases to the extent which he needs and refrain from what he needs not. So, think not that what we have already mentioned means that we slander them, or that were all of those meanings to be offered to them they would deny them: this is unimaginable on the part of any rational except as far as the dispute that occurs to the mind as to whether the term 'gratitude' includes all or some of the meanings is concerned. But it is not our purpose in that book to explain in detail those deep linguistic issues; and it is Allah Who grant success with His mercy.

Explication Of The Way Of Gratitude To Allah Almighty

It might occur to your mind that we thank a benefactor for he has, to some extent, of fortune which makes him fitting for gratitude. We might give thanks to kings by praising them in order to become dearer to the people, and their generosity seem to the people, with the result that they gain better reputation and majesty in their sight; or by serving them which is to help them achieve some of their purposes; or by bowing in front of them as servants in order to increase their followers and authority. Those kings then are not thanked except for any of those reasons. But this is not unfitting as regards Allah Almighty, from two points of view:

The first is that Allah Almighty is deemed far beyond fortunes and purposes, exalted from being in need of service or assistance, or of more majesty and authority by praising and lauding, or more followers by bowing and prostrating as servants in front of Him. We thank Him in the same way as we thank a king who is benefactor with no expected fortune, i.e. we thank him by sleeping at home, in which the king has no fortune, and he is absent, and has no knowledge of what we do. To be sure, Allah Almighty has no fortune in all of our acts.

The other point of view is that all we do by our choice is a gift given to us by Allah Almighty. To be sure, our organs, power, will and determination, and in total the causes of our movement, if not our movement itself, are created as a favor by Allah Almighty. How then could we thank a favor with the help of another favor? If we are given by a king a vehicle to ride and we take another or are given another also by him, the other would, by no means, be a way of thanksgiving for the first on our own part: on the contrary, the other would be in need of thanksgiving as would be the first. The thanksgiving thus could not be thanked except by way of another favor, and so forth.

This means that thanking Allah Almighty is impossible due to those points of view, in which there is no doubt given that they are confirmed by Sharia. What is then the way to combine both?

In reply to that, it should be known to you that this thought occurred to the mind of David and Moses "peace be upon them" who said: "O Lord! How should I thank You given that I could not thank You except with the help of another favor from You?" or in another version: "Given that my gratitude to you is but another favor from You which makes binding upon me to thank You once again for it?" on that Allah Almighty revealed to him that "Once you know that, you will have thanked Me", or in another version: "If you acknowledge that the favor is from Me, I would accept that (acknowledgement) as thanksgiving from you."

But you may argue: "Although I have understood the question, I could not understand the significance of what was revealed to them. I indeed, know how it is impossible to thank Allah Almighty. But at the same time, how should the acknowledgement of such impossibility be reckoned as thanksgiving? That is because such acknowledgement is in itself a favor from Him, how has it become thanksgiving? I could not understand that. It seems as if whoever does not thank

has indeed given thanks, for the acceptance of the second gift is considered thanksgiving for the first one. The mystery that lies behind that is abstruse. Would you please make it clear by an example?"

In reply to that, it should be known to you that by so doing, you will knock one of the gates of gnosis, which transcends the science of practical religion. But at any rate, let's refer to some of its features. Here, there are two views:

One is that which makes you look with the eye of mere monotheism and lets you know that He is the grateful and the appreciated, the lover and the beloved. That is the view of him who knows that in the whole existence, there is none but Him, and that everything will perish barring His Countenance. That is perpetually true for the other is he who is never imagined to exist independently, and that other is nonexistent, and its existence is impossible for the real existent is he who exists by Himself, and whoever does not exist by itself is indeed nonexistent, for its existence depends on another. The real existent then is he who survives by himself in such a way that if anyone else is doomed to nonexistence, he would ever survive independently. If, besides its independent existence, he sustains others, he is then a sustainer. There is no sustainer but one, and otherwise is unimaginable. Thus, in the existence, there exists none but the Ever-Living, Sustainer (of all existence), the Only one, the Eternal. If you adopt that view, you would know that all things come from Him Almighty, and to Him all things shall return, and that He is the grateful and the appreciated, the lover and the beloved.

From that point of view, Habib Ibn Abu Habib understood the following statement: " Truly We found him (Job) full of patience and constancy, how excellent in Our service! ever did he turn (to Us)!" (Sad 44)

﴿ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴾

He said in comment on that: "How astonishing! He gave and praised (whom He gave)." i.e. He gives for patience, for which He praises. This means that if He praised for giving, He indeed has praised Himself: He is the praiser and the praised, as well as He is the lover and the beloved. That is a high level which you could not understand but through an example to befit the limit of your mind. It is obvious that if a composer likes his composition, he has indeed loved himself, and that if a maker likes his making, he has indeed loved himself, and that if a parent likes his child as being his own child, he has indeed loved himself, etc. all things in the existence are the making and creation of Allah Almighty, and if He liked them, He has indeed loved Himself.

That is the view of him who looks with the eye of monotheism, a state referred to by Sufis as self-annihilation i.e. that one is detached from himself as well as from anything else other than Allah in a way that he sees nothing but Allah Almighty. Whoever does not understand that says: "How has he been detached (from himself), given that he has a mass, size and dimension and occupies a space and eats, drinks and breathes?" The ignorant scoff at them due to their ignorance of the significance of their speech. To this Allah Almighty refers in His statement: " Those in sin used to laugh at those who believed, And whenever they passed by them, used to wink at each other (in mockery); And when they returned to their own people, they would return

jesting; And whenever they saw them, they would say, "Behold! These are the people truly astray!" But they had not been sent as Keepers over them!" (Al-Mutaffiffin 29-33)

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾﴾

But He Almighty showed afterwards that the laughter of the Gnostics at them in the morrow (i.e. in the hereafter) is more significant as shown from His statement: " But on this Day the Believers will laugh at the Unbelievers: On Thrones (of Dignity) they will command (a sight) (of all things)." (Al-Mutaffiffin 34-35)

﴿فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَىٰ الْأَرَابِكِ يُنظَرُونَ ﴿٣٥﴾﴾

Similarly, the people of Noah "peace be upon him" mocked at him when they saw him engaged in the making of the ark, thereupon he said to them as stated by Allah Almighty: "If you ridicule us now, we (in our turn) can look down on you with ridicule likewise!" (Hud 38)

﴿إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾﴾

That is the first view.

The other view is that of such of men as have not attained the station of self-annihilation. They are of two divisions:

The first are those who do not acknowledge but their own existence, and deny that there is a Lord to be worshipped. Those are the blind in both eyes for they deny what is really proved to be true, i.e. Allah, the Sustainer of whole existence, Who sustains all things in the universe, and all things depend in existence on Him. Furthermore, they affirm survival to their own selves. But even, were they to know the reality, they would learn that they would neither survive nor cause themselves to exist. They, in fact, are caused to, and do not cause themselves to exist. There is a big difference between the real existent and the one caused to exist. In the universe, there is only One Existent and one caused to exist. The Real existent is a fact, and the one caused to exist is false. The Real Existent is independently surviving and sustainer of all in existence, whereas the one caused to exist is perishable and ending. If all things on the earth shall perish, then, none will abide barring the Countenance of your Lord, Full of Majesty, Bounty and Honour.

The other division are of those who are not fully blind, but just one-eyed. That is because they see with one eye the Real Existent Whom they do not deny. But the other eye is blind, for it does not see the annihilation of the one caused to Exist. In this way, they affirm another existent with Allah Almighty, thereby they are polytheists, just as the former are atheists. If such is only blear-eyed, he would make sense of disparity between both existents, thereby he affirms one as the Lord and the other as a slave. It is only by that extent of disparity between both and shortage in the other (perishable) existent he affirms that he joins the sphere of monotheism.

Between both, there are countless levels on the basis of which the monotheists differ. The Books of Allah revealed on His Messengers are like the kohl therewith the sights shine, and the Prophets are like those who put kohl in the eyes of people. They came to invite people to pure monotheism, i.e. 'There is none worthy of worship except Allah'. Its meaning is to see none other than Allah, the One and Only. Only a few are those who attain the perfect monotheism, and on the opposite extreme stand the rejecters and atheists, and they also are few. The idolaters said: "We only serve them in order that they may bring us nearer to Allah." (Az-Zumar 3)

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ ﴾

By that statement, they were on the first threshold of monotheism, even reluctantly. The middling represent the majority. From among them, there are such as whose insights open and facts of monotheism seem to them but like the fleeting short-lived lightning, and others with whom they last for some time after which they vanish. They survive in rare cases, each according to his level of faith.

When Allah Almighty commanded His Prophet "peace be upon him" to come closer, it was said to him: "bow down in adoration, and bring yourself the closer (to Allah)!" (Al-'Alaq 19)

﴿ وَاسْجُدْ وَاقْتَرِبْ ﴾

He said during his prostration: "I seek refuge with Your pardon from Your punishment, from Your good pleasure from Your displeasure, and I seek refuge with You from You: I could not reckon praises on You, for You are just as You have described Yourself." (Muslim on the authority of A'ishah). His saying "I seek refuge with Your pardon from Your punishment" refers to seeing only the acts of Allah Almighty, i.e. he seemed as if he did not see but Allah and His acts, thereupon he sought refuge with some of His acts from some of His acts. Then, he raised up to the point of detachment from seeing the acts to seeing the source of acts, i.e. the attributes thereupon he said: "And I seek refuge with Your good pleasure from Your displeasure", and both are among the attributes (of Allah Almighty).

Then, he observed that this is insufficient for monotheism, thereupon he raised up from the point of seeing the attributes to the point of seeing the Divine Essence, and said: "And I seek refuge with You from You." That is a flight from Him to Him without seeing any act or attribute. But he saw himself having fled from Him to Him, sought refuge and praised. Thus, he was detached from seeing himself regarding that as shortage, and came closer by saying: "I could not reckon praises on You, for You are just as You have described Yourself." His saying "I could not reckon" is a statement about his self-annihilation; and his saying "You are just as You have described Yourself" refers to His being the Praiser and Praised simultaneously, and that all things come at first from Him, and to him all things will return in the last, since "Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will you (all) be brought back." (Al-Qasas 88)

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

Thus, his first station is the last one of monotheists, i.e. to see none but Allah Almighty and His acts. He sought refuge with one act from another. Consider how he ended to the Real one and Only, and all things other than Him were removed from his sight. He "peace be upon him" never rose from a station to a higher one but that he saw the former far from the latter. He used then to ask Allah for forgiveness from the former and see it deficiency in his conduct and shortage in his rank. to this he "peace be upon him" referred with his statement: "The (stain of evil) is accumulated on my heart that I ask Allah for forgiveness seventy times per day and night." He thus raised up seventy stations above each other. Although he had, by the first of those, transcended the utmost degree a human being could ever reach, he saw it shortage in comparison with the last of them; and that is the cause of his prayer for forgiveness. When A'ishah "Allah be pleased with her" said to him: "Has Allah not forgiven for you your previous and later sins? Then, what is the cause of that weeping in your prostration? And what is the reason for that severe trouble you are suffering?" he "peace be upon him" said: "Then, should I not be a thankful slave?" (Ibn Abu Ash-Shaykh). i.e. should I not ask for more and higher stations? Gratitude causes one to get more as stated by Allah Almighty: "If you are grateful, I will add more (favours) unto you." (Ibrahim 7)

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴿١٤٦﴾

Now, let's return to the science of practical religion. Let's say that the Prophets "peace be upon them" were sent with the true invitation to call the people to the perfect monotheism, as we have already described it. But between people and that perfect level of monotheism, there is a great distance and there are difficult obstacles in the way. The entire religious law is to show to the people how to cut the great distance and cross those obstacles. At that point, there is another witness and another station, in which there appears, in relation with that witness, the thanksgiving, thankful and thanked. But this could not be clear except through an illustrative example.

Suppose that a king sent to one of his servants who is far from him a vehicle to ride, clothes to wear and provisions to help him cut the distance in order to come close to his presence. In this respect, he has two states: either he wants to bring that servant to his presence in order to serve him; or he has no fortune in him, nor is he in need of his closeness, nor is he affected by his remoteness. But he wants to bring him to his presence in order that the servant would enjoy the happiness of being near him, and benefit with that, and no advantage will return to the king himself. The position of Allah Almighty from all the servants applies to the second state. That is because the first is impossible upon Allah, whereas the second is possible.

On the other hand, the servant would not be regarded thankful to the king in the first state only by riding and arrival at his presence unless he serves him as required. But in the second state, the service is not needed. But at the same time, he is imagined to be thankful or ungrateful. He is thankful in case he

uses what is given to him by his master in what he likes for the benefit of the servant and not for the benefit of the master. He is ungrateful in case he uses that not, or uses it in what alienates him more from the king. If the servant puts on the clothes and rides the horse, and consumes the provisions on the way, his master would appreciate his conduct for he will have used his gifts in his love, i.e. in what he loves for his servant and not for his own self. If he neither puts on the clothes, nor rides the horse to come closer or farther, he will have been ungrateful to his master's favor, for he has neglected it and made it idle.

Similarly, Allah Almighty created the creation and in the beginning of their life, they use appetites in order to complete therewith the building of their bodies. But once they do so, they come farther from His presence, given that their real happiness and felicity lie in their closeness to Him. For this reason, He gave them of favors what they could use to attain the rank of closeness. In reference to their closeness and remoteness, Allah Almighty said: "We have indeed created man in the best of moulds, Then do We abase him (to be) the low of the low, Except such as believe and do righteous deeds: for they shall have a reward unailing." (At-Tin 4-6)

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿١﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٣﴾﴾

The favors of Allah then are instruments therewith the servant raises up from the level of the lowest of the low. Allah created those favors for the servant to attain therewith the happiness of closeness to Him, given that Allah Almighty is not in need of the servant's closeness. The servant might use those favors in obedience thereby he is thankful to his master, for he complies with what his master loves; or might use them in disobedience, thereby he is ungrateful for he plunges into what his master dislikes and disapproves for him. Indeed, Allah Almighty never approves disbelief and disobedience for His servants. If he makes them idle and uses them not either in obedience or in disobedience, he is also ungrateful for he has wasted these favors.

All that is created in this world is but an instrument in order for the servant to attain therewith the happiness and felicity of the hereafter, and the rank of closeness to Allah Almighty. Every obedient is grateful to the favors of Allah Almighty in so far as he uses the instruments given to him in obedience; and every disobedient is ungrateful and deprived of the love of Allah Almighty in so far as he uses those improperly, or in a way that alienates him farther. Although obedience and disobedience are subject to will, by no means are they determined by love and hate. But nay! How many a desired thing which might be either loved or disliked! The mystery that lies behind all of that is the Divine decree which could not be disclosed to anyone whatsoever. It is by this that the first problem is solved, i.e. if the thanked has no portion, how should thankfulness be given?

The second is also solved thereby: if we do not mean by thanksgiving but that the favor of Allah Almighty is directed in what Allah Almighty loves. If

the favor is directed to the love of Allah by virtue of Allah Almighty, then, the desired goal has been achieved, for your act has been a gift from Allah Almighty, and as you are the place where it lies, He has praised you, and His praise has been a further gift from Him upon you. It is He who has given, and He Who has praised, and one of both His acts has been a cause of doing the other towards the direction of His love, and in both states, a lot of thanks should be given to Him. You are thankful in the sense that you are the place where gratitude lies and not in the sense that you are the cause of gratitude, just as you are described as knowledgeable and Gnostic in the sense that you are the place where knowledge and gnosis lie and not in the sense that you are the cause of both. It has been placed in you by the Divine eternal power which made you deserve to be described as thankful. That is an affirmation of a thing to you and you are a thing. The Creator of things has made you a thing where you had been nothing at all. In consideration of Him Who has made things, you are a thing (made by Him). But without that consideration, you are nothing. To this fact he "peace be upon him" referred in his statement: "Do deeds for everyone finds it easy on him to do what is created for him." He indeed said so in reply to the question: "O Messenger of Allah! What is the significance of work since Allah had finished from creating and ordaining things?"

From this it seems that the creatures are beings on whom the will of Allah Almighty is executed, and places where His acts lie, although they themselves are among His acts. But some of His acts are places of others. His statement "Do deeds", being on the tongue of the Messenger "peace be upon him", is also one of His acts. It is the cause that led the people to know that their deed is beneficial; and their knowledge is one of the acts of Allah. Knowledge is a cause by which movement towards obedience arises; and arising is also one of the acts of Allah Almighty. It is a cause of the movement of the organs, which is, in turn, one of the acts of Allah Almighty. Some of acts of Allah then are causes of others, i.e. they are conditions for each other to happen, just as the creation of the body is a cause of the creation of the accident, the creation of life is a cause of the creation of knowledge, and the creation of knowledge is a cause of the creation of will, and so forth. All are the acts of Allah Almighty, and they are causes and conditions of each other. They are so in the sense that none is ready to accept life but a body, and none is ready to accept knowledge but a living, and none is ready to accept will but one of knowledge, and so on. In that sense some of His acts are causes of others and not in the sense that they cause each other to exist. Once this is realized as it should be, it raises one up to the level of monotheism as we have already described.

But you may argue: "Why has Allah Almighty commanded us to work otherwise we would be punished and blamed for disobedience, given that the matter is not up to us? How should be blamed and criticized when all things return in the end to Allah Almighty?" in reply to that, it should be known to you that this command of Allah Almighty is a cause of our belief, and our belief is a cause which arouses fear; and fear is a cause that prompts us to abandon desires

and lusts, which, in turn, is a cause of our coming close to Allah Almighty. Allah Almighty is the causer of causes in such order as we see them. So, he, to whom happiness is doomed, finds those causes easy on him until he is led by their chain to the Garden. That is the significance of the statement of the Prophet "peace be upon him": "Everyone finds it easy on him to do what he is created to do." But he, to whom no good is doomed from Allah Almighty, keeps himself far from the speech of Allah Almighty and of His Messenger "peace be upon him" and of the learned scholars; and if he does not hear, he will not know anything, and if he does not learn anything, he will entertain no fear, and if he entertains no fear, he will not abandon desires, and rather will rely on this world, and if he relies on this world, he will remain in the party of Satan; and the fire of Hell is the promise of them all.

Having known this, you would be amazed by a people being led to the Garden by chains. There is none but that he will be led to the Garden by the chain of causes, by virtue of directing knowledge and fear on him. Likewise, there is no disappointed one but that he will be led to the fire of Hell by the chain of causes, by virtue of directing heedlessness, deception and feeling of safety on him. The pious will be driven to the Garden by oppression, and the criminals to the fire of Hell also by oppression; and there is no oppressor but Allah, the One and Only, the Irresistible, and none has the power over all things but the King. When the veils are lifted from the eyes of the heedless, and they will see the matter as such, at that point they will hear the caller calling: "Whose will be the Dominion that Day? That of Allah, the One, the Irresistible!" (Ghafir 16)

﴿لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

Of a surety, the dominion belongs to Allah perpetually, but the heedless will not hear that except on that day. So, it is a statement of the disclosure of the new states of the heedless, on a day it will be of no profit to them to be disclosed. So, we seek refuge with Allah Most Generous, Most Forbearing from the causes of ignorance and blindness, for they are the causes of destruction.

Explication Of The Difference Between What Allah Likes And What He Dislikes.

It should be known to you that gratitude on the one hand, and ungratefulness on the other hand could not be achieved unless one knows what Allah likes and distinguishes it from what He dislikes. The meaning of gratitude is to use his favors in what He likes; and the meaning of ungratefulness is to use them in what He dislikes. There are two senses by which what is liked by Allah could be distinguished from what is disliked by Him: Hearing which is supported by the Holy Verses and Prophetic narrations and traditions; and the insight of the heart, i.e. the vision with the eye of consideration. The latter is very difficult and this is why it is rare. For this reason, Allah Almighty sent the Messengers and Prophets, through whom He made the path easy on the people. The knowledge of that is based on learning all rulings and judgements of Sharia

pertinent to all acts of people. Whoever does not get acquainted with all rulings of Sharia in all of his acts could not be able to do the required gratitude.

The other is to see with the eye of consideration. It is to perceive the wisdom of Allah that lies behind every existent created by Him. To be sure, He has created nothing in this world but that there is a wisdom lying behind creating it; and that wisdom refers to a certain purpose. That purpose is the beloved. The wisdom is divided into evident and hidden.

The example of the evident is the knowledge that the wisdom which lies behind creating the sun, for instance, is to make day different from night, in order for the day to be as a means of subsistence and night as covering, and the movement to be easy by day and stillness easy at night. This is one and not all of the wisdoms that lie behind creating the sun, for there are countless wisdoms lying behind creating it. The same is true of learning the wisdom that lies behind cloud and rainfall, i.e. in order for the land to split and produce various kinds of vegetation and plants, to provide food for people and fodder for cattle. However, the Qur'an implies a set of glorious wisdoms that befit the understanding of people, apart from the subtle and abstruse ones that are beyond the reach of their minds. Allah Almighty said: "For that We pour forth water in abundance, And We split the earth in fragments, And produce therein Corn, And Grapes and nutritious Plants, And Olives and Dates, And enclosed Gardens, dense with lofty trees, And Fruits and Fodder, For use and convenience to you and your cattle." (Abasa 25-32)

﴿أَنَا صَبَّيْنَا الْمَاءَ صَبًّا ۚ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ فَأَنْبَتْنَا فِيهَا حَبًّا ۚ وَعَيْنًا وَقَضْبًا ۚ وَزَيْتُونًا ۚ وَخَلًّا ۚ وَحَدَاقٍ غُلْبًا ۚ وَفَيْكَةً وَأَبَا ۚ مَتَعًا لَكُمْ وَلِاتَعْمَكُمْ ۚ﴾

As for the wisdom that lies behind the creation of the planets and stars, it is hidden for the most part to the majority of people. What they could understand is that they adorn the sky, so that the eye would be pleased with looking at them, as referred to by His statement: "We have indeed decked the lower heaven with beauty (in) the stars." (As-Saffat 6)

﴿إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِرِيَّةٍ الْكَوَاكِبِ ۚ﴾

In brief, there are countless wisdoms lying behind every atom created in the universe, with its skies, earths, stars, planets, winds, mountains, metals, oceans, seas, plants, trees, animals, etc. The wisdom in all of this is divided into what is evident and what is hidden. The same is true of the wisdom that lies behind the organs of animals: an example of the evident wisdom is to learn that the eye is created for seeing not for grasping, ear for hearing not for seeing, hand for grasping not for hearing, foot for walking not for touching, and so forth. But as for the internal organs like intestines, stomach, liver, kidney, veins, nerves, muscles, etc, with their cavities and folds, not all the people know the wisdom that lies behind all of them; and even those who know it know only a little thereof in comparison with what is within the knowledge of Allah Almighty as confirmed by His statement: "of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra' 85)

﴿ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

Thus, whoever uses any favor improperly or in that for which it is not created is indeed ungrateful to the favor of Allah Almighty on him. Whoever, for instance, beats another with his hand is indeed ungrateful to the favor of the hand for the hand is created only to avert from oneself what harms him and get what benefits him, and not to harm others. Whoever looks at the face of him who is unlawful for him to look at is indeed ungrateful to the favors of both the eye and the sun with which seeing is realized, for both are created in order for one to look at what benefits him in his religion and world, and ward off what harms him in them. Once he does so, he has used them improperly or in that for which they are not created.

That is because the creation of the creatures and the creation of this world with its means and causes is intended for man to seek their aid to reach the presence of Allah Almighty; and he could not reach without His love and intimacy with him in this world, and desertion from the deception and conceit of this world; and there is no intimacy but with the permanent and regular supplication; and there is no love but with the permanent knowledge that is obtained from the regular meditation; and one could not persist in supplication and meditation without the survival of the body; and the body could not survive but with food; and the food is not produced but from the earth, water and air; and all of this could not be realized but with the creation of the heavens and the earth and all things in existence.

All of this is for the sake of the body which is, in turn, the riding mount of the soul. What will return to Allah Almighty in the end is the satisfied soul that is pleased with the long worship and gnosis. For this reason, Allah Almighty said: "I have only created Jinns and men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me. For Allah is He Who gives (all) Sustenance, - Lord of Power - steadfast (forever)." (Adh-Dhariyat 56-58)

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۚ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾

Whoever uses a favor in disobedience of Allah Almighty is ungrateful to the favors of Allah in all the means which are necessary for man to commit that disobedience.

Now, let's mention one of the hidden wisdoms which is not, anyway, among the most hidden ones, to consider and learn thereby the way of gratitude and ingratitude to favors. Among the favors of Allah Almighty is His creation of Dirhams and Dinars, which are stones, and there is no benefit in themselves as concrete bodies. But the people are forced to get them in terms of the need of everyone to have more things to gain his food, clothes, residence, etc. one might not have what he needs and possess what he needs not, like him who possesses saffron and needs a camel to ride, or him who possesses a camel and needs saffron, and so on. Thus, compensation is required between them, and the extent

of compensation needs evaluation, for the owner of the camel could not give his camel entirely for the whole quantity of saffron, and there is no resemblance between the camel and saffron in order that he would be given the like of it in form and weight.

Similarly, he who purchases a house for a dress, a servant for a footwear, baking powder for a donkey, etc: there is no resemblance nor relevance between those things. One could hardly know how much saffron a camel is. In this way, the dealings would become very difficult. So, those disparate unequal concrete bodies are in need of a mediator to judge between them with justice and distinguish each according to its characteristic status and position until when they are put in order according to their different positions, the equal would be known and distinguished from the unequal.

Both Dirhams and Dinars then are created by Allah Almighty as mediators between the different commodities, in order for these goods to be estimated and evaluated by them, like saying: this camel is equal to one hundred Dinars, and that amount of saffron is equal to one hundred Dinars, and as they get the same evaluation, they then are equal in value. This is possible only through currency, and that is the purpose from creating it, and there is no other purpose in those coins in terms of their being concrete bodies. They are created by Allah Almighty in order to be in circulation among the people as mediators to judge between goods and commodities with justice.

There is another wisdom from creating them, i.e. to have access, through them, to all things in the world. They are not so much, and since they have the same relation with all things, whoever possesses them seems as if he possesses all things, unlike him who possesses a garment: he does not possess but that garment and no more, and if he needs food, it may be that the owner of food will have no desire for the garment. Thus, there is a need for a thing, i.e. the currency, which is, in its form, nothing at all, but in meaning, it represents all things. The relation of a thing to the different things is the same if it does not get its meaning from its particular form, like the mirror which has no color, but, at the same time, it shows all colours in it. Similarly, the currency has no purpose in its own form, but at the same time, through it all purposes are achieved, and also the letter has no meaning in its form, but with it the meanings appear. That is the other wisdom.

There are other wisdoms and it will be too lengthy to mention them all. Anyway, whoever does with them anything in opposition to the wisdom and purpose for which they are created, is ungrateful to the favor of Allah concerning them. Whoever hoards them, for instance, is unjust to them, since he makes idle the wisdom of Allah regarding them, and becomes like him who detains the judge of Muslims in a prison in which he fails to judge between Muslims. That is because if money is hoarded up, its judgement will be lost, and thus the purpose intended by creating it will not be achieved. The Dirhams and Dinars are not created for a particular person apart from others: but they are created to be in circulation among men, as judges on the basis of which the value of things is known and things accordingly distinguished.

Allah Almighty told those who fail to read the Divine lines, that are

written in the pages of the existents with a Divine script with neither a letter nor a voice, and thus is beyond the reach of the ordinary eye since it is perceived only by the insight: He told those incapable with a speech they heard from His Messenger "peace be upon him" until it reached them through letter and voice, the meaning which they already failed to perceive, saying: "And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, "This is the (treasure) which you buried for yourselves: taste you, then, the (treasures) you buried!" (At-Tawbah 34-35)

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ نُحْمِي عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتَكْوِي بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ﴿٣٥﴾ هَذَا مَا كُنْتُمْ تَكْنِزُونَ﴾

Similarly, whoever takes utensils from gold or silver is indeed ungrateful to the favor of Allah concerning them, and his state is worse than him who bury them, for his example is like him who uses the judge in such works as sewing, collecting taxes, and the jobs done by the lowest of people; and imprisonment is better for him than that. That is because iron, copper, lead, and pottery do the same job of keeping the liquid even better than gold and silver. Whoever does not get this fact revealed to him, it would be disclosed to him with the Divine interpretation with the statement: "He, who drinks in a utensil made of gold or silver seems as if he drags the fire of Hell in his belly." (both sheikhs on the authority of Umm Salamah).

Likewise, whoever deals with Dirhams and Dinars on usurious basis is indeed ungrateful to the favor of Allah concerning them for they are created not for their own selves but for other things to be obtained through them. So, if trade is practiced on them, they will be taken as ends in themselves, in opposition to the wisdom of creating them. It is out of injustice to use currency improperly or in anything different from that for which it is created to use. Whoever has a garment, for example, and has no money might not be able to buy food or a riding mount by it, for food and the riding mount might not be sold by garment. In this way, he is excusable to sell the garment for money in order to get through that money the food or the riding mount. They are then a means to others, and not ends in themselves.

Their position in relation to goods and commodities is like the position of a letter in relation to speech, described by the grammarians as that which comes to give meaning for anything other than it, or like the position of a mirror in relation to the colours. But he who has currency and it is available to him to sell it for currency alike, limiting thereby the end of dealing to money only, with the result that the currency remains detained with him, it will be unjust, like putting the judge or the ruler in prison and hindering him from judging between the people. Indeed, it is of no significance to sell currency for currency unless it is taken to be saved; and it is out of injustice.

But you may ask: "Why it is possible to sell one currency, say a Dirham, with another, say a Dinar, and not to sell it with the same kind, i.e. a Dirham with a Dirham?" in reply to that, it should be known to you that both differ in the

purpose of getting things, in the sense that it might be easy to obtain with a great quantity of Dirhams many scattered things, which is difficult to be obtained by a little quantity of Dinars, regardless of their possible equality in value. Thus, if Dirhams are prevented, the purpose intended by them might be negatively affected, i.e. the availability to obtain through them many things scattered about. But to sell a Dirham with a Dirham is impermissible in the sense that no intelligent might have the desire to do so particularly if both are equal, and no trader is imagined to do it for it is insignificant. It is like putting the Dirham on the ground and then taking it once again. Indeed, we fear not for the intelligent to spend their time in putting the Dirhams on the ground and taking them once again, unless one of them is better than the other. But this case also is unimaginable for the owner of a good Dirham is not expected to leave his for a bad one, and if he demands more of the bad Dirhams in order to equalize his good one, it should be prevented, and rather judged that the good and bad are equal, for good and badness should be regarded in case the things are intended for themselves, and what is not intended for itself should be regarded only in relation with others. But it is out of injustice to exchange Dirhams for Dirhams that differ in quality until such quality becomes the purpose intended, though it should not be considered so. But in case a Dirham is exchanged for another Dirham like it in quality and value, but on credit, it should be impermissible, for none does so except a tolerant generous one who likes to do good in the loan, and it is a good deed from him for which he should receive praise and reward. But such praise and reward vanish with compensation and this is why it is injustice for it wastes the particular quality of tolerance and deals with it improperly.

Similarly, the different kinds of food are created only as nourishment and provision or as medicine for the creatures. So, they should not be turned from their sphere. But dealings on them constrains them in a limited number of hands, and impedes them from their vital role of being eaten. Indeed, Allah did not create food but to be eaten. The need for food is very dire. So, it should be taken from the hands of those who are not in need of it, and given to those who need it. To be sure, none makes dealings on food but he who is not in need of it. Whoever has food, why does he not eat it if he needs it? Why does he make it one of the commodities to be traded with? And in case he makes it one of the commodities to be traded with, let him sell it for compensation he needs other than food. But he who sells it for the same kind of food seems as if he has not in need of it. For this reason, the Sharia, through many Prophetic narrations, sends curses upon the monopolizer of food, as we have already mentioned in the Book of the Etiquettes of Earning. It is true that he who sells dates for wheat is excusable for each has its purpose which is different from the other, but he who sells a Sa' of wheat for another and equal Sa' of wheat is inexcusable for he is jesting and playing, and this is why there is no need to be prevented. It is not imagined unless there is disparity between both in the quality, and to be sure, the owner of the good does not approve to sell his with an equal quantity of the bad one. But the good might be sold for its twice of the bad. But since

food is essential, and the good is equal to the bad in the origin of the benefit, and differs from it in the points of blessedness, Sharia cancelled out the purpose of blessedness in what sustains the life of beings. That is the wisdom of Sharia that lies behind the prohibition of usury. It belongs to jurisprudence.

That is only one example for the hidden wisdom that lies behind the creation of currency. So, let the gratitude and ingratitude of the favor be considered according to it. Anything that is created for a certain wisdom should not be turned from it; and none does so but he who knows the wisdom, and whoever is given wisdom has indeed been given much good. But even, the gems of wisdom could by no means occur to hearts which are trashes of desires and lusts, and playgrounds of devils. That is because none remembers but those endued with sound minds. That is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Had it been for the fact that devils hover round the hearts of mankind, they would have been able to see the dominion of the heaven."

Having known that example, you should measure on its basis your movement and stillness, speech and silence, and in short, all of your deeds and words: they might be either gratitude or ingratitude and nothing else. Some of those, according to religious jurisprudence, belong to what is undesirable in part, and some to what is dangerous in part. But all is dangerous in the sight of the masters of hearts.

Let me say, for example, that if you clean your private parts with your right hand after responding to the call of nature, you will have been ungrateful to the favor of both hands. Allah Almighty created to you both hands, and made one of them stronger than the other. The stronger (i.e. the right) then deserves to be more honored and preferred to the weaker. But to prefer the weaker is injustice; and Allah Almighty enjoins but justice. Then, He Who gave you both hands, made you in need of doing many works, some of which are noble, like taking the Mushaf, and some ignoble like removing the filth after responding to the call of nature. If you take the Mushaf with the left hand, and remove the filth with the right, you will have then assigned the ignoble to the noble, and the noble to the ignoble. By so doing, you will deviate from justice.

Similarly, if you spit on your right side or on the direction of Qiblah, or if you face the Qiblah while responding to the call of nature, you will have been ungrateful to the favor of Allah concerning the creation of directions and dimensions of the world. He Almighty created the directions to be the dimensions of your movement. Then, He divided the directions into what is not honoured, and what is honoured by His House (the Ka'bah), which He placed in order to attract your heart towards it, and set firm your body to it as being your Qiblah during worship. Similarly, your deeds are divided into the noble like the acts of worship, and the ignoble like responding to the call of nature and spitting. Thus, if you spit on the direction of Qiblah, you will have been unjust to it, and ungrateful to the favor of Allah Almighty concerning the Qiblah, with which your worship is perfect. Likewise, if you put on your footwears, starting with the left, you will have been unjust. That is because the footwear protects man and thus

man has a fortune in it, and in fortunes, one should begin with what is more honoured, for that is the justice and fulfillment of wisdom, and the opposite is injustice and ingratitude to the favor of the footwear and the foot itself.

This is regarded a major sin in the sight of Gnostics, although no more than an undesirable act according to religious jurists. One of those Gnostics once collected a great quantity of wheat and started to give it in charity. When he was asked about that he said: "Once I put on my sandals, and forgetfully started with the left one. So, I liked to atone it with charity." It is true that the religious jurist could hardly aggravate the matter in such affairs, for he is poor, and it is difficult on him to reform the laymen who are close in their degree to cattle, and dipped in layers of darkness, too deep to describe as offenses in comparison with those affairs. It is ugly, to say, for example, that he, who drank wine and took the vessel with his left hand, has committed two transgressions: one is drinking alcoholic drink, and the other is the taking with the left hand. It is also ugly to say that he, who sold wine at the time of Adhan on Friday, has indeed committed two treacheries: one is selling wine and the other is selling at the time of Adhan on Friday. Likewise, if one responded to the call of nature in the praying place of the mosque, making the Qiblah on his back, it will be ugly to be described as having abandoned the etiquettes of responding to the call of nature, by not making the Qiblah on his right side (in comparison with his doing so in the praying place of the mosque).

However, all sins are but layers of darkness over each other, in such a way that some (i.e. the trivial) are hidden by others (i.e. the more significant). The master, for instance, might punish his slave if the latter used his knife without his permission. But if he killed by that knife the dearest of his sons, his using it without permission would not become effective (or significant in comparison with the killing). In short, all of etiquettes and proprieties observed by the Prophets and saints in which we have indulged in religious jurisprudence as regards the laymen is due to that necessity, otherwise, all those undesirable acts are injustice and ingratitude to the favors of Allah Almighty, and deficiency in the degrees of closeness of the servant (to Allah Almighty). Some of them negatively affect the servant as reflected in the reduction of the degree of closeness and degradation of rank, others turn him entirely from the sphere of closeness, down to the world of remoteness which is the residence of devils.

In addition, if a man broke a branch from a tree with no dire necessity, he would be ungrateful to the favors of creating the tree as well as the hand. As for the hand, it is not created for useless playing in so much as for obedience (of Allah), and doing all works and acts that help achieve that obedience. As for trees, Allah Almighty created them, and created for them stalks and branches, and drove the water to sustain them, and created in them the power of growth until when they attain maturity, they become of benefit for the servants. To break a tree then before attaining its maturity with no benefit is to oppose the purpose of wisdom and deviate from justice. But if there is a correct purpose from breaking the branch, it will be right, since trees and animals are made to serve the purposes of men. Both are perishable, and to

consume the lower for the sake of the survival of the higher even for some time is closer to justice than to lose them all. To this fact Allah Almighty refers in His statement: " And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are Signs indeed for those who reflect." (Al-Jathiyah 13)

﴿ وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِنْهُ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴾

It is true that if he breaks that branch from a tree owned by another, he will be wrongful, even if there is a dire necessity for that. That is because each tree could, by no means, satisfy the needs of all servants of Allah Almighty. But each satisfies the need of certain individual or group. If one takes it up without preponderance or without its being assigned to him, it will be injustice. The one to whom it is assigned is he who planted it, by bringing and then sowing the seed in the ground, driving the water to it, and kept looking after it until it grew. So, he is more entitled to own it. But if a tree grows in a dead land with no human help or interference, then, another kind of assignment should be sought, i.e. the one who preceded to get it, in which case, the precedent shall have the privilege of precedence. Justice then requires that he should be more entitled to get it.

That preponderance is what the religious jurisprudents call ownership. But ownership is a figurative expression, for the real ownership belongs to the King of all kings, to Whom do belong all that is in the heavens and that is on earth. How should a servant be an owner given that he does not have real ownership over himself? That is because he is owned by another (i.e. Allah). It is true that all people are but servants of Allah Almighty, and the earth is the repast of Allah; and He has given them permission to eat of His repast as much as they need. It is like the king who sets up a repast for his servants to eat thereof. If one takes a morsel with his right hand and catches hold of it with his fingers, and then another servant comes and wants to take it, it will not be possible for him, not because the morsel has become in his ownership by his taking it with his hand, for he and his hand are owned by Allah Almighty, but because each morsel could, by no means, satisfy the need of all servants, and this is why justice requires assignment by way of preponderance and specification, and taking is a kind of specification which prevents anyone from taking what is not specified to him.

It is in this context that you should understand the command of Allah Almighty concerning His servants. For this reason, we say that whoever takes from the property and wealth of this world what is beyond his need and then hoards it up, while there are other servants of Allah who are in need of it, he is indeed wrongful and is one of those who bury gold and silver, and spend them not in the Way of Allah Almighty. The Way of Allah is to obey Him, and the usage of property in this world to provide for the sustenance of the people is an aspect of His obedience, for with wealth, their needs are satisfied. But this is beyond the limit of juristic fatwas, for the needs are too abstruse to measure, and the people differ in their feelings of poverty and ways of reception, and the ends of lifetimes are unknown.

To oblige the laymen to do so is like to oblige the children to adhere to

solemnity, reverence and silence from useless speech. But, as immature, they could not endure it. So, we did not object to their play and amusement, but that we make it permissible for them does not mean that play and amusement are right. Similarly, that we make permissible for the laymen to preserve property, and spend thereof as much as enables them to fulfill the obligatory charity, and this is due to the stinginess to which they are predisposed by nature, does not mean that it is right. To this fact the Holy Qur'an refers as shown from the statement of Allah Almighty: "If He were to ask you for all of them, and press you, you would covetously withhold, and He would bring out all your ill-feeling." (Muhammad 37)

﴿إِنْ يَسْأَلْكُمُوهَا فَيُخْفِئْكُمْ تَبَخَّلُوا وَنُخْرِجَ أَصْفَنَكُمْ﴾

But the perfect right and justice require that none among the servants of Allah Almighty should take from the property of Allah Almighty more than the rider's provision. All of Allah's servants are riders and their riding mounts are their bodies on their journey to the presence of Allah (in the hereafter). Whoever takes what is beyond his need and then withholds it from another rider who is in need of it is, indeed, wrongful and unjust, and nonobservant of the purpose of the wisdom for which the property is created, and ungrateful to the favor of Allah Almighty on him through the Qur'an and the Messenger "peace be upon him", reason and all means by which he knew that what is beyond the rider's provision is harmful to him in the world and the hereafter.

Whoever understands the wisdom of Allah Almighty that lies behind all the existents is able to undertake the duty of gratitude. But to survey that needs huge volumes which, therefore, could do but little. However, we have mentioned that amount in order to prove the truthfulness of the statement of Allah Almighty: "but few of My servants are grateful!" (Saba' 13)

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

And the happiness of Iblis the cursed about His statement: "nor will You find, in most of them, gratitude (for Your mercies)." (Al-A'raf 17)

﴿وَلَا يَجِدُ أَكْثَرُهُمْ شَاكِرِينَ﴾

None understands the meaning of the Holy Verse without knowing all of this, in addition to so many others, whose survey is beyond the limit of the entire lifetime. Of course I do not mean the linguistic explanation of the Holy Verse which is familiar to anyone who is skilled in language.

You may argue: "All that you have mentioned means that Allah Almighty has wisdom that lies behind all things He created; and that He caused some acts of servants to perfect that wisdom until it achieves its purpose, and others to hinder it. That is, every act that agrees with the wisdom and helps it achieve its purpose is gratitude, and every act that disagrees with it and impedes the causes to reach their ends is ingratitude. This is understandable. But there is still a problem, i.e. that the act of servants which is divided into what perfects the wisdom and what impedes it, is, in itself, produced by Allah Almighty. Then, how should a servant be grateful once and ungrateful once?"

In reply to that, it should be known to you that the answer of that stems from

a huge current of the science of Disclosure (Mukashafah); and we have referred to some features thereof. Now, let's express that in brief which is understood by him who learns the language of birds and rejected by him who knows it not. Allah Almighty, in His Glory and Supremacy, has an attribute from which all the creation spring, I mean an attribute which is beyond the limit of linguistic expression. In view of its glory and uniqueness, no linguistic expression in this world has ever been found to describe it. For this reason, these of language, failing to refer to it with any linguistic term, fell short of seeing it in the same way as the sights of bats fail to see sunlight, not because it is cloudy but because of the weakness of the sights of bats. But those whose sights are opened to perceive that attribute were forced to borrow from the world of language a term to designate, even weakly, something of its facts. This term is the 'power'. We thus dared to use that borrowed term saying:

Allah Almighty has an attribute, i.e. the power from which creation and invention spring. The creation in existence is divided into many divisions. As regards their division, another term, for the same necessity we have referred to above, has been borrowed to designate another attribute, i.e. the 'will'. However, as well as the term 'power' is short of fathoming the real nature and fact of the attribute which it designates, the same is true of the term 'will'. Then, the acts that spring from the power are divided into what succeeds to achieve the required purpose, i.e. the wisdom, and what is hindered from achieving the desired purpose. Each of those is related to the attribute of 'will', in view of the distinctive characteristics it has on the basis of which the division is made. Thus, for such of acts as succeeds to achieve its purpose, the term 'love' is borrowed, and for what fails to achieve its purpose, the term 'dislike' is borrowed. Both are included in description of the will. But each has another characteristic which is beyond the description of the terms 'love' and 'dislike'.

Similarly, the servants of Allah, who are among His creation and invention, are divided into such as doomed, by the eternal will, to be used to hinder the wisdom of Allah from achieving its purpose, by way of oppression, and directing causes and means over them, and such as doomed, by eternal will, to be used to drive His wisdom to achieve its desired goal. Each of both parties then is related to the will in a particular way. For those used for the wisdom of Allah to be perfect through them, the term 'pleasure' is borrowed, and for those used to hinder the wisdom of Allah from achieving its purpose the term 'anger' is borrowed. On those with whom He grew angry in eternity, an act appears with which the wisdom of Allah is hindered; and for such the term 'ingratitude' is borrowed, followed by curse and wrath out of punishment; and on those with whom He was pleased in eternity, an act with which the wisdom is driven to achieve its desired goal, and for such the term 'gratitude' is borrowed, followed by praise and commendation, out of pleasure and approval. The result is that He Almighty gave beauty and praised for it, and gave punishment and then defaced and ruined for it.

Its example is that a king cleans his dirty servant and removes the dirt

from him and then dresses him in a beauty and smart dress, and once he completes his adornment he says to him: "O pretty man! How pretty are you, and how smart is your dress, and how clean is your face!" the king in reality is the maker of beauty and the praiser of it at the same time. He is the praiser in all states in a way as if he praises none but himself, and the servant is only the apparent object of praise.

As such things were in eternity, and as such goes the sequence of causes and causers by determination and decree of the Lord of all things, the Causer and Founder of all causes. All of this is subject to His will, wisdom, true judgement and decisive command, for which the term 'fate' is borrowed. It is said that it is but a single (Act), like the twinkling of an eye, if not shorter, from which the oceans of decreed things have flowed with what was doomed to be; and for the sequence of those decreed things, as resulting from each other, the term 'Divine decree' is borrowed. Thus, the term 'fate' describes the single comprehensive command, and the term 'Divine decree' describes the details of things to happen perpetually.

It is said that nothing is outside the fate and Divine decree. For this reason, some servants wondered why the division required those details, and how justice was observed with such disparity and giving superiority to some over others. As some failed to fathom the mystery that lies behind this issue, they could not help abstain from delving into it, and they were told to keep silent, for "He cannot be questioned for His acts, but they will be questioned (for theirs)." (Al-Anbiya 23)

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

The niche of some of them was filled with light, springing from the light of Allah in the heavens and the earth. Their Oil was first pure, well-nigh luminous, though fire scarce touched it. But when fire touched it, it flamed in Light upon Light. The result is that the sides of the dominion of the invisibles shone in front of them by the light of their Lord therewith they perceived the matters as they really are.

But they were told to discipline themselves with the etiquettes of Allah Almighty, and keep silent; and "whenever the Divine decree is mentioned, abstain from speaking in that, for you are surrounded by people who are weak in sight. So, go on and uncover not the sunlight to the sights of bats lest you would contribute in their destruction. So, behave in accordance with the good manners of Allah Almighty, and descend from the dominion of the invisibles to the world of visibles, so that the weak would be intimate with you, and get from the remaining of your light that is rising from behind your veil, in the same way as bats get from the remaining of the light of sun and the other stars at night, therewith they live in a way that befits them, and not a complete life of him who moves in the light of sun."

As such was the beginning and end of that matter. You could not understand it unless you are fitting for it. If you are fitting for it, your eye would be opened to see it, and once your eye is opened, you would need not a leader to lead you. It is true that the blind might be led by another, but when the road becomes so

much narrow, sharper than the sword and thinner than the hair, the bird becomes just able to fly over it, but not to drag a blind behind him. If it is a water path, only the skilled swimmer would be able to cross it, but without drawing anyone behind him. Those are matters proceeding on which in relation to the audience and majority of laymen is like to proceed on water in comparison with proceeding on the ground. Although swimming could be learnt, by no means would walking on water be learnt: but it is acquired by the power of certainty of faith. For this reason, it was said to the Prophet "peace be upon him": "It is said that Jesus "peace be upon him" walked on the water." On that he said: "If he advanced in certainty (of faith) more, he would have been able to walk on the air."

Those are but references and hints to what is intended by love and dislike, pleasure and displeasure, gratitude and ingratitude. Nothing more thereof is fitting for the science of practical religion. Allah Almighty set for an example to illustrate the matter to the minds of people, when He said that He did not create men and jinn but to worship Him. Thus, their worship of Him was the final wisdom from creating them. Then, He told that He has two servants: He loves one of them called Gabriel, the Holy Spirit, the Honest. He is loved, obeyed, trustworthy and strong. He dislikes the other called Iblis, i.e. the cursed who is given respite to the Day of Judgement. Then, He turned the matter of guiding to Gabriel as shown from His statement: " Say, the Holy Spirit has brought the revelation from your Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims." (An-Nahl 102)

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴾

And: "by His Command does He send the spirit (of inspiration) to any of His servants He pleases, that it may warn (men) of the Day of Mutual Meeting." (Ghafir 15)

﴿ يُلْقَى الرُّوحُ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴾

He turned the temptation and misleading to Iblis as shown from His statement: "Thus misleading others from Allah's Path." (Az-Zumar 8)

﴿ • أُنذَارًا لِّيُضِلَّ عَنْ سَبِيلِهِ • ﴾

The temptation is to hinder the servants from attaining the end of wisdom. Consider then how temptation is attributed to the servant with whom He grew angry, and guidance, which is the way to attain the end, to the servant whom He loved.

There is an example for that from the ordinary life. If a king needs somebody to give him drink and another to cup him, clean the house and remove the dirt from it; and at the same time he has only two servants: the more ugly of them would be given the assignment of cupping and cleaning the house, whereas the better and dearer of them to himself would be given the assignment of providing him with drink. You should not attribute any of acts to yourself, for it is He Who causes you to assign the hateful act to the hateful person, and the lovable act to

the lovable person, in order to perfect justice. His justice sometimes is done by things in which you have no share, and sometimes through yourself, for you are but one of His acts. Your causes, power, knowledge, work, and all things you do are His act which He arranged in you justly in a way that from which proportionate acts and works spring. But since you see but yourself, you think, though falsely, that what appears on you in the world of visibles has no reason from the dominion of invisibles; and this is why you attribute the act to yourself.

Your example is like the child who watches at night the play of a sorcerer, who brings out pictures from behind a screen, dancing, crying and moving. They are composed of lifeless and motionless pieces of cloth, that are moved by thin and fine threads which are not visible in the darkness of night, whose heads are in the hand of the sorcerer, who is hidden from the sights of children. The children rejoice and wonder, thinking those pieces of cloth dance and move by themselves, unlike the rational mature who know that they are moved and do not move by themselves. But perhaps they do not know the details and even those who know some of its details does not know it completely as the sorcerer himself who manages and does it knows it.

The same is true of the children among the inhabitants of this world. All the people are children in comparison with the learned. They look at those persons and think that they move by themselves, thereupon they turn the movement to them, unlike the learned who know that they are moved and do not move by themselves. But they might not know how they are moved. This is the case of the majority of learned. But the Gnostics and those well-established in knowledge perceived with their sharp insights those spider threads, if not finer, hanging down from the sky with their ends clinging to the persons on earth, and in view of their minuteness, they are not perceived by the apparent sights. Then, in a later stage, they perceived the heads of those threads having their handles in the hands of angels who move the heavens. They also watched the angels of heaven directing themselves to the carriers of the Throne (of Authority), in expectation of such of commands as descend on them from the Presence of the Lord, in order not to disobey the command of Allah, and do what they are commanded to do. Those contemplations are referred to in the Qur'an by His saying: "And in heaven is your Sustenance, as (also) that which you are promised." (Adh-Dhariyat 22)

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

As for the angels' expectation of the command of Allah Almighty, it is referred to in the following statement: "Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that you may know that Allah has power over all things, and that Allah comprehends all things in (His) Knowledge." (At-Talaq 12)

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

The interpretation of those matters is known only by Allah Almighty, and

those well-established in knowledge (are caused by Allah to know that). Ibn Abbas "Allah be pleased with them" referred to the specialty of these well-established in knowledge in sciences that are beyond the reach of the minds of the ordinary people. He recited the statement of Allah Almighty: "Through the midst of them (all) descends His Command..." and then commented: "Were I to mention to you all I know about the meaning of this statement, you would surely stone me to death (or "you would ascribe me to disbelief", according to another version)." At that point, let's be satisfied with what we have mentioned, by which we have transcended the real nature of the science of practical religion to the science of Disclosure.

Let's return to the purposes of gratitude. If the real nature of gratitude in the end is to use a servant to perfect the wisdom of Allah Almighty, the most thankful among the servants is the dearest to Allah Almighty, and the nearest to Him; and the nearest to Allah are the angels, who are classified according to different ranks, and everyone of them has a specific station. the nearest among them is Israfil "peace be upon him". Their high rank and nearness are due to their honor and piety. With them, Allah Almighty communicated the Prophets "peace be upon them", the noblest of creatures on the surface of the earth. The Prophets are good in themselves. With them, Allah Almighty guided the people, and perfected His wisdom. The one of the highest rank among them is our Prophet Muhammad "peace be upon him", with whom Allah completed the religion, and concluded the Prophets.

Following them are the religious and learned scholars, the heirs of Prophets (in knowledge). They are righteous in themselves. With them Allah Almighty reformed the people. The degree of each of them is determined by the extent of reforming himself and the people round him. Following them are the just rulers for they reformed the world of people with their justice in the same way as religious scholars reformed their religion. Because religion, kingship and ruling were combined to our Prophet Muhammad "peace be upon him", he was the best of all the Prophets. with him, Allah completed the rightness of their religion and world; and sword and kingship were given to none other than him from among the Prophets. following learned scholars and just rulers are the righteous among the people who made right their religion as well as their own selves only, thereupon the wisdom of Allah Almighty was not perfect through inasmuch as in them. Apart from those mentioned above, all are rabble laymen.

It should be known to you that with the ruler, the religion is established. So, he should not be scorned, even if he is a wrongful wicked. According to Amr Ibn Al-As: "An oppressive ruler is better than a ceaseless affliction." It is narrated on the authority of Umm Salamah "Allah be pleased with her", the wife of The Prophet that The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the near future some commanders will be appointed as rulers over you, and you will approve their good deeds and disapprove of their bad deeds. They would do mischief, but what Allah makes right at their hands would be more. If they do good, they would receive reward, and gratitude would be due on you; and if they do evil, they would incur sin upon themselves, and patience would

become due on you." (Muslim, with a slight variation of wording).

According to Sahl: "Whoever denies his imam, i.e. the ruler, is an atheist; and whomever the imam invites and does not respond to his invitation is a religious innovator; and whoever comes to the ruler without invitation is an ignorant." Once he was asked: "Who among the people is the best?" he said: "The ruler." It was said: "We think that the ruler is the worst of people." On that he said: "Be quiet! Indeed, Allah Almighty looks at him twice per day: one to the safety of the property of Muslims and the other to the safety of their persons. Once (he achieves both) He Almighty considers his scroll and then forgives for him his sins." He used to say: "The pieces of black wood hung at the gates of their houses are better than seventy storytellers relating narrations."

SECOND PILLAR

THE OBJECT OF GRATITUDE

It discusses the real nature, and the general and particular divisions of favor, given that all favors of Allah upon His servants are beyond calculation, as confirmed by Allah Almighty: "But if you count the favours of Allah, never will you be able to number them. Verily, man is given up to injustice and ingratitude." (Ibrahim 34)

﴿وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانُ لَظَلُومٌ كَفَّارٌ﴾

So, we are going to present universal issues as laws in learning the favors, and follow them with some details; and it is Allah who grants success.

Explication Of Real Nature And Divisions Of Favor

It should be known to you that every good, pleasure and happiness, if not every desired thing is called favor. But the real favor is the hereafter happiness. Given anything else the name of happiness is either wrong or figurative, like giving the name of favor to the worldly happiness which assists not for the hereafter: that is evident error. That a particular thing is given the name of favor might be true, but to give the name of favor to the hereafter happiness is more truthful. Every means that helps or causes one to attain the hereafter happiness, either through one or more ways, might be truly named a favor, for it leads to the real favor. Let us then divide the helpful means and pleasures called favor into many kinds of division and explain them as follows:

The first division is that all things in relation with us are divided into what is beneficial in both the world and the hereafter, like knowledge and good manners; what is harmful in both the world and the hereafter like ignorance and bad manners; what is beneficial at the moment, i.e. in this world, and harmful in the hereafter, like taking the pleasure from following the desires and appetites; and what is harmful and painful at the moment and beneficial in the hereafter, like curbing desires and opposing the self. What is beneficial at the moment and in the future is the real favor, with verification, like knowledge and good manners; and what is harmful in both is the real disfavor with verification, like ignorance and bad manners.

What is beneficial at the moment and harmful in the future is an evident

disfavor in the sight of those endued with deep insight and intelligence, although a favor in the sight of the ignorant foolish. Its example is like a hungry person who finds poisoned honey: if he is ignorant of its reality, he would think it a favor; and if he learns its reality, he would know that it is a disfavor driven to him. What is harmful at the moment and beneficial in the future is a favor in the sight of the intelligent, though a disfavor in the sight of the ignorant. Its example is like the medicine of presently bitter sore taste, which is to cure from the ailment in the future. If the ignorant child is obliged to drink it, he would think it a disfavor; whereas the intelligent regards it a favor, and becomes under obligation to him who gives it to him.

That is why the mother, for instance, prevents her child from getting cupped, unlike the father who invites him to it. That is because the father, due to his perfect mind, looks over the good consequence, whereas the mother, due to her excessive emotion and deficiency in mind, sees only the harm at the moment, and the child, due to his ignorance, inclines to appreciate his mother and not his father, and further gets comforted with her pity and considers the father his enemy. But were he to be discerning, he would surely know that his mother is an enemy to him disguised in the form of a friend, for preventing him from cupping would lead him to more painful ailments. However, the ignorant friend is dearer to oneself than the intelligent enemy. Every one is the friend of himself, but an ignorant friend. For this reason, it controls him more than an enemy might do with him.

A second division: It should be known to you that all means and ways in this world are mixed in a way that their good could hardly be distinguishable from their evil. Good could hardly exist in pureness separated from evil. Consider the property, family, children, kinship, majesty, and all means and ways in general. But they could be divided into things whose benefit is more than harm, like the sufficient amount of money and majesty, and all the other means; and things whose harm is more than benefit in relation with the majority of people like much property and large majesty; and things in which benefit and harm are equal, and those differ by the difference of persons: it may be that a righteous man gets benefit from the lawful property and if it is too much, he would spend it in the Way of Allah and on the sides of good, in which case such property is a favor for him; and another man might harm himself even with the little, by making many complaints to his Lord about his displeasure, asking Him for more, in which case, it is a disfavor for him.

A third division: It should be known to you that the good things are divided, by another consideration, into what is preferred for itself only, what is preferred for another only, and what is preferred for itself as well as for another thing.

An example for what is preferred for itself only is the pleasure of looking at the Countenance of Allah Most Generous, and the happiness of meeting Him, or in general, the never-ending happiness of the hereafter: it is not sought in order to have access therewith to another end beyond it. Nay! It is sought only for itself.

An example of the second, which is intended for another thing only, and it is

not intended in itself, is like the Dirhams and Dinars: if the need could be fulfilled without them, surely, they would have become in the same position of the gravel on the ground. But since they are a means to get the pleasures, they have become dear to the ignorant in themselves, to the extent that they came to collect and hoard them, and exchange both on usury basis, thinking currency to be intended in its own self. The example of those ignorant is like him who loves a person, and because of him, he loves his messenger who connects between them, and in the midst of loving the messenger, he forgets gradually his love for the original beloved, with the result that he turns away from him along his lifetime, and rather engages in taking care of the messenger; and that is, to be sure, the utmost ignorance and error.

The third is that which is intended for itself as well as for another thing. Its example is like the health and safety. They are intended for one to be able therewith to remember (Allah) and meditate (His signs), which leads in the end to the meeting with Allah Almighty in the hereafter. But at the same time, they also are intended for their own selves. Man, even if he could dispense with the thing for which the safety is sought, seeks safety in its being safety.

In short, what is preferred for itself only is the real good and favor with verification. What is preferred for itself and for another thing is also a favor, but less in rank than the former. But as for what is preferred only for another thing, like Dinars and Dirhams, they are not described as a favor as being concrete bodies, although, as being a means to get things and fulfill needs, a favor but for him who wants a thing which could not be achieved without them. If his purpose is knowledge and worship, and he has the amount of money which, by a hair's breadth, suffices the necessities of his life, then, gold and stones become equal in his sight, that it is the same to him to possess or lose them. But even, their existence might divert him from worship and meditation, in which case they become a disfavor and not a favor for him.

A fourth division: It should be known to you that the good things, by another consideration, are divided into the beneficial, pleasant and beautiful. The pleasant is that with which one gets comforted at once. The beneficial is that which benefits in the future. The beautiful is that which is regarded good in all states. Likewise, evils are divided into the harmful, ugly and painful. Each of both divisions are of two categories: either absolute or restricted. The absolute is that which combines the three characteristics like, in the case of the good things, knowledge and wisdom: it is beneficial, pleasant and beautiful in the sight of those endued with knowledge and wisdom; or like, in the case of evil things, ignorance, which is harmful, ugly and painful.

That is because the ignorant feels the pain of ignorance once he knows that he is ignorant, by seeing the other as knowledgeable, and himself as ignorant, thereby he perceives the pain of shortage, which arouses in him the pleasant desire for knowledge. But it may be that his envy, arrogance and physical desires impede him from learning, leaving him strained between two opposites, thereby his pain worsens grievously: If he leaves learning, he would be pained by ignorance and perception of shortage; and if he engages in learning, he would be

pained by leaving his physical desires or by leaving arrogance for the humiliation of learning. Such man continues to suffer unrelenting punishment.

The other kind is that which implies some and not all the characteristics, like the painful beneficial. Its example is like cutting off the impaired finger from the sound body. Another is the ugly beneficial like foolishness, which is, though being ugly, beneficial in many cases. It is said: "Relieved has he been who has no mind." That is because he thinks not about the consequence, thereupon he gets comforted at the moment until it is time for his death. Something might be beneficial in part and harmful in part, like throwing the money into the sea when there is fear of sinking: it is harmful in relation with the money, and beneficial for the person himself who might be saved. The beneficial is of two kinds: One is the necessary like faith and good manners as means to drive one to the hereafter happiness. By both I refer to knowledge and work, without which faith is impossible. The other is unnecessary, like the usage of oxymel as a medicine for bile, which might be treated by anything instead.

A fifth division: It should be known to you that the favor refers to every pleasant thing. The pleasures in relation with man as being characterized by them or shares the other creatures in them, are of three kinds: Mental, physical in which he shares some animals, and physical in which he shares all animals.

The first is the mental, like the pleasure of knowledge and wisdom, which are not pleasant to seeing, hearing, smelling, touching and tasting, nor are they to belly and sex. They are pleasant only to the heart for it is characterized by a particular quality referred to as mind. This pleasure, though being the noblest, is the scarcest. Its scarcity is due to the fact that knowledge is not pleasant but to a learned scholar, as well as wisdom but to a wise; and how scarce are the men endowed with knowledge and wisdom, and how many are those who claim their qualities and imitate their attributes! Its honor is due to the fact that it is inherent and never vanishes in the world and the hereafter, and permanent of which one never gets bored. Food, once satiates the hungry, becomes boring, and the same is true of the sexual desire. But both knowledge and wisdom are unimaginable to be tedious or wearisome.

If one has the ability to do the noble thing which is permanent and never-ending and then is pleased with the despicable which is perishable, has, to be sure, a mental disorder, and is, due to his wretchedness, deprived of all good. The least thing to be said about it is that knowledge needs not any assistants or guardians, unlike wealth: knowledge safeguards you while you safeguard wealth. Knowledge increases by spending, while wealth decreases by spending. The wealth is apt to be stolen, as well as the office to be taken, unlike knowledge, to which the hands of thieves never stretch, nor could it be taken. The result is that the possessor of knowledge is always in safety and security, unlike the owner of wealth or authority who always lives in unrest and fear. Furthermore, knowledge is always beneficial, pleasant and beautiful in all states, unlike wealth which sometimes leads to destruction and sometimes to salvation. For this reason, Allah Almighty dispraised the wealth many times, and described it as good many times

in the Qur'an.

That most people are short of perceiving the pleasure of knowledge is due to their lack of taste, for whoever does not taste a thing is ignorant of it, and has no longing for getting it, for longing always ensues from taste; or due to their corrupt mood and heart disease as a result of following their desires and lusts, like the ill person who does not perceive the sweetness of honey and feels it bitter in his mouth; or due to the shortage of intelligence, as the quality with which they could get pleasure from knowledge has not yet been created in them, like the infant who could not perceive the pleasure of honey or the flesh of birds, for he still takes pleasure in milk only, given that he relishes not both does not mean that honey and flesh of birds are not pleasant, or that he finds agreeable the milk means that it is the most pleasant of edible things.

Thus, those who are short of perceiving the pleasure of knowledge and wisdom are three kinds: he whose heart never lives like the child; he whose heart dies after life by following desires and lusts; and he who falls ill because of following appetites. Thus, when Allah Almighty says: "In their hearts is a disease; and Allah has increased their disease" (Al-Baqarah 10)

﴿ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ﴾

He refers to the disease of mind. His statement "That it may give admonition to any (who are) alive" (Ya Sin 70)

﴿ لِيُنذِرَ مَن كَانَ حَيًّا ﴾

Refers to those whose hearts never live. To be sure, every living in person and dead in heart is regarded among the dead in the Sight of Allah Almighty, though living in the sight of the ignorant. This is why the martyrs are living with their Lord, given their sustenance regularly, regardless of their being dead in person.

The second pleasure is that in which man shares some and not all animals, like the pleasure of authority, supremacy and primacy. The lion, tiger and some other animals share man in that pleasure.

The third is the pleasure in which man shares all animals, i.e. the pleasure of belly and sex. It is the most existing although the most despicable. This is why it is common to all animals, including even the smallest larva. If one rises up a degree, the pleasure of authority and supremacy clings to him in general, and to the heedless and ignorant among men in particular, and a higher degree, he could taste the pleasure of knowledge and wisdom, particularly the knowledge of Allah Almighty, and the knowledge of His attributes and acts; and that is the grade of the sincere affirmers of truth. It is not attained unless the love of authority comes out of the heart. Indeed, the love of authority is the last to come out of the heads after which one turns to be of the sincere affirmers of truth. As for the desires of belly and sex it is easy upon the righteous to curb. But only the sincere affirmers of truth are able to suppress the greed for authority. But to remove the desire of authority entirely is likely beyond the capacity of human beings. It is true that the gnosis of Allah and His attributes and acts might prevail in many states, but not in all states, and it does not remain forever. Some periods of weakness befall the

heart during which the self returns to the normal human characteristics, including such desire, but it is not too strong to entice the heart to leave moderation.

At that point, hearts are divided into four categories: A first heart loves none but Allah Almighty, and gets comforted only with advance in gnosis of and meditation in Him. A second heart does not know the significance of the pleasure of the gnosis of, and intimacy with Allah Almighty: But it gets its pleasure in majesty, authority, wealth and all physical desires. A third heart is that which, for the most part of its states, takes pleasure in gnosis of, intimacy with and meditation in Allah Almighty. But in some states, the normal human desires might befall it. Finally, a fourth heart is that which, for the most part of its states, takes pleasure in normal human desires, and in some states, the pleasure of knowledge might befall him.

As for the first, if it is possible, it is very unlikely. The second is prevailing in the world. As for the third and the fourth, they exist rarely but not seldom. They vary in muchness and littleness by the difference of ages and times. The closer we are in time to the ages of Prophets, the greater in number they are; and the farther we are from the time of Prophets, the less in number they turn to be and so forth until the establishment of the Day of Judgement, where Allah would accomplish a matter already enacted. Its rareness at that time is suitable for it will be the commencement of the dominion of the hereafter, and as the dominion in general is rare, the kings should subsequently be rare too. As well as the excellent in beauty and dominion are very rare, while the normal who are below them represent the majority, the same is true of the dominion of the hereafter, for the world is but a mirror of the hereafter as being the world of visibles, and the hereafter the dominion of invisibles, and the world of visibles always follows the dominion of invisibles just as the image in the mirror follows the picture of the beholder. Although the image in the mirror ranks second in existence, it is the first you see, for you do not see yourself unless you see first your image in the mirror, therewith you recognize yourself.

In other words, the heart that is the second to exist is the first to recognize, and the latter to exist is the earlier to recognize and so on. This is a reversion. But to be sure, both reversion and overturn are necessity in this world (of visibles). The world of visibles imitates the dominion of invisibles. Some people, upon whom it is made easy to look at that world by consideration, do not see a thing in the world of visibles but that they cross therewith to the dominion of the invisibles. This is commanded by Allah in His statement: "Take warning, then, O you with eyes (to see)!" (Al-Hashr 2)

﴿فَاعْتَبِرُوا يٰٓأُولِيَ الْاَبْصَارِ﴾

Others have their insight blind thereupon they do not receive admonition nor warning, and rather are constrained in this narrow world of visibles, and their prison would be opened but to the gates of the fire of Hell. Although this prison is full of fire which mounts right to the hearts, but there is a veil between such men and perception of its pain; and once this veil is removed by death, its pain soon becomes perceptible.

In reference to that, Allah Almighty revealed the truth on the tongue of some

people who said: "Both Paradise and Hell are created. But Hell is once perceived by a perception called 'certainty of mind', and once by a perception called 'certainty of sight'." But the certainty of sight would happen only in the hereafter. The certainty of mind might be in this world but for those who have fulfilled their fortune of the light of certainty. For this reason, Allah Almighty says: "Nay, were you to know with certainty of mind, (you would beware!) You shall certainly see Hell-fire!" i.e. in the world "Again, you shall see it with certainty of sight!" i.e. in the hereafter. (At-Takathur 5-7)

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرْوُنَّ عَبَثَ الْيَقِينِ ﴿٧﴾﴾

Thus it is clear that the heart to be fitting for the dominion of the hereafter is very rare, like the person to be fitting for the kingdom of this world.

A sixth division: It combines all kinds of favor. It should be known to you that a favor might be sought as being an end in itself, or as being a means to achieve another end. What is an end in itself is the permanent happiness of the hereafter. It has four characteristics: never-ending permanence; pleasure in which there is no grief; knowledge with which there is no ignorance; and richness after which there is no poverty. That is the real favor about which the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no real living but that of the hereafter." He said so during the time of hardship to console himself and the people, i.e. during digging the trench. (both sheikhs on the authority of Anas). But he said the same once again at the time of prosperity, to forbid the soul to rely on the pleasure of this world, i.e. when the people surrounded him during the farewell Hajj. (Ash-Shafi'i and Al-Hakim). A man said (by way of supplication): "O Allah! I ask you the perfection of favor." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you know the perfection of favor?" the man answered in the negative, thereupon he said: "The perfection of favor is to enter Paradise." (At-Tirmidhi on the authority of Mu'adh).

As for the means, they are divided into the nearest, like the merits of the self, and then the next of nearness like the merits of body, and then the next which transcends the body to other things, like means and ways attached to the body such as property, family and clan, and those which combines the means outside and inside the self, like guidance and success. Those then are four categories:

The first pertains to the spiritual merits, which return in the end to faith and good manners. Faith is divided into the science of disclosure (Mukashafah), i.e. the gnosis of Allah Almighty, His attributes and acts, His angels, Messengers and Books; and the sciences of practical religion (Mu'amalah). As for the good manners, they are also divided into two: the abandonment of desires and anger, and this is called chastity. One should observe justice in refraining from and fulfillment of desires, in a way that makes him follow a middle course between absolute abstention and absolute fulfillment. Thus his abstention and fulfillment become subject to the just balance revealed by Allah Almighty on the tongue of His Messenger "peace be upon him", as shown from His statement: "In order that you may not transgress (due) balance. So establish weight with justice and fall

not short in the balance." (Ar-Rahman 8-9)

﴿أَلَا تَطْعَمُونَ فِي الْمِيزَانِ ۖ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

So, whoever gets himself castrated in order to abstain from the sexual desire, or abandons marriage given his financial and physical capability, or whoever refrains from eating until he weakens even to practice his acts of worship, has, indeed, fallen short in the balance. Similarly, whoever is involved in fulfillment of the desires of belly and sex has indeed transgressed the due balance. Justice requires to make his balance due, neither transgressing nor falling short; and it is only with this that both scales of balance become just. The merits of the self which draw one near to Allah are then four: the science of Disclosure, the science of practical religion, chastity and justice.

But more often, this is not achieved without the second category, i.e. the physical merits, and they are four: health, power, beauty and long life. But those four could hardly be made easy without the third category, i.e. the favors that are external but surrounding the body, and they are also four: property, family, majesty and clan. But neither the physical merits nor the outside merits could avail without the fourth category, i.e. that which matches them and what befits them of the spiritual merits, and they are four: Allah's guidance, direction, success and support.

Those then are sixteen favors divided into four categories, and each consisting of four. They always need each other, and that need might be essential or beneficial. An example of the essential need is the need of the hereafter happiness for faith and good manners. There is no way to have access to the hereafter happiness without both. None has more than the fruits of his endeavor, as well as none shall have of the hereafter but the provisions he takes from this world. Similarly, the need of the self-favors which helps man acquire those sciences and improve manners for such physical favors as health is essential. An example of the beneficial need is the need of the self-favors and the physical favors for such outside favors as wealth, honor and family. If those are absent, perhaps it might lead to disorder in some inside favors.

You may ask: "What is the need of the way to the hereafter for the external favors like wealth, family majesty and clan?" in reply to that, it should be known to you that those external favors are like the wing or the instrument which facilitates the achievement of the purpose. As for wealth, the poor who seeks to obtain knowledge and perfection, without having sufficient money to help him do so is like him who goes to the war without a missile, or like a falcon which chases without a wing. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "How good wealth is that for the good man!" (Ahmad, Abu Ya'li and At-Tabarani on the authority of Amr Ibn Al-As). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "What a good wealth is to assist one fear Allah (and safeguard himself from His punishment)!" (Abu Mansur Ad-Dailami on the authority of Jabir).

Why not since he who is deprived of wealth consumes the most part of his time in gaining sustenance, and securing clothes and residence, in addition to the other necessities of living? Furthermore, he is exposed to such of harmful things

as divert him from celebration (of Allah) and meditation (of His signs), which could hardly be averted without the missile of wealth. Additionally, the shortage of wealth deprives one of performing Hajj, giving in charity, and spending in what is good. One of the sages was asked about the blessing, thereupon he said: "Richness. Indeed, I have seen that the poor could not have a real living." He was asked to give more thereupon he said: "Security. Indeed, I have seen that the fearful could not have a real living." He was asked to give more and he said: "Health. Indeed, I have seen that the weak and sick could have no real living." He was asked to give more and he said: "Youth. Indeed, I have seen that the old aged could have no real living." What he referred to belongs to the blessing of the world, but inasmuch as it helps one for the hereafter, it is a favor. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, upon whom morning comes and he is health, secure in himself, and has the sustenance of his day, seems as if the entire world has been owned by him." (At-Tirmidhi and Ibn Majah on the authority of Ubaidullah Ibn Mihsan Al-Ansari).

As for the family and good offspring, the need for them is not hidden. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "How good person is the righteous wife to help (her husband) in religion." Concerning the offspring, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If mankind dies, his deed would cease except in regard with three things: ...and a good son/daughter to invoke good upon him." (Muslim on the authority of Abu Hurairah). We have made a mention of the merits of the wife and children in the Book of Marriage.

As for kinship, the more a man has children and relatives, the more they become like his eyes and hands to facilitate for him a lot of things in the world which help him in his religion, and were he to be alone, he would spend long time to facilitate them. All what disengages your heart from the worldly necessities helps you in the religion, and becomes a favor for you.

As for honor and majesty, with them man averts humiliation and injustice from himself. Almost no Muslim could dispense with any of both, for he is surrounded from all sides by an enemy to harm him, and a wrongdoer to distract his knowledge, work and free time, and engage his heart, which is his main capital. But by honor and majesty, those occupants are averted. For this reason, it is said: "Religion and power of authority are twins." In confirmation of that, Allah Almighty said: "And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of bounty to all the worlds." (Al-Baqarah 251)

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَئِكَنَّ اللَّهُ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾

There is no meaning for majesty but to have possession of hearts, as well as there is no meaning for richness but to have possession of Dirhams and Dinars, and by virtue of possessing money, masters of hearts are subjugated to defend him. As well as one needs a roof to protect him against rain, a cloak to protect him against cold, a dog to protect his cattle and sheep against the wolf, one also needs somebody therewith to avert evil from himself.

It is with that purpose that the Prophets "peace be upon them" who had no

power of authority sought the support of those endowed with authority among the people, and so do the religious scholars, not with the intention to get from their treasures, and increase their number in this world by following them. Think not that the favor of Allah Almighty on the Messenger of Allah "Allah's blessing and peace be upon him" as He supported him, perfected for him his religion, made him victorious over all his enemies, and planted his love in the hearts of people, until his honor and majesty became far-reaching, was less than His favor on him "peace be upon him" when he was exposed to harm until he was forced to emigrate.

You may ask: "Are the honor of the clan and the good ancestry of the family among the favors?" I answer in the affirmative. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The imams (rulers) should be from Quraish." (An-Nasa'i and Al-Hakim on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" was the most honored in ancestry among all sons of Adam "peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Select for your (children to be produced from your) sperm-drops the equivalent (to you in religion)." (Ibn Majah on the authority of A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Beware of the green plant that grows amidst the dunghill." They asked: "What is the green plant which grows amidst the dunghill O Messenger of Allah?" He "peace be upon him" said: "The pretty woman who grows up in a bad family." That is also one of the favors. But I do not mean by it the belonging to the wrongdoers, or the lovers and masters of this world, but I mean the belonging to the family tree of the Messenger of Allah "Allah's blessing and peace be upon him" as well as to the righteous religious scholars and pious men whose work and knowledge are good.

You may ask: "What is intended by the physical merits?" Let me say that it is not hidden that there is a dire need for health, power and long life, without which both knowledge and work could hardly be obtained. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of happiness is the long life to be spent in obedience of Allah Almighty." (At-Tirmidhi on the authority of Abu Bakrah, but with variation in wording). But only the fourth among them, i.e. the beauty is regarded with slightness. It is said that suffices for one to have his body sound and flawless of the ailments which divert one from doing good.

By my life, beauty, though of little benefit, is one of the good things. Its benefit in this world is self-evident. As for the hereafter, its benefit is due to two points of view:

The first is that the ugly is dispraised and loathsome, whereas the beautiful is nearer to the hearts, and his needs are closer to be responded to by others. From this perspective, it is a wing, like wealth and majesty, that conveys to the purpose. That is because it is a kind of power therewith the good-looking person could achieve things that is beyond the power of the bad-looking. To be sure, what helps one achieve the needs of this world is considered useful in accomplishing the hereafter needs.

The other point is that beauty, more often, indicates to the merit of the soul,

for the light of the soul, once it rises perfectly, is reflected on the face. Both appearance and essence are frequently inherent. For this reason, the physiognomists often rely on the physical appearance as indicator to the good manners. They say: "Both face and eye are a mirror of the inner self." The traces of anger, grief and pleasure always appear on the face. It is also said: "The cheerfulness of the face is the title of what is lurking in the self." It is further said: "Nothing ugly exists in the earth but that its face is the prettiest of it." Once, Al-Ma'mun spectated the army and behold! An ugly man was shown to him and when he asked him about himself, he found out that he was mute, thereupon he cancelled his military enrollment. In his justification of that he said: "When the soul rises with its light on the appearance, it makes it bright, and if it does in the soul, it seems in the form of eloquence; and this man has neither a good appearance, nor a good soul."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek good with those of bright faces." (Ibn Hibban and Al-Baihaqi on the authority of Ibn Umar). Umar "Allah be pleased with him" said: "If you send a messenger, seek a person of lovely face and good name." according to many religious jurisprudents: "If the praying men are equal in rank, then, the most good-looking among them are preferable to lead the prayer." In confirmation of the importance of beauty, Allah Almighty said (about Talut): "Allah has chosen him above you, and has gifted him abundantly with knowledge and bodily prowess: Allah grants His authority to whom He pleases." (Al-Baqarah 247)

﴿إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ﴾ (٢٤٧)

Of course we do not mean by beauty what arouses sexual desire, for this belongs to femininity. But we mean the high straight stature with moderation of flesh and proportion of organs and facial features so that people would not detest looking at him.

But you may argue: "You have included wealth, good ancestry, majesty, family and offspring among the favors, although wealth and majesty in particular are dispraised by Allah Almighty, as well as by the Messenger of Allah "Allah's blessing and peace be upon him", and the religious scholars. Allah Almighty said in this respect: "O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them!" (At-Taghabun 14)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَأَحْذَرُوهُمْ﴾ (٢٨)

And: "And know you that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward." (Al-Anfal 28)

﴿وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾ (٢٩)

Ali "Allah be pleased with him" said in dispraising the ancestry: "No doubt, the people are the sons of (their work) that they do well, and the value of every man is (determined by the work) that he does well." It is said: "The man is (valuable) by himself and not by virtue of his father." Then, how should those be considered favors given that they are dispraised under Sharia?"

In reply to that, it should be known to you that whoever depends in obtaining sciences only on the transmitted words that are interpreted (according to inclinations) and the generalizations which he particularizes should inevitably go astray, as long as he is not guided by the light of Allah Almighty to perceive sciences as they are in reality, and then construe the transmitted texts according to what seems to him from them, once by interpretation and once by particularization. Those favors help one accomplish the affairs of the hereafter, and there is no way to deny that. But at the same time, they might be a source of temptations and risks. The example of the wealth is like a female-snake which has harmful poison and beneficial medicine. If it is taken by the snake charmer who knows well how to avoid its harmful poison and the way to extract its beneficial medicine, it will be a favor for him, and if the heedless gets it, it will be a disfavor on him. It is also like the sea that is full of variety of gems and pearls underneath its water. If the one who sails in the sea is skilled in swimming, diving and avoiding its destructives, he will be able to attain its favors and pleasures. But if the one who plunges into it is an ignorant and heedless of that, he will be destroyed.

This is why Allah Almighty praised wealth and named it 'good', and the Messenger of Allah "Allah's blessing and peace be upon him" praised it when he said: "What a good wealth is to aid one to fear Allah Almighty (and safeguard himself from His punishment)!" similarly, Allah Almighty praised majesty and honor when He conferred His favor upon His Messenger "peace be upon him" and made his religion prevail over all religions, and endeared him to the people, and made him loveable to their hearts. All this was by virtue of majesty. But the texts transmitted in praising it are little in comparison with those transmitted in dispraising majesty and wealth.

Furthermore, wherever showing off is dispraised, majesty is dispraised with it, for the purpose of showing off is to attract the hearts, and the significance of majesty is to have possession of hearts. Both majesty and wealth are dispraised more often and praised less for the majority of people are ignorant of the way to deal with the female-snake of wealth and dive in the ocean of majesty. So, it has become incumbent to warn them, for they would be ruined by the poison of wealth before being able to extract its medicine, and would be eaten by the crocodile of the sea of majesty before obtaining its pearls and gems. Had they been dispraised in all states and for all the people, kingship then would not have been ascribed to Prophethood, as it was to our Messenger "peace be upon him", nor would richness been ascribed to it as was ascribed to Solomon "peace be upon him".

However, all the people in this world are but children, and wealth is like female-snakes, and Prophets and Gnostics are female-snake charmers. Thus what harms the child might not harm the snake charmer. It is true that if the snake charmer has a child whom he likes to save, and he finds a female-snake, and takes it with the intention to get its medicine, and there is fear that his child, seeing him and desirous to imitate him, might play with a similar female-snake once he finds it, in which case, it becomes incumbent upon the snake

charmer to make a comparison between his purpose of getting the medicine and his purpose of saving the life of his child: if he could dispense with the medicine with no harm, and at the same time his child might probably take the female-snake to play with it, which exposes him to destruction, then, it would be binding upon him to run away from it, and ask the child to do so, and deface it in his sight, and show to him that it has fatal poison, from which none could be saved, and abstain from telling him anything about its beneficial medicine, for this might harm him if he does it without sufficient knowledge. Similarly, if a diver knows that his child, who is not skilled in diving, might probably follow him and expose himself to destruction in case he dives, which it becomes incumbent upon him to refrain from diving and further warn his child of the risk of the sea and river. If the child is not deterred by only warning, seeing his father hover round the seacoast, it becomes binding upon his father to move far from the seacoast, and come not close to him at the sight of his child.

Likewise, the people in comparison with the Prophets are like stupid children. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I am to you like the parent in relation to his child." (Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "You would fall into the fire (of Hell on the Day of Judgement), like moths and I would keep you away (as much as I could)." (both sheikhs on the authority of Abu Hurairah). Their greatest portion is to keep their children from destructives, for which only they were sent as Prophets. But their portion in wealth was only in proportion to sustain themselves. For this reason, they limited themselves to the amount of sustenance, and did not withhold, but rather spent what remained beyond their essential needs.

However, medicine lies in spending, whereas poison lies in withholding. If the gate of earning is opened to the people and they are exhorted to do so, they would surely be inclined to the poison of withholding, and turn from the medicine of spending. This is why wealth was defaced, in reference to the fact that what should be defaced is to withhold it, and be stingy on it, by proliferating it and increasing its delight in a way that causes one to rely on the world with its pleasures. But to take from it only what suffices to sustain oneself and spend what is beyond the need in good things is not blameworthy.

It is incumbent upon every traveler but to carry only such of provision as suffices him on journey, if he is determined to sustain only himself. But if he is pleased to have his journey companions share food with him, there will be no harm to increase his provision. It is within that meaning that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the vehicle of conveyance of anyone of you (to the hereafter) from this world is no more than the rider's provision." (Ibn Majah and Al-Hakim on the authority of Salman). This is in case he spends only on himself, otherwise, some narrators of this Hadith used to take as much as one hundred Dirhams and spend it all at once on the needy and keep no single one thereof with them. When the Messenger of Allah "Allah's blessing and peace be upon him" told that the wealthy would, by a

hair's breadth, enter Paradise, Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" sought his permission to abandon his wealth entirely, and he gave him permission. But Gabriel "peace be upon him" descended and said to him: "Tell him to feed the indigent, dress the naked, and deal with the guest generously." (Al-Hakim on the authority of Abd-Ar-Rahman Ibn Awf).

The worldly favors then are not entirely pure, for their medicine is contaminated with poison, good expectations with risks, and benefit with harm. So, whoever is confident of his good insight and gnosis, he could approach the world if he so likes, provided that he should ward off its poison and extract its medicine carefully; and whoever is not confident of that, let him run away in flight from its probable risks. Indeed, safety is unequalled for such, who represent almost all the people save such of them as Allah Almighty protected and guided to the right path.

You may ask: "What is the concept of the accommodational favors to which Allah accommodates the servant by virtue of guidance, rectitude of conduct, support and grant of success?" in reply to that, it should be known to you that the Divine accommodation is indispensable. It is to accommodate the will of a servant to coincide with the Divine decree and fate of Allah Almighty. It includes both good and evil, and both happiness and wretchedness. But the custom requires to specify the term 'Divine accommodation' to the fate and Divine decrees of Allah Almighty which coincide with happiness only. Similarly, as atheism is to deviate, it is specified to him who inclines from the truth to falsehood. The need of Divine accommodation is then self-evident. For this reason it is said: "If a man is not helped by Allah Almighty (do good), his effort more often leads him to evil consequences."

As for guidance, there is no way for a servant to seek happiness without it. That is because the will of man might incline to what serves for his benefit in the hereafter. But if he fails to know what benefits him in the hereafter, thinking corruption to be benefit, then, which profit could his will only avail him? Indeed, there is no benefit in the will, power and causes except after the guidance (of Allah). That is the significance of the statement of Allah Almighty: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance." (Ta Ha 50)

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

And: "and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah does purify whom He pleases: and Allah is One Who hears and knows (all things)." (An-Nur 21)

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا﴾

﴿وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "None shall enter Paradise without the mercy, i.e. guidance of Allah Almighty." It was said to him: "And even not you O Messenger of Allah?" he said: "And not even I." (both sheikhs on the authority of Abu Hurairah).

Guidance has three stations: the first is to know the way to good and evil referred to by the statement of Allah Almighty: "And shown him the two highways?" (Al-Balad 10)

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

Allah Almighty conferred that favor upon all of His servants, some by virtue of mind, and others on the tongue of His Messengers "peace be upon them". That is the meaning of His statement: "As to the Thamud, We gave them guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned." (Fussilat 17)

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَيعَةُ الْعَذَابِ الْهُونِ بِمَا

كَانُوا يَكْسِبُونَ﴾

The causes of guidance then are the Books, the Messengers, and the sights of mind. All of those are available, and nothing hinders from them other than envy, arrogance and love for this world, in addition to the causes that blind the hearts but not the sights, as confirmed by Allah Almighty in His statement: "Truly it is not their eyes that are blind, but their hearts which are in their breasts." (Al-Hajj 46)

﴿فَإِنَّمَا لَا تَعْمَىٰ الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

Among the causes that blind the insights, a mention may be made of the long habit and tradition as referred to by Allah Almighty in His statement: "Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."" (Az-Zukhruf 22)

﴿بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّهْتَدُونَ﴾

To arrogance and envy as among the causes of blindness, Allah refers in His statement: "Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"" (Az-Zukhruf 31)

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْفَرِيقَيْنِ عَظِيمٍ﴾

And: "For they said: "What! a man! a solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!" (Al-Qamar 24)

﴿فَقَالُوا أَبَشَرًا مِّمَّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِدَّا لَفِي ضَلَالٍ وَسُعُرٍ﴾

It is those causes of blindness that hindered people from receiving guidance.

The second guidance is that which follows the first one, with which Allah Almighty provides the servant from time to time as a fruit of self-mortification, as confirmed by His statement: "And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

And: "But to those who receive guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil)." (Muhammad 17)

﴿وَالَّذِينَ آمَنُوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

The third guidance which follows the second one is the light that rises in the world of Prophethood and alliance (of Allah Almighty) after the perfection of self-mortification, with which one receives guidance more than he would do by virtue of the normal mind with which obligation and learning sciences are due. It is that which Allah Almighty honored when He ascribed it to himself, given that all things comes from Allah Almighty, as shown in His statement: "Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the Worlds." (Al-An'am 71)

﴿قُلْ رَبِّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا يُسَلِّمُ لِرَبِّ الْعَالَمِينَ﴾

It is called life in the statement of Allah Almighty: "Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without Faith their own deeds seem pleasing." (Al-An'am 122)

﴿أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

﴿كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ﴾

It is intended by the statement of Allah: "Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah, (no better than one hard-hearted)?" (Az-Zumar 22)

﴿أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِٖٓ ؕ قَوْلٌ لِّلْقَاسِمَةِ قُلُوبُهُمْ﴾

By rectitude of conduct, we mean the Divine care that helps man achieve his purposes, and strengthens him to do what benefits him and refrain from what harms him. It always comes from within as stated by Allah Almighty in His saying: "We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him." (Al-Anbiya 51)

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ﴾

The rectitude of conduct is guidance which moves one to the direction of happiness. If a young man, for instance, becomes well-experienced in storing wealth and the different ways of trade which increases wealth, but, at the same time, he spends with profligacy, he will not be called rightly-directed, not because of his lacking guidance but because of the failure of his guidance to provoke his will to increase wealth. How many a man who does what he knows to harm him, although he is given guidance with which he is distinguished from the ignorant who does not know that this harms him, but he is not given rectitude of conduct. By that consideration, rectitude of conduct is more perfect than the mere guidance to the ways of good. To be sure, it is a great favor.

As for grant of success, it is to direct one straight to the right purpose, and make it easy on him in order to endeavor more to do the right as fast as he could.

However, the mere guidance alone is insufficient, but it should be a guidance that has the power to move the will, i.e. the rectitude of conduct. Rectitude of conduct alone is insufficient, but the movements should be made easy with the help of organs and instruments for the goal for which the will is stimulated to be achieved. Thus, guidance is to let one know, rectitude of conduct is to stimulate the will to wake up and move, and the grant of success is to assist and help by moving the organs towards success.

Support combines all of those. It is to strengthen one by insight from within, and strengthen his doing and empower causes from without. It is intended by the statement of Allah Almighty: " We gave Jesus, the son of Mary, Clear (Signs) and strengthened him with the Holy Spirit." (Al-Baqarah 87)

﴿وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾

Close to that is protection. It is a kind of Divine existence swimming within man, therewith he is strengthened to do good and refrain from evil. It is invisible, to which Allah refers in His statement: " And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds." (Yusuf 24)

﴿وَلَقَدْ هَمَّتْ يَوْنُسَ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَاهُ بُرْهَنَ رَبِّهِ ۚ كَذَلِكَ لِيَصْرِفَ

عَنْهُ السُّوءَ وَالْفَحْشَاءَ﴾

Those are the main favors which could not stand firm in the absence of the pure and sharp understanding, aware hearing, insightful and humble heart, advice-giving tutor, wealth that is sufficient for one to do his required tasks, which, if short, would make him indulge in that, and if beyond the needs, would not divert him from the religious affairs, and honor that protects him from the foolishness of the foolish, and the wrongness of the enemies. Each one of those sixteen favors requires many causes, and each one of those causes requires many further causes, and so forth until it leads in the end to the guide of the wanderers and the refuge of the needy, i.e. the Lord of all lords, and the Causer of all causes.

Given that the chain of those causes is endless, and too countless to enumerate in that book, let's mention an example for them in order to know therewith the significance of Allah Almighty: " But if you count the favours of Allah, never will you be able to number them. Verily, man is given up to injustice and ingratitude." (Ibrahim 34)

﴿وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

Explication Of An Example That Is Typical Of The Fact That The Favors Of Allah Almighty Are Countless

It should be known to you that we have included the favors of Allah Almighty under sixteen elements, and made the favor of body health one of them in the last category. If we like to survey all causes and means that lead to it, of a surety, we could not be able to do so. But eating, for instance, is one of the

causes of health. Let us make a mention of a set of causes with which the favor of eating is achieved.

Eating is an act, and its being an act means that it is a movement, and every movement should have a moving body which is its instrument, and a power to move, a will to cause it to move, and knowledge and perception of the desired purpose of movement. Eating requires an eaten, i.e. an edible thing, and this requires an origin from which it is produced, and a maker to prepare it. Let's now mention the causes of perception, then the causes of will, then the causes of power, and then the causes of the edible thing, all by way of reference and not by way of survey.

The First Side Of Allah's Favors: The Creation Of The Causes Of Perception

It should be known to you that Allah Almighty created the plant as more perfect in existence than stone, iron, copper, and all lifeless non-living beings which never grow nor are given nutrition. The plant is endowed with a power to attract nutrition to it, through its root and trunk that extend in the earth, working thereby as instruments for it. They begin from the fine and minute strands on the leaf whose roots are gradually thick and then they ramify into capillaries spreading throughout the parts of the leaf until they disappear from the sight. But in spite of that, the plant is imperfect, for unless the nutrition is driven to it and be in contact with its root, it would wither and die. By no means could it seek for nutrition in any way other than that, for the petition is based on the knowledge of what is petitioned and then movement to it. But the plant is unable to do so.

Thus, among the favors of Allah Almighty He bestowed upon you is that He created for you the instruments of sense and movement therewith to seek for nutrition. Consider, for example, the wisdom that lies behind the order in which Allah Almighty created in you the five senses, i.e. the instruments of perception. The first is the sense of touching in order that whenever a burning fire or a wounding sword touches you, you would soon flee away. That is the first sense to be created for animals, and no animal is imagined without it. Without that sense, by no means would it be possible for it to live as an animal. The least degree of sense is to sense only what touches it for to sense what is far from the body is more perfect. That sense is available to every animal, including even such small and little ones as the worm in the mud: if it is pierced with a thorn, it would soon shrink to run away, unlike the plant which, even if cut off, would not shrink for it does not feel the pain of cutting.

But if you have only that sense, you would be imperfect, unable to seek for nutrition, like the worm, as long as it is far from you, for you would not sense but what touches your skin, which you thus would attract to yourself. That is because you would lack a sense to perceive therewith what is far from the contact of your skin. For this reason, the sense of smelling has been created for you. But with it, you detect only the smell, without knowing from which direction it comes upon you. You then need to go round different sides perhaps you would or would not find the food whose smell you have detected. Were you to have only those senses, you would be evidently imperfect. Thus, the sense of seeing has been

created for you to perceive therewith what is far from you and identify its exact direction, in order to go towards it.

But were you to have only those, you would also remain imperfect, for you would be unable to perceive what is beyond the walls and screens. You would see only that between you and which there is no screen, be it food, enemy, etc, but not that between you and which there is a screen. Such screen might not be removed before the enemy comes close to you and you thus are unable to run away. Thus, the sense of hearing has been created for you to perceive therewith the sounds from behind the walls and screens. That is because you perceive with the sight only what is present in front of you and you could not perceive what is absent from you except with the help of sounds and words to be recognized by the sense of hearing. That is the significance of your dire need for it. You also have been distinguished from all animals by the capability of understanding speech. But even, all of this would avail you not unless the sense of taste has been created for you, for once the food reaches you, without it you would not be able to perceive whether or not it agrees with your disposition; and in case it disagrees with you and you eat it, you would be ruined, like the tree which is apt to receive every kind of liquid, without tasting it, although it might cause it to wither.

But even, all of this is insufficient unless something has been created in front of your brain called the common sense, to which all perceptibles to be perceived through the five senses are brought together. If you eat something yellow which you detest as being bitter, and then leave it, you will not recognize it if you find it without tasting it once again in the absence of that common sense. The eye sees the yellowness but perceives not the bitterness, whereas the taste tastes the bitterness but perceives not the yellowness, how should both then abstain from getting the harmful thing once again? So, there should be a judge with whom both yellowness and bitterness meet, in order to judge, depending on both, that this particular thing is harmful from which you should abstain.

In all of those senses, the animals share you; and were you to have only those, you would remain still imperfect. Any animal might be taken by a trick, and does not know how to avert harm from itself, and get rid of the trick. If it is tied, how should it release itself? It might throw itself into a well, knowing not that this might destroy it. It might eat what tastes pleasant immediately but is harmful in the future, with the result that it falls ill and dies. That is because it senses only what is occurring at the moment, and not the consequences in the future. That is the favor with which Allah has distinguished you.

Consider then how Allah Almighty favored and honoured you over all things by that favor, which is the noblest of all, i.e. the mind. It is with mind that you perceive the harm and benefit of the food at present and in the future, the way of cooking and preparing different kinds of food in order to taste pleasant and become beneficial. In this way, you get benefit from the mind in the food which is among the important causes of your health. That is the best benefit of mind, and the smallest wisdom, for the greatest wisdom that lies behind the creation of mind is the gnosis of Allah Almighty and His acts and attributes. At that point

the benefit of the five senses turns in your favour, as they would become like spies entrusted to collect news from different sides of the kingdom, each to a specific field: one to the news of colours, another to the news of sounds, a third to the news of scents, a fourth to the news of tastes, and a fifth to the news of the cold and heat, coarseness and softness, dryness and fluidity, etc. the spies then collect news from the different sides of the kingdom and give them to the common sense, which lies in the front of the brain, like the man standing at the door of the king to gather stories and books that come to him from all parts of the world. He takes and preserves them as sealed and closed, for his duty is only to take and preserve them but not to know what they contain. Once he meets the king, i.e. the mind, he hands them over to him, who, in turn, inspects them, and gets acquainted with the secrets and mysteries of the kingdom and judge with their help on the different cases in the kingdom. It is according to what seems to him therefrom that he moves the soldiers and members of the kingdom, once in pursuit of something, once in flight from something, and so on.

That is the sequence of the favors of Allah on you concerning the perceptions. Think not that we have mentioned them in full. The outward senses are a part of perceptions, and sight is one of them, and one of its instruments is the eye, which is composed of ten layers over each other, and each has its specific characteristics and attributes, form and appearance. If there is disorder in anyone of those ten, the sight would be affected, and it would become beyond the capability of physicians to recover. This is in relation to one sense, on the basis of which you should measure all senses like hearing, touching, tasting and smelling. The favors of Allah Almighty in one sense, or to be more specific, in one part of a sense, could not be mentioned in full in many volumes, although it might be as small as an eyeball. How then do you think of all members and parts of the body?

Those are only exemplary references to the favors of Allah Almighty as regards the creation of perceptions.

The Second Side Of Allah's Favors As Regards The Creation Of Will

It should be known to you that even if the sight is created for you to perceive therewith the food from afar, but at the same time, no inclination nor longing nor appetite are created for you to urge you to move to get it, such sight would remain idle. How many a patient who sees with his eye the food which is beneficial to him, but in the absence of appetite for it, he abstains from getting it, with the result that both sight and perception become idle. Thus, you are forced to have inclination to what pleases you, called appetite, and disinclination from what displeases you, called aversion, in order that you then would pursue a thing with the help of appetite and flee away from another with the help of aversion. Thus, Allah Almighty created in you the appetite for food, and invested it with authority over you, and entrusted you to it, in order to force you to get food, and by eating you would survive. All animals, but not the plants share you in that favor.

Furthermore, unless that appetite calms down once it takes what is sufficient for it, it would cause you to eat lavishly until you destroy yourself. For this reason, Allah Almighty created for you the aversion which appears at satiety

therewith to abstain from getting more. In this way, you are unlike the plant which continues to attract water to it as much as it is available until it is spoiled. This requires it to be in need for a man to determine the provision for it, i.e. to water it once and withhold water from it once, and so on. As well as this appetite for food has been created for you to eat and sustain your body, the sexual desire has been created for you to have sexual intercourse (with such as lawful for you) and sustain your human race.

If we relate to you the wonders of the making of Allah in creation of the womb, blood of menstruation, the formation of the fetus from the mixture of the sperm and the female discharge, the creation of the testicles and the veins that connect them with the backbone which is the source of semen, the way the female discharge flows from between the ribs through the related veins, the way the womb is divided into places to determine the kind of male and female once the sperm falls in a particular one, the way the fetus turns through different phases of creation beginning from being a sperm-drop, then a leech-like clot of congealed blood, then a morsel of flesh, then a piece of flesh covered with bone and filled with blood, and the way it is divided to form the body with its different parts like the head, hands, legs, belly, back, etc: if we relate all of those to you, surely, you would be extremely amazed by those favors bestowed by Allah upon you just in the matter of your creation in its first phases. But we want to limit ourselves to the favors of Allah Almighty in the matter of eating, in order not to be so much lengthy.

The appetite for food is one of the elements of will. But it alone is not sufficient for you, for you are surrounded by the destructives from all sides, and unless the power of anger is created in you, you would fail to avert harm from yourself, and rather be exposed to all kinds of evil which might deprive you of all provision you have got. Everyone other than you desires for what is in your hand, and you need a drive to avert and fight that, i.e. the drive of anger, therewith you avert all that harms you. But even both alone are insufficient for you, for they call only to what benefits and harms at the moment. But as regards the future, they are useless. Here, Allah Almighty created another will for you, to be subjugated to the command of mind which knows the future consequences, just as He created both anger and desire to be subjugated under the sensible perception of the present state. That is the way you benefit from the mind. Your knowledge alone that this desire harms you would not avail you to avoid it unless you have inclination to act in accordance with that knowledge. It is with this will that you have been preferred to the animals out of honoring mankind, just as you have been favored with the knowledge of the future consequences. We called that will a religious motive, and explained it in more detail in the Book of Patience.

The Third Side Of Allah's Favors Of Creating Well And Instruments Of Movement

It should be known to you that sense avails not but the perception, and the will has no value without inclination to pursuit or flight. This alone is insufficient if you lack the instrument of pursuit and flight. How many a patient who has longing for something afar from him which he perceives well, but he could not

move towards it for he loses his leg, or could not grasp it for he loses his hand, or because he is paralyzed. For this reason, the instruments of movement should be available and they should be provided with power to enable them to move in pursuit according to desire, or in flight according to aversion. For this reason, Allah Almighty created for you the organs and parts of body which you see their outward, but do not know well their inward mysteries. Some of them are made to pursuit and flight such as legs for man, wings for bird and sides for animals, and some to avert harm like the weapons for man and horns for animals. In this respect, animals are extremely different. Some have their enemies more and provision far, thereupon they need quick movement, for which wings were created for them therewith to fly fast. Some have four sides and some two legs created for them, and others are creeping. But it will be too long to mention them all

Let's limit our mention to the organs that are necessary for eating and measure all on them. It is insufficient to see the food from afar unless you are able to get it. In this way, you lack a grasping instrument, thereupon Allah Almighty bestowed on you the favor of both hands. They are too long to stretch towards things and have joints to enable them move easily in various directions. The hand's end is made broad by creating the palm, which is divided from the end into five parts representing the five fingers, that are made in two sides: the thumb in one side, and the remaining four in the other side. Were all to be gathered or accumulated in one side, the purpose from the hand would not be fully achieved. They are made in a way that if you spread the hand, it will become a sweeper, and if you withdraw it to you, it will become a spade, and if you gather it, it will turn into a striking instrument, and if you spread and then draw it, it will become a grasping tool. Then, nails were created for it, and made to be over the ends of fingers in order not to go to pieces, so that therewith you could pick up the fine things which could not be picked by fingers.

Then, suppose you are able to pick up food with your hands, how should it be sufficient for you unless it reaches the stomach which is inside your belly? That requires a path through which food could enter into it. Thus mouth was made an outlet to the stomach, besides its great number of benefits and advantages. But even, if you insert the food into the mouth and it is one piece, it will not be easy to swallow unless it is ground. This necessitates you to need a grinding teeth therewith to grind food. Thus, tooth-bearing bones were created for you, and the upper molars were made to close on the lower ones in order to be able therewith to grind food.

Food sometimes needs to be crushed, and sometimes to be cut off, after which it needs to be ground. This is why teeth were divided into broad molars, sharp cutters like canine teeth, and pointed teeth like incisors. The joints of both jaws were made limply movable so that the lower jaw would move forward and back of the upper one. Without that, both would strike each other like the clapping of hands, and food would not be ground well. But the lower jaw was made movable, and the upper firm. Consider then the wonderful making of Allah Almighty. Every kind of human-made millstone has its lower stone firm and its

upper stone movable, in contradiction to that Divine-made millstone. Glory be to Allah! How great is His state, how powerful is His authority, how perfect is His proof, and how extensive is His favor.

Then, suppose that you inserted the food into the cavity of the mouth, how do you imagine it to move in between the teeth? How should teeth draw it to themselves? In this issue, consider how Allah Almighty bestowed upon you the favor of the tongue which moves in the different sides of the mouth wherever it likes, pulling food towards teeth in accordance with the required need, like the sweeper which pulls grains inside the millstone. It also has many other benefits like taste, the wonders of the faculty of speech, and many besides which we are not going to mention now.

Suppose that you cut and ground the food which is dry, you would not be able to swallow it unless it skates into the pharynx with the help of moisture. In this respect, consider how Allah Almighty created underneath the tongue a channel therefrom saliva flows as much as is required with which the food is kneaded. Consider how He Almighty subjugated it to serve in this matter: you see food from afar, thereupon the jawbones are stimulated to serve in chewing, and the saliva flows to help in this process, while food still is far from you.

Then, suppose that the food is really ground inside the mouth with the help of teeth and molars, and kneaded with the saliva, how should it reach the stomach? By no means you could be able to stretch your hand into the mouth to drive it in towards the stomach, nor does the stomach have something to pull it towards itself. Thus, consider how Allah Almighty prepared the esophagus to expand and open for the food to enter, and once it enters, it soon contracts so that with the help of pressure, food is turned and driven into until it reaches the stomach easily.

But even, if the food that reaches the stomach is composed of bread, fruits, meat, etc, in such a state it does not avail to make flesh, blood and bones in the body. But it should be cooked in a particular way in order to be fitting for the body to get benefit from. In this connection, Allah Almighty created the stomach in the form of a sack in which food falls, thereupon it closes tightly, and it remains in it until it is fully digested with the help of the hot liquid. This heat is caused by the organs that surround the stomach from all sides: the liver on the right side, spleen on its left side, outer flesh of the belly in the front of it and the flesh of the loin on its back. By virtue of such heating, the food is cooked until it turns into a liquid fitting for passing through veins. But at that point, it is still like the water of parley, unfitting yet for nourishment.

At that level, Allah Almighty created veins to connect the stomach with the liver, having many openings through which liquid of food is poured until it reaches the liver. The liver is made from the same blood of the body. It has many capillaries spreading through its different parts with which the liquid of food is mixed and resides for a period of time until it turns into blood, fitting for the nourishment of the body. But as this cooking is caused by the heat of liver, two kinds of waste matters are produced from the blood: the black and yellow bile, and were they not to be separated from the blood, the body would be damaged.

For this purpose, Allah Almighty created both gallbladder and spleen, and provided each with a narrow part extending inside the cavity of the liver in order for the gallbladder to draw to itself the bile, and the spleen the black, leaving the blood pure to a great extent.

But, the blood at that level still has some extra liquid, and but for such liquid, it would be hard to spread through those capillaries and come therefrom up towards the different organs. For this purpose, Allah Almighty created both kidneys, and provided each with a narrow part extending towards the liver. It is one of the wonders of the wisdom of Allah Almighty that they do not enter into the cavity of the liver, but rather are connected with it through the veins that emerge from outside the liver, in order for them to draw food after passing through the capillaries of the liver, for were they to draw it before passing through the capillaries of the liver, it would be still thick, too hard to come out of the veins. Once water is separated from it, the blood then becomes extremely pure and clean from those three waste matters.

On the other hand, Allah Almighty created so many veins extending from outside the liver into all parts of the body from the toes to the head, externally and internally. In those various veins, the pure blood circulates and reaches everywhere in the body. Those veins gradually become fine until they turn in the end to capillaries like those on the leaf of the plant, too minute to see with the mere eye. It is through those capillaries that food reaches all parts of the body. If some disorder befalls the gallbladder, and it fails to draw to it the bile, the blood would get spoiled causing such diseases as icterus (yellows), pustule, etc; and if any disorder befalls the spleen and it fails to draw the black bile, many diseases would occur like vitiligo, leprosy and melancholia; and if both kidneys fail to draw the water from the blood, this would cause many diseases like dropsy and others.

Then, consider how the Wise Creator based the benefits on those despicable waste matters. The gallbladder draws the yellow bile and ejects it into the large intestines, whereas the spleen turns the black bile into acidity to stimulate the desire for hunger with the help of a part thereof, and eject the remaining into the large intestines: and both constitute excretion. As for both kidneys, they take provision from the blood that is in the liquid and send the remaining water to the bladder (to come out in the form of urine).

Let's be satisfied with that amount of explication of the favors of Allah Almighty concerning the causes and means of eating. Were we to mention how the liver needs the brain and heart, and how the heart needs both, or how those main organs need each other, and how the veins and arteries ramify from the heart and liver into all parts of the body, through which sense and nutrition reach everywhere in the body, and how all organs and parts of the body are composed: were we to mention all of this, and all is necessary for eating, the speech would be too lengthy. Man, for example, has thousands of muscles and nerves and millions of blood cells, different in size, shape and intensity. There is nothing thereof without one, two to ten wisdoms to lie behind it. All of those are among the favors bestowed by Allah upon you. If a still vein moves, or a moving vein

becomes still improperly, you would be given to destruction.

Consider then the favors of Allah upon you: would you not have afterwards power to give thanks to Him? You do not know of the favors of Allah in this respect but eating, which is the most trivial among them all. You do not know but that whenever you grow hungry, you would eat, in which the donkey shares you. That is because the donkey knows that whenever it grows hungry, it would eat; whenever it gets tired, it would sleep; and whenever it is moved by sexual desire, it would have sexual intercourse. If you do not know about yourself more than the donkey knows about itself, how then would you offer gratitude for the favor of Allah Almighty upon you?

All what we have mentioned is but a single drop of a huge ocean of the favors of Allah Almighty. So, measure what we have not mentioned on that we have mentioned. Indeed, all what the people know in comparison with what they know not of the favors of Allah Almighty is less than a single drop of a huge ocean. But whoever knows anything of that would perceive a part of the significance of the statement of Allah Almighty: " But if you count the favours of Allah, never will you be able to number them. Verily, man is given up to injustice and ingratitude." (Ibrahim 34)

﴿ وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴾

Furthermore, consider how Allah Almighty connected the subsistence, forces, benefits and perceptions of those organs and parts of the body through a fine vapor that erupts from the mixture of the four humors. Its residence is the heart therefrom it circulates everywhere in the body through the extending veins. It never reaches a part of the body but that it provides it with what it needs of sense, perception and power of movement. It is like the lamp that is turned throughout the different parts of the house, and it does not reach a part but that it lights it up, and its illumination is reflected on the remaining parts. This light is the creation of Allah Almighty, but He made the lamp a cause of it, by His wisdom. This fine vapor is what the physician call spirit.

Its residence is the heart. Its example is like the fire of the lamp, the heart like the cresset, the black blood that is inside the heart like the fuse, provision like the oil, and the apparent life in the different organs and parts of the body because of it like the light of the lamp. As well as if the oil of the lamp is consumed the lamp would be extinguished, the lamp of the spirit would fade away once the provision is withheld from it; and as well as the fuse might burn and turn into ashes which accepts not the oil to be kindled once again, with the result that the lamp would be extinguished although the oil is available, similarly, the blood might burn because of the scorching heat of the heart, and be used up although the provision is available. As well as the lamp might be extinguished due to an internal or external cause like a stormy wind, the light of the spirit might be extinguished due to an internal or external cause like killing. As well as the lamp is extinguished, whatever the cause might be, according to a Divine decree ordained by Allah, similarly the spirit also is extinguished, whatever the cause might be, once its owner comes to its appointed term ordained by Allah Almighty. As well as if the light of the lamp is extinguished the entire house would darken, similarly, if the

spirit vanishes, the whole body would darken, and lose all lights it used to get from the spirit, i.e. the lights of sense, power and will.

You may argue: "You have talked about spirit and described it, although when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about it he said no more than: "The spirit is by the command of my Lord." (Al-Isra' 85)

﴿قُلِ الْرُّوحُ مِنْ أَمْرِ رَبِّي﴾

Thus he did not describe it to them in the same way you have done." In reply to that, let me say: It should be known to you that this argument is based on heedlessness of the different meanings given to the term spirit. Regardless of all its meanings, we intend by it that subtle tenuous substance of an ethereal sort, which the physicians call spirit. They recognize its qualities and characteristics, how it circulates in the different organs and parts of the body, bringing about sense and faculties, to the extent that if a part of the body is anesthetized, they would learn that this is due to occlusion of a part of the channel in which the spirit circulates, thereupon they would not remedy that very part, but rather treat the place of occlusion where the nerve of that particular part originates. This tenuous substance, with its subtleties, penetrates into the network of nerves, by which the heart is connected with all parts of the body.

But as to the soul which gives life to the body in the sense that if it leaves the body, it will be ruined by death, of a surety, it is one of the greatest mysteries of Allah Almighty. It is indescribable, and it is not fitting for us to describe it. All to say about it is to describe it as a Divine affair as confirmed by the statement of Allah Almighty: " Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."" (Al-Isra' 85)

﴿قُلِ الْرُّوحُ مِنْ أَمْرِ رَبِّي﴾

Of a surety, the Divine affairs are beyond the capacity of human minds to describe, for the minds of most people are put to confusion about it. That is because it is not for the mind to perceive such supreme things which are perceived by another light, more honorable and higher than the mind. It rises in the world of Prophethood and alliance (with Allah Almighty). Its relation to the mind is like the relation of the mind to illusion and fancies.

Allah Almighty created the people and made them pass through many phases: as well as the child perceives only the concrete things apart from the abstract for he has not attained the phase of perceiving such high things, the adult perceives the abstract but not the metaphysical things for he has not attained yet the phase of perceiving such things. Indeed, it is a noble station, a sweet drink, and a high rank in which the Gardens of truth is seen with the light of faith and certainty. That drink is too honorable to be available to every comer. It is said that whoever does not recognize himself does not recognize his Lord. How should such be made available to the science of medicine? Since the minds with which obligations are made are short of perceiving such high things, Allah Almighty gave no permission to the Messenger of Allah "Allah's blessing and peace be

upon him" to talk to the people about it: but rather He commanded him to address them according to their limited minds. Allah Almighty did not mention in His Holy Book anything about the real nature of this matter. He rather mentioned its ascription to Him as one of His affairs, and its act in His statement: "(To the righteous soul will be said:) "O (you) soul, in (complete) rest and satisfaction! Come back you to your Lord, well pleased (yourself), and well-pleasing unto Him! Enter you, then, among My Devotees! Yea, enter you My Heaven!" (Al-Fajr 27-30)

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ اْزْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾﴾

﴿وَادْخُلِي جَنَّتِي ﴿٣٠﴾﴾

Thus He Almighty did not describe its very essence.

The Fourth Side: The Favors Of Allah Almighty As Regards The Sources Of Food

It should be known to you that there are numerous kinds of food, and there are many wonders as for creating them by Allah Almighty. But to mention that in all kinds of food is so much lengthy. However, the food might be medicine, fruits or nutrition. Let's satisfy ourselves with the nutrition, for it represents the most important fundament. Let's also limit ourselves to a single grain of wheat and leave the others.

If you find one or more grains of wheat which you eat, they would inevitably be consumed and you would also remain hungry. For this reason, you need to have them grow and produce more grains in order to satisfy your need and the need of others. Allah Almighty created in the grain of power what nourishes it until it grows up, just as He created in your body. Plant differs from you in regard with sense and movement, but not in nourishment, for it is nourished by water which it draws to itself by way of roots, just as you are nourished. As well as both wood and dust avail not in nourishing you and you need a particular food to be nourished therewith, the grain is not nourished by all things, but it needs a particular thing. In confirmation of that, if you leave the grain in the house, it would not grow for nothing surrounds it but the air, and only the air avails not to nourish it. Similarly, if you leave it in the water, it would not grow, and if you leave it in a ground where there is no water, it would also not grow. In order to grow, it requires an earth where there is water. To this fact Allah Almighty refers in His statement: "Then let man look at his Food, (and how We provide it): For that We pour forth water in abundance, And We split the earth in fragments, And produce therein Corn, And Grapes and nutritious Plants, And Olives and Dates, And enclosed Gardens, dense with lofty trees, And Fruits and Fodder, For use and convenience to you and your cattle." (Abasa 24-32)

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَيْكَةً وَأَبَا ﴿٣١﴾ مَتَّعًا لَّكَ وَلَا تَعْمَكَ ﴿٣٢﴾﴾

But even, only earth and water are insufficient, for were it to be left in a wet or salty land, it would die because of lacking air. This means that it needs an earth

open to air, where there is water in sufficient quantity. Therefore, the air does not move towards it by itself, but it needs wind to move it. To this fact Allah Almighty refers in His statement: "And We send the fecundating winds." (Al-Hijr 22)

﴿وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ﴾

Its duty is to accommodate between water, air and earth. However, all of this would avail not if you are in severe cold, for you need the moderate atmosphere of spring, and the heat of summer. Those then are the four elements required for the growth of the plant.

Consider what should each need: Water is needed to be drawn to the cultivated land from rivers, springs and wells. See how Allah Almighty created rivers, caused the land to gush forth springs and wells. Furthermore, the land might be elevated to the extent that water could not reach it easily. But Allah Almighty created the clouds and made it under the control of wind to drive it to that elevated cultivated land in order for water to reach it through raindrops along the year according to the required need. Consider also how He created mountains to preserve water, therefrom springs and wells gush forth gradually for were it to come out all at once, surely, the land would drown, and the farms and life stalk would ruin entirely. To be sure, the favors of Allah concerning the mountains, clouds, rivers and springs are beyond calculation.

As for heat, although both land and water are cold, the atmosphere is hot. Consider here how He created sun and subjugated it to serve as heater for the land, although it is very remote from it. This heating differs from time to time and from place to place, according to the required need. That is among the wisdoms that lie behind the creation of sun, given that its wisdoms are countless.

Therefore, if the plant of fruits is elevated from the earth, it would be dry and hard, and become in need of humidity to ripen it. Consider here how He Almighty created moon which, by screening the sun from the land at night, serves as cooler, ripening thereby the fruits and dying them, each according to its specific characteristics, by the decree of Allah, the Full if wisdom. For this reason, were trees to be in a place where sun does not rise and moon does not appear, they surely would be spoiled. Do you not see that the small tree is spoiled if it is shaded forever by a huge tree?

As well as sun is subjugated to heat the land, and the moon to dampen it, the same is true of all the stars in the sky: each of them is created to serve a certain benefit. The wisdom that lie behind the creation of each of them are beyond the capacity of any human mind to describe or enumerate. Had it not been for that, they would have been created in vain, in opposition to the statement of Allah Almighty: "Our Lord! not for naught have you created (all) this!" (Al Imran 191)

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا﴾

And: "Not for (idle) sport did We create the heavens and the earth and all that is between!" (Al-Anbiya 16)

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِنُعِيبَنَّ﴾

As well as there is in your body no organ without a benefit, there is no member in the celestial body without a benefit. The entire world is like one body, and its components like the members and organs of the body which co-operate together in the same way as yours co-operate inside your body. To explain this issue would take us a very long time and place.

Think not that to believe that the sun, the moon and all the stars are subjugated by Allah to serve particular benefits and advantages for man contradicts Sharia, due to the forbiddance to trust the astrologers. Only two things are forbidden in astrology: One is to trust that they are independent in doing and achieving their outcomes and traces by themselves, and that they are not subjugated to be under the control of the power and will of the Creator Who created and overpowered them. That is evidently disbelief. The other is to give trust to the astrologers about the detailed news they bring which not all people perceive. That is because they say what they say out of ignorance. Astronomy and its rules and principles represented a miracle of one of the Prophets "peace be upon them". But later on, it was obliterated, and nothing but confusing mixed traces remained in which the right could hardly be distinguishable from the wrong.

To believe that the stars are means, in a way or another, of many effects to occur on earth, in the plants and the animals, but by the will and decree of Allah Almighty, does not contradict the religion for it is true. But to claim the knowledge of the rules and principles that determine it decisively disagrees with religion. If you have a garment which you have washed and liked to dry, and somebody told you to bring it out and spread it for the sun has risen and it has become very hot, you are required neither to give trust nor to give lie to him. Similarly, if the colour of somebody's face has changed and he told you, in justification, that sun touched his complexion on the way, blackening his face, you are not required to deny his speech. Measure all things on that parable. But all the facts are known in part and unknown in part, in which to claim knowledge is impermissible; and even the known among them is not learnt by all the people. Some are known to all like the fact that heat ensues from sun, and others are not known to all the people like saying that the cold results from exposing one's head to the emerging moon. The point here is that the stars have not been created in vain: on the contrary, countless number of wisdoms lie behind creating them.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" looked at the sky and then recited the statement of Allah Almighty: "Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire." (Al Imran 191)

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ﴾

Then, he said: "Woe to him who recited that Holy Verse and then did not take heed of it." (Ath-Tha'alibi on the authority of Ibn Abbas). It is to recite the Qur'an without considering it, i.e. to be satisfied with knowing from the dominion of the heaven only its colour and light of the stars, in which even the

animals share you. Indeed, Allah Almighty has countless wonders in the dominion of the heaven and the earth in the horizons and in the beings, and the lover of Allah Almighty should endeavor to know of them as much as is possible for him to know. It is known that whoever loves a religious scholars seeks to get his compositions in order to increase in love for him with the help of his knowledge. The same is true of the wonders of the making of Allah Almighty. all the entire world is the making and creation of Allah Almighty. nay! All human compositions and makings are out of His creation and composition. If you wonder at a particular composition, do not wonder at the composer in so much as at the One Who subjugated him to compose it in such a way as you see.

The point is that the nourishment of the plant is obtained only with the help of the water, air, earth, sun, moon, stars: all of those could not run but in their orbs, and with the help of heavenly angels who move them perpetually. There are so many farther reasons which we have left for they are irrelevant to our issue. But now, let's be satisfied with what we have mentioned.

The Fifth Side: The Favors Of Allah Almighty Concerning The Means By Which Food Reaches You

It should be known to you that not all kinds of food exist everywhere in the world, for the existence of any kind of food is determined by particular conditions for it to be available in a certain place. The people are spread on the surface of the earth, and in many cases, food is far from them, and there are rivers, oceans, seas or any separating hindrances between them and it. Consider here how Allah Almighty subjugated traders and merchants to transfer goods and commodities from one place to another, and invested with authority over them the love and greed for wealth and profit, for which they undergo trouble and suffering in order to bring food to you as well as to others in any place throughout the earth.

Consider also how Allah Almighty taught them the profession of making ships and sailing aboard them. Consider also how Allah Almighty created animals and subjugated them as vehicles and means of transportation. Consider how the camel is created, how the horse is provided with the quick movement, how the donkey is made patient to endure trouble and hardship, how the camel is able to cut the long distance amidst the desert for many consecutive days without food or drink. Consider also how Allah Almighty made it easy for those merchants to proceed through the land from one place to another by way of ships, vehicles and riding mounts, carrying food and all needs to you. Allah Almighty created all of this not only to meet the need, but also as much as beyond the required needs. To enumerate all is impossible and will take us far from our issue. So, let's satisfied with what we have mentioned.

The Sixth Side: Preparation Of Food

It should be known to you that what grows in the land or among the animals (i.e. what is fitting to eat) could not be eaten in the very state in which it really exists. But each should be prepared in a particular way until it becomes fit for eating. To enumerate all things implied in that matter is beyond the capacity of

the context. Let's limit our consideration to a single loaf and see what is needed for it to be ready for eating.

The first step is to sow the seed in the ground and take care of it by watering, tilting, and cleaning up the land from the grass until it grows and becomes wheat, parley, etc. such crop needs to be harvested and rubbed (to be removed from its ears) until it turns into grains, to be ground as baking powder and then made into dough and baked in the oven to turn into bread in the form of a loaf. Consider the number of those processes and the equivalent number of the persons who undertake them as we have mentioned, and the number of the equipment and instruments required for them to be achieved perfectly, and the number of those we have not mentioned. Consider also the number of the persons involved in the making of bread with its related industries: the making of instruments, grinding, baking, manufacturing ovens and places of baking, etc. Consider the need of each of those makers, carpenters and ironsmiths to iron, wood, copper, lead, etc. consider also how Allah Almighty created mountains, stones and minerals in the ground, and made the earth like adjacent pieces, different in size, shape and the things they contain.

If you inspect the matter, you would know, O poor man, that a single loaf would not become in the very shape you eat it without more than one thousand makers to share in making it, beginning from the King Who drives the clouds and sends rain for the plant to grow in the earth passing through the angels and ending with the work of man. Consider the great deal of work of man in those instruments to the extent that the small and little needle therewith you sew the dress to protect you against the cold and heat could not become like this without more than twenty-five makers to share in making it. Had Allah Almighty not gathered the countries and subjugated the people to work in them, and had you been in need of any of them, you would have lost almost your lifetime without getting a single loaf in the very state you find it. Do you not see how Allah Almighty guided man whom He created from a despicable sperm-drop to do those wonderful and amazing works?

The Seventh Side: Preparation Of Makers

It should be known to you that if the makers and workers involved in the manufacture of bread disagree with and oppose each other in opinion and thought, and dispute with each other over what they do, they would avail anyone in naught. Consider here how Allah Almighty joined their hearts in love and made them sociable to, and intimate with each other: " And (moreover) He has put affection between their hearts: not if you had spent all that is in the earth, could you have produced that affection, but Allah has done it: for He is Exalted in might, Wise." (Al-Anfal 63)

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَفَ

بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾﴾

It is by virtue of that affection and love, and due to their being sociable beings, that they gather together, build and inhabit cities and towns, make houses near to each other and to the market places, and so forth.

But this love might disappear because of their competition over the limited number of things, due to the envy, anger and competition on which man is predisposed by nature, which lead, in most cases, to fighting and disliking each other. Consider then how Allah Almighty invested rulers and governors with authority over the people and provided them with power and cast terror of them in the hearts of people, and how He Almighty guided the rulers and governors to reform the countries and arrange their affairs and make their parts like the parts of a single body, co-operating with each other for the mutual benefits. They made the chiefs, judges, prison and market places to serve for the benefits of people. They obliged the people to abide by the law of justice and equality, and forced them to help each other and co-operate with each other, each according to his power and profession, in order that they would get benefit from each other, by virtue of their arrangement, gathering and discipline under the authority of the ruler and governor, just in the same way as the different parts of the one body co-operate and get benefit from each other.

Then, consider how Allah Almighty sent the Prophets "peace be upon them" to guide the rulers and governors who take care of the affairs of the people, and show to them the laws of Sharia and religion to maintain justice among the people, and the laws of politics to discipline and rule them. They revealed to them of the judgements of jurisprudence and ruling what is helpful for them to reform their world and religion. Consider how He Almighty repaired the Prophets "peace be upon them" with the angels, and the angels with each other, and so forth until it ends up to the angel that is brought near to Allah Almighty, who acts as an intermediary between them and Allah Almighty.

To return to the point, the baker bakes the dough; The grinder grinds the grains; the farmer farms the plant by taking care of it until it turns into grains to be harvested; the ironsmith makes the equipment of farming; the carpenter makes the equipment of the ironsmith; and the same is true of all makers and manufacturers of food. The ruler reforms the makers; and the Prophets "peace be upon them" reform the learned scholars who are their heirs; and the learned scholars reform rulers; and angels "peace be upon them" reform Prophets; and so forth until the matter ends up to the Presence of the Lordship, which is the spring of each system, the source of beauty, the fountainhead of all arrangements and harmony. All of this is out of the favors of Allah Almighty, the Lord of all lords, and the Causer of all causes.

Had it not been for His bounty and grace, we would have not been guided to that small deal of His favors in confirmation of His saying: " And those who strive in Our (Cause), We will certainly guide them to Our Paths: for verily Allah is with those who do right." (Al-Ankabut 69)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

Had He not impeded us from aspiration, with the eye of ambition, to encompass in knowledge all of His favors, we would have been longing for that. But He Almighty kept us from that when He said: " But if you count the favours

of Allah, never will you be able to number them. Verily, man is given up to injustice and ingratitude." (Ibrahim 34)

﴿وَأَن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّا لَنَنسِنُ لَظُلُومَ كَفَّارٍ ﴿٣٤﴾﴾

If we speak, it is by His will that we talk in detail; and if we keep silent, it is by His oppression, for none gives what He withholds, and none withholds what He gives. At every moment during lifetime, we hear, with the hearing of the hearts, the call of the Irresistible King: "Whose will be the Dominion that Day? That of Allah, the One, the Irresistible!" (Ghafir 16)

﴿لِّمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٣٥﴾﴾

Praise be to Allah Who distinguished us from the disbelievers, and made us able to hear that call before the termination of life.

The eighth side: exposition of the favors of Allah concerning the creation of angels "peace be upon them"

The favor of Allah concerning the creation of angels "peace be upon them" in terms of reforming the Prophets, guiding them and reporting to them the Divine revelation is not hidden from you. But think not that their role is limited to that. They are of three classes: The earthly angels, the heavenly angels and the carriers of the Throne (of majesty). Consider then how Allah Almighty entrusted you to them concerning your food and nourishment as we have already mentioned, apart from their role of guidance and direction.

It should be known to you that each part of your body, if not of the plant could not be nourished without seven to ten to one hundred to more and more angels to whom it is entrusted. To explain that, it is well-known that nourishment means that a damaged part is replaced by another which turns in the end into blood, flesh and bone; and once it becomes flesh and bone you will have been nourished. But blood and flesh are powerless bodies which have neither knowledge nor freedom of choice. They neither move nor change by themselves. Their nature alone is not sufficient to cause them to move or change. Just as the wheat does not turn by nature into baking powder then dough, and then baked bread in the form of a circled loaf without makers to do so, the blood does not turn into flesh, bone and nerves without makers to do so. The makers inside the body are the angels, as well as the makers outside the body are the real men of one's city or village. Allah Almighty has bestowed His favors on you outwardly and inwardly. So, do not be heedless of His internal favors.

Let me say that an angel is required to draw food towards the flesh and bone, since food does not move by itself; and another angel is required to hold it; and a third one to give it the form of blood; and a fourth to cover it with flesh and veins or bone; and a fifth to push away the waste matter; and a sixth to join the new with the old bone and flesh; and a seventh to observe the proportion and match each with what befits it in shape, size and colour, lest the body would lose its harmony. To be sure, this internal geometry is vital and it is entrusted to one of the angels. Think not that the blood has the power to form itself in such a way

as you see by itself, for this is beyond its nature on which it is created; and ignorant is he who thinks so.

Those are the earthly angels who engage themselves with you, while you are asleep in comfort and heedlessness. They maintain nourishment inside your body, and you know not. This applies to all of your inseparable parts of body. Some parts, like the eye and the heart, need more than one hundred angels to maintain them. But we have left the detail of that matter in order not to be lengthy. The earthly angels are provided with the heavenly angels according to a specific order fathomed only by Allah Almighty. The heavenly angels, in turn, are provided with the carriers of the Throne (of Majesty). Their benefactor Who provides them with support, guidance and success is Allah, the Preserver of safety, the Holy one, Whose Alone is the kingship and dominion, power and honour. The narrations about the angels to whom it is entrusted the matter of the heavens and the earth, each part of the plants and animals, each single drop of rainfall and piece of cloud, and so forth are countless. So, we have turned away from quoting them.

You may argue: "Why do you not entrust all of those works to only one angel, and what is the need of seven angels? Wheat, for instance, needs somebody to grind it, another to refine it from the husk, a third to pour water over it, a fourth to make dough, a fifth to cut the dough to ball-shaped pieces, a sixth to make them fine broad loafs, and a seventh to get them into the oven to bake them. But only one could undertake all of those works. Why do the works of the angels inside the body not look like those of the people outside?"

In reply to that, it should be known to you that the creation of angels differs from that of men. Each angel has only one characteristic and no more; and this means that each of them could but do only one act. To this fact He Almighty refers in His statement: "Not one of us but has a place appointed." (As-Saffat 164)

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

This is why there is no competition nor fighting between them: On the contrary, their example in their ranks and works is like the five senses. The sight does not compete hearing in perceiving sounds, nor does smelling compete sight in perceiving forms, and so on. But they differ from both hands and feet, for you might strike with the toes competing thereby the fingers, and you might beat another with your head, competing thereby the hand, which is the instrument of striking, and so forth.

Thus, they are not like the one man who could undertake by himself all works of grinding, making dough and baking. This is, to be sure, a kind of crookedness and deviation from justice, caused by the variance of man's characteristics and desires. He is not unilateral in attribute and act, unlike the angels. This is why man sometimes obeys Allah and sometimes disobeys Him due to the variance of his desires and attributes. But this is impossible for the nature of angels, who are predisposed to obedience of Allah Almighty. Undoubtedly, they "flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." (At-Tahrim 6)

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

They celebrate His glory night and day and never weaken to do so. Such as bowing among them is bowing forever, such as prostrating among them is prostrating forever, and such as standing among them is standing forever and so on. There is no disparity nor weariness in their acts and each of them has a place appointed beyond which he never goes.

Their submission to Allah Almighty in which there is no point of disobedience is like the submission of your organs to you in the sense that if you want to open your eyelid, it could but submit to you unless it is not sound. That is because it is under your disposal. This is the point in which it resembles the angels. But it differs from them in another point, i.e. your eyelid does so without knowledge of what it does, unlike the angels who are living and knowing of what they do.

This is the favor of Allah Almighty upon you concerning the earthly and heavenly angels and your need of them as far as food is concerned, apart from the other needs. To be sure, the classes of favors are beyond calculation. Allah Almighty has conferred his favors upon you outwardly and inwardly. Then He said: "Eschew all sin, open or secret: those who earn sin will get due recompense for their earnings." (Al-An'am 120)

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ﴾

To leave the secret sins which are unknown by most people, like envy, evil assumption, religious innovation and concealment of evil against people, and the like of those hidden and secret sins of the heart, is to give thanks for the inward favor, and to leave the apparent sins committed by the organs and parts of body is to give thanks for the outward favor.

Let me say that whoever disobeys Allah Almighty even through a single minor sin, such as to open his eyelid where he should lower his gaze, has indeed proved ungrateful to the favors of Allah on him in the heavens, on earth and what is between them. However, all that is created by Allah in the heavens and on earth, including the angels, the plants, the animals, etc, is a favor He bestowed upon man from which each individual gets benefit. In each eye twinkle, there is a pair of favors bestowed by Allah Almighty: He Almighty created underneath each eyelid muscles and strings to connect it with the brain nerves with the help of which the eyelid opens and shuts. On each eyelid, there are black eyelashes, whose duty is to focus the light which is dispersed by whiteness. They are arrayed in one line in order to protect the eye from the small larva and insects, and also from the air molecules. In each single hair, there are two favors as regards its smooth root and thin figure. The interlacement of eyelashes has a greater favor. The air dust might hinder the eye from opening, whereas the interlacement of eyelashes in such a way enables the eye to see through that net of hair, without closing completely. In this way, the net of hair prevents dust from harming the eye from without, but do not prevent the eye from seeing. Furthermore, if the eyeball is harmed by dust, the ends of eyelashes were created to serve, by closing, as polishers of a mirror.

Let's return to our issue and say that whoever looks at what is unlawful for him to look at has indeed proved ungrateful to the favors of Allah upon him concerning the eyelids. The eye could not do without the eyelids; and the eyelids could not do without the head; and the head could not do without the whole body; and the body could not do without the nourishment, i.e. the food; and the food could not be available without water, air, earth, sun, moon, and all the other things required for plants to grow; and nothing of that could do without the heavens; and the heavens could not function without the angels; and so on. All are like one thing whose members are connected with each other, in the same way as the parts of the body are connected with each other. Thus, by looking at what is unlawful for you to look at, you have been ungrateful to all favors on you, and there remains neither an orb, nor an angel, nor a plant, nor an animal nor a non-living being but that it curses you.

For this reason, it is related that the spot wherein people gather either curses them or invokes forgiveness upon them when they leave. It is also related that everything, including even the fish in the ocean, prays for forgiveness for the religious scholar; and that the angels send their curses upon the disobedient. All of this refers to the fact that the perpetrator of a sin done by an unlawful eye twinkle commits in fact a crime against all beings in the universe and dominion, which leads to his destruction unless he follows the evil deed with a good deed to erase it, and the curse is replaced with prayer for forgiveness, perchance Allah would turn to him in repentance.

Allah Almighty revealed to Job "peace be upon him": "O Job! There is no servant of mine from among mankind but that he has two angels with him: if he gives thanks to me for My favors on him, they would say: "O Allah! Increase him in favor, for You are fitting to be praised and thanked." So, be among the thankful and it is sufficient for a high rank to be near the thankful. I appreciate their gratitude and My angels invoke good upon them, places love them and foot traces weep for them when they leave."

As well as in each eye twinkle there are dozens of favors on man, you should know that in every breath taken in and out there are a pair of favors. By taking out a breath, the vapor, i.e. Carbone dioxide, comes out of the breast, and should it not come out, the heart would be ruined; and by taking in a breath, the essence of air, i.e. oxygen enters the breast, and should it not enter, the heart would be burnt due to its lack of oxygen. Every day and night consists of twenty-four hours, and every hour man takes in and out more than one thousand breaths, and every breath lasts about ten moments. Thus, you are under obligation to thousands of thousands of favors concerning each part of your body, if not each part of the components of this world. Consider then whether a thorough survey of that is imaginable.

When the significance of the statement of Allah Almighty: " But if you count the favours of Allah, never will you be able to number them " (Ibrahim 34)

﴿ وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ ﴾

Was revealed to Moses "peace be upon him" he said: "O my God! How

should I give thanks to You and You have a pair of favors in each single hair of my body? You have made smooth its root and concealed its head." It is related in a particular narration that "Whoever does not know the favors of Allah on him in his food and drink, his knowledge is little and his punishment is due." All of what we have mentioned returns to the favor of food and drink on which you should consider all favors. The insightful never sees or thinks about anything in this world but that he verifies that Allah has a favor on him concerning it. So, let's leave the thorough detail for it is longing for what is beyond the reach.

Exposition Of Why People Are Diverted From Gratitude

It should be known to you that the people fall short of gratitude only because of their ignorance and heedlessness. They have been prevented by both ignorance and heedlessness from knowing the favors of Allah Almighty upon them; and it is unimaginable to give thanks for a favor before knowing it. Furthermore, if one knew such a favor, he imagined that it is sufficient for gratitude to say only with his tongue: "Praise be to Allah; thanks be due to Allah...", giving no attention to the fact that the real gratitude for a favor is to use it to fulfill the wisdom for which it has been intended, i.e. to obey Allah Almighty. But even, apart from both, nothing prevents man from gratitude except his overpowering desire on the one hand, and his submission to the control of Satan on the other hand.

There are many reasons for heedlessness of favors. Among them is that, at least the ignorant among the people, and how many are they, do not regard as favor such as common to the people in general in all their states; and this is why they do not give thanks for all we have above mentioned, for they are common to all the people in all of their states. Everyone of them does not see those favors unique to him in particular. They do not thank Allah for the oxygen they breathe, given that should it be kept away from them for a moment, they would be exposed to death; and should they be detained in a bathroom or a well full of moisture, they would get suffocated. If anyone of them was tested by it, and he then was saved, he might regard it a favor from Allah Almighty for which he would give thanks to Him.

It is the utmost ignorance to make one's gratitude for a favor conditional on its being taken away from him even for a moment, and then given back to him, in some cases. The favor is more entitled to be appreciated in all states. But you do not see the sighted, for instance, give thanks for his sound sight before he becomes blind. At that time, if his sight is restored to him, he would regard it a favor for which he would give thanks to Allah Almighty. Since the mercy of Allah Almighty is all-encompassing over all the people in general, the ignorant among them do not regard it a favor. The people do not give thanks but for the wealth which they own in particular, and forget all favors bestowed by Allah Almighty upon them.

One of those ignorant complained of his poverty to one endowed with deep insight, who said to him: "Would you be pleased to be blind and have ten thousand Dirhams?" he answered in the negative. He further asked him: "Would you be pleased to be mute and have ten thousand Dirhams?" he answered in the

negative. He further asked him: "Would you be pleased to have your hands and legs cut off and have twenty thousand Dirhams?" he answered in the negative. He further asked him: "Would you be pleased to be mad and have ten thousand Dirhams?" he answered in the negative. He said to him: "Then, do you not feel shy of complaining your Lord Who has given you things equal to fifty thousand Dirhams?"

It is related that one of the reciters was given to severe poverty by which he was disturbed so much. He saw in a dream somebody asking him: "Do you like that we cause you to forget the Surah of Al-An'am and you have one thousand Dinars?" he answered in the negative. He asked: "Then, the Surah of Hud?" he answered in the negative. He asked: "Then, the Surah of Yusuf?" He answered in the negative. He counted many Surahs for him and the man gave the same answer each time. On that he said to him: "Then, do you complain of poverty although you have as much as one hundred thousand Dinars?" In the morning, his state of anxiety was over.

Once Ibn As-Sammak entered upon one of the caliphs who had a mug of water from which he was drinking. He asked him to give him admonition. He said: "Had you not been given that sip of water but for your whole property, otherwise you would have remained thirsty: Would you have given your property?" the caliph answered in the affirmative. He further asked him: "Had you not been given it but for your entire kingdom: would you have conceded it?" he answered in the affirmative. On that he said to him: "Then, rejoice not of a kingdom which is not equal to a sip of water." It seems then that the favor of Allah Almighty on a man concerning only a sip of water when he is thirsty is greater than the dominion of the entire earth.

If the people are predisposed, by nature, to consider only the particular favors apart from the public and general, let's mention briefly a set of the special favors. Let's say that no servant investigates his state but that he sees one or more favors unique to him in which only a limited number of people, and in some cases none shares him. This is acknowledged by man in three things: mind, character and knowledge.

As far as mind is concerned, there is no servant of Allah Almighty is displeased with Him as regards his mind: Each of them thinks he is the most intelligent among the people. One rarely asks Allah to provide him with mind. It is out of the honour of mind that the one lacking it rejoices with it in the same way as the one possessing it does. Hence, if one thinks himself the most intelligent of people, it is a favor for which he should give thanks to Allah Almighty. That is because if it is really so, thanksgiving is due upon him; and if it is not so, then, it is also a favor in his sight for which he should give thanks. If one buries a treasure, he rejoices with it and thanks Allah for it. If the treasure is taken without his knowledge, he continues to rejoice and be thankful as long as he thinks the treasure is still buried in its very place.

As regards moral character, there is no servant does not criticize the others for what seems to him from their deficiencies and shortcomings. He criticizes them as he sees himself free from these evils. Indeed, if he does not engage in

criticizing others, at least he should engage in giving thanks to Allah Almighty Who has made good his moral character and put the others to trial because of their bad character.

In relation to knowledge, there is no servant but that he knows well his internal thoughts and hidden ideas, and that which is unique to him alone. Were the veil to be removed and were his matter to be revealed to anyone else, he would be put to shame. How then do you think of him if all the people, and not only one, know his matter? Then, every servant knows about himself something in which none save Allah shares him. Why does he not then thank Allah Almighty for the favor of screening his evils and faults from the sight of people and disclosing only the good to them?

Those are three among the special favors of Allah Almighty with which all servants acknowledge. Now, let's move from this very special rank to one which is more general, saying that there is no servant from among the servants of Allah Almighty but that He endowed him, either in his person, physique, manners, attributes, residence, family, kinship, honour, or majesty, whether in some or in all of these he likes, with something so much important to him that if it is taken away from him, and given to anyone else, he would be displeased. It is like making him a believer instead of a disbeliever, a living being instead of a non-living being, a man instead of an animal, a male instead of a female, a sound instead of a sick, a perfect instead of a defective, etc. although those characteristics are almost general and common to a lot of people, if all or at least any of them is replaced with its opposite, he would be displeased with it.

In many cases, he would not accept that his state be replaced with the state of anyone else; and this means that his state, at least in his sight, is better than that of anyone else. Being so, he is then under obligation to Allah Almighty for His favors, unique to him alone and not to anyone else among His servants. If there is some whose state he accepts to replace his own state with, let him consider them, and he will soon know that these who seem better and higher than him in rank are lesser in number than those who seem inferior and lower than him. But, why does he look at such as higher than him in order to scorn the favors of Allah upon him? Why does he not look at such as inferior and lower than him in order to make much of the favors of Allah upon him? Why does he not make his world equal to his religion? Is it not that if his soul blames him for a sin he has committed, he apologizes justifying that there are a lot of sinners and dissolute men?

In religion, he considers such as inferior and lower than him, unlike the world in which he always considers such as higher and above him in rank. If most people are better than him in religion, and he is better than most people in the world, why should not he give thanks for that? This is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who looks at such as higher and above him in religion, and at such as inferior and lower than him in the world, Allah writes him among the patient and thankful; and whoever looks at such as higher and above him in the world, and at such as inferior and lower than him in religion, Allah does not write him among the patient and thankful." (At-Tirmidhi on the authority of Abdullah Ibn Amr).

Thus, whoever inspects his own state and considers what he is favored with apart from others, should affirm the Oneness of Allah Almighty for His favors He bestowed upon him uniquely, particularly he who is favored with following the sunnah, faith (in Allah and His Messengers and Books), knowledge and Qur'an. Ranking second to this is disengagement from concerns, health and security, and so on. For this reason, it is said (in the form of poetic verses): "Whoever likes to have abundant life and good religion, let him look at such as higher and better than him in piety, and at such as inferior and lower than him in wealth." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does not become free of want with the Signs of Allah Almighty, may Allah not make him independent." This is a reference to the favor of knowledge. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, the Qur'an is the richness beside which there is neither richness nor poverty." (Abu Ya'li and At-Tabarani on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said too: "He, whom Allah Almighty endowed with the favor of the Qur'an and thinks that there is anyone else richer and more wealthier than him, has indeed ridiculed the Signs of Allah Almighty." (Al-Bukhari in his Tarikh on the authority of Raja' Al-Fanawi). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Not among us is he who does not get rich by the Qur'an." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Sufficient is certainty (of faith) for richness." (At-Tabarani on the authority of Ubah Ibn Amir).

One of the righteous predecessors said: Allah Almighty says in one of the Scriptures He revealed: "Indeed, I have made My servant independent from three things: I have perfected my favor on him and made him not in need of an authority to seize him, of a physician to remedy him, and of covet of what is in the hand of his brother." Of that meaning, the Messenger of Allah "Allah's blessing and peace be upon him" expressed. It is narrated on the authority of Salamah Ibn Ubaidullah Ibn Mihsan Al-Ansari from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, upon whom morning comes while being healthy and rest assured, having the sustenance of his day, seems as if (all of the) world has been combined for him." (Ibn Majah).

If you consider the people, you would find almost all of them complaining and growing of things beyond those three, given that their consequence is evil upon them. They do not thank the favor of Allah upon him in those three. They do not thank Allah for the favor of faith with which they attain the abiding bliss and great dominion. The insightful is he who should rejoice only with the certainty of faith and knowledge. We know that there are from among the religious learned scholars such as if all the world is offered to him in return for his knowledge, he would reject the deal, thinking the favor of knowledge excels any favor else, since it leads him to come close to Allah Almighty in the hereafter. If he is promised to get what he expects in the hereafter, and rather is offered the pleasures of this world in return for the pleasure of knowledge, he would reject the deal for he knows well that the pleasure of knowledge is never-ending, unlike

the pleasures of the world.

We should not say that whoever turns away from the world suffers from patience on it, for whoever devotes himself to it also suffers from patience on preserving and obtaining it, and averting thieves and robbers from it. But there is difference between both: The pain of the one who turns away from the world leads him to the pleasure in the hereafter, whereas the pain of him who devotes himself to it brings about pain for him also in the hereafter. Let those who turn away from the world recite the following statement of Allah Almighty: "And slacken not in following up the enemy: if you are suffering hardships, they are suffering similar hardships; but you have hope from Allah, while they have none. And Allah is full of Knowledge and Wisdom." (An-Nisa' 104)

﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنْ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

The way of gratitude has been closed in the face of people due to their ignorance of the apparent and hidden, private and public favors bestowed upon them by Allah Almighty.

You may ask: "What is the remedy of those heedless hearts in order to feel the favors of Allah upon them, perchance they would be grateful?" in reply to that, let me say that it is sufficient for the hearts of those endued with deep insight to consider the different kinds of the general favors of Allah Almighty we have already mentioned. But the hearts of the callous, who does not regard the favor as favor unless it is unique to him, or unless he is put to trial because of it, his way is to consider such as inferior to him in rank, and do what some Sufis did, who used to go everyday to the graves, hospitals and the places where the legal punishments were established. As for hospitals, he used to go to see the trial to which Allah put the sick and then regard his health, thereupon he would feel the favor of health upon him in comparison with the ordeal of ailment upon them, and then thank Allah Almighty for His favor.

He used to see the criminals who were to be killed, those whose organs cut off, or these who had to receive many types of punishment as a penalty for their crimes, thereupon he would give thanks to Allah Almighty for protecting him from such crimes and punishments, and thank Him for the favor of security and safety. He used to go to the graves and know that the dearest thing to the dead is to return to life even for as short as one day, in order for the sinner to reform himself, and the doer of good to do more good. The Day of Judgement is the day of mutual loss: the obedient will be given to loss for when he would see the recompense for his obedience, he would say: "I had power to do more acts of worship! How great is my loss for I have wasted long times in what is permissible." But the loss received by the sinner is self-evident. So, when one sees the graves, and knows that the dearest thing to the dead is to have in their lives as much as remains in his own life, he might devote the remaining of his life to do the things for which the dead desire to return to life. Having done so, he would know the value of the favors of Allah upon him

during the remaining portion of his life. If one knows that, he would give thanks, by devoting the remaining of his life to that for which life has been created, i.e. to take from the world provisions for the hereafter. This is the remedy of those hearts which are heedless of the favors of Allah, perchance they would be grateful.

Ar-Rabie Ibn Khaithamah, in spite of his deep insight, used to seek the aid of that way in confirmation of knowledge. He dug a grave in his house. He used to put a yoke in his neck and lie in it reciting: "O my Lord! send me back (to life), In order that I may work righteousness in the things I neglected." (Al-Mu'minun 99-100)

﴿ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ﴿٩٩﴾ ﴾

Then, he would stand and say: "O Rabie! You have been given what you asked for. Then, do righteous works before you ask for return and are given no answer."

Another thing to remedy the hearts which abstain to give thanks for favors is to know that if the favor is not appreciated, it would vanish. For this reason, Al-Fudail Ibn Iyad used to say: "I advise you to persist in gratitude for all favors, for almost no favor has been removed from the people and then returned to them once again." According to one of the righteous predecessors: "The favors are like wild animals. So, tie them with gratitude." According to a particular narration: "The more the favor of Allah upon a man is great, the more the people become in need of him. So, whoever deals with them slightly would expose such favor to disappear." (Ibn Adi and Ibn Hibban on the authority of Mu'adh Ibn Jabal). Allah Almighty said: " Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect." (Ar-Ra'd 11)

﴿ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ

دُونِهِ مِنْ وَالٍ ﴿١١﴾ ﴾

THIRD PILLAR

THAT IN WHICH PATIENCE AND GRATITUDE SHARE AND ARE RELATED TO EACH OTHER

Exposition Of The Way In Which Patience And Gratitude Gather On One Thing

You may argue that what you have mentioned means that Allah Almighty has a favor in all that exists. But this requires that the ordeal is absent. Then, what is the significance of patience? If the ordeal is present, then, what is the significance of gratitude for ordeal? Some claim that we give thanks for ordeal just as we do for favor. Then, how is it imagined to give thanks for ordeal? How is it imagine to give thanks for that on which we should keep patient? It is well-known that patience on ordeal summons pain, whereas gratitude for favor

summons pleasure; and both pain and pleasure are opposing. What is the significance of the statement that Allah Almighty has a favor in all that He has brought to existence?

In reply to that, it should be known to you that both favor and ordeal exist, and the affirmation of favor requires the affirmation of ordeal, for both are opposing. The loss of ordeal is a favor, whereas the loss of favor is a ordeal. But we have already mentioned that the favor is divided into absolute favor, like, in the hereafter, the servant's permanent happiness to be in the neighbourhood of Allah Almighty, and, in the world, like faith and good manners and what helps one achieve them; and restricted favor, like wealth which reforms religion from one point and corrupts it from another point. Similarly, ordeal is divided into absolute and restricted. The example of the absolute ordeal is, in the hereafter, like the remoteness from the neighbourhood and presence of Allah Almighty, whether forever or for some time; and, in this world, like disbelief, disobedience and bad manners, and those lead to the absolute favor. The example of the restricted ordeal is, like poverty, ailment, fear, and all kinds of ordeals which belong to the world more than to the religion.

Thus, absolute gratitude should be for the absolute favor. But no patience is due in case of the absolute ordeal in this world. Disbelief is a ordeal, and patience on it is pointless, and the same is true of disobedience. It is incumbent upon the disbeliever and sinner to leave his disbelief and sin (rather than to keep patient on them). Every kind of ordeal which man is able to avert from himself, he should not keep patient on it. If one, for instance, leaves water until he is given to painful thirst, his patience on that is pointless; and it becomes incumbent upon him rather to remove the pain (by drinking) than to keep patient on it (as long as water is available). The real patience is that on a pain which a servant has no way to remove from himself.

Thus, patience in this world is on a ordeal which is not absolute. And as long as the favor is not absolute, it may probably be a ordeal from one point and a favor from another point. In this way, both duties of patience and gratitude are imagined to gather on it. Richness, for example, might be a cause of destruction of the rich, by being killed with his family because of his wealth; and the same is true of health, as well as of all the worldly favors. Similarly, the restricted ordeal might possibly turn into a favor. For a particular servant, poverty and ailment might be better for him, and were he to be healthy or rich, he would become transgressing arrogant. Allah Almighty said: "If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful." (Ash-Shura 27)

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُّنْزِلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ ﴾

He further said: "Nay, but man does transgress all bounds, In that he looks upon himself as self-sufficient." (Al-Alaq 6-7)

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۚ إِنَّ رَأَاهُ اسْتَغْنَى ۚ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty protects His servant whom He loves in this world, just as anyone of you protects his patient." (At-Tirmidhi and Al-Hakim).

The same is true of one's family, children and all things included under the sixteen kinds of favor: all save faith and good manners are imagined to be a ordeal on some people, and thus their opposites a favor on them. We have already mentioned that knowledge is perfection and favor for it is one of the attributes of Allah Almighty. But in some cases, it might turn into a ordeal and its loss a favor. A typical example is man's ignorance of his term appointed: It is a favor on him. Were he to know it, this would embitter his life. So is his ignorance of what men hide from him concerning his kinship and relatives: it is a favor on him; and were this to be revealed to him, he might probably become envious and resentful. So is his ignorance of the blameworthy characteristics of others: Were he to know them, he would dislike and harm them, which would be of evil consequence on him in the world and the hereafter. The same is true of Allah's concealment of the Day of Judgement, the Night of Power, the hour in which supplication receives answer on Friday, etc: All of this is a favor for it prompts one to endeavor more and more. This is the favor of Allah Almighty concerning ignorance.

It is true that there is a favor for Allah Almighty in all that exists. This applies to all things, and even the pain, in some cases, might also be a favor on him in whom it is created. The pain received by the disbelievers in the fire of Hell is a favor, if not on them, on the faithful believers, for the calamities of a people might avail others. Had Allah Almighty not created punishment therewith to punish some people, those blessed in joy would have not recognized the significance of their comfort in comparison with them. The joy of the inhabitants of Paradise is multiplied by thinking about the pains of the denizens of fire. Do you not see that the inhabitants of the earth does not rejoice with the sunlight given their dire need for it, just for it is common almost to all the people, nor do they rejoice with the adornment of the sky given that it excels their ornamentations on earth, just because it is generally common to all of them? It is true then that Allah Almighty has not created a thing without a wisdom lying behind it, nor has He created a thing without a favor in it, whether on all or at least on some of His servants. There is also, in the creation of ordeal a favor whether on the tried or on anyone else. What is then not an absolute favor nor an absolute ordeal is fitting for both duties of patience and gratitude to gather on it.

But you may argue: "But both are opposing: there is no patience but on anxiety, nor is there any gratitude but for joy. How then should they gather?" In reply, it should be known to you that a thing might be a cause of grief in some cases, which summons patience, and a cause of joy in other cases, which summons gratitude. In poverty, ailment, fear and ordeal in this world, there are five things for which the heedless should give thanks.

The first is that there is no ailment nor poverty which afflicts a man but that there is what is greater than it which might afflict him, for Allah's decrees are

infinite. Had one's ailment or poverty been multiplied by Allah Almighty, who would have averted it from himself? So, he should give thanks for receiving no greater than it in this world.

The second is that his calamity might have possibly been in his religion. A man asked Sahl: "A thief entered my house and stole my luggage. What should I do?" On that he said: "Thank Allah for had Satan entered your heart and corrupted your faith in the Oneness of Allah, what would you have done with it?" this is why Jesus "peace be upon him" sought with Allah in his supplication: "O Allah! Make not my calamity in my religion." Umar Ibn Al-Khattab "Allah be pleased with him" said: "I have not been tried with a ordeal without being under obligation to Allah concerning four favors in it: that it has not been in my religion; that it has not been more grievous than it; that I have not been deprived of pleasure because of it; and that I expect reward for it."

One of the masters of hearts had a friend, whom the ruler put in prison, and when he sent to him to inform him and complain to him, he told him to thank Allah. Then, the ruler punished him by beating, and when he sent to his friend to inform him and complain to him, he told him to thank Allah. Then, a Magian was brought and put in custody with him, and tied with the same fetter, and there was a link in his foot and another link in the foot of the Magian. Whenever anyone of them wanted to stand to answer the call of nature, the other would stand and go with him and wait until he would finish. He sent to his friend to inform him and complain to him, and he told him to thank Allah Almighty. He sent to him asking: "Until which time should I continue to thank Allah? Is there any ordeal more grievous than that?" his friend, the master of heart, said to him: "Had the same belt been put round your and his waists, what should you have to do?"

Whoever then is afflicted with a ordeal which he reflects well inwardly or outwardly, he would realize that he would have deserved what is more grievous than it sooner or later. If one hundred lashes are due on you, and you have been lashed only ten, then, you should give thanks to him who reduced the punishment from you. Similarly, whoever deserves that both his hands be cut off and only one has been cut off, he should give thanks to him who reduced the punishment from you. For this reason, an old respectable man was walking in the street when a bowl of ashes was poured on his head. On that he fell in prostration out of thankfulness to Allah Almighty. When he was asked about that he said: "I expected a bowl of fire to be poured on my head. And now since it was only ashes, it should be a favor."

You may argue: "But even, how should I rejoice given that I see that a group of people, though more disobedient and sinful than I am, and even the disbelievers, have not been afflicted with the same calamities and distresses as I have been?" in reply, it should be known to you that such of punishment and affliction as kept for the disbeliever is more and more, and he is given respite until he increases in sin and crime, as confirmed by Allah Almighty: "We grant them respite that they may grow in their iniquity: but they will have a shameful punishment." (Al Imran 178)

﴿ إِنَّمَا نَحْمِلُ لَهُمْ لَيْزَادُوا إِثْمًا وَهُمْ عَذَابٌ مُهِينٌ ﴾

As for sins, how should you know that one is more sinful than another? It may be that only an evil passing thought occurs to the mind about Allah's attributes and acts is more sinful than drinking alcoholic drinks and committing fornication, and all sins to be committed with organs. That is the significance of the statement of Allah Almighty: "and you thought it to be a light matter, while it was most serious in the sight of Allah." (An-Nur 15)

﴿وَتَحْسِبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

How then should you come to know that anyone else is more sinful than you? It may be that his punishment has been deferred to the hereafter, whereas yours has been hastened on for you in this world, for which you should give thanks to Allah Almighty.

That is the third point of thankfulness, i.e. there is no punishment but that it is imagined that it should be deferred to the hereafter. To be sure, the calamities of this world might be alleviated and reduced by other means, unlike those of the hereafter which are constantly permanent, and would never be reduced by anything whatsoever. Whoever has his punishment hastened on for him in this world would not be punished for the same sin once again in the hereafter as stated by the Messenger of Allah "Allah's blessing and peace be upon him": "If a servant commits a sin and then is afflicted with a calamity or distress in this world, Allah Almighty is too generous to punish him for it once again in the hereafter." (At-Tirmidhi and Ibn Majah on the authority of Ali).

The fourth is that this affliction or calamity has been doomed to him in the Mother of the Book, and he should inevitably receive it sooner or later. But since he received it in this world, it was over for it was removed from him. Which comfort one might get better than this? To be sure, this is a favor in its own right.

The fifth is that the reward he would get for it is more. However, the calamities of this world are ways to the hereafter from two perspectives:

The first perspective is in the same way as the hateful medicine is a favor on the patient, and the prevention of a child from playing is a favor on him, for were he to be left to play as much as he liked, this would have impeded him from acquisition of knowledge and etiquettes, losing thereby his entire lifetime. Similarly, the wealth, family, relatives, organs and parts of body, including even the eye, the dearest to man, might be a cause of his destruction in many cases; and also the mind, the greatest and the most valuable, might lead to destruction. The atheists would hope, in the hereafter, that had they been mad or lost their mind in this world before they behaved in the religion of Allah with their minds in the very manner that led to their destruction.

There is nothing but that man should imagine that he has a religious good therein. Thus, he should have good assumption about Allah Almighty, and estimate that it is good for him for which he should give thanks to Allah. The wisdom of Allah is all-embracing and He is more acquainted with the benefits and interests of His servants. In the morrow, the servants would thank Allah for the ordeals when they see the reward they would receive for them from Allah Almighty, just as the child, after maturity and attainment of the age of puberty, thanks his mister and father for beating and disciplining him until he was able to

acquire knowledge. To be sure, the ordeal from Allah Almighty is out of discipline, and He takes care of His servants more perfectly and completely than fathers do of their children.

In this connection, it is narrated that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "Advise me." He said: "Do not abuse Allah in anything He has decreed on you." (Ahmad and At-Tabarani on the authority of Ubadah). In another context, the Messenger of Allah "Allah's blessing and peace be upon him" looked at the sky and then laughed. When he was asked about that he said: "I wonder at the Divine Decree of Allah for the faithful believer: if He decrees prosperity for him, he would be pleased, and it is good for him; and if He decrees adversity for him, he would be pleased, and it is good for him." (Muslim on the authority of Suhaib).

The other perspective is that the source of destructive sins is the love for this world, and the source of means of salvation is to desert with heart from the abode of deception. to receive favors as much as one likes without being mixed with ordeals and distresses summons self-assurance and intimacy to this world until it comes to be like Paradise for him. This is why he feels much pain at death because of his would-be departure from it. But if he suffers much trials and ordeals, he would be disturbed and annoyed by it, with the result that it would turn to be a prison for him, and his salvation from it would be the greatest pleasure he could ever have, for it would be like salvation from the prison. That is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "This world is the believer's prison and disbeliever's Paradise." (Muslim on the authority of Abu Hurairah). The disbeliever stands for such as turns away from Allah Almighty, and intends nothing but the life of this world with which he is reassured and pleased. The faithful believer stands for such as wholeheartedly absconds from this world and has much longing for departure from it. Disbelief is apparent in part and hidden in part. As much as one loves the world, the hidden polytheism circulates in his body. The absolute Unitarian is he who loves only (Allah) the One, the Real.

That is the perspective from which the trial has favors with which man should rejoice. The feeling of pain here is necessary. It is like your pleasure, when you are in dire need to get yourself cupped, with a cupper who volunteers to cup you, or, when you are in need of medicine, with the physician who volunteers to give you medicine, no matter painful or bitter the cupping or medicine might be. You feel pain and pleasure at the same time. You keep patient on pain, and give thanks for the cause of pleasure. Any worldly trial is like the medicine which seems painful at the moment and beneficial in the future. If a man entered the house of a king in which he saw a beautiful woman, he would dislike to come out of it no matter how evil it might be to him for he would be affable with a house in which he could not stay any longer. Should his stay in it put him to the risk of causing the king to see and thus punish him for that, and at the same time, should something hateful happen to him which forced him to come out (before the king's arrival), it would be a favor on him.

The world then is an abode, which people enter from the gate of the

womb and come out of it from the gate of the grave. What makes them affable with the abode is an ordeal; and what disturbs their hearts from it and interrupts their intimacy to it is a favor on them. Whoever knows that well is imagined to give thanks for trials as well as for favors; and whoever does not know that is unimagined to give thanks for them, for gratitude follows the knowledge of the favor. Whoever does not believe that the reward he would receive for the calamity is greater than the calamity itself is unimagined to give thanks for the calamity.

It is related that a Bedouin consoled Ibn Abbas "Allah be pleased with both" for the death of his father, saying: "Be patient, so that we would be patient with you, for the patience of the wards always follows that of their head. The reward you would receive after Al-Abbas is better than him; and Allah is better than you to Al-Abbas." On that Ibn Abbas commented: "None has ever consoled me better than him." However, there are so many narrations about keeping patient on calamities. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever Allah intends good for, He afflicts him (with calamities in this world to purify him)." (Al-Bukhari on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: Allah Almighty says: "If I afflict anyone of My servants with a calamity in this world which he receives with good patience, I would feel shy, on the Day of Judgement, to set up a balance or spread a scroll for him (to reckon him)." the Messenger of Allah "Allah's blessing and peace be upon him" also said: "No servant is afflicted with a calamity for which he says as he is commanded by Allah Almighty to say, i.e. "We all are to Allah, and to Him we all shall return. O Allah! Reward me for my calamity, and give me a better recompense", but that Allah Almighty does that for him." The Messenger of Allah "Allah's blessing and peace be upon him" said too: Allah Almighty says: "He, from whom I have taken away his two cherished organs (i.e. his eyes), his reward would be the eternal stay in My House (Paradise), and the (honour of) looking at My Countenance."

It is related that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have lost my property, and my body has become faint." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No good lies in him who does not lose his property and whose body does not become faint. Verily, if Allah loves a servant, He would put him to trial, and if He puts him to trial, He would cause him to be patient." (Ibn Abu Ad-Dunya on the authority of Abu Sa'id Al-Khudri). The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might have a rank with Allah Almighty which he does not attain with a deed until he is afflicted by Allah in his body; and it is by this that he then attains it." (Abu Dawud on the authority of Muhammad Ibn Khalid As-Sulami from his father from his grandfather).

It is narrated on the authority of Khabbab Ibn Al-Aratt "Allah be pleased with him" that he said: We complained to The Messenger of Allah "Allah's blessing and peace be upon him" (of the persecution inflicted on us by the

infidels) while he was sitting in the shade of the Ka'bah, leaning over his Burdah (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" the colour of his face changed into red and he said: "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty." (Al-Bukhari).

It is related on the authority of Ali "Allah be pleased with him" that he said: "Whoever is put in prison by the ruler wrongfully and he dies, is a martyr; and if he is beaten until he dies, he would be a martyr." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of honouring and respecting Allah Almighty not to complain of your pain nor make a mention of your calamity." According to Abu Ad-Darda' "Allah be pleased with him": "You give birth (children) to die, inhabit (the earth) to be destroyed later, covet of what is perishable and leave what remains. Behold! How good are the three hateful things: ailment, poverty and death." It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah intends good for a servant and wants to purify him, He would pour trials and afflictions on him. If he invokes Him, the angels would say: "This voice is known to us." If he invokes Him once again saying: "O Lord!" He would say: "I am responding to your call O My servant, and all happiness be in your hand. You would ask Me for nothing but that I would give it to you or avert from you and keep with Me for you what is better." When it is the Day of Judgement, the people of good deeds would be brought and given their reward in full according to the balance of deeds: prayer, fasting, almsgiving and Hajj; and when the people of trials and afflictions are brought, no balance nor scroll would be made to them: the reward would be poured on them in the same way as trials and afflictions were poured on them in the world. At that time, the people who were healthy in this world would like that were their bodies to be filed with files, for the reward they would see the tried people would get apart from them. This is the significance of the statement of Allah Almighty: "Those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that one of the Prophets made a complaint to his Lord saying: "O Lord! The believer obeys You and avoids sins, but you keep away the world pleasures from him and bring trials before him, whereas the disbeliever disobeys You and dares to commit sins, but You keep away trials from him and bring the world pleasures before him." On that Allah Almighty revealed to him: "All trials and servants belong to Me, and all celebrate My praises. It may be that a believer has

committed sins, thereupon I keep away the world pleasures from him and bring trials before him instead to make expiation for his sins until he meets Me to be rewarded according to his good deeds. Therefore, the disbeliever might have good deeds, thereupon I enlarge sustenance for him and keep away trials from him, in order to be rewarded according to his good deeds in this world until he meets Me to be requited according to his evil deeds."

It is narrated that when Allah Almighty revealed: "whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper." (An-Nisa' 123)

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا تَصْرِفَ﴾

Abu Bakr As-Siddiq "Allah be pleased with him" said: "How should one rejoice after that Verse?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah forgive for you O Abu Bakr! Do you not fall ill? do you not receive harm? Do you not grieve? It is with this that you are requited (for your evil works)." (At-Tirmidhi and others). It is narrated on the authority of Uqbah Ibn Amir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you see that a man is given what he likes although he persists in sin, you should know that he is seized by degrees." Then, he recited the following statement of Allah Almighty: " But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!" (Al-An'am 44)

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ

بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ﴾

(Ahmad, At-Tabarani and Al-Baihaqi).

It is narrated on the authority of Al-Hassan that one of the companions of the Prophet saw a woman which he knew from the Pre-Islamic days of ignorance. He talked with her and then left her and went away. But he turned his face towards her while walking until a wall struck him and injured his head. He came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him. The Prophet "peace be upon him" said: "If Allah Almighty intends good for a servant, He would hasten on his punishment for his sin in this world." (Ahmad and At-Tabarani on the authority of Al-Hassan from Abdullah Ibn Ma'qil). Ali "Allah be pleased with him" said: "Should I not tell you about the Holy Verse in the Qur'an which gives the greatest hope?" they answered in the affirmative, thereupon he recited to them: " Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness." (Ash-Shura 30)

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

The misfortunes in this world ensue from committing sins. If Allah punishes the sinner in this world, He is too generous to punish him for it once again in the hereafter. If He excuses him in this world, He is too generous to

punish him for it on the Day of Judgement. It is narrated on the authority of Anas "Allah be pleased with him" that the Prophet "peace be upon him" said: "No servant takes two sips dearer to Allah than a sip of anger which he curbs with forbearance (for the Sake of Allah), and a sip of misfortune for which he keeps patient. No drop is shed dearer to Allah Almighty than a drop of blood to be shed in the Cause of Allah, or a drop of tear to be shed amidst the darkness of night while one is prostrating, and none is seeing him but Allah Almighty. No servant takes two steps dearer to Allah than a step to be taken to perform the obligatory prayer, and a step to keep good relation with his kith and kin." (Abu Bakr Ibn Lala, Abu Mansur Ad-Dailami and Ibn Majah).

It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that he said: A child belonging to Solomon, son of David, "peace be upon them" died and he grieved for him so much. Two angels came to him in the form of two foes and knelt before him. One of them said: "I have sowed seed and when it yielded, this man came upon it and damaged it." Solomon asked the other about his opinion and he said: "It was on the main road." Solomon "peace be upon him" asked him: "Why have you then sowed the seed on the main road? Do you not know that this road is necessary for people?" he replied: "Then, why do you grieve for your child? Do you not know that death is the way to the hereafter?" On that Solomon repented to his Lord and grieved not for any child afterwards.

Once Umar Ibn Abd-Al-Aziz entered upon one of his children and he was fatally ill. He said to him: "O my son! To be in my balance is dearer to me than I be in yours." He said: "O my father! What you like is dearer to me than what I like." It is narrated that once, the death news was announced to Ibn Abbas "Allah be pleased with them" of one of his sons thereupon he said: "We all belong to Allah, and to Him we all shall return. It is a defect screened by Allah, a burden sufficed by Allah, and a reward given by Allah Almighty." Then he descended and offered a two-rak'ah prayer and said: "We have done what Allah commanded us to do. Allah Almighty said: "Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit." (Al-Baqarah 45)

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

In another context, the death news was announced to Ibn Al-Mubarak of one of his children. A Magian whom he recognized came to console him and said to him: "The rational should do today what an ignorant might do five days later." Ibn Al-Mubarak said: "Write this phrase from him." A religious scholar said: "Indeed, Allah Almighty puts a servant to trial from time to time until he walks on the earth as sinless." According to Al-Fudail: "Allah Almighty fosters His believing servant with trials in the same way as anyone of you fosters his family with good." According to Hatim Al-Asamm: "On the Day of Judgement, Allah Almighty will support His argument on four classes of men with four persons: on the rich with Solomon "peace be upon him", on the poor with the Christ "peace be upon him", on the slaves with Joseph "peace be upon him", and on the patient with Job "peace be upon him"."

It is narrated that when Zechariah "peace be upon him" escaped from the disbelievers among the children of Israel and hid himself in the tree and they learnt his place of escape, they brought a saw and started to saw the tree until the saw touched his head thereupon he moaned. Allah Almighty revealed to him: "O Zechariah! Should you moan once again, I would erase your name from the list of Prophethood." On that Zechariah "peace be upon him" kept silent biting his finger until his body was cut into two halves. According to Abu Mas'ud Al-Balkhi: "Whoever is afflicted with a calamity and he tears his clothes or slaps his front, seems as if he takes a lance to fight his Lord Almighty." Luqman "peace be upon him" said: "O my son! The gold is tested with fire, and the righteous servant is tested with trial. If Allah likes a people, He puts them to trial: whoever is pleased attains the good pleasure (of Allah); and whoever is displeased incurs displeasure (of Allah upon himself)."

Al-Ahnaf Ibn Qais said: One night I had a tooth ache and in the morning I complained to my paternal uncle: "I have not slept because of the severe pain in my molar tooth until I removed it." He said to me: "You have talked much about the ache of your molar tooth only on one night. I lost my eye thirty years ago, and none among the people learnt about it." Allah Almighty revealed to Uzair "peace be upon him": "If you are afflicted with a trial, do not complain Me to anyone of My creatures, just as I do not complain you to anyone of My angels if your evil deeds and indignities are raised to Me." We ask Allah Almighty to screen us out of His great kindness and generosity.

Exposition Of Superiority Of Favor To Ordeal

You may say that these narrations give the impression that the trial is better in this world than the favor. So, should we ask Allah to endow us with trial instead of favor? In reply to that, let me say that there is no point to do so, for it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah in his supplication from the trial of the world and the trial of the hereafter. (Ahmad on the authority of Bishr Ibn Abu Artah). He and the other Prophets "peace be upon them" used to say: "O Lord! Give us a good deed in this world and a good deed in the hereafter." (Al-Bukhari and Muslim on the authority of Anas). They also used to seek refuge with Allah from the enemy's schadenfreude. When Ali "Allah be pleased with him" said in his supplication: "O Allah! I ask You for patience." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You have asked for trial. But rather ask for wellbeing." (At-Tirmidhi on the authority of Mu'adh).

It is narrated on the authority of Abu Bakr As-Siddiq "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask Allah (to endow you with) wellbeing, for none is given better than wellbeing save certainty (of faith)." (Ibn Majah and An-Nasa'i). By certainty, he referred to the wellbeing of heart from the disease of ignorance and doubt. However, the wellbeing of the heart is higher than the wellbeing of the body. According to Al-Hassan: "The good in which there is no evil is the wellbeing that is mixed with gratitude. Indeed, many are the unthankful beneficiaries." According to Mutarrif Ibn Abdullah: "To be healthy and give gratitude is dearer to me than to be put to

trial and keep patient." The Messenger of Allah "Allah's blessing and peace be upon him" said in his supplication: "Your wellbeing is dearer to me." (Ibn Ishaq in his Sirah, and it is a part of his supplication therewith he supplicated Allah on the day he set out to Ta'if).

This is self-evident. Therefore, the trial is regarded a favor by two considerations: the first is that it is so in comparison with what is more severe and grievous than it whether in the world or in religion. The other pertains to the expected reward for it. So, we should ask Allah Almighty to perfect favor in the world, and avert the trial and hardship, and ask Him the reward in the hereafter for gratitude for His favor, for He is to give for gratitude what He gives not for patience.

You may argue that one of the righteous said: "Would that I be a bridge to be held over the fire on which all the people cross and are saved, and I remain in the fire." Is it not that such ask Allah for trial (other than favor)? In reply to that, it should be known to you that it is related that Samnun, who asked for trial, was tried with sexual impotence, after which he used to go round the elementary schools and say to the children: "Supplicate Allah to a good effect for your false uncle." Furthermore, it is impossible for a man to like to be in the fire of Hell sacrificing himself for all the people. But love might prevail over the heart until one thinks himself fitting for the like of that. Whoever drinks the cup of love would be intoxicated, and whoever is under the influence might extend in his speech. But once the state of intoxication is over from him, he would perceive that what he said was not real. Thus, these words belong to the speech of lovers which is pleasant to hear, but unreliable in fact.

It is narrated that the husband of Fakhitah used to induce her (to have sexual relation with her), and she used to prevent him. He said to her: "Why do you refrain from me given that if you like me to turn the entire universe including even the dominion of Solomon upside down, I would do for your sake?" when Solomon "peace be upon him" heard him, he invited him and blamed him for that. On that he said: "O Prophet of Allah! The lover's speech is unreliable." He indeed has told the truth. Some lovers have come to take pleasure in the trial so long as they feel they please Allah Almighty more than they do in wellbeing so long as they do not feel they please Allah Almighty. If His pleasure with them is in the trial, the trial would become dearer to them than wellbeing. This state is not unlikely once love prevails over the heart. But it is not constantly durable; and even if it is constantly durable, is it a healthy state? The verification of this matter is unfitting for this topic in issue. The point is that it seems from what we have mentioned that wellbeing is better than trial. So, we ask Allah to endow us with forgiveness and wellbeing in religion, world and hereafter.

Explication Of Which Is Better: Patience Or Gratitude

It should be known to you that this matter is debatable between people some of whom favor patience, and some gratitude, and others make them equal, and others differentiate between both according to the different states and conditions. Each group support their argument with words which are troubled and irrelevant.

So, to transmit their words is of no significance. It is rather better to initiate to show the truth saying:

In order to show this, there are two stations:

The first is the station of simplicity. It is to consider the outward side of the matter without delving into its truth. It is that with which the laymen should be addressed, for they fall short of perceiving the abstruse facts. It is this kind of speech that the preachers should adopt in their preachings, for the purpose of their speech is to reform the laymen. The suckling woman, for instance, should not foster the babe with the fat and fleshy birds or the edible kinds of sweet, but she should nourish him with no more than the good and fresh milk, and forbid the sweet food from him until he grows up enough and becomes able to eat and digest it well. This station requires to consider the apparent concept of the texts of Sharia, and it gives preference to patience over gratitude.

Although there are many narrations in favor of the excellence of gratitude, if they are to be compared with the narrations in favor of the excellence of patience, it seems that patience is more excellent. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best things you have been given are certainty (of faith) and the determination of patience." According to another narration: "The most thankful among the inhabitants of the earth would be brought and rewarded by Allah Almighty with the reward of the thankful; and the most patient among the inhabitants of the earth would be brought and it would be said to him: "Would you be pleased to be rewarded like the reward We have given to that thankful?" he would say: "Yes O Lord!" Allah would say: "Nay! I have bestowed favor on him (the thankful) for which he gave thanks, whereas I tried you and you kept patient. I would multiply your reward for it." Then, he would be given many times the reward of the thankful." In confirmation of that, Allah Almighty said: "those who patiently persevere will truly receive a reward without measure!" (Az-Zumar 10)

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

As for the Prophet's statement: "The thankful eating is in the same position of the patient fasting" (At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah) indicates to the excellence of patience. Gratitude here is mentioned by way of exaggeration in order to be raised up to the position of patience. Had it not been understood from Sharia that patience is higher in rank, raising up the gratitude to its rank would have not been an exaggeration to overestimate gratitude. It is like his statement: "The (performance of prayer on) Friday is the pilgrimage of the indigent, and the woman's Jihad is her good companionship with her husband." (The first half of Al-Harith Ibn Usamah on the authority of Ibn Abbas; and the second half is narrated on the authority of At-Tabarani on the same authority). Or like his statement: "The drunk is like the idolater." To be sure, in simile, the compared with should be higher in rank than the compared. The statement that "Patience constitutes half the faith" does not indicate that gratitude is like it.

It is narrated that the Prophet "peace be upon him" said: "The last to enter Paradise among the Prophets would be Solomon, son of David "peace be upon

them" due to his great dominion (he had in the world); and the last to enter Paradise among my companions would be Abd-Ar-Rahman Ibn Awf due to his great richness (he enjoyed in this world)." (At-Tabarani on the authority of Mu'adh Ibn Jabal). According to another narration, "Solomon would enter Paradise forty years after all the Prophets." According to another narration, the Messenger of Allah "Allah's blessing and peace be upon him" said: "All gates of Paradise have two posts, except that of patience, which has only one post; and the first to enter through it would be the men of trial, led by Job "peace be upon him"."

All the narrations that support the good merits of poverty indicate to the excellence of patience, for patience is the state of the poor, whereas gratitude is the state of the rich. That is the station with which the laymen are satisfied. It is sufficient for them to receive the suitable preaching and definitions which contribute in the righteousness of their religion.

The other station is to let the men of knowledge and deep perception of facts and real nature of things know by way of revelation and disclosure. If there are two abstruse matters, the comparison between them is impossible unless the real nature of each is revealed. Each revealed thing is divided into many divisions and to compare between them in total is impossible unless each division is separated to be compared with its counterpart. It is only in this way that preponderance of anyone of them over the other seems evident. Patience and gratitude are of many divisions and branches. So, the preponderance or shortage of anyone of them in total is impossible to seem well.

We have already mentioned that the components of those stations are three: sciences, states and works. The same is true of gratitude and patience. When they are compared, from the first sight, it seems to the beholders of the outward sides, that sciences are intended for states, and states for works, and thus works are the best. But in the view of the masters of insights, the matter is different. According to them, works are intended for states, and states for sciences, which seem the best, followed by states and then by works.

As for each of those three individually, they are different and superior to each other. The best of knowledge, for example, are the sciences of Disclosure (Mukashafah), and they are superior to the sciences of practical religion (Mu'amalah). The sciences of practical religion themselves are inferior to practice itself, for those sciences are intended for practice, and their benefit is to set right the work. The scholar of the practical religion is superior to the worshipper in so much as the benefit of his knowledge is general and public. This differs from the knowledge which has no practical benefit. Let's say that the benefit of reforming practice is to reform the state of the heart; and the benefit of reforming the state of the heart is to have the Glory and Majesty of Allah Almighty in His essence, acts and attribute revealed to him.

The highest of the sciences of Mukashafah is to know Allah Almighty; and it is an end which is sought for itself, because therewith happiness is attained. Nay! It is the happiness itself. But the heart might not feel in this world but in the hereafter that it is the happiness itself. It is the unrestricted free knowledge, and

all the other kinds of knowledge are but restricted by, and servants to it, for they all are intended for it; and they co-operate in so much as they benefit in leading to that high knowledge. To be sure, the kinds of knowledge lead to each other directly or indirectly through intermediaries. The more the intermediaries between one and the knowledge of Allah Almighty is less, the better and higher it is.

As for the states, we intend the states of the heart in purification and disengagement from the stains and occupations of this world with its creatures. Once it is purified, the true nature of the Real becomes clear to it. The merits of states are determined by its effect on reforming and purifying the heart, and preparing it to be fit for receiving the sciences of Mukashafah. As well as the mirror needs, in order to be polished, many conditions some of which bring it nearer to polishing than others, the same is true of the heart in its accompanying states, some of which bring it nearer to purification and refinement than others. Of course, the more a state draws the heart to purification, the better and higher it is than others. Similarly, the order of acts is subject to the same rule in bringing different states on the heart. Each act either brings on it a state which hinders it from Mukashafah, darkens it and brings it to the adornment of this world; or brings on it a state which makes it fit for Mukashafah, purifies it and disconnects it from the ties of this world and its occupations.

Disobedience is the name of the former; and obedience of the latter. Sins are different in their traces on the darkness and harshness of the heart; as well as the acts of obedience are different in their impact on the illumination and purification of the heart. The difference indeed is determined by the difference of states. In illustration, let's say that the supererogatory prayer is better than any other supererogatory deed; Hajj is better than charity; and the standing at night (for supererogatory prayers) is better than many things other than it, and so forth. But with deeper verification, we could say that the rich who has wealth, and is possessed by miserliness and longing for property, to give in charity is better for him than to stand at night (for supererogatory prayer), and to observe many voluntary fasts, for fasting is better for him who is seized by the appetite of stomach, which he likes to break, or him who is hindered by satiety from pure meditation on sciences of Mukashafah, and he likes to purify his heart by way of hunger. Of a surety, the miserliness that is obeyed by the miser is among the destructives which could hardly be removed even by fasts of one hundred years, or standing for one thousand nights (for supererogatory prayers). Nothing removes it but to give out money. So, such has to give what he has in charity. The details of that are explained in the quarter of destructives. So, you should return to it.

It is by this consideration that the states are different; and at that point, the absolute answer is not possible. If one asks you about which is better, bread or water. No absolute answer would be possible for bread is better for the hungry, and water is better for the thirsty. If both hunger and thirst are combined, then, let one consider which of them is more prevalent. If thirst prevails hunger, then,

water would be better, and if hunger prevails thirst, then, bread would be better, and if they are equal, then, both would be equal. Similarly, if it is asked whether oxymel or lemonade is better, no answer would be possible. It is true that if it is said to us whether oxymel or absence of piles is better, we could answer that the absence of piles is much better, for oxymel is intended for it; and so on.

The point then is that to give in charity is to spend money, which leads to a particular state, i.e. the removal of niggardliness, and the disappearance of the love for this world from the heart. With the disappearance of the love for this world, the heart becomes fit for the knowledge of and love for Allah Almighty. This means that knowledge is the best, followed by state and then by work.

But you may argue that Sharia exhorted people to do deed which it overemphasized to the extent that He Almighty said in request for charity to be given (to the poor): "Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that gives (you) Want or Plenty, and to Him shall be your return." (Al-Baqarah 245)

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ

تَرْجِعُونَ ﴿٢٤٥﴾

And: "Know they not that Allah does accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?" (At-Tawbah 104)

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾﴾

By that consideration, why should deed represented in giving in charity not be the best?

In reply to that, it should be known to you that if a physician rates a medicine, it would not be an indication that it is intended for itself, or that it is better than health and cure that result from it. But deed is the remedy of the heart disease, which one rarely feels. It is like leprosy on the face of him who has no mirror to see his face in it. The only way to cause him to sense it is to acclaim exaggeratingly the wash of the face with pure and fresh hailstone if hailstone is to remove leprosy, which exhorts him to wash his face regularly with hailstone until his ailment is removed. Were he to be asked to do so with the intention to remove his ailment, he might abandon it under pretext that his face is faultless.

Let's give another illustrative example. If one teaches his child knowledge and Qur'an and likes to have this constantly permanent in his memory, and he knows that were he to command him to repeat what he learns so much in order to keep it in memory, the child would not do it under pretext that it is kept in his memory and there is no need for repetition, thinking that what he keeps in memory at the moment remains unchangeable across the time. At the same time, if this father has slaves, and he commands his child to teach them from what he has learnt, with the promise to be rewarded for that, and of course, whilst teaching them, he would repeat what he has learnt so many times, in which case, the poor child would think that the purpose is to teach Qur'an to the slaves, for which he is

used. Perhaps this might lead him to say to himself: "What is the matter with me that I have been used to teach the slaves given that I am higher in rank and dearer than them in the sight of my father?" he also might think that teaching those slaves might not avail the father himself, which leads him to indulge in teaching them. The result is that he would forget knowledge and become deprived of its benefit, by way of a false deception and imagination.

Some of the straying people have been deceived by that method, under pretext that Allah is not in need of their worship or to ask them for loan, wondering about the significance of His statement: "Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?" (Al-Baqarah 245)

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

They said: "had Allah willed to feed the indigent, He would have provided them with food. Thus, there is no need for us to spend our wealth on them." Allah says about some of them: "And when they are told, "Spend you of (the bounties) with which Allah has provided you," The Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)? You are in nothing but manifest error." (Ya Sin 47)

﴿قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَأُتْطِيعُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعْتُمُ إِنِ أَنتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ﴾

They also said (as told by Allah): "Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him, nor would our fathers: nor should we have had any taboos."" (Al-An'am 148)

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾

Consider then how they had told the truth, and how they had been given to destruction because of their truthfulness.

Glory be to Allah Who destroys with truthfulness if He so likes, and makes happy with ignorance if He so likes. He guides many and leaves many to stray. When they thought they had been served for the benefit of the poor and indigent, they rejected it and said: "We have no portion in the indigent, and Allah has no portion in us nor in our property, and it is the same whether we spend or withhold." In this way they were given to destruction as was the child when he thought that his father's purpose was the service of the slaves, and did not sense that his real purpose was to make firm knowledge in his heart in order to be a cause of his happiness in the world and the hereafter. This example shows to you how those who were destroyed had been ruined through that way. The one who takes your wealth indeed extracts the impurity of destructive niggardliness and love for this world from inside your body, like the cupper who takes out the corrupt blood and with it the destructive ailment from inside your body. The cupper then is a servant of you and not you of him; and he has nothing to do with the blood he takes out of your body. Since the charity was to purify the inside of bodies from the malicious and wicked attributes, the Messenger of Allah "Allah's blessing and peace be upon him" abstained from taking it. He also forbade his kinship to take it and likened it to

the impurities of people.

The point is that deeds affect the heart and according to their effect, the heart is apt to receive guidance and light of knowledge. That is the universal rule to be known about the merits of deeds, states and knowledge. Now, let's return to our main topic about patience and gratitude. Each of them has a knowledge, a state and a deed. The knowledge, for example of any of them could not be met with the deed or state of the other. Each should be met with its counterpart in order for the relevance to seem clear; and after relevance, the superiority might be distinguished. It may be that if the knowledge of the thankful is met with the knowledge of the patient, both would refer to the same source. The knowledge of the thankful is to see the favor of his sight from Allah Almighty; and the patient's knowledge is to see his blindness from Allah Almighty; and both are equal.

We have already shown that patience might be on doing the act of worship as well as on abstention from sin. In them, both patience and gratitude are combined. The patience on doing an act of worship is to be thankful for it. That is because gratitude refers to using the favor of Allah Almighty in that for which it is created with wisdom; and patience refers to the firmness of religious motive versus the motive of inclination and desire. Both patience and gratitude are two names for the same thing by two different considerations. Firmness of religious motive versus the motive of inclination and desire is called patience in relation with the motive of inclination and gratitude in relation with the religious motive. The religious motive is created for that wisdom, i.e. to overpower the motive of inclination; and having done so, it will have been used for the wisdom for which it is created. Both then denote the same thing. How then should a thing be regarded superior to itself?

Patience then works in three things: obedience, disobedience and affliction. Its wisdom concerning obedience and disobedience has been shown clearly. As far as affliction is concerned, it is to lose a favor. The favor might be necessary like eyes, or unnecessary like the extra wealth that is beyond the need.

As regards what is necessary like eyes, the blind's patience on them is not to complain, and rather to be satisfied with the fate and ordainment of Allah Almighty, and not to indulge, because of them, in sins. The gratitude of the sighted for them is to do two things: the first is not to use them in disobedience of Allah Almighty, and the other is to use them in obedience of Allah Almighty. Each of both could hardly be free from patience. The blind is sufficed patience on the beautiful (unlawful) scenes for he does not see them. If the eye of the sighted falls on a beautiful scene on which he keeps patient, he would be thankful for the favor of both eyes; and if he follows his sight, he would be ungrateful of the favor of both eyes. In this way, patience becomes a part of his gratitude. Likewise, if he utilizes his eyes in obedience, he would be patient on obedience.

But even, he might appreciate (the favor of his eyes) by utilizing them in looking at the wonders of the making of Allah Almighty to reach therewith the knowledge of Allah Almighty; and in this case, gratitude is better than patience. Had it not been for that, Shu'aib "peace be upon him" who was blind from

among the Prophets would have been higher in rank than Moses "peace be upon him". That is because he kept patient on the loss of sight versus Moses who did not keep patient. Had it not been for that too, it would have been out of perfection for man to lose the favor of all of his limbs and organs and be left as only bones covered with flesh. But this is debatable for every organ and part of body is an instrument for religion, and by losing it, one corner of religion is missed. To Appreciate it is to utilize it for the very thing of religion for which it is created. This is achieved only by patience.

As for what is unnecessary, like what is beyond the need of wealth, if he is given only what suffices for the minimum requirements of living and he needs more, to keep patient on it is out of mortification, i.e. the mortification of poverty. Of a surety, the additional wealth is a favor, but to appreciate it is not to use it in disobedience of Allah, or to utilize it only in what is good. If patience is compared with gratitude which is to utilize it in obedience, gratitude becomes better, for it implies patience, pleasure with the favor of Allah Almighty, the probable pain of utilizing it on the poor instead of using it in permissible enjoyment. But if appreciating it is not to use it in disobedience, and rather to utilize it in permissible enjoyment, in this case, patience becomes better.

However, the patient poor is better than the rich who withholds his wealth and spends it on the permissible enjoyment and pleasures, and not the rich who spends his wealth on what is good. That is because the poor strives himself and breaks its desires, and is well-pleased with the trial to which he is put by Allah Almighty; and this state summons power. But the rich follows his desires and appetite, but is restricted to what is permissible. The permissible is better than the unlawful. Although power here is necessary to enable him to be patient on what is unlawful, the power therewith the poor keeps patient is higher and stronger than that therewith the rich keeps patient on limiting himself to what is permissible apart from what is unlawful.

All narrations and Holy Verses in which the reward of patience is preferred to the reward of gratitude are intended for that rank in particular. That is because what occurs to the mind from the first sight concerning the favor is wealth; and what occurs to the mind concerning gratitude for richness from the first sight is only to say 'Praise be to Allah', and not to spend his money in disobedience. But it does not occur to mind to spend it in obedience. In this meaning, patience which is understood by the laymen is better than gratitude that is understood by the laymen. To that meaning Al-Junaïd referred when he was asked about patience and gratitude: which of them is better. On that he said: "The rich is not praised for he has, nor is the poor for he has not. Both are praised when they undertake the conditions required each for his state. The condition of the rich requires many things to befit his attribute, in terms of enjoyment and delights; and the condition of the poor requires many things to befit his attribute in terms of grief and disturbance. If both have the conditions required each for his state, and do not disobey Allah Almighty, no doubt, the one whose attribute is pained and disturbed is more perfect than him who enjoys and pleases his attribute."

Indeed, what he said is true as regards the third division of both patience and gratitude. It is said that Abu Al-Abbas Ibn Ata' disagreed with him when he claimed that the thankful rich is better than the patient poor, thereupon Al-Junaid invoked evil upon him and he was afflicted with the murder of his children, damage of his wealth and loss of his mind for fourteen years during which he used to say: "The invocation of Al-Junaid has affected me." He then detracted from his opinion and came to favor the patient poor over the thankful rich.

If you observe what we have said, you would know that each of both opinions has its acceptance in many cases. It may be that a patient poor is better than a thankful rich as we have already mentioned; and in some cases, it may be that a thankful rich is better than a patient poor. I mean the rich who sees himself like the poor in so far as he withholds nothing of his wealth for himself more than what suffices his necessary needs and spends all his wealth on the good things, or keeps it in service of the needy and indigent. And even if he spends his wealth, he does not do so to seek majesty or authority, but rather to fulfill the right of Allah Almighty in His servants. This thankful rich is better than the patient poor.

You may argue: "The rich does not feel it difficult on himself, whereas the poor feels poverty difficult on himself, for the former feels the pleasure of capacity and power, whereas the latter feels the pain of patience. But if the rich feels pain because of losing money, it is removed by the pleasure of the ability to spend." In reply to that, it should be known to you that whoever spends his wealth with good pleasure and gladness is higher and more perfect in rank than the niggard who spends his wealth with oppression and against his will. The pain is not required for itself in so much as to discipline oneself. If pain and mortification are needed in the beginning (of following the path), they are not needed in the end for in the end what was painful turns to be pleasant.

Absolutely speaking, patience is better than gratitude. But patience is of many degrees, the lowest of which is not to complain, followed by the good pleasure, followed by thankfulness for affliction. Similarly, gratitude is of several degrees and we have mentioned the highest of them. To feel shy of Allah's consecutive favors on a servant is gratitude. One's knowledge of his falling short of thankfulness is gratitude. To apologize for one's lack of thankfulness is gratitude. His knowledge of the great forbearance and screening of Allah is gratitude. The acknowledgement that favors are given by Allah Almighty to servants regardless of their being not worthy of them is gratitude. The knowledge that thankful itself is one of the favors of Allah Almighty is gratitude. One's good humbleness before favors is also gratitude. To thank the means (of favors) is gratitude, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does not thank the people has not thanked Allah." Abstention from objection and adherence to good politeness before the benefactor are gratitude. To receive the favor of Allah with good acceptance is gratitude.

The point is that both patience and gratitude are of infinite states and deeds with which we could not favor each over the other in general.

Book three: Fear and Hope

It is the third book of the quarter of saviors

In the name of Allah, Most Gracious, Most Merciful

Praise be to Allah whose loving kindness and reward are hoped for, whose stratagems and punishment are feared; who keeps alive the hearts of His allies with the breath of hope in Him, so that He may urge them on with the kindnesses of His benefits to alight in His courtyard and to swerve from His house of tribulation which is the abode of His enemies. And with the lashes of threatening and His harsh upbraiding He has driven the faces of those who shun His presence towards the house of His reward and preferment; and he has blocked them from thwarting His leaders and becoming the butt of His wrath and vengeance by leading the different types of His creatures with chains of violence and coercion, and reins of compassion and graciousness, to His Garden. And the blessing be on Muhammad, Master of His prophets and the most elect of his vicegerents, and on his family and Companions and relations.

To proceed. Hope and fear are two wings by means of which those who are brought near fly to every commendable station, and two mounts on which every steep ascent of the paths of the next world is traversed. And nothing but the reins of hope will lead to the vicinity of the Merciful and the joy of the Gardens the man who is distant from hoping and heavy with burdens, who is encompassed with what the heart abhors and with toils of members and limbs. And nothing shall avert from the fire of Hell and the painful punishment the man who is encompassed with the blandishments of lusts and the marvels of pleasures except the scourges of threatening and the assaults of violence. Consequently there is nothing for it but an exposition of the essence and merits of them both, as well as the way of arriving at a junction between the two of them, in spite of their polarity and mutual antipathy.

We join the mention of them in a single book which is comprised of two parts, the first part concerning hope and the second part fear.

PART ONE: HOPE

As for the first part, it includes three chapters:

Exposition of essence of hope

Exposition of merit of hope

Exposition of remedy of hope and way in which hope is obtained by it

Let us ask Allah for good success.

CHAPTER ONE: EXPOSITION OF ESSENCE OF HOPE

It should be known that hope is among the sum of the stations of the pilgrims and the states of the seekers. And the description *station* is given only when it is permanent and endures, and *state* only when transitoriness is hinted at. Just as yellow is divided into *permanent* such as the yellow of gold; *transitory* such as the yellow of fear; and what comes between these two like the yellow of a sick

person. Similarly the attributes of the heart follow these divisions and whatever is not permanent is called a state, because it soon changes, and this is continually happening in any description of the heart.

We are dealing at present with the essence of hope. Hope also comprises state, knowledge and deed. Knowledge is the cause which produces the state and the state decrees the deed. Hope is the comprehensive name of the three. Its exposition is that everything that confronts you is either what is abhorred or what is desired, and is divided into what is existent at the moment, what has existed in the past, and what is expected in the future. When what has existed in the past occurs to your mind, it is called remembering and recollecting; if what occurs to your mind is existent at the moment, it is called finding and tasting and perceiving. It is called finding because it is a state which you find for yourself. And, if the existence of something in the future occurs to your mind and prevails over your heart, it is called expectation and anticipation. If the thing expected is abhorred, with pain in the heart resulting from it, it is called fear and distress. If it is something desired, with pleasure and relief of heart resulting from the expectation of it and the attachment of the heart to it and the occurrence of its existence to your mind, that relief is hope.

Hence hope is the relief of the heart, because of the expectation of what it esteems desirable. But the desirable thing which is anticipated must have a cause, so, if the expectation of it is on account of the obtaining of the majority of the means to it, the name of hope in relation to it is justified. If that expectation is in spite of the defectiveness of the means to it and their disorder, the name of self-deceit and stupidity is more justified in relation to the expectation than that of hope. If the means are not specified either as existent or in mutual contradiction, the name of wishful thinking is more justified in relation to the expectation of it, because it is an expectation which is devoid of a cause. And, in any circumstance, the name of hope and fear does not apply to what is determined. For one does not say: I hope for the rising of the sun at the time of sunrise and I fear its setting at the time of sunset, because that is determined. But one does say: I hope that the rain will fall and I fear lest it should be cut off.

And the Spiritual Directors teach that this present world is the field of the next world, and the heart is as the earth, and faith is as the seed in it, and obedience is conducive to the turning over of the earth and the cleansing of it and the digging of channels and the leading of waters to them; and the heart which is infatuated with this present world and submerged in it is like swampy ground in which the seed does not fructify. And the Day of Resurrection is the day of reaping, and no one reaps except what he has sown, and only he who has sown the seed of faith grows crops. Rarely is faith profitable in company with a vicious heart whose moral traits are tainted just as seed does not fructify in swampy soil. And it is fitting that the hope of the creature for pardon should equal the hope of the owner of the crops.

For everyone who seeks good ground and casts into it seed of first quality which is neither moldy nor worm-eaten, who thereafter furnishes it with what is necessary to it, that is, the conducting of water to it at appropriate times; who

then clears the ground of thorns and weeds and everything that obstructs the growth of the seed or makes it rot; who then sits down and expects from the bounty of Allah the warding off of thunderbolts and blights, until his crop is mature and he arrives at his goal-his expectation is called hope. And, if he scatters his seed in ground which is baked hard or swampy, which is so elevated that the water does not flow into it, and does not labour one whit in the preparation of the seed-if he then expects a harvest from it, his expectation is called stupidity and self-deceit, not hope. And, if he scatters seed in ground which is good but without water, and proceeds to wait for the waters of the rains where they neither prevail nor are cut off, his expectation is called wishful thinking and not hope. Therefore the name of hope is legitimate only in relation to the expectation of a thing desired, all of whose means, which come within the choice of the creature, have been facilitated, and only what does not come within his choice remains, and this is the bounty of Allah in repelling birds and blights.

So when the creature sows the seed of faith and irrigates it with the water of obedience and cleanses the heart from the thorns of vicious moral traits and expects from the bounty of Allah his being established in that course until death and the virtue of the Seal that gives access to pardon, such expectation as his is hope in its essence, commendable in itself, and giving him an incentive for perseverance and endurance, in accordance with the means of faith, in perfecting the means of pardon until death. If its preparation with the water of obedience is cut off from the seed of faith, or, if the heart is remiss, filled with moral delinquencies, and obstinately persists in seeking the pleasures of this world, and then expects pardon, its expectation is stupidity and self-deceit. He (Muhammad) said: The fool is he whose soul follows its passions and who desires of Allah the Garden. And He (Allah) said: " But after them there followed a posterity who missed prayers and followed after lusts: soon, then will they face Destruction." (Maryam 59)

﴿ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴾

And He said: " After them succeeded an (evil) generation: they inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us."" (Al-A'raf 169)

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا ﴾

And Allah condemned the owner of the garden, when he entered his garden and said: "I deem not that this will ever perish, "Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord, I shall surely find (there) something better in exchange." (Al-Kahf 35-36)

﴿ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴾

﴿ وَلَئِنْ رُودُّتْ إِلَىٰ نَفِيٍّ لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴾

Therefore, " To those who believe and do deeds of righteousness has Allah promised forgiveness and a great reward." (Al-Ma'idah 9)

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

And blessing achieves completion only by the entering into the Garden. As for the disobedient person, when he has repented and repaired all that was remiss through shortcoming, it is proper that he should hope to receive repentance. With regard to the reception of repentance, when he has come to abhor disobedience, when sin grieves him and virtue delights him, when he blames himself and reproves it (evil) and desires repentance and yearns after it, it is proper that he should hope from Allah the advancement towards repentance because of his repugnance for disobedience; and his zeal for repentance is conducive to the cause which may give access to repentance.

And hope is only present after the consolidating of the means and for that reason He said: "Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the Mercy of Allah: and Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah 218)

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ

يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

The meaning is that these have a right to hope for the mercy of Allah. He did not intend by it that the existence of hope is exclusive to them, since others also may hope, but he has made exclusive to them the right to hope. As for him who obstinately perseveres in what Allah abhors, and does not upbraid himself because of it, and does not resolve on repentance and return, his hope of pardon is stupidity, like the hope of the person who has sown seed in swampy ground and made up his mind not to cultivate it by leading water to it and cleansing it of weeds.

Yahya Ibn Mu'adh said: The person who magnifies self-deceit is, in my opinion, the one who prolongs his sins, while he hopes for pardon without repentance and expects to draw near to Allah without obedience, and expects the crops of the Garden with the seed of the Fire, and seeks after the dwelling-place of obedience with the deeds of disobedience, and expects the reward without the deed, and has wishful thoughts of Allah in company with remissness.

You hope for salvation and you have not trodden its paths,
But the ship does not progress on dry land.

Since you are acquainted with the essence of hope and its marks, you know that it is a state which knowledge has produced through the setting in motion of the majority of the means, and this state produces zeal to persevere in the remainder of the means in accordance with what is possible. For the man whose seed is fine and whose land is good and who has abundance of water is entitled to his hope, and his legitimate hope will continually urge him towards the oversight of the ground and the cultivation of it and the clearing of all the weeds which grow on it. Thus he will not be remiss in any detail of its cultivation until the time of harvest. This is because hope sets him at the opposite pole from despair, and despair inhibits cultivation. For whoever 'knows' that the ground is swampy and

that the water will not flow and the seed will not grow, will, doubtless, as a consequence, neglect the oversight of the land and toil in its cultivation.

Hope is a commendable thing, because it is a source of incentive, and despair is reprehensible and is the antithesis of hope, because it distracts from work. Fear is not the antithesis of hope, rather it is a companion to it, as its exposition will bring out. More, it is another source of incentive, impelling along the path of awe just as hope impels along the path of inclination. Hence the state of hope produces sustained spiritual combat through actions, and perseverance in obedience, however fickle circumstances may be. Among its effects are finding pleasure in unbroken acceptance with Allah, contentment in private prayer with Him and fondness for deferring to Him. For these states must be manifest to everyone who hopes, whether king or commoner, and so how will that not be manifest to Allah? If it is not manifest, that will be a pointer to preclusion from the station of hope and descent into the pit of self-delusion and wishful thinking.

This then is the exposition of the state of hope and how knowledge produces it and how action is produced from it. And a tradition of Zaid Al-Khair is a pointer to its producing these actions; when he said to the Messenger of Allah "Allah's blessing and peace be upon him": I have come to enquire of you about Allah's way of identifying the person who aspires and the person who does not aspire. So he (Muhammad) said: How do you go about it? He said: I have made a practice of loving virtue and its people, and, whenever I have the capacity for anything belonging to it, I make haste towards it and I believe firmly in its reward. And, when anything belonging to it eludes me, I am grieved thereby and yearn after it. So he said: This is Allah's identification mark in respect of the one who aspires, and, if He had desired you for other things, He would have prepared you for them; then He would not be concerned in which of their wishes you perished. So he (Muhammad) has mentioned an identification mark of the person by whom virtue is sought, and, consequently, whoever hopes that there may be the intention of virtue without this mark is self-deluded.

CHAPTER TWO

EXPOSITION OF MERIT OF HOPE AND INCLINATION TOWARDS IT

It should be known that action on account of hope is of a higher order than action on account of fear, because the creatures who are nearest to Allah are those who love Him most, and love dominates hope. This is expressed by two kings, one of whom is served through fear of his punishment and the other through hope of his reward. For this reason what is desiderated, especially at the time of death, has to do with hope and optimism. He (Allah) said: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: For Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (Az-Zumar 53)

﴿ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

Thus He proscribed the root of despair. And (it is recorded) in the traditions about Jacob that Allah revealed to him saying: Do you know why I parted Joseph from you? It was because you said: I am afraid that the wolf will eat him, while

you are neglectful of him. Why did you fear the wolf and not hope in me ? And why did you have regard to the negligence of his brothers and did not have regard to my preserving him ?

And he (Muhammad) said: Truly, not one of you will die, except he has good expectations of Allah. And he said: Allah says: I am in accord with what my creature supposes of me, so let him suppose of me what he will. And he came into the presence of a man who was at the point of death and said: How do you find yourself ? So he said: I find that I am fearing my sins and hoping for the mercy of my Lord. So he (Muhammad) said: These two were not united in the heart of a creature in this homeland, but Allah granted him what he hoped and made him secure from what he feared. And `Ali said to a man whom fear had brought to despair because of his sins: O you, your despairing of the mercy of Allah is a greater fault than your sins.

Sufyan said: Whoever commits a sin and knows that Allah has assigned it against him, and (yet) hopes for His pardon, Allah will pardon him his sin. He continued: For Allah upbraided a group of people saying: "But this thought of yours which you did entertain concerning your Lord, has brought you to destruction, and (now) have you become of those utterly lost!" (Fussilat 23)

﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾﴾

And He said: "this seemed pleasing in your hearts, and you conceived an evil thought, for you are a people lost (in wickedness)." (Al-Fath 12)

﴿وَرَيْنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَرْبَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿٢٤﴾﴾

And he (Muhammad) said: Truly Allah will say to His creature on the Day of Resurrection: What obstructed you from loathing the hated thing, when you saw it ? So, if Allah has given him a grasp of his defence, he will say: O Lord, I hoped in You and I feared the people. He (Muhammad) said: So, Allah will say: I have forgiven you it.

1- According to a sound tradition there was a man who was lending money to the people, and he was magnanimous to the rich and overlooked the debts of the destitute, and he met Allah and had not wrought a single good deed. Allah said: Who has a better right to that than we have? So He pardoned him because of his optimism and his hope that He would pardon him despite his being destitute of obedience. And He said: "Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a Commerce that will never fail:

For He will pay them their meed, nay, He will give them (even) more out of His Bounty; for He is Oft-Forgiving, Most Ready to appreciate (service)." (Fatir 29-30)

﴿لِيُوقِيَهُمْ أَجُورَهُمْ وَيَرْيَدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾﴾

And, when he (Muhammad) said: If you knew what I know, then you would laugh but little and would weep much, and would go out to the hills beating your breasts and making entreaty to your Lord. Gabriel swooped down and said: Truly

your Lord says to you: Why do you induce despair in My creatures, so that their hope and longing rebel against them?

And according to the tradition Allah revealed to David: Love Me and love whoever loves Me and commends Me to My creatures. So he said: O Lord, how do I commend You to Your creatures? So He said: Mention Me for My gracious goodness and commemorate My bounties and well-doing and their recollection of that, for they know Me only as One who is gracious.

And Aban Ibn Abu Ayyash had a vision in his sleep (he was in the habit of recollecting again and again the categories of hope) and he said: Allah halted me in front of Him and said: What is it that has spurred you on to this habit? So I said: I desired to commend You to Your creatures. So He said: I have pardoned you. And Yahya Ibn Aktham was seen in a vision after his death and it was said to him: How did Allah deal with you? So he said: He halted me in front of Him and said: O Shaykh, you have repeatedly committed evil. He continued: Then trembling took hold of me with respect to what Allah might know. Then I said: O Lord, this is not the report I had of You. So He said: And what was reported to you about Me? So I said: 'Abd Ar-Razzaq related to me from Ma'mar, from Az-Zuhri, from Anas, from Your Prophet, from Gabriel, that You said: I am in accord with what my creature supposes about Me, so let him suppose about Me what he will. So I supposed of You that You would not punish me. Allah said: Gabriel has spoken the truth, likewise My Prophet and Anas and Az-Zuhri and Ma'mar and 'Abd Ar-Razzaq and yourself. He continued: And I was fitted out with clothes and the two attendants walked before me to the Garden and I exclaimed: What joy!

And in the tradition: There was a man of the children of Israel who was inducing despair in men and was being hard on them. So Allah said to him: The Day of Resurrection will be a day on which I will make you despair of My mercy as you have made My creatures despair of it. And he (Muhammad) said: Truly a man enters the Fire and remains in it one thousand years, calling out: O Gracious One, O Bounteous One. Then Allah will say to Gabriel: Go and bring my creature to me. He continued: So he brings him and halts him beside his Lord, and Allah says: How did you find your place? So he says: An evil place. So He says: Take him back to his place. So he walks off and turns round and Allah says: Why are you turning round? So he says: I had certainly hoped that You would not return me to it, after You had brought me out from it. So Allah says: Take him to the Garden. And this pointed to his hope being the cause of his salvation. Let us ask for the boon of success through His kindness and favour.

CHAPTER 3

EXPOSITION OF REMEDY OF HOPE AND THE WAY IN WHICH THE STATE OF HOPE IS OBTAINED FROM IT AND BECOMES DOMINANT

It should be known that two types of men have need of this therapy; either the man over whom despair has become dominant, so that he has neglected worship; or the man over whom fear has become dominant, and who has been extravagant in his perseverance in worship, so that he has done injury to himself

and his family. And these two examples of men incline away from the equilibrium towards the two extremes of neglect and excess, and so they have need of the treatment which will restore them to the equilibrium.

For the person who is disobedient and self-deceived, who has wishful thoughts of Allah in company with his evasion of worship and his blind plunging into deeds of disobedience-the therapeutic properties of hope are, in his case, turned into lethal poisons, just as is the case with honey which is a cure for the person who is overcome by cold and a lethal poison to the person who is overcome by heat. More, in the case of the self-deluded person, only the therapeutic properties of fear can be employed and the means which excite it, and, for that reason, it is necessary that there should be one to preach to the people; one benevolently disposed who observes the incidence of diseases and treats every disease with its antidote and not with what it has excess of. For what is sought after is the equilibrium, and the goal with respect to all attributes and moral traits, and the optimum state of affairs, is their mean. And, when the mean transgresses upon one of the two extremes, it is treated with what returns it to the mean, not with what would increase its tendency away from the mean.

And the present time is one in which it is not expedient that the means of hope should be employed with the most of men. Yet an exaggerated employment of threatening, no less, will hardly return them to the highway of truth and the beaten tracks of rectitude. As for the mention of the means of hope it would cause them to perish and would destroy them totally. But when they (i.e. the means of hope) are less burdensome to the heart and more pleasurable to the appetites, the goal of preaching is no more than to sway hearts (sc. to hope) and make people speak in eulogies, whatever be the reason for their inclining to hope, so that the corrupt increase in corruption and the stubborn in their rebellion through procrastination.

Ali said: The knowledgeable person is simply he who does not make people despair of the mercy of Allah and does not make them feel secure from the stratagems of Allah.

And we make mention of the means of hope in order that they may be employed in the case of the despairing man or the one who has been overcome by fear, according to the pattern of the Book of Allah and the Practice of His Messenger. For both embrace hope and fear in union, since these two unite the means of healing with respect to different kinds of sick people, in order that the Knowledgeable, who are the heirs of the prophets, may employ one or other of them according to need, just as the discriminating physician would employ them and not the quack who supposes that everything that has therapeutic value will be salutary to every sick person, whatever may be his condition.

The state of hope becomes dominant by means of two things; the one is reflection, and the other the reciting of the verses (i.e. of the Qur'an) and traditions and reports. With respect to reflection man reflects on all that we have mentioned concerning the different kinds of benefits in *The Book of Gratitude*, until he knows the kindnesses of the blessings of Allah to His creatures in this

world, and the marvels of His wisdom which He has disposed in the constitution of man, so that He has furnished for him in this world all that is necessary to him for the maintenance of existence. For example, the means of sustenance and what is needful to him, such as fingers and nails, and what is adornment to him, such as the arching of the eye-brows and the variegation of the colours of the eyes, and the redness of the lips, and other such things by the loss of which the goal aimed at would not be impaired. Only he would miss thereby the attainment of beauty. Since the Divine Providence has not left His creatures deficient in the instances of these minutiae, so that He was not content for His creatures that accessories and refinements in respect of adornment and necessity should pass them by, how will He take pleasure in driving them to everlasting destruction?

Moreover, when He ran over mankind with the eye of a physician, He knew that the most of men have at their disposal the means of happiness in this world, so that they dislike the translation from this world through death. Even if it were reported that there was never a single instance of a person being chastised after death or that there was no gathering (for Judgement), their distaste would not be non-existent, unless, doubtless, because the means of grace were predominant. The person who wishes for death is simply a rarity, and then he does not wish for it except in a rare circumstance, and an unexpected and unfamiliar contingency. Since the condition of the most of people in this world is one in which well-being and security prevail, the Practice of Allah does not find a substitute for them. The probability is that the affair of the next world is likewise, for the Framer of this world and the next is One, and He is forgiving, merciful and kind to His creatures, having compassion on them. So, when due reflection is given to this, the means of hope are strengthened thereby.

And also included in reflection is the scrutiny of the wisdom of the Law and its Practice in respect of this-worldly benefits, and the aspect of mercy to the creatures which is in it, so that one of the Gnostics used to consider the verse on incurring a debt in the Surah of Al-Baqarah as among the most powerful of the means of hope. So it was said to him (i.e. to the Gnostic). And what is there of hope in it? So he said: This present world in its entirety is small, and the provision for mankind from it is small, and religion is small separated from His provision. And perceive how Allah revealed concerning it the longest verse, that He might guide His creature in the way of being encompassed in the keeping of his religion. And how will his religion not keep him who will not give anything in exchange for it?

The second kind is the reciting of the verses and the traditions, and the material which has to do with hope is beyond definition. With regard to the verses, He said: "Say: 'O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.'" (Az-Zumar 53).

﴿ قُلْ يَعْبادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

And according to the recitation of the Messenger of Allah: "Then do not fret,

surely He is the Forgiving, the Compassionate." And He said: "And the angels celebrate the praise of their Lord, and ask pardon for those upon the earth." (As-Shura 5)

﴿ نَكَادُ السَّمَوَاتِ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي

الْأَرْضِ ﴾

And He has recorded that He has prepared the Fire for His enemies and has simply frightened His friends with it. So He said to them: "Above them are overshadowings from the Fire and below them are overshadowings"; by means of that Allah threatens His servants. (Az-Zumar 16)

﴿ لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ﴾

And He said: "And fear the Fire prepared for the unbelievers." (Al Imran 131)

﴿ وَأَتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴾

And He said: "Therefore do I warn you of a Fire blazing fiercely; None shall reach it but those most unfortunate ones Who give the lie to Truth and turn their backs." (Al-Lail 14-16)

﴿ فَأَنْذَرْتَكُمْ نَارًا تَلَظَّى ۖ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۖ الَّذِي كَذَّبَ وَتَوَلَّى ﴾

He said: "Surely your Lord is forgiving to the people in spite of their wrongdoing." (Ar-Ra'd 6)

﴿ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُهُورِهِمْ ﴾

Someone said: Truly the Prophet was making petition without ceasing for his people, so that it was said to him: Are you not satisfied, although this verse has been revealed to you: Surely your Lord is forgiving to the people in spite of their wrongdoing? And in comment on His saying: "Surely your Lord will bestow upon you and you will be satisfied", (Ad-Duha 5)

﴿ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴾

He (the narrator) said: Muhammad will not rest content, while one of his people is in the Fire.

Abu Ja'far Muhammad Ibn Ali used to say: You people of Iraq are saying: I hope in the verse in the Book of Allah, namely His saying: Say: O my creatures who have been profligate against yourselves, do not despair of the mercy of Allah to the end of the verse. And we, the people of the house ' say: I hope in the verse in the Book of Allah, namely His saying: Surely your Lord will bestow upon you and you will be satisfied.

Coming to the traditions, Abu Musa has related on the authority of the prophet "peace be upon him" that he said: My people are a people to whom mercy has been shown; they will not suffer chastisement in the next world; Allah has brought forward their chastisement to this world, earthquakes and factions. And, when the resurrection comes round, He will toss to every man of my people a man of the People of the Book and it will be said: This is your ransom from the Fire. And, in another version: Every man of this people will bring to Hell a Jew

or Christian, and he (the Muslim) will say: This is my ransom from the Fire, and he (the ransom) will be cast into it. And he (Muhammad) said: Heat is from the expanse of Hell and it is an amenity to the believer from the Fire. And it is reported in comment on His saying: "On the day when Allah will not degrade the prophet and those who believe with him", (At-Tahrim 8)

﴿يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ﴾

That Allah revealed to His Prophet: Truly, I am assigning the adjudication of your people to you. He said: No, my Lord, you will deal with them more mercifully than I. So He said: Then I will not degrade you among them. And it is reported on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" enquired at his Lord concerning the sins of his people and said: O Lord, assign their adjudication to me, so that no one but myself may scrutinize their evil doings. So Allah revealed to him: They are your people and they are my creatures, and I am more merciful with them than you. I shall not assign their adjudication to other than myself, so that neither you nor anyone else may scrutinize their evil deeds. And he Muhammad said: My life is good for you and my death is good for you. My life, because I lay down for you the practice and frame the Law for you; and my death, because your deeds have been open to me, and whatever I have seen of them that was good, I have praised Allah for it, and I have asked Allah to pardon you whatever I have seen of evil.

And he (Muhammad) said on a certain day: O generous Pardoner. So Gabriel said: Do you know what the interpretation of *generous Pardoner* is? It is as follows: Surely He has pardoned evil deeds in mercy; in His generosity He has substituted good deeds for them. And the Prophet heard a man saying: O Lord I ask You for the completion of blessing. So he said: Do you know what the completion of blessing is? He said: No. He said: The entrance into the Garden. The Scholars said: Allah has completed His blessing for us in His approving Islam for us, when He said: "I have completed My blessing for you and have approved Islam as your religion." (Al-Ma'idah 3)

﴿وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

And according to the tradition: When the creature commits a sin and asks Allah for pardon, Allah says to His angels: Observe my creature, he has committed a sin and he knows that he has a Lord who will pardon and take away his sin; I testify to you that I have pardoned him. And according to the tradition: If a creature were to sin so that his sins reached the clouds of the heavens, I would pardon him them in so far as he asked pardon of Me and hoped in Me. And according to the tradition: If My creature were to meet Me with sins the equal of the earth, I would meet him with pardon the equal of the earth. And according to the tradition: Surely the Angel holds the reed-pen aloft for six hours so as not to make a mark against the creature, when he sins; and, if he repents and asks for pardon, he will not record it against him; and, if not, he will record it as an evil deed. And according to another version: If he performs a good deed after he has recorded it against him, the Angel of the right hand says to the Angel of the left (for the former has command over the

latter): Cast away the evil deed (so that one multiple of ten is cast away from his good deed) and credit to him nine good deeds. So the evil deed is cast away from him.

And Anas reported in a tradition that the Prophet said: When the creature commits a sin, it is recorded against him. So a nomadic Arab said: And, if he repents of it? He said: It is erased from him. He said: If he returns to sin? The Prophet said: It is recorded against him. The nomad said: And, if he repents? He said: It is blotted out from his page. He said: For how long? He said: For as long as he begs for pardon and repents towards Allah. Surely Allah does not grow weary in pardoning until the creature grows weary of begging for pardon. And, when the creature purposes a good deed, the Master of the right hand writes it down as a good deed before he performs it; and, if he performs it, he records ten good deeds. Then Allah multiplies it to seven hundred multiples. And, when he meditates a sin, it is not recorded against him; and, when he performs it, one sin is recorded, and beyond it is the goodness of Allah's act of pardon.

And a man came to the Prophet and said: O Messenger of Allah, I do not keep any fast except the month of Ramadan without supererogation, and I pray only the five prayers without supererogation, and I give no voluntary alms in respect of my wealth, and there is neither pilgrimage nor obedience beyond what is obligatory to my credit. Where am I when I die? So the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: Yes, you are with me; because you have kept your heart from two things, rancour and envy, and your tongue from two things, slander and falsehood, and your eyes from two things, looking at what Allah has forbidden and contemning a Muslim with them, you will enter the Garden with me, because of my rejoicing at these two things.

And in a lengthy tradition ascribed to Anas (it is reported) that the (above-mentioned) nomad said: O Messenger of Allah, who will preside over the adjudication of the people? So he said: Allah. He said: In Person? He said: Yes. So the nomad smiled and he (Muhammad) said: Why did you laugh? So he said: Surely, when the Magnanimous One decrees (punishment) He pardons, and, when He fixes the reckoning, He forgives. So the Prophet said: The nomad has spoken the truth, Assuredly there is no one more magnanimous than Allah; He is without peer among those who are magnanimous. Then he (Anas) said: The nomad grasped it. And again in it (the Prophet said): Truly Allah has ennobled the Ka'bah and made it great, and, if a creature should demolish it stone upon stone, then should set it ablaze, he has not reached the sin of the person who makes sport of one of the friends of Allah. The nomad said: Who are the friends of Allah? He said: The believers are all friends of Allah. Have you not heard the saying of Allah: "Allah is a friend of those who believe, bringing them out of the darkness into light"? (Al-Baqarah 257)

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

And according to certain traditions: The believer is preferred more than the Ka'bah. Also: The believer is good and pure. Also: The believer is preferred more than the angels in the sight of Allah. And according to the

tradition: Allah created Hell out of the excess of His mercy as a whip. With it Allah drives His creatures to the Garden. And in another tradition: Allah says: I have created men solely that they might exploit me and I have not created them to exploit them. And according to a tradition of Abu Sa'id Al-Khudri on the authority of the Messenger of Allah: Allah has not created anything but He has matched it with what dominates it, and He has made His mercy to dominate His wrath. And according to the celebrated tradition: Truly Allah inscribed mercy on His Self before He created men; truly, My mercy dominates My anger.

And on the authority of Mu'adh Ibn Jabal and Anas Ibn Malik it is reported that he (Muhammad) said: Whoever says: There is no Allah but Allah will enter the Garden, and the Fire will not touch him whose last words are: There is no Allah but Allah. And, if a man encounters Allah not having associated anything with Him, the Fire is denied access to him. And the person in whose heart is the weight of an atom of faith will not enter it (the Fire). And according to another tradition: If the unbeliever knew the spaciousness of the mercy of Allah, not a single one would despair of His Garden. And, when the Messenger of Allah "Allah's blessing and peace be upon him" recited His saying: "Surely the earthquake of the Hour is a mighty thing." (Al-Hajj 1)

﴿إِن زَلْزَلَتِ السَّاعَةُ مَنِيَّ عَظِيمٍ﴾

He said: Do you know which day this is? This is the day on which it will be said to Adam: Arise and dispatch the detachment destined for the Fire from among your seed. So he will say: How many? And it will be said: Out of every thousand nine hundred and ninety nine are for the Fire and one for the Garden. He (the narrator) went on: So he made the people despair and they began to weep and while away their days in idleness and inactivity, and so the Messenger of Allah "Allah's blessing and peace be upon him" attacked them and said: What is the matter with you that you will not work? They said: And who would occupy themselves with work after what you have related to us on that point? And he said: How many are you among the nations? Where are Tāwīl and Thārīth and Mansak and Gog and Magog, nations whom only Allah can count? Among the rest of the nations you are but as the white hair in the coat of the black bull or the white mark in the fore-leg of the riding-beast.

So observe how he was driving the people with the whip of fear and leading them with the reins of hope to Allah. He drove them with the whip of fear at first, and, when that brought them beyond the point of equilibrium to the extreme of despair, he cured them with the therapy of hope and returned them to the equilibrium and the goal. And the latter did not contradict the former, but he made mention in the former of what he considered to be a cause of healing and confined himself to that. And, when they were in need of treatment with hope, he mentioned what completed the matter. And it is the responsibility of the preacher to imitate the Master of Preachers and to be humane in his employment of the traditions of fear and hope in accordance with need, after taking note of the inward defects. And, if he does not take care with that, his preaching will promote more disease than it will health.

And according to the tradition: If you had not sinned, Allah would have created a people who would and would have pardoned them. And in another version: He would have dismissed you and produced another creation of sinners, and have pardoned them. Surely, He is the Forgiving, the Compassionate. And according to the tradition: If you had not sinned, I would have feared of you what is more evil than sins. It was said: And what is that? He (Muhammad) said: Pride. And he (Muhammad) said: By the One in whose hand my soul is, Allah is more merciful with His creature, the believer, than the tender mother with her offspring. And according to the tradition: Assuredly Allah will pardon on the Day of Resurrection with a pardon that has not occurred to a single heart, so that even the Devil will strain towards it in the hope that it may impinge on him.

And according to the tradition: Truly Allah possesses a hundred mercies; of these He has stored up ninety nine beside Himself and has revealed one mercy in this present world. By virtue of it men show compassion to each other and the mother is compassionate to her child, and the beast is humane with its offspring. And, when the Day of Resurrection comes, He will join this mercy to the ninety nine; then He will spread them out upon all His creation and every single mercy is the match of the heavens and the earth, and only the child of perdition will perish at the hand of Allah at that time. And according to the tradition: There is not a single person among you whose work will give him entrance to the Garden or will save him from the Fire. They said: Not you either, O Messenger of Allah? He said: Not me either except that Allah should cover me with His mercy. And he said: Labour and be of good courage, and know that no man's works will save him.

And he (Muhammad) said: I have reserved my intercession for the great sinners among my people. Do you think it is for the submissive and the pious? No, it is for the warped and the dissolute. And he said: I am sent with the true religion which is both accommodating and conciliatory. And he said: I desire that the People of the two Books should know that in our religion there is accommodation. And a pointer to the meaning of this is the reply which Allah gave to the believers when they said: "And lay not upon us a burden." (Al-Baqarah 286)

﴿ وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ﴾

And He said: "And He relieves them of their burdens and shackles which were upon them." (Al-A'raf 157)

﴿ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ﴾

And Muhammad Ibn Al-Hanafiyyah related on the authority of `Ali that he said: When He sent down His saying: "Be magnanimous on a handsome scale", (Al-Hijr 85)

﴿ فَاصْفَحْ الصَّفْحَ الْجَمِيلَ ﴾

He (Muhammad) said: O Gabriel, and what is a handsome magnanimity? He (Gabriel) said: When you have pardoned whoever has wronged you and do not upbraid him. So he (Muhammad) said: O Gabriel, Allah is too

magnanimous to upbraid the one whom He has forgiven. So Gabriel wept and the Prophet wept, and Allah sent Michael to them both and he said: Truly, your Lord sends both of you His compliments and says: How would I upbraid the one whom I have pardoned? This would not be like My magnanimity. And the traditions which have to do with the means of hope are more than can be numbered.

Coming now to the reports?: Ali said: If a man commits a sin and Allah puts a covering over it in this world, He is too magnanimous to withdraw His covering in the next world. If a man commits a sin and is punished for it in this world, Allah is too equitable to repeat His punishment on His creature in the next world. And Ath-Thawri said: I do not desire that He should assign my adjudication to my parents, because I know that Allah will deal more mercifully with me than they. And one of the Fathers said: When the believer is disobedient, Allah covers him from the sight of the angels, that they should not see him and testify against him. And Muhammad Ibn Mus'ab wrote to Al-Aswad Ibn Salim in his own hand: Surely, when the creature is profligate and lifts up his hands praying and saying: O Lord, the angels will screen his voice. And thus the second and the third time, until, when he says the fourth time: O my Lord, Allah says: How long will you screen from Me the voice of My creature? My creature knows that he has no Lord who will pardon sins but Me. I testify to you that I have pardoned him.

And Ibrahim Ibn Adham said: I was performing the circumambulation in solitude on a certain night, and it was a dark rainy night, and I halted at the obligatory place beside the gate and said: O my Lord keep me from sin so that I am never disobedient to You. And the voice of One unseen called out to me from the House : O Ibrahim, you are asking Me to keep you from sin, and all My believing creatures seek that from Me. But, if I should keep them from sin, upon whom should I bestow My bounty and to whom should I grant pardon?

And Al-Hassan used to say: If the believer had not sinned, he would have been flying in the Kingdoms of the Heavens , but Allah has held him down by his sins. And Al-Junaid said: If a speck of nobility should be visible, it will annex the evildoers to the well-doers. And Malik Ibn Dinar met Aban and said to him: For how much longer will you tell the people about the indulgences of Allah? So he said: O Abu Yahya, truly, I hope that what you see of Allah's pardon on the Day of Resurrection will make you rend these your clothes for joy.

And in an account of Rib'i Ibn Hirash concerning his brother who was among the most elect of the Followers, and was one of those who conversed after death. He (Rib'i) said: When my brother died, he was wrapped in his shroud and we laid him in his bier. Then he threw back the shroud from his face and sat upright and said: Truly, I encountered my Lord and He greeted me with intimacy and delight and was anything but angry, and truly, I experienced the affair as something easier than you suppose, so do not flag. And now Muhammad and his Companions are expecting me, so I shall return to them. He (Rib'i) went on: Then he prostrated himself, and it was as if a pebble had fallen into a dish, and so we bore him off and buried him.

And in the account of two men of the children of Israel who were brothers in Allah, and one of them was profligate and the other a devotee. And the latter used to warn the former and chide him, and so the other would say: Leave me alone. By my Lord, are you delegated to me as a watchman? This went on until he saw him on a certain day in the act of committing a great sin and was angry and said: Allah will not pardon you. So Allah will say (to the profligate) on the Day of Resurrection: Is anyone able to debar My mercy from My creatures? Go your way, for I have pardoned you. Then He will say to the devotee: As for you-the Fire is decreed for you. He (the narrator) said: By the One in whose hand my soul is, He has spoken a word which has destroyed his present world and his next world.

And it is also reported that a certain robber was pillaging the highway among the children of Israel for forty years, and Jesus passed by him, and, in his wake, one of the devotees of the children of Israel, numbered among the disciples. So the robber said to himself: The prophet of Allah is passing and his disciple is accompanying him; if I were to go down, I would be a third with the two of them. So he went down and was moved with the desire to draw near to the disciple, and he demeaned himself and magnified the disciple, saying to himself: One like myself may not walk at the side of this devotee. And the disciple sensed his presence and said to himself: This man is walking at my side. So he braced himself and made up to Jesus and walked at his side, while the robber remained behind him. So Allah revealed to Jesus: Say to them both: Assuredly the works of both of you are under review, and I have annulled whatever proceeded from your respective works. I have annulled the good works of the disciple because of his pride in himself, and I have annulled the evil works of the other, according to the measure of his disparagement of himself. So tell these tidings to both of them. And the robber joined himself to him (i.e. Jesus) in his itinerary and he made him one of his disciples.

And it is related on the authority of Masruq that one of the prophets was prostrating himself and an apostate trod on his neck, so that the pebbles adhered to his forehead. So the prophet raised his head in rage and said: Be off with you and Allah will certainly not pardon you. So Allah revealed to him: You are taking My name in vain in respect of My creatures. Surely I have pardoned him. And what is related on the authority of Ibn `Abbas approximates to this. That the Messenger of Allah "Allah's blessing and peace be upon him" was inducing despair in the polytheists and was cursing them in his prayer, and His saying was revealed to him: "Not for you, (but for Allah), is the decision: whether He turn in Mercy to them, or punish them; for they are indeed wrong-doers." (Al Imran 128).

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا إِلَهُمْ إِلَّا اللَّهُ﴾

So he desisted from the prayer in which he was imprecating them, and Allah guided the body of those people to Islam.

And it is related in the report that there were two devotees equal in devotion. When they entered the Garden, one of them was elevated to the Highest Degrees over his companion. So he said: O Lord in what way did this man exceed me in

devotion on the earth? Yet, You have elevated him over me in the Highest Heaven. So Allah says: Truly, while he was on the earth, he was continually asking for the Highest Degrees, while you were asking for salvation from the Fire. So I have given every creature his request. And this is a pointer to the fact that worship which is on account of hope is the more meritorious, because love dominates the person who hopes more than it does the one who fears. And what a distinction is made by kings between the person who serves through fear of their punishment, and the one who serves out of the hope of their favours and magnanimity! On that account Allah has enjoined optimism, and for that reason he (Muhammad) said: Ask Allah for the Highest Degrees, for you are asking One who is magnanimous. And he said: When you ask Allah set the target high and ask for the Highest Paradise, for Allah will not think anything too great for him who asks.

And Bakr Ibn Salim As-Sawwaf said: We came into the presence of Malik Ibn Anas on the evening on which he was taken away by death, and we said: O Abu Abdullah, how are you? He said: I do not know what to say to you, except that you will find help from the pardon of Allah in what was not yours by desert. Then we did not stir until we had closed his eyes. (i.e. in death). And Yahya Ibn Mu'adh said in his supplication: My hoping in You along with my sins all but overcomes my hoping in You along with my good works, because, with respect to works, I rely on single-mindedness, and how shall I preserve it, since I am known to be with blemish? And I find myself with respect to my sins relying on Your pardon, and how will You not pardon them, since magnanimity is Your attribute?

And it is said: A Zoroastrian asked hospitality from Abraham, the Friend (sc. of Allah); so he said: If you become a Muslim, I will give you hospitality. So the Zoroastrian passed on, and Allah revealed to him (Abraham): You would not give him food except with his religion changed, and We have fed him for seventy years, notwithstanding his unbelief. If you had given him hospitality for a night, what responsibility would have fallen on you? So Abraham set off running after the Zoroastrian and brought him back and gave him hospitality. So the Zoroastrian said to him: By what means did it become plain to you? So he mentioned it to him. And the Zoroastrian said to him: Does He deal with me thus? Exhibit Islam to me that I may become a Muslim.

And the Spiritual Director Abu Sahl As-Suluki saw Abu Sahl Az-Zajjaji in a dream and he was speaking about the threat of everlasting punishment. So he (As-Suluki) said to him: How do you feel? He said: I find the affair easier than I had contemplated. And a certain individual saw Abu Sahl As-Suluki in a dream, indescribably fair in appearance. So he said to him: O Spiritual Director, by what means did you obtain this? So he said: Through supposing the best of my Lord. And it is related that Abu Al-Abbas Ibn Sarij saw in a dream in his mortal illness as if the Resurrection were actualized and behold! the Almighty was saying: Where are the Scholars? So they came. Then He said: What have you accomplished with what you knew? He (Abu Al-Abbas Ibn Sarij) went on: So

we said: O Lord we have come short and we have done evil. So He repeated the interrogation as if He were not satisfied with the answer and He desired another answer. So I said: As for me, there is no polytheism on my page, and You have promised that You will pardon whatever does not partake of it. And He said: Take him away, for I have pardoned you (all). And he died three nights later.

And it is said: There was a certain tippler who gathered together a party of his cronies and tossed to his boy four Dirhams and bade him buy some fruit for his party. And the boy passed by the door of the sitting-room of Mansur Ibn Ammar, while he was begging something for a poor man and saying: Whoever tosses him four Dirhams, I shall offer four petitions for him. So the boy tossed the Dirhams to him and Mansur said: What is it you desire that I should ask for you? So he said: I have a master from whom I desire to be released. So Mansur prayed. Then he said: Next request. That Allah would replace my Dirhams. So he prayed and then said: Next. He said: That Allah would bring my master to repentance. So he prayed; then he said: Next. He said: That Allah would pardon me and my master and you and the multitude. So Mansur prayed and the boy returned and his master said to him: What detained you? So he told the tale to him. He said: And what did he pray about? So he said: I asked freedom for myself. So he said to him: Go your way, for you are a free man. He said: And what was the second prayer? He said: That Allah would replace the Dirhams. He said: You possess four thousand Dirhams. And what was the third prayer? He said: That Allah would bring you to repentance. He said: I have repented towards Allah. He said: And what was the fourth prayer? He said: That Allah would pardon me and you and the multitude, and him who spoke the prayer. He said: This one is not in my power. So, while he was passing that night, he had a vision in sleep, as if someone were speaking to him: You have done what was in your power, do you then think that I shall not do what is in My power? I have pardoned you and the boy and Man Ibn 'Ammar and the crowd which was present, all of them.

And it is related on the authority of `Abd Al-Wahhab Ibn `Abd Al-Hamid Ath-Thaqafi who said: I saw three men and a woman bearing a bier. So I took the place of the woman and we went off to the cemetery, and we prayed over the corpse and buried it. So I said to the woman: What was the relationship of the deceased man to you? She said: My son. I said: And did you not have any neighbours? She said: Yes, but they despised his condition. I said: And what was it? She said: He was an effeminate. So I had compassion on her and brought her to my house and gave her money and corn and clothes. That night I had a vision. It was as if someone came to me like to the moon on the night when it is full, wearing white robes. And he began to thank me and I said: Who are you? So he said: The effeminate whom you buried to-day. My Lord had compassion on me for that the people contemned me.

And Ibrahim Al-Utrūsh said: We were sitting in Baghdad with Ma'ruf Al-Karkhi by the Tigris, when youths passed by in skiffs, beating with the oars and drinking and jesting. So they said to Ma'ruf: Do you not see them disobeying Allah

with obscene jests? Pray to Allah against them. So he lifted up his hands and said: O Allah, as you have given them joy in this world, give them joy in the next world. So the group said: All we asked of you was to pray against them. So he said: If He brings them joy in the next world, He will have forgiven them. And one of the Fathers used to say in his petitions: O Lord, what people was there ever that did not disobey You? Yet Your favour was bounteous upon them and Your provision lavish. Praise be to You, how clement You are! By Your Might! if disobedience is shown to You, You bestow favour in plenty and are lavish with provision, so that it is as if, O our Lord; You were not angry.

These are the means by which the relief of hope is induced in the hearts of the fearful and despairing. And, as for the foolish and self-deluded, it is not expedient that they should hear anything of that; no, they are to hear what we shall cite of the means of fear. For the most of people are not made healthy except through fear, just as the bad servant and the naughty boy are not reformed except through the whip and the stick and speech with an explicit threat. But the opposite of that would block up against them the door of health with respect to religion and this world.

PART TWO: FEAR

Part 2 includes eight chapters:

Exposition of essence of fear

Exposition of degrees of fear

Exposition of divisions of objects of fear

Exposition of merit of fear, and whether fear or hope is the optimum

Exposition of remedy of fear

Exposition of meaning of evil of Fear

Exposition of states of those among the prophets in respect to fear

Exposition of the states of those endued with faith who feared

CHAPTER ONE

EXPOSITION OF ESSENCE OF FEAR

It should be known that fear is an expression for the suffering of the heart and its conflagration by means of the anticipation of what is abhorred as a future contingency. And this has been made clear in the exposition of the essence of hope. And whoever is intimate with Allah, whose heart is ruled by truth and who lives in the present through his seeing the majesty of truth perpetually, no longer turns to the future and is possessed of neither fear nor hope. More, his state has become higher than fear or hope, for both of these are reins which preclude the soul from its excursions into laxness. Al-Wasiti has pointed to this in saying: Fear is a veil between Allah and the creature. Again he said: When the truth makes plain the things which are secret, there remains in them no residue for hope and fear.

And, in general, if the heart of the lover is distracted by fear of separation, while he is viewing his beloved, that would indicate a deficiency of vision, and the goal of the stations is simply constancy of vision. But, for the present, we are to discuss only the initial stations and so we shall say: The state of fear can also be

classified in terms of knowledge, state and action. With regard to knowledge, it is knowledge of the cause which leads to the thing which is abhorred. So that it is as if someone committed a crime against a king, then fell into his hands and feared that he would be put to death as an example, while pardon and escape were possibilities. But the suffering of his heart through fear is in proportion to the strength of his knowledge of the means which would lead to his being put to death, such as the enormity of his crime and the fact that the king in himself is rancorous, wrathful and revengeful, that he is surrounded by such as incite him to take vengeance and is isolated from such as would intercede with him in his case. And this than in his fear was destitute of any merit or virtue that might wipe out the trace of his crime with the king. Hence the knowledge that these means are manifest is a cause of the strength of the fear and the rigor of the suffering of the heart.

And fear is faint in proportion to the weakness of those means. And it may be that fear does not derive from the crime which the person who fears has committed, but is because of the nature of the object feared. As, for example, the person who falls into the claws of the lion, for he fears the lion because of the nature of the lion itself, namely, that, for the most part, it is avid and violent in pouncing on its prey. Even if its pouncing on its prey were within the province of choice, it might seem to the person threatened by it to be due to inborn disposition. Similarly the person who falls into the path of a torrent or into a blazing pit, for he fears the water because it is endowed by nature with the power of flowing and drowning, and likewise fire is endowed with burning. And the knowledge of the means of the thing which is abhorred is the cause which initiates and fans the conflagration and suffering of the heart, and that conflagration is fear. And, similarly, fear of Allah may sometimes be due to 'knowledge' of Allah and His attributes, that, if He destroyed the worlds, He would not care and no person would obstruct Him. And sometimes it may be due to the multitude of the sins of the creature through his committing deeds of disobedience; and sometimes it may be due to both of them together. And the strength of his fear will be in proportion to his 'knowledge' of his own defects and his 'knowledge' of the majesty of Allah and His self-subsistence, and that "He will not be asked about what He does, while they will be asked." (Al-Anbiya' 23)

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

And the person most filled with fear in respect of His Lord is the man who has most 'knowledge' of himself and his Lord. For that reason he (Muhammad) said: I am the one who fears Allah most among you. And likewise Allah said: "Only the knowledgeable among his creatures fear Allah." (Fatir 28)

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

Then, when 'knowledge' is perfected, the majesty of fear and the conflagration of the heart are produced. Then the trace of the conflagration flows from the heart into the body and the members and the attributes. In the body by

means of emaciation and paleness and fainting and shrieking and weeping, and it may be that in this way bitterness is inhaled and it leads to death; or it goes up to the brain and rots the intelligence; or it intensifies in strength and produces despair and hopelessness. In the members by restraining them from disobedience and binding them to deeds of obedience; by repairing what is defective and making ready for the future. And for that reason it is said: The man who fears is not he who weeps and wipes his eyes; no, it is he who forsakes that on whose account he fears punishment. And Abu 'l-Qasim Al-Hakim said: Whoever fears anything flees from it, and whoever fears Allah flees to Him. And it was said to Dhun-Nun : When is the creature a person who fears? He said: When he has brought himself down to the level of the sick man who is abstemious for fear that his sickness may be prolonged. In the attributes by stifling the lusts and blackening the pleasures, so that the disobediences beloved by him become abhorrent, just as honey becomes abhorrent to the man who desires it, when he 'knows' that there is poison in it. So the lusts are burned up by fear and the members are trained, and self-abasement and humility and submissiveness and lowliness obtain in the heart, and pride, rancour and envy abandon it.

Moreover he is absorbed with concern through his fear and his observing the peril of its sequel, and has no leisure for other than it. And he has no preoccupation but vigilance and self-examination and spiritual combat and conserving breaths and glances and reprehending the soul for the suggestions and footsteps and words (sc. of Satan). And his condition is that of the man who falls into the claws of a harmful lion, and he does not know whether it will ignore him and he will escape, or it will pounce on him and he will perish. So he will be engrossed outwardly and inwardly with what he fears and there will be no room in him for anything else. This is the state of the person over whom fear has prevailed and gained the mastery. The state of the company of the Companions and Followers was thus. And the strength of vigilance and self-examination and spiritual combat is in proportion to the strength of fear which is the suffering of the heart and its conflagration. And the strength of fear is in proportion to the strength of 'knowledge' of the majesty of Allah and His attributes and His actions, and in proportion to the defects of the soul and the perils and terrors which confront it.

And the least of the degrees of fear whose trace is visible in actions is the blocking of access to the forbidden; and the restraint which excludes the forbidden is called abstinence. If its strength increases, it restrains from what directs at it the possibility of the forbidden, and hence also from that whose forbiddance is not a matter of certainty, and that is called piety, since piety is the forsaking of that which one suspects so as to arrive at what one does not suspect. And it may urge a man on to forsake what has no evil in it for fear of what has evil in it, and this is sincere piety. When fully consecrated worship is joined to it, the consequence is that one does not build what he does not inhabit nor gather what he does not eat, nor turn to this world, since he knows that it will abandon him, nor expend a single breath except towards Allah.

This is sincerity and its owner is worthy to be named *Sincere*. And piety

enters into sincerity and abstinence into piety and chastity into abstinence, for it (chastity) is a specialized expression for being cut off from the determinism of lusts. Therefore fear is effective in the members through restraint and perseverance, and it is in virtue of restraint that it is given the new name of chastity which is refraining from the determinism of lusts. And abstinence is higher than it, since it is more universal, because it is refraining from everything forbidden. And higher than it is piety, since it is the name for refraining from the sum of things forbidden and dubious. And beyond it is the name *Sincere* and *He who is brought near*. And the course of the most ultimate rank in relation to what precedes it is from the most general to the most particular, for, when you have mentioned the most particular, you have mentioned the whole. As if you were saying: Mankind, whether Arab or non-Arab, and Arab, whether Quraish or non-Quraish, and Quraish, whether Hashimi or non-Hashimi, and Hashimi, whether Alid or non-Alid, and Alid, whether Hassani or Hussaini; and, when you have mentioned, for example, that a man is Hassani, you have described him totally, and, if you describe him as Alid, you describe him by what is above him-what is more general than he. Similarly when I have said *sincere*, I have said that a man is pious, is abstemious and is chaste. And there is no need for you to suppose that these numerous names point to numerous dissimilar meanings, for that would reduce you to confusion, just as confusion reigns over whoever seeks (different) meanings from linguistic variants, where the meanings have not followed the variants. So this is a pointer to the concert of the meanings of fear, and what surrounds it on the higher side, such as the 'knowledge' which determines it, and on the lower side, such as the actions which derive from it through restraint and perseverance.

CHAPTER 2

EXPOSITION OF DEGREES OF FEAR AND ITS DIFFERENTIATION INTO POWER AND WEAKNESS

It should be known that fear is commendable. Often it is supposed that all fear is commendable, and that the more powerful and frequent it is the more it is commendable. This is a fallacy. No, fear is the whip of Allah by which He drives His creatures towards perseverance in knowledge and action, so that by means of both of these they may obtain the rank of nearness to Allah. And what is most salutary for the beast is that it should not escape the whip, and thus with the boy, but that does not point to the conclusion that excessive beating is commendable. And likewise with fear; it has deficiency and equilibrium, and what is commendable is the equilibrium and the mean.

The person who is deficient in it is he who tends towards effeminate softness which alights on his mind, whenever he hears a verse from the Qur'an, and produces weeping, and the tears overflow; and similarly when he sees a cause of terror. And, when that cause is absent from his attention, his heart returns to negligence. So this is a fear which is deficient, of little profit and feeble in utility; just like the slight stick with which the powerful riding-beast is beaten, which gives it no serious pain and does not urge it on to the destination, nor is it salutary for its correction. Such is the fear of all men except the Gnostics and the

Knowledgeable. And I do not mean by Knowledgeable (learned) those who are stamped with the marks of Scholars or are called by their names, for they, of all men, are the most distant from fear. No, I mean those who are knowledgeable concerning Allah and His Days and His actions, and that is a thing whose existence is rare at the present time. And, for that reason, Al-Fudail Ibn 'Iyad said: When it is said to you: Do you fear Allah?, keep silence. For, if you say: No, you are an unbeliever; and, if you say: Yes, you are a liar. And he indicated by this that it is fear that restrains the members from deeds of disobedience and binds them to deeds of obedience, and whatever does not take effect in the members is no more than an impulse and a fleeting motion which does not deserve the name of fear.

The extremist is he whose fear is strong and transgresses the limit of the equilibrium, so that it goes out towards hopelessness and despair, and it again is reprehensible, because it stultifies action. Fear may also issue in sickness and weakness and depression and bewilderment and intellectual atrophy. The aim of fear is the same as the aim of the whip which is to incite to action. If it is otherwise, fear is imperfect, because it is deficient in its essence, since its product is ignorance and impotence. Ignorance, because one does not know the sequel of his affair; and, if he 'knew' he would not be afraid, since the thing which is feared is that about which there is doubt. Impotence, because he is exposed to a forbidden thing which he is unable to repel. Therefore it (fear) is commendable in connection with human deficiencies, and only knowledge is commendable in itself and its essence, together with power and everything by which it is possible to describe Allah. And that by which it is not possible to describe Allah is not perfect in its essence and only becomes commendable in connection with a deficiency which is greater than it; just as the enduring of therapeutic pain is commendable, because it is milder than the pain of disease and death. And whatever issues in despair is reprehensible, and fear also may issue in disease, weakness, depression and bewilderment and intellectual atrophy; it may even issue in death. All that is reprehensible and is to be likened to the beating which kills the boy and the whip which slays the riding-beast or makes it ill or breaks one of its limbs.

The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the means of hope and multiplied them simply in order that he might thereby treat the shock of excessive fear which leads to despair or one of these conditions, and all that is implied with respect to a condition. The commendable part of it is whatever leads to the goal which is intended by it, and whatever comes short of it or goes beyond it is reprehensible. The profit of fear is caution and abstinence and piety and spiritual combat and worship and reflection and recollection, and all the means that bring about union with Allah. And all of that requires life along with health of body and wholeness of intellect, and whatever impairs these means is reprehensible.

If you say: Whoever fears and dies because of his fear is a martyr, and how can his state be reprehensible? Know that the meaning of his being a martyr is that he possesses a rank in virtue of his death through fear which he would not

have attained had he died at that time through a cause other than fear. So that in connection with him it is meritorious, but in connection with the ordering of his survival and the prolongation of his life in obedience to Allah and the treading of His paths it is not meritorious. No, the person who is making a pilgrimage to Allah by the path of reflection and spiritual combat and the ascent of the degrees of 'knowledge' possesses at every instant the rank of martyr and martyrs. Were it otherwise the rank of a lad who is killed or the madman whom a lion mauls would be higher than the rank of a prophet or saint who dies a natural death, and this would be absurd. Nor is it proper that this should be supposed. No, the most valued of blessings is prolongation of life in obedience to Allah, and everything which annuls life or mind or health (for life is impaired when it is impaired) is a loss and deprivation in relation to some conditions, even if some parts of it should have merit in relation to other conditions. Just as martyrdom has merit in relation to what is below it, not in relation to the degree of the *Pious* and the *Sincere*.

So, if fear does not effect action, its existence and non-existence are alike, just as the whip which does not accelerate the movement of the riding-beast. And, if it is effective, it has degrees according as its effects are visible. For, if it is an incentive only to chastity, it is the refraining from the determinism of lusts, so that it possesses a degree. And, if it produces abstinence, it is higher (in degree). And the most ultimate of its degrees is that it should produce the degrees of the *Sincere*, which is that it should tear one away outwardly and inwardly from what is other than Allah, so that there remains in him no room for other than Allah, and this is the most ultimate of its commendable characteristics, and it is accompanied with preservation of health and mind. If it goes beyond this towards the atrophy of mind and health, it is sickness which must be treated, if there is an effectual treatment. And, if it were commendable, its treatment by hope and other means until it passes away would not be necessary. For this reason Sahl used to say to novices who persisted with fasting over a long period: Keep your wits. Allah has never had a saint who was mentally deficient.

CHAPTER 3

EXPOSITION OF DIVISIONS OF FEAR IN RELATION TO THE OBJECT WHICH IS FEARED

It should be known that fear does not deserve the name except it concerns the expectation of what is abhorred, whether it is abhorred in its essence, such as fire, or because it leads to what is abhorred, as deeds of disobedience are abhorred, because they lead to what is abhorred in the next world; just as the invalid abhors the fruits which do him injury, because they lead to death. So everyone who fears is bound to picture to himself an abhorred thing from one of the two divisions, and the expectation of it grows powerful in his heart, so that his heart is burnt up through his terror of the abhorred thing.

And the station of those who fear is differentiated in accordance with the kind of abhorred things whose dread dominates their hearts. So there are those whose hearts are dominated by what is not essentially abhorred, but abhorred because of what is outside itself, such as those who are dominated by the fear

of death before repentance or a fear of a deficiency of repentance and a breaking of the covenant ; or the fear of a diminishing of strength so as not to fulfill the complete demands of Allah. Or the fear that the tenderness of the heart will pass away and that it will be replaced by hardness; or the fear of inclining away from uprightness; or the fear of the mastery of custom in the following of the familiar lusts; or the fear that Allah will entrust a man to his good works in which he has put his trust, and which he has boasted about among Allah's creatures. Or the fear of taking Allah for granted by reason of the multitude of Allah's favours towards him; or the fear of being distracted from Allah by other than Allah; or the fear of being deceived by the regular succession of favours. Or the fear that the defections of his obedience will be uncovered, where there is revealed to him from Allah what he did not take into the reckoning. Or the fear that people will persecute him with back-biting, perfidy, dissimulation and premeditated thoughts of evil. Or the fear of his lack of knowledge of what may happen in the remainder of his life; or the fear of punishment being brought forward to this world and his being disgraced before death. Or the fear of being deceived by the blandishments of this world; or the fear that Allah will scrutinize his secret heart at a moment when he is heedless of Him. Or the fear of being sealed at death with the Seal of evil; or the fear of the predestination which has been predestined to him from all eternity.

And all these are things which the Gnostics fear and there is that which is particularly advantageous to everyone, which is the treading of the path of caution so as to exclude what leads to the thing feared. And so whoever fears the mastery of custom over him will persevere in weaning himself from custom. And whoever fears that Allah will scrutinize his secret heart occupies himself with the purifying of his heart from the whisperings (of Satan). And thus with the remainder of the divisions; and among those fears the one which most overcomes assurance is the fear of the Seal, for its affair is full of danger. The highest of all the divisions and the one which gives best access to perfection of 'knowledge' is the fear of predestination, because the Seal follows from what has been predestined, and is a branch which springs from it in accordance with the interaction of many causes. So the Seal makes manifest what the (eternal) decree has predestined in the essence of the Book.

The relation of him who fears the Seal to him who fears predestination is like that of two men in judgement of whom the king has signed a decree, the import of which might be their beheading or the assigning to them of a Ministry. And the decree was not yet delivered to them and the heart of one was tied up with the circumstance of the delivery of the decree and its publication and what it would disclose; and the heart of the other was tied up with the circumstance of the decree of the king, its nature, and what it was that had passed through his mind at the moment of the decree, of mercy or of anger. And this was to turn towards the cause which is a higher activity than to turn towards what is a corollary. And likewise to turn towards the eternal decree in promulgating which the reed-pen flowed is a higher activity than turning towards what is made manifest at the End.

The Prophet pointed to this when he was in the pulpit and clenched his right hand and said: This is the Book of Allah in which He has written the people of the Garden with their names and the names of their fathers of which there shall be no increase and no diminution. Then he clenched his left hand and said: This is the Book of Allah in which He has written the people of the Fire with their names and the names of their fathers of which there shall be no increase and no diminution. And let the people of bliss do the works of the people of woe, so that it is said: It is as if they were numbered with them; more, they are identical with them. Then Allah will save them before death, even if it is in the time between two milkings of she-camel. And let the people of woe do the works of the people of bliss, so that it is said: It is as if they were numbered with them; more, they are identical with them. Then Allah will extract them before death, even if it is in the time between two milkings of a she-camel. He who is numbered among the blessed is so by the decree of Allah, as is the reprobate by the decree of Allah, and works are in the nature of Seals.

And this accords with the division of those who fear into the person who fears his disobedience and sin, and the one who fears Allah in Person, because of His attributes and majesty and characteristics which, without a doubt, compel awe. So this (fear) is the highest in rank, and, for that reason, his fear endures, even if he enters into the obedience of the *Sincere*. As for the other it is in the target area of self-deception, and the safest part of it is if one perseveres in obedience. So fear of disobedience is the fear of the Sound in Faith, and the fear of Allah is that of the Unitarians and the *Sincere*. It is the fruit of 'knowledge' concerning Allah, and whoever 'knows' Him and 'knows' His attributes, knows from His attributes how He is worthy to be feared apart altogether from sin. More, if the disobedient person 'knew' Allah as he ought to 'know' Him, he would fear Allah and would not fear his disobedience. And were it not that He is to be feared in His Person, He would not constrain him to disobedience and smooth its path for him and prepare its means, for the facilitating of the means of disobedience is alienation. And he has not committed disobedience prior to his (present) disobedience in virtue of which he deserves to be constrained to disobedience and to have access to its means. Nor is obedience preceded by merit in virtue of which favour is shown to him for whom obedience is made easy and the path of communion smoothed for him. For the disobedient person has had disobedience decreed to him whether he wills it or not; and thus with the obedient person. And He who exalts Muhammad to the Highest Heaven irrespective of merit which he had acquired prior to its taking place, and abases Abu Jahl in the Lowest Hell irrespective of sin which he had committed prior to its taking place, is worthy to be feared for His attribute of majesty.

For whoever obeys Allah, obeys because the will to obedience has dominion over him and power comes to him, and, after the creation of the irrevocable will and the complete power, the action comes into being of necessity. And he who is disobedient is so because a powerful and irrevocable will has dominion over him, and the means and power come to him, and the action, in the wake of the will

and the power, is of necessity. Would that I knew what it is that determines the preferment of this man and his being singled out through the dominion over him of the will to obedience, and what determines the abasement of that man and his alienation through the dominion over him of the impulses of disobedience, and how this is transferred to the creature! But, since the transfer goes back to the eternal decree, irrespective of sin or merit, fear of One who decrees as He wills and legislates as He desires is a resolution with every intelligent person. And beyond this meaning is the secret of predestination whose dissemination is not permissible.

And the understanding of the fear of Him in respect of His attributes is not possible except by parable. Were it not for the permission of the Law, the man of insight would not have dared to mention it. So it has come down in the tradition: Surely Allah revealed to David: Fear Me as you fear the harmful lion. And this is the parable which lets you understand what is the effect of the meaning, even if it does not acquaint you with its cause. For to be acquainted with its cause is to be acquainted with the secret of predestination, and He does not disclose that except to His 'People'. And the conclusion to be drawn is that the lion is to be feared not because of the sin which you have previously committed against it, but because of its characteristics, its violence and rapaciousness and arrogance and awfulness, and because it does what it will and does not care. For, if it killed you, its heart would be untouched by compunction, and it would feel no pain at killing you. And, if it left you alone, it would not leave you out of pity for you or to preserve your breath. No, you are in its sight too insignificant for it to notice you, whether dead or alive. More, the killing of a thousand like you and the killing of a gnat are on one plane with it, since that does not impugn the animal kingdom or the power and rapaciousness attributed to it. And the parable has its highest application to Allah. Whoever 'knows' Him 'knows' with inward sight which is more powerful and trustworthy and transparent than outward sight. He speaks the truth in His saying: These to the Garden and I do not care; and these to the Fire and I do not care. And of the things which compel awe and fear 'knowledge' that He is self-subsistent and that He does not care will suffice you.

As for the second class of those who fear, the thing abhorred is pictured within them, such as the image of the pangs of death and its rigors, or the interrogation of Munkar and Nakir, or the punishment of the grave, or the terror of the resurrection, or the awfulness of the halting-place before Allah and shame because of the drawing back of the veil, and the interrogation about the smallest details or the fear of the Bridge and its edge and the manner of crossing over it; or the fear of the Fire and its shackles and terrors, or the fear of being banned from the Garden, the House of Bliss and the enduring Kingdom, and from a diminution of degrees; or the fear of being veiled from Allah.

And all these means are abhorred in themselves and are, indubitably, to be feared. And the states of those who fear are differentiated according to them; and the highest of them in rank is the fear of alienation and of being veiled from Allah and this is the fear of the Gnostics. And what comes before this is the fear

of the Practitioners and the Sound in Faith and the Ascetics and the body of the people. He whose 'knowledge' is not perfect and whose inner sight is not opened up does not feel the pleasure of union nor the pain of alienation and separation. When it is mentioned to him that the Gnostic does not fear the Fire but fears only the veil, he finds that inwardly repugnant, and marvels at it in his soul. And it may be that he would find repugnant the pleasure of looking at the face of Allah, the Magnanimous One, were it not that the Law precludes him from being repugnant to it. And his confessing it with the tongue derives from the compulsion of authority, and, were it otherwise, it would not be inwardly vouched for, because he 'knows' only the pleasure of the stomach, of sexual intercourse and of the eye (when he looks at colours and fair faces), and, in general, every pleasure in which the beasts are his associates. As for the pleasure of the Gnostics they only attain to it, and its classification and exposition are forbidden to whoever is not a party to it. And whoever is a party to it himself possesses the insight, and so has no need that someone else should expound it to him. The fear of those who fear can be traced to these divisions. Let us ask Allah for good success through His magnanimity.

CHAPTER 4

EXPOSITION OF MERIT OF FEAR AND INCLINATION TO IT

It should be known that the merit of fear is sometimes 'known' by consideration and reflection and sometimes by the verses and the traditions. With regard to reflection its procedure is that the merit of anything is in proportion to its adequacy to conduct to the bliss of an encounter with Allah in the next world, since there is no goal except bliss and there is no bliss for the creature except in meeting His Master and being near to Him. And everything which assists him possesses merit, and its merit is in proportion to its goal. For it has been made plain that there is no passage to the bliss of encountering Allah in the next world except through the attaining of His love and through intimacy with Him in this world. And love is not obtained except by 'knowledge', and 'knowledge' is not obtained except by constant reflection; and intimacy is not obtained except by love and constant recollection. And perseverance in recollection and reflection are facilitated only when the seed of this present world is cut off from the heart, and it will not be cut off except by the forsaking of the pleasures and the lusts of this world. And the forsaking of things desired is not possible except by the strangling of lusts, and a lust is not strangled by anything as it is by the fire of fear. So fear is the fire which burns up lusts, for its merit is in proportion to the extent to which it burns up lusts and restrains from actions of disobedience and incites to actions of obedience. And that is differentiated according to the different degrees of fear (see above) and how can such fear be other than meritorious, since by it chastity and abstinence and piety and spiritual combat are obtained, and these are actions both meritorious and commendable which promote nearness to Allah.

As for the procedure of quoting the verses and the traditions what concerns the merit of fear is beyond the range of definition. It will suffice you as a pointer to its merit that Allah has united in those who fear guidance and mercy and knowledge and satisfaction and these are the concert of the stations of the

people of the Gardens. Allah said: "And guidance and mercy to those who fear their Lord." (Al-A'raf 154)

﴿هُدًى وَرَحْمَةً لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ﴾

And He said: "Only the knowledgeable among Allah's creatures fear Him." (Fatir 28)

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

He attributed to them knowledge in respect of their fear and said: "Allah was well-pleased with them and they with Him." (Al-Bayyinah 8)

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

This refers to whoever fears his Lord. And everything which points to the merit of knowledge points to the merit of fear, because fear is the fruit of knowledge. For that reason it has come down in a tradition of Moses: As for those who fear they possess the Highest Companion. So observe how he has singled them out for the fellowship of the Highest Companion, and that is because they are knowledgeable and the knowledgeable possess the rank of the fellowship of the prophets, because they are the heirs of the prophets, and the fellowship of the Highest Companion belongs to the prophets and whoever overtakes them. And for this reason, when the Messenger of Allah "Allah's blessing and peace be upon him" was given the option during his mortal sickness of remaining in the world or going to Allah, he said: I ask of You the Highest Companion.

Therefore, if one looks to what produces fear, it is knowledge, and if one looks to its product, it is abstinence and piety, and there is no secret about what constitutes their respective merits, so that the sequel is stamped with piety as its special attribute just as praise is the exclusive attribute of Allah and blessing of the Messenger of Allah "Allah's blessing and peace be upon him", so that it is said: Praise to Allah, Lord of the Worlds, and the sequel to the pious ' and blessing upon our master Muhammad and all his family. For Allah has connected piety particularly with Himself, for He said: "It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that you may glorify Allah for His guidance to you: and proclaim the Good News to all who do right. (Al-Hajj 37)

﴿لَن يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ الْقَوِيُّ مِنْكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ

عَلَىٰ مَا هَدَيْكُمْ وَيَذَرِ الْمُحْسِنِينَ﴾

Piety is simply an expression for the restraint which is regulated by fear and so He said: "The most preferred of you with Allah are those who are most god-fearing among you." (Al-Hujurat 13)

﴿إِن أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَنُّكُمْ﴾

For that reason Allah enjoined piety on those who are first and those who are last, and said: "We have charged those who were given the Book before you, and you too show piety to Allah." (An-Nisa' 131)

﴿وَصَبَّأْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

And He said: "But fear me, if you are really believers." (Al Imran 175)

﴿وَحَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

So He commanded fear and made it compulsory and a condition of faith. For that reason it cannot be envisaged that a believer will be disjoined from fear, and, if it is weak, the weakness of his fear will be in proportion to the weakness of his 'knowledge' and his faith. And the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the merit of piety: When Allah musters the first and the last for the appointment of a Day which is fixed, behold! a voice, which those furthest away will hear equally with those nearest, will say: O you people, I have answered your shouts since your creation to this day, so you answer my call to-day. It is nothing but your deeds which will rebound to you, O you people. Surely, I have made a standard and you have made a standard, and you have depreciated my standard and appreciated your standard. I said: "The most preferred of you with Allah are those who are most god-fearing among you", (Al-Hujurat 13)

﴿إِنْ أَكْثَرَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ﴾

And you disdained it except that you say: So and so, son of so and so and so and so, is richer than so and so. Hence to-day I shall depreciate your standard and appreciate my standard. Where are the pious? So He will raise a banner for the people and they will follow their banner to their lodgings and they will enter the Garden irrespective of what is due to them.

And Muhammad said: The head of wisdom is the fear of Allah. And he said to Ibn Mas'ud: If you are desirous of meeting me then multiply fear after me. And Al-Fudail said: If a man fears Allah, fear points him to every good. And ash-Shibli said: There is no day that I have feared Allah, but that I have seen in respect of Him a category of wisdom and admonition which I had never (previously) seen. And Yahya Ibn Mu'adh said: No believer performs an evil deed but two good deeds overtake it, namely, the fear of punishment and the hope of pardon, just like a fox between two lions. And in a tradition of Moses: As for the abstemious, there remains no one except the abstemious but that I make the closest examination of him and scrutinize what is in his hands, for I feel embarrassment on their account (i.e. on account of the abstemious) and have (too much) respect for them that I should halt them for the reckoning.

And abstinence and piety are names derived from meanings which are conditional on fear. If they are divorced from fear, they do not bear those names. And likewise what constitutes the merits of recollection is no secret, and Allah has made it the special attribute of those who fear. So He said: "The admonition will be received by those who fear (Allah)." (Al-A'la 10)

﴿سَيَذَرُكَ مَنْ تَخْشَى﴾

And He said: "He who fears the station of his Lord will have two Gardens." (Ar-Rahman 46)

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

And he (Muhammad) said: Allah said: By My might, I shall not unite in my creature two fears and two securities, for, if he feels secure in Me in this world, I shall terrify him on the Day of Resurrection. And, if he fears Me in this world, I shall make him secure on the Day of Resurrection. And he also said: If a man fears Allah, everything fears him; and, if a man fears other than Allah, Allah threatens him with everything. And he said: The most consummate of you in intelligence are those whose fear of Allah is most rigorous, and who are best at perceiving what Allah has commanded and forbidden.

Yahya Ibn Mu'adh said: If Miskin Ibn Adam had feared the Fire as he feared poverty, he would have entered the Garden. Dhu 'l-Nun said: Whoever fears Allah with his whole heart, his love to Allah is intense and his most inward part is right with Him. Dhu 'l-Nun said again: It is fitting that fear should be more dominant than hope, for, when hope is dominant, the heart is disordered. And Abu Al-Hussain Ad-Darir used to say: The mark of bliss is fear of being a reprobate, because fear is a rein between Allah and His creature, and, when his rein is severed, he perishes with those who perish. And it was said to Yahya Ibn Mu'adh: Who of Allah's creatures is most secure for the morrow? He said: Those of them whose fear of to-day is most intense. And Sahl said: You will not experience fear, until you eat what is permitted. And it was said to Al-Hassan: O Abu Sa'id, how can we set about sitting down with parties who threaten us, so that our hearts almost fly away with terror? So he said: By Allah! if you mix with parties who threaten you until security overtakes you, it is better for you than that you should fraternize with parties who make you feel safe until fear overtakes you.

Abu Sulaiman Ad-Darani said: Fear has never abandoned any heart but a ruin. And 'A'ishah said: I said: O Messenger of Allah: "Those who give what they give and their hearts are fearful" (Al-Mu'minun 60)

﴿وَالَّذِينَ يُؤْتُونَ مَاءً آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ﴾

Does this refer to the man who steals and commits adultery? He said: No, but to the man who fasts and prays (the statutory prayers) and gives supererogatory alms and fears that it may not be accepted of him.

And the extreme dangers which are involved in feeling secure from the stratagems of Allah and His punishment cannot be defined and all that is a eulogy of fear, because the guiltiness of a thing is a eulogy of its contradiction which negates it. And the contradiction of fear is security, just as the contradiction of hope is despair. And just as the guiltiness of despair is a pointer to the merit of hope, so the guiltiness of fancied security is a pointer to the merit of fear which is contradictory to it. More, we shall say: All that is involved in the merit of hope is a pointer to the merit of fear, because the two are interdependent. For everyone who hopes for a desired object cannot but fear that he should miss it, for, if he did not fear that he should miss it, he would not be hoping in expectation of it, since he would not be desirous of it. So fear and hope are interdependent and it would be absurd that one should be

severed from the other. Certainly it is possible that one should dominate the other, while the two are united, and it is possible for the heart to be occupied with one and to have no regard to the other for the moment, because of its being negligent of it. This is so, because, from the conditional character of hope and fear, their interdependence is with an object of doubt, since whatever is specified is not hoped for nor feared. Therefore the object of desire whose existence is possible its non-existence is also possible-indubitably. Hence the assumption that it exists refreshes the heart and that is hope, and the assumption that it does not exist pains the heart and that is fear. And the two assumptions indubitably conflict with each other, since the affair which is expected is in doubt.

Certainly one of the two aspects of doubt may preponderate over the other in proportion with the presence of certain of the means and the name of that is supposition, and that would be a cause of the dominance of one of the two over the other. And, when the existence of the object of desire dominates the supposition, hope is strengthened and fear is concealed in relation to it, and *vice versa*. And in every circumstance the two of them are interdependent, and, for that reason, He said: "And they invoke Us through yearning and awe." (Al-Anbiya 90)

﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾

And He also said: "They invoke their Lord through fear and yearning." (As-Sajdah 16)

﴿يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

And, for that reason, Arabic has defined fear in terms of hope, for He said: "What is the matter with you? You do not hope in Allah with reverence." (Nuh 13).

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾

That is, you do not fear. And there are the many passages in the Qur'an where hope has the meaning of fear and that is because of their interdependence, since the practice of Arabic is to express a thing in terms of what is complementary to it.

More, I say that everything which constitutes the merit of weeping through fear of Allah is a demonstration of the merit of fear, for weeping is the fruit of fear. And He said: "Then let them laugh little and weep much." (At-Tawbah 82)

﴿فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا﴾

And He said: "They weep and it increases their humility." (Al-Isra' 109)

﴿يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

And He said: "Do you marvel at this discourse, and do you laugh and do you not weep, while you make merry?" (An-Najm 59-61)

﴿أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ ﴿٦٠﴾ وَلَا تَبْكُونَ ﴿٦١﴾ وَأَنْتُمْ سَمِيدُونَ ﴿٦٢﴾﴾

And he (Muhammad) said: There is no believing creature whose eye drops a tear-even if it were like the head of a fly through fear of Allah, and then it drops on some part of his cheek, but that Allah has precluded him from the Fire. And he said: When the heart of a believer trembles because of the fear of Allah, his sins are stripped from him, just as a tree is stripped of its leaves. The Fire will not penetrate to anyone who weeps for fear of Allah, until the milk returns to the udder.

And 'Uqbah Ibn 'Amir said: What is salvation O Messenger of Allah? He said: Keep a rein on your tongue, keep to your house and weep for your sins. And 'A'ishah said: I said: O Messenger of Allah, will anyone of your community enter the Garden irrespective of desert? He said: Yes, he who recollects his sins and weeps. He said: There is no drop more beloved of Allah than a tear-drop which is for fear of Allah, or a drop of blood which is shed in the 'path' of Allah. He said: O Allah furnish me with moist eyes which cure through the shedding of tears, before the tears become blood and the stones live coals. And he said: Allah will give them shade seven times on a Day when there will be no shade but His shade, and will remember among them the man who has remembered Allah in private and whose eyes have overflowed with tears.

Abu Bakr , the *Sincere*, said: Whoever is able to weep let him weep and whoever is not able to weep let him pretend to weep. It was customary with Muhammad Ibn Al-Munkadir when he wept to wipe his face and beard with his tears and to say: I have heard that the Fire will not consume a place which tears have wiped. And Abdullah Ibn Amr Ibn Al-Āṣ said: Weep and, if you cannot weep, pretend to weep, for by Him in whose hand my soul is, if one of you possessed knowledge, he would cry out until his voice was cut off and would pray until his back was broken. Abu Sulaiman Ad-Darani said: No eye fills up with its water but that neither dearth nor abasement will overtake the face of its master on the Day of Resurrection. For, if his tears flow, Allah will extinguish with their first drop oceans of fire. And should one man in a community weep, that community would not be punished. And Abu Sulaiman said: Weeping is on account of fear and hope, and delight on account of yearning. And Ka'b Al-Ahbar said: By Him in whose hand my soul is, because I weep for fear of Allah until the tears overflow my cheeks, I commend myself more than if I were to give supererogatory alms of a mountain of gold. And 'Abd Allah Ibn 'Amr said: Because I weep a tear for fear of Allah, I commend myself more than if I should give supererogatory alms with a thousand dinars.

And it is related concerning Hanzalah that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" and he preached us a sermon by which our hearts were made tender and our eyes moist and we 'knew' ourselves. Then I returned to my family and my wife drew near to me and mundane conversation flowed between us, and I forgot what had occupied our minds in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and we were taken up with this present world. Then I recollected what it was that had occupied our thoughts and I said within myself: I have

played the hypocrite in that the fear and impressionableness that possessed me have passed away. So I went out and began to shout : Hanzalah is a hypocrite. And Abu Bakr, the *Sincere*, met me and said: No, Hanzalah has not played the hypocrite. Then I entered the presence of the Messenger of Allah "Allah's blessing and peace be upon him", while I was saying: Hanzalah is a hypocrite. So the Messenger of Allah "Allah's blessing and peace be upon him" said: No, Hanzalah has not played the hypocrite. So I said: O Messenger of Allah we were with you and you preached us a sermon by which our hearts were made fearful and our eyes tearful and we 'knew' ourselves. Then I returned to my family and we were engaged in mundane conversation, and I forgot what engaged our minds when we were with you. So he said: O Hanzalah, would that you were always in that state, then the angels would take you by the hand on your journeyings and where you lie down, but, O Hanzalah, everything has its appointed time.

Therefore everything which constitutes the merit of hope and weeping and piety and abstinence and knowledge, and the guiltiness of fancied security, is a pointer to the merit of fear, because all of these are related to it either by way of cause or effect.

Exposition That The Optimum Is The Dominance Of Fear Or The Dominance Of Hope Or The Two In Equilibrium

Know that the traditions concerning the merit of fear and hope are legion, and often the observer will inspect the two of them and doubt will overwhelm him as to which of the two is the higher good. The person who says: Is fear or hope the higher good?, asks a spurious question which resembles the question: Is bread or water the higher good? The answer to it is to say that bread is the higher good for the person who is hungry and water for the person who is thirsty. And, if both are present in union, one has regard to which is the more dominant, and, if it is hunger, bread is the higher good and, if it is thirst, water is the higher good. If they are in balance, bread and water are on par. This is so because everything which is willed in reference to a goal has its merit disclosed in relation to its goal, not to itself. And fear and hope are therapies by means of which hearts are cured and their respective merits are in proportion to the extant disease. For, if what has dominion over the heart is the disease of fancied security from the stratagems of Allah and being self-deceived thereby, fear is the higher good. And, if the most dominant factors are hopelessness and a despairing of the mercy of Allah, hope is the higher good. Similarly, if disobedience has mastery over the creature, fear is the higher good.

And it is allowable to say absolutely that fear is the higher good, in the sense that it is said: Bread is a higher good than oxymel, since the sickness of hunger is treated with bread and that of jaundice with oxymel, and the disease of hunger is more dominant and frequent, so that the need of bread is the more frequent, and so it is the higher good. And, in this sense, the dominance of fear is the higher good, because disobedience and self-deceit are the more dominant over the creature. And, if one looks at the source of fear and hope, hope is the higher good, because it is an outlet from the sea of mercy, and the outlet of fear is from the sea of wrath. And whoever is attentive to those

attributes of Allah which decree kindness and mercy, love will dominate him and there is no station beyond love. With regard to fear its prop is a turning towards those attributes which decree severity and love does not mingle with it as it does with hope.

In sum, it is proper to employ in reference to whatever is willed for other than itself the expression *more salutary* and not the expression *more meritorious*. So we say: For the most of people fear is more salutary than hope, and that, because of the dominance of disobedience. As for the pious person who has forsaken sin, outward and inward, concealed and open, what is most salutary is that his hope and fear should be in equilibrium. For that reason it was said: If the fear and hope of the believer were weighed, they would balance each other. And it is reported that 'Ali said to one of his children: Fear Allah with such a fear as will make you see that, if you brought Him the good deeds of (all) the people of the earth, He would not accept them from you; and hope in Allah with such a hope as to make you see that, if you brought Him the evil deeds of (all) the people of the earth, He would pardon you for them. Hence 'Umar said: If it were proclaimed: Let everybody except one man enter the Fire, I should hope that I was that man. And, if it were proclaimed: Let everyone enter the Garden except one man, I should fear that I was that man. And this is an explanation of the object of fear and hope and their being in equilibrium, notwithstanding dominance and mastery, by means of counterpoise and equalization.

And so with a person like 'Umar it is fitting that his fear and hope should be on par. As for the disobedient man, when he supposes that he is the person who is excepted from those who are commanded to enter the Fire, that is a pointer to his self-delusion. And, if you say: It is not fitting with a person like 'Umar that his fear and hope should be on par. No, it is fitting that his hope should be dominant (as above, in the first part of the *Book of Hope*) and that its strength should be in proportion to the strength of the means to it, as was illustrated by the sowing and the seed. And it is known that whoever sows healthy seed in clean ground and perseveres in cultivating it, and fulfils all the conditions of agriculture, the hope of attainment dominates his heart, so that his fear is not on par with his hope, and it is proper that the states of the pious should be such.

Know therefore that whoever picks up 'knowledge' from verbal expressions and parables multiplies his error, and that is so, even if we have cited a parable to him. So what we were dealing with is not comparable in every respect, since the cause of the dominance of hope was the knowledge which is the result of experience. For he knew by experience the health of the soil and its cleanness and the health of the seed and the salubriousness of the atmosphere and the paucity of lethal thunderbolts in that area and so on. For the parable of our proposition would be a seed whose species has not been tried, which has been scattered on unfamiliar soil, which the sower has not prepared nor tested, in a country where he does not know whether thunderbolts are frequent or not. And with such a sower as this, even if he exerts himself to the utmost and fulfils all that is in his

power, his hope will not be dominant over his fear.

And the seed in our proposition is faith and the conditions of its health are minute. And the soil is the heart whose hidden and open vices derive from concealed polytheism and hypocrisy and apostasy, and its hidden properties are beneath the surface. And the blights are lusts and blandishments of this world and the turning of the heart towards them in the future. And, even if he is safe at the moment, that is on account of what he can not verify and does not 'know' by experience, since it may chance from causes whose succession he cannot comprehend and whose like he has not experienced.

And the thunderbolts are the terrors of the pangs of death, and the disturbance of belief in its presence, and that belongs to those things whose like he has not experienced. Then the Reaping and the Result at the moment of the departure from the Resurrection to the Garden, and that he has not experienced. So whoever 'knows' the essentials of these matters, if he were faint-hearted and cowardly in himself, his fear would indubitably dominate his hope, as it will be related concerning the states of those who feared among the Companions and the Followers. And, if he were stouthearted and of a steadfast nature and complete in 'knowledge', his fear would be on par with his hope. As for the suggestion that his hope would be dominant, this should not be entertained.

And `Umar was in the habit of going over the score in the examination of his heart. So he used to ask Hudhaifah whether he knew of any traces of hypocrisy in him, since the Messenger of Allah "Allah's blessing and peace be upon him" had made him (Hudhaifah) a specialist in the science of hypocrites. For who is the person who is able to purify his heart from the hidden things of hypocrisy and latent polytheism, and, if he has secured the cleansing of his heart to the exclusion of that, how will he be secure from the stratagems of Allah in confusing him as to his state and hiding his defects from him? And, if he is confident about this, whence can he be confident about his being preserved in that condition, until the completion of the goodness of the Seal?

And he (Muhammad) said: Let a man do the works of the People of the Garden for fifty years, so that only a span remains between him and the Garden (and, in a variant, only the time between two milkings of a she-camel), then the Book will predestinate and seal him with the work of the People of the Fire. And the interval between two milkings of a she-camel does not allow the possibility of an action with the members, It is no more than the duration of a fleeting impulse which penetrates the heart at death and decrees the Seal of evil, and how can one be secure from that?

So the most ultimate objective of the believer is that his hope and fear should be in equilibrium, and the dominance of hope with the most of people would be a leaning on self-deceit and a dearth of 'knowledge'. For this reason Allah has united both of them in the description of the persons whom He has eulogized. For He said: "They invoke their Lord through fear and yearning." (As-Sajdah 16)

And He said: "They invoke Us through yearning and awe." (Al-Anbiya' 90)

﴿وَيَدْعُونََنَا رَغَبًا وَرَهَبًا﴾

And where is the like of `Umar? So what is most salutary for the people who are alive at this time, all of them, is the dominance of fear, with the proviso that it does not bring them to hopelessness and abandonment of action, and severing of the yearning for pardon, for that would be a cause of shirking work and a summons to obstinate persistence in disobedience. For that is despair and not fear, since fear is that which provides an incentive for action and blackens all the lusts, and snatches the heart away from reliance on this world, and summons it to withdraw from the home of self-deceit. This is commendable fear; it is not a passing impulse of the soul which does not take effect in restraint and incentive. Nor is it hopelessness which decrees despair.

So Yahya Ibn Mu'adh said: Whoever serves Allah with undiluted fear is drowned in a sea of reflection. And whoever serves Him with undiluted hope goes astray in a desert of self-deceit. And whoever serves Him with fear and hope is established in a highway of recollection. And Makhul of Damascus said: Whoever serves Allah with fear is a *Kharijite*, and whoever serves Him with hope is a *Murjite*, and whoever serves Him with love is a free-thinker, and whoever serves Him with fear and hope and love is a Unitarian. Therefore these three conditions cannot but be united, and the dominance of fear is most salutary, except at the point of death. At death the dominance of hope and optimism are the most salutary, because fear has the effect of the whip which urges to action, and the time of action has passed away, and so the person who is at the point of death has no power over action. Then the means of fear do not avail, for they cut the sinews of his heart and assist the hastening of his death.

But the breath of hope strengthens his heart and commends to him his Lord towards whom is his hope; and it is not expedient that anyone should leave this world except out of love for Allah, in order that he may be desirous of meeting with Allah. For whoever desires to meet with Allah, Allah desires to meet with him, and hope joins him to love. So whoever hopes for this magnanimity is beloved, and the goal of all sciences and actions is 'knowledge' of Allah, so that 'knowledge' produces love. For the trend is towards Him and the advance at death is towards Him, and the joy of him who advances towards his Beloved is great in proportion to his love, and whoever abandons his Beloved has his tribulations and punishment intensified.

Wherever the heart is dominated at death by love of family and children and wealth and dwelling and estates and friends and companions, all the things which this man desires are in this world and so this world is his Garden, since the Garden is an expression for the territory which unites all that is desired. Hence his death is an exit from the Garden and the placing of an obstacle between him and what he desires, and there is no concealing the state of the man who has had an obstacle placed between him and what he desires. And, if he had no object of desire but Allah and the recollection of Him and 'knowledge' of Him and reflection on Him, this world and its ties would be a distraction to him to the

exclusion of the Beloved. So this world is a prison, because a prison is an expression for the place which obstructs the imprisoned from being refreshed by the things desired, and so his death is an advance towards his Beloved and is salvation from the prison; and there is no concealing the state of the man who has escaped from the prison and is closeted with his Beloved without obstruction or alloy.

This is the first reward and punishment which everyone who leaves this world consequent on death will meet, exclusive of what Allah has prepared for His creatures who are sound in faith, of those things which the eye does not see nor the ear hear, nor has it occurred to the heart of man; and exclusive of what Allah has prepared for those who love the life of this present world in preference to the next world, and are satisfied with it and feel secure in it from bonds and chains and manacles and blows of disgrace and chastisement. So let us ask Allah to bring us to die as Muslims and to annex us to the sound in faith. And there is no hope of an answer to this petition except by the acquisition of the love of Allah, and there is no path to it except by the expulsion of other than Allah from the heart and the severing of ties from all that is other than Allah from rank and wealth and country.

What is most fitting is that you should make petition as the Prophet did, when he said: O Lord furnish me with Your love and the love of whoever loves You, and the love of whatever brings me near to Your love and makes Your love more beloved to me than cold water. And the conclusion to be drawn is that the dominance of hope is more salutary at death, because it is most conducive to love; and the dominance of fear is more salutary before death, because it best kindles the fire which burns up lusts, and best chokes the love of this world out of the heart. And, for that reason, he (Muhammad) said: Let not one of you die except he supposes the best of his Lord. And He said: I identify Myself with what My creature supposes of Me, so let him suppose of Me what he will. And, when death was present with Sulaiman at-Taimi, he said to his son: O my son, tell me about the indulgences of Allah and remind me about hope, so that I may meet Allah supposing the best of Him. Similarly when death was present with Ath-Thawri and his pangs were intensified, the Scholars gathered around him lending him hope. And Ahmad Ibn Hanbal said to his son at death: Remind me of the traditions which have hope and optimism in them. And the goal of all that was that he should commend Allah to himself.

And thus Allah revealed to David: Commend Me to My creatures. And he said: In what way? He said: By your recollecting to them My benefits and bounties. Therefore ultimate bliss is that one should die loving Allah and love is attained only through 'knowledge' and through the expulsion of the love of this world from the heart, so that the whole world is like a prison which denies access to the Beloved. Hence one of the sound in faith saw Abu Sulaiman ad-Darani in a vision and he was air-borne. So he questioned him and he (Abu Sulaiman) said: Now I am escaping. And, when he (one of the sound in faith) awoke in the morning, he asked after him, and it was said to him: Truly he died yesterday.

CHAPTER 5

EXPOSITION OF REMEDY BY WHICH STATE OF FEAR IS OBTAINED

It should be known that what we have mentioned concerning the therapy of patience and have expounded in *The Book of Patience and Gratitude* will suffice for this purpose, because patience is only possible after the attaining of fear and hope, since the first of the stations of religion is assurance which is an expression for strength of faith in Allah and the Last Day and the Garden and the Fire. And this assurance necessarily excites fear of the Fire and hope of the Garden, and hope and fear fortify patience. For the Garden has been enclosed with abhorrent things, and no one has patience to endure them except through the strength of hope. And the Fire has been surrounded with lusts and no one has patience to quench them except through the strength of fear. And, for this reason, 'Ali said: Whoever longs for the Garden is diverted from lusts, and whoever guards against the Fire recoils from things forbidden,

Then the station of patience, which is derived from fear and hope, gives access to the station of spiritual combat and exclusive devotion to the recollection of Allah and constant reflection on Him. And constant recollection gives access to intimacy and constant reflection to the perfection of 'knowledge'. And perfection of 'knowledge' and intimacy give access to love and the station of satisfaction and trustfulness, and the remainder of the stations follow it. And this is the order of ascent of the stages of religion; and no station can succeed the root of assurance except fear and hope, and only patience can succeed these two, and accompanying it is spiritual combat and utter devotion to Allah outwardly and inwardly. And for the person to whom the way has been opened up there can be no station after spiritual combat except guidance and 'knowledge'. And only the station of love and intimacy can succeed 'knowledge', and following necessarily on love is satisfaction with the action of the Beloved and confidence in His care which is trustfulness.

Therefore what we have mentioned concerning the regimen of patience is sufficient, but we shall single out fear particularly in a summing-up and shall say: Fear gives access to two diverse ways, one higher than the other. And its parable is that, if a youth were in a house and a lion or snake came into him, he would probably not be afraid and would stretch out his hand towards the snake that he might take hold of it and play with it. But, if his father were with him, since he is knowledgeable, he would be afraid of the snake and would flee from it. And, if the lad should look at his father while he was trembling and was making to flee because of it, he would be identified with him and fear would conquer him and he would accompany him in flight. So the fear of the father is on account of insight and 'knowledge' of the attributes of the snake and its poison and its particular characteristics; and the might of the lion and its violence and lack of concern. And the fear of the son and his faith are entirely attributable to authority, because he thinks well of his father and knows that he is not afraid except on account of what excites fear in itself; and so he knows that the lion is a threat, but he does not 'know' the cause of it. And, if you 'know' this parable,

note that the fear of Allah is on two planes. One is fear of His punishment and the second is fear of Him.

With respect to fear of Him it is the fear of the Knowledgeable and the Spiritual Directors; of those who know such of His attributes as decree awe and fear and caution; of those who scrutinize the inner secret of His saying: Allah warns you (to remember) Himself. (Al Imran 28)

﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾

And His saying: "Fear Allah with the fear which is His due." (Al Imran 102)

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

With respect to the first it is the fear of the rank and file of the people, and is a product of the root of faith in the Garden and the Fire, and that they are respectively the rewards of obedience and disobedience. And its weakness is due to negligence and weakness of faith. And negligence can only be erased by recollection and preaching and tenacious reflection on the terrors of the Day of Resurrection and the classes of punishment in the next world. And it is erased also by observing those who fear and sharing their company and through the vision of their states. And, if sight should fail, hearing will not be sealed off from receiving impressions. With regard to the second it is higher, because it is Allah Himself who inspires fear. I mean that the creature both fears being veiled from Him and hopes for nearness to Him. Dhu 'l-Nun said: The fear of the Fire in comparison with the fear of alienation is like a drop which is shed in a fathomless sea. And this is the fear of the Knowledgeable according as He said: "Only the knowledgeable among His creatures fear Allah." (Fatir 28)

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

But the rank and file of the believers also have a portion of this fear, but it rests exclusively on authority. It is also the fear which the lad had of the snake on the authority of his father which does not rest on insight and is indubitably weak and soon fades away. So that the lad may chance to see the snake-charmer approach and take hold of the snake, and may observe him and be deceived by him and venture to take hold of it in imitation of him, just as he recoiled from taking hold of it in imitation of his father. And tenets which rest on authority are, for the most part, weak, except when they are strengthened by the sight of the means to them which constantly reinforce them, and by perseverance in what they decree so as to multiply acts of obedience and avoid acts of disobedience unremittingly over a long period.

Therefore whoever ascends to the apex of 'knowledge' and 'knows' Allah, fears Him of necessity, and has no need of the regimen which induces fear; just as whoever 'knows' the lion and sees himself falling into its claws has no need of the regimen which will induce fear in his heart. No, he fears it of necessity, whether he wills it or not. Hence Allah revealed to David: Fear Me as you fear the harmful lion. And there is no device for inducing fear of the harmful lion except 'knowledge' of the lion and 'knowledge' of falling into its claws, and there is no need of any device besides it. So whoever 'knows' Allah 'knows' that He

does what He wills and does not care, and legislates as He desires and is not afraid. He brought the angels near without prior merit, and He banished the Devil irrespective of the question of previous sin. More, His character is as His saying has explained it: These are in the Garden and I do not care, and these are in the Fire and I do not care. And, if it occurs to your mind that He does not punish except on account of disobedience, nor reward except on account of obedience, consider that He has not furnished the obedient man with the means of obedience, so that he is obedient whether he wills it or not; and He has not furnished the disobedient man with the motives of disobedience, so that he is disobedient whether he wills it or not. And, whenever he creates negligence and lust and power to fulfill the lust, the action follows on them of necessity. For, if He alienated a person because he was disobedient to Him, and did not incite him to disobedience, was this because of a prior disobedience? In which case there is an infinite regress; or else it comes to a halt, doubtless, at a first principle which is uncaused from the point of view of the creature. No; it was decreed for him from all eternity.

And he (Muhammad) explained the meaning of this when he said: Adam and Moses had an argument concerning their Lord, and Adam had the better of the argument. Moses said: You are Adam whom Allah created with His hand and into whom He breathed of His breath. And He made the angels do obeisance to you and he made you a resident of His Garden. Then you caused the people to fall to the earth through your sin. And Adam said: You are Moses whom Allah chose for His Apostolate and His Word and gave you the Tablets on which were an exposition of everything. And He brought you near as one noble-born. By how many years did you find that Allah wrote down the Law before I was created? Moses said: By forty years. Adam said: And did you find in it: "And Adam disobeyed his Lord and was led astray?" (Ta Ha 121)

﴿وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ﴾

He said: Yes. He said: Do you then blame me because I performed an action which Allah had inscribed against me before I did it and forty years before He created me? Thus Adam out-argued Moses.

And whoever 'knows' the cause in this matter with a 'knowledge' which stems from the light of guidance belongs to the *elite* of the Gnostics; to those who scrutinize the secret of predestination. And whoever hears this and believes in it and affirms its truth solely on the strength of what he has heard, belongs to the rank and file of the believers. And everyone in both of these groups is affected by fear. For every creature is as one falling into the clutch of predestination, just as the weakly youth who falls into the claws of the lion. And the lion may chance to be heedless and leave him alone; and it may pounce on him and maul him and that is regulated by what is contingent. Connected with this contingency are causes which are graduated in proportion with how much is known. But, when it (the contingency) is related to one who does not know it, (the cause) it is called contingency. And, if it is related to the knowledge of Allah, it is not permissible that it should be called contingency. As for the person who falls into the claws of the lion, if his 'knowledge' were perfect, he would not be afraid of the lion, since the lion is

coerced. If hunger dominates it, it will maul, and, if heedlessness dominates it, it will ignore and leave alone. So he would be afraid only of the Creator of the lion and His attributes. And I am not going to say that fear of the lion is a parable of fear of Allah. No; when the cover is withdrawn, it will be known that fear of the lion is the very fear of Allah, because the One who kills by means of the lion is Allah.

And know that the lions of the next world are like the lions of this world, and that Allah has created the means of punishment and reward, and has created for everyone a complement. The predestination which is a branch of the irrevocable and eternal decree drives him towards what is created for him. So He created the Garden and created for it a complement who are coerced by the means to it, whether they will it or not. And He created the Fire and created for it a complement who are coerced by the means to it, whether they will it or not. And no person sees himself in the buffeting of the waves of predestination but that fear of necessity dominates him. And these are the things concerning the secret of predestination which the Gnostics fear. And, if a persona is a party to a deficiency which precludes the ascent to the station of insight, his procedure is to treat himself with the hearing of the traditions and the reports, and to search out the states and sayings of the Gnostics who feared, and compare their intellect and rank with the rank of those who were self-deceived in their hoping. And there is no doubt that the imitating of them is most fitting, because they are the Prophets and Saints and Knowledgeable.

As for those who think themselves secure, they are the arrogant and ignorant and remiss. As for our Messenger, he is the Master of the first and the last, and he was of all men subject to the most intense fear. So that it is related that he was praying over an infant and that (according to one version) he was heard to say in his petition: O Allah, preserve him from the punishment of the grave and the punishment of the Fire. And (in a second version) that he heard someone saying: Congratulations to you, one of the sparrows of the Garden. And he was angry and said: How did you get to know that it is so ordered? By Allah! I am the Messenger of Allah "Allah's blessing and peace be upon him" and I have not ascertained what He will do with me. Truly Allah has created the Garden and has created for it a complement which may not be increased nor diminished. And it is related that he (Muhammad) said that also over the bier of 'Uthman Ibn Maz'un, who was among the first of the Emigrants, when Umm Salamah said: May you enjoy the Garden! And Umm Salamah used to say thereafter: By Allah! I do not eulogize anyone after 'Uthman. And Muhammad Ibn Khawlah Al-Hanafiyah said: I do not ascribe merit to anyone except the Messenger of Allah "Allah's blessing and peace be upon him", not even to my father who begat me. And the Shiites were roused against him and he began to mention the merits and attainments of 'Ali.

And it is related in another account concerning a man belonging to the People of the Bench who died a martyr's death; whose mother said: Congratulations to you, one of the sparrows of the Garden. You emigrated to the Messenger of Allah "Allah's blessing and peace be upon him" and you were killed in the path of Allah. And he (Muhammad) said: And how did you get to know? Perhaps he conversed in what will not benefit him and proscribed what will not

injure him. And it is related that he (Muhammad) came into the presence of one of his Companions who was ill and he heard a woman saying: May you have the joy of the Garden! And he said: Who is this swearing by Allah? So the sick man said: She is my mother, O Messenger of Allah. So he said: And how did you get to know? Perhaps so and so conversed in what will not benefit him and was thrifty in what will not enrich him.

And how will every believer not be afraid when he (Muhammad) says: Hud and her sisters have made me gray-haired, i.e. Al-Waqi'ah, At-Takwir and An-Naba'. The Scholars said: Perhaps that refers to what is in the Surah of Hud according to His saying: "Lo! away with Āad, the people of Hud." (Hud 60)

﴿ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴾

And "Lo! away with Thamud ." (Hud 68)

﴿ أَلَا بُعْدًا لِّثَمُودَ ﴾

And "Lo! away with Madyan as Thamud is far away." (Hud 95)

﴿ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِثْتُ نَمُودَ ﴾

This, although he (Muhammad) knew that, if Allah had willed it, they would not have been polytheists, since, if it were His will, He would bring every soul its guidance. And in the Surah of Al-Waqi'ah: "None denies its taking place, abasing, exalting." (Al-Waqi'ah 2-3)

﴿ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ﴾ ﴿ حَافِضَةٌ رَّافِعَةٌ ﴾

That is, the reed-pen is dry with things as they are fixed, and what is foreordained has come to completion, so that the event comes down, whether it be the abasing of a people who were exalted in this world, or the exalting of a people who were abased in this world. And in the Surah of At-Takwir are the terrors of the Day of Resurrection and the disclosing of the Seal, namely His saying: "When Hell will be set blazing, when the Garden will be brought near, a soul will know what it has brought forward." (At-Takwir 12-14)

﴿ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴾ ﴿ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴾ ﴿ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴾

And in the Surah of An-Naba': "The Day when man will see (the Deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (mere) dust!"" (An-Naba' 40)

﴿ إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴾

And His saying: "They will not speak except for him to whom the Merciful may give permission and who speaks aright." (An-Naba' 38)

﴿ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴾

And the Qur'an from first to last is a source of dread to whoever reads it thoughtfully, and, if there was nothing in it except His saying: "But I am forgiving to whoever repents and believes and does what is righteous and at last is guided." (Ta Ha 82)

﴿ وَلِيَّ لَغْفَارٍ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ أَمْتَدَى ﴾

That would be sufficient, since He has made pardon dependent on four conditions to fulfill any one of which the creature is impotent. And more rigorous than it is His saying: But as for him "who repents and believes and does what is righteous, perchance he may be among those who prosper." (Al-Qasas 67)

﴿ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَغَسَّيْنَا أَنْ يَكُونَ مِنَ الْمُغْلَبِينَ ﴾

And His saying: "That He might question the truthful as to their truthfulness." (Al-Ahzab 8)

﴿ لَيَسْئَلَنَّ الْمُصَدِّقِينَ عَنْ صِدْقِهِمْ ﴾

And His saying: "We shall attend to you at leisure, you prominent beings!" (Ar-Rahman 31)

﴿ سَنَفْرُغُ لَكُمْ أَتُهَى الثَّقَلَانِ ﴾

And His saying: "Did they then feel secure against the Plan of Allah? But no one can feel secure from the Plan of Allah, except those (doomed) to ruin!" (Al-A'raf 99)

﴿ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴾

And His saying: "Such is the grip of your Lord, when He takes hold of a town in its wrongdoing; surely His grip is painful, terrible." (Hud 102)

﴿ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرْآنَ وَهِيَ ظَاهِرَةٌ إِنَّ أَخْذَهُ أَلَمٌ شَدِيدٌ ﴾

And His saying: "The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours." (Maryam 85)

﴿ يَوْمَ نَخْتَرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴾

And His saying: "Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished." (Maryam 71)

﴿ كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴾

And His saying: "Do what you will: verily He sees (clearly) all that you do." (Fussilat 40)

﴿ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

And His saying: "To any that desires the tilth of the Hereafter, We give increase in his tilth; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter." (Ash-Shura 20)

﴿ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا

لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴾

And His saying: "Whoever does an atom's weight of good will see it; and Whoever does an atom's weight of evil will see it." (Az-Zalzalah 7-8)

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿

And His saying: "And We shall turn to whatever deeds they did (in this life),

and We shall make such deeds as floating dust scattered about." (Al-Furqan 23)

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴾

And His saying: " By (the Token of) Time (through the Ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr 1-3)

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُ خَسِيرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

﴿ وَتَوَاصَوْا بِالصَّبْرِ ﴾

So these are the four conditions of salvation from loss . And the fear of the prophets was (possible) only in association with the grace which overflowed to them, since they did not think themselves secure from the stratagems of Allah;" and only the people of perdition think themselves secure from the stratagems of Allah ." (Al-A'raf 99)

﴿ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴾

So that it is related that the Prophet and Gabriel were weeping for fear of Allah, and Allah revealed to both of them: Why do you weep, since I have made both of you secure? So they said: And who is secure from Your stratagems ? And it was as if both of them, since they knew that Allah Himself is the Knower of hidden things, and that He does not acquaint them with the ultimate goal of affairs, did not think themselves secured against His saying "I have made both of you secure" being a way of trying and testing them and plotting against them, so that, if their fear had been quietened, it would have been clear that they thought themselves secure from the stratagems and had not fulfilled their saying.

Similarly with Abraham who, when he was deposited in the missile, said: Bear me in mind, O Allah. And this was one of the great petitions. So he was tested and was joined by Gabriel in the air, so that he (Gabriel) said: Are you in need ? He said: Not of you. And that was a fulfillment of the significance of His saying: Bear me in mind, O Allah. And so Allah related of him saying: "And Abraham who fulfilled ." (An-Najm 37)

﴿ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴾

That is, what was entailed by his saying: Bear me in mind, O Allah.

And, as a parable of this, it is reported concerning Moses that, when he said: "Truly we are afraid that He may neglect us or be remiss, he said: Do not be afraid, surely I shall be with both of you, hearing and seeing." (Ta Ha 45-46)

﴿ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿١﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٢﴾ ﴾

And, in spite of this, when the magicians cast their spells, Moses quaked with fear within himself, because he did not feel secure from the stratagems of Allah, and he was confused over the affair until security was renewed to him, and it was said to him: "Fear not, surely you are the uppermost." (Ta Ha 68)

﴿ فَلَمَّا لَا تَخَفُ بِكَ أَنْتَ الْأَعْلَى ﴾

And, when the power of the Muslims was weak on the day of Badr, he (Muhammad) said: O Allah, if you kill this band, no one will remain on the face of the earth to serve You. And Abu Bakr said: Leave off badgering your Lord. Surely He will fulfill for you according as He has promised you. For he was at the station of the *Sincere*, the station of reliance on the promise of Allah. And the station of the Messenger of Allah "Allah's blessing and peace be upon him" was that of fearing the stratagems of Allah and it is the more complete, because it can derive only from perfection of 'knowledge' concerning the secrets of Allah and the concealed aspects of His actions and the meanings of His attributes which He expresses by such actions as derive from them by way of plotting.

And it is given to no human being to get to the bottom of the attributes of Allah. And, if a man 'knows' the essence of 'knowledge', and that his 'knowledge' comes short of getting to the bottom of affairs, his fear will indubitably be great. For that reason the Messiah said, when it was said to him (by Allah): "Did you say to the people: 'Take me and my mother as gods apart from Allah?': "Glory to You, what reason have I for saying what does not belong to me by right? If I did say it, You know it. You know what is in me but I do not know what is in You." (Al-Ma'idah 116)

﴿ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴾

And he said: "If You punish them they are Your servants: if You do forgive them, You are the Exalted in power, the Wise."" (Al-Ma'idah 118)

﴿ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْغَفِيرُ الْحَكِيمُ ﴾

He (the Messiah) transferred the affair to the will and disassociated himself entirely from pronouncing as to his knowledge of it; because he had nothing to do with the affair, and because affairs are tied to the will with a connection which issues beyond the boundary of things intelligible and familiar, so that it is not possible to give a ruling on them by use of analogy or conjecture or opinion, *a fortiori* by verification and proof, and this is what the hearts of the Gnostics have grasped.

For the greatest catastrophe is the tie-up of your affair with the Will of One who has no concern for you, if He kills you. For He has killed the like of you, an innumerable company, and He is continually punishing them in this world with different kinds of torments and diseases, and, in addition, He makes their hearts diseased with unbelief and hypocrisy. Then He perpetuates their punishment to all eternity. So it is reported concerning Him that He says: "If We had so willed, We could have given every soul its guidance, but now is My saying realized: "Surely I shall fill Hell with jinn and men together." (As-Sajdah 13)

﴿ لَا مَلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

And He said: "And the word of your Lord has been fulfilled: "I will fill Hell with jinns and men all together."" (Hud 119)

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ﴾

And how can one fail to be afraid at that part of the saying which has been realized from all eternity, so that one may not yearn to attain to it? If the affair were undetermined, yearning would be of use in respect of it. But there is no alternative except to be resigned to it and to discriminate between the hidden things of predestination and the clear causes which are visible to the heart and members. And whoever has easy access to the means of evil has an obstacle between himself and the means of good, and his relationships are regulated from the side of this world; and so it is as if a disclosure were made to him by way of verifying the secret of predestination which predestined him as a reprobate. For, whenever easy access (to virtue) is created for him, (even if all the virtues are easily accessible and the heart is entirely cut off from this world and outwardly and inwardly set upon Allah) this decrees the lightening of fear, if the permanency of these circumstances is confidently assumed by him. But the peril of the Seal and the difficulty of safety fans into a blaze the fires of fear and it is not possible to extinguish them.

And how can the vicissitudes of circumstances offer security, while the heart of the believer is between two of the fingers of the Merciful, and the heart is violently overturned by the ferments of fate? And the Reverser of hearts has said: "Surely from their Lord's punishment none feels secure." (Al-Ma'arij 28)

﴿إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُونَ﴾

And the most ignorant member of the populace is he who thinks himself secure, while He is crying out a warning against fancied security. And were it not that Allah is gracious with His creatures the Gnostics, when He refreshes their hearts with the breath of hope, their hearts would be consumed with the fire of fear. So the means of hope are a mercy to the *elite* of Allah, and the means of negligence are, from one point of view, a mercy to the rank and file of the creatures. Since, if the cover were withdrawn, souls would perish and hearts would be cut off because of fear of the Reverser of hearts. And one of the Gnostics said: If a pillar were interposed between me and one whom I knew to be a Unitarian for fifty years and then he died, I would not conclude that he was a Unitarian, because I would not be cognizant with what had been made clear to him in respect of reversal. And one of them said: If the choice were between martyrdom at the door of the house, and death in Islam at the door of the room, I would choose death in Islam, because I do not know what may chance to my heart between the door of the room and the door of the house.

And Abu Ad-Darda' was in the habit of swearing by Allah: There is no one who thought himself secure because of his faith from being plundered by Allah at death, but He plundered him. And Sahl used to say: The fear of the *Sincere* at the evil of the Seal is present at every impulse and motion, and they are those whom Allah has described when He said: "And their hearts are quaking." (Al-Mu'minun 60)

﴿وَقُلُوبِهِمْ وَجَلَةٌ﴾

And, when Sufyan was at the point of death, he began to weep and be grief-stricken, and so it was said to him: O Abu 'Abd Allah, keep hoping, for the

pardon of Allah is greater than your sins. So he said: Is it then because of my sins that I weep? If I knew that I should die a Unitarian, I would not be concerned should I meet Allah with sins the like of mountains.

And it is related concerning one of those who fear that he charged one of his brethren and said: When death is present with me, squat by my head. And, if you see me dying as a Unitarian, take hold of all that I possess and buy with it almonds and wine, and distribute it to the youths who inhabit the district, and say: This is the wedding-breakfast of one who has made good his escape. And, if I die in a state other than that of a Unitarian, acquaint the people to that effect, so that they be not deceived by the sight of my bier, so that whoever has most desire after insight may accompany my bier, to the end that dissimulation may not overtake me after death. He said: And by what token shall I know this? So he mentioned a mark to him. And he saw the mark of Unitarianism at his death, and so he bought wine and almonds and distributed them. And Sahl used to say: The novice fears lest he may be tried by disobedience, and the Gnostic fears lest he may be tried by unbelief. And Abu Yazid used to say: Whenever I repair to the mosque, it is as if a girdle were around my middle and I am afraid that it may lead me to the Church and the House of Fire, until I enter the mosque and the girdle is severed from me. And this happens to me five times every day.

And it is related concerning the Messiah that he said: O band of disciples, you are afraid of deeds of disobedience, and we of the band of the prophets are afraid of unbelief. And it is related in the traditions of the prophets that a prophet complained to Allah of hunger and lice and nakedness over a period of years, and his habit was that of a Šūfī. And Allah revealed to him: O my creature, are you not content that I have defended your heart from unbelief in Me, so that you ask Me for this world? So he took up dust, laid it on his head, and said: Yes, I am content, O Lord, defend me from unbelief. And, since the fear of the Gnostics, in spite of the imprints of their feet and the power of their faith, was on account of the evil of the Seal, how will the weaklings not fear it?

And the evil of the Seal has causes which come to the forefront as death approaches, such as modernism, hypocrisy and pride, and a host of reprehensible characteristics. Hence the fear which the Companions had of hypocrisy was intense so that Al-Hassan said: If I knew that I was innocent of hypocrisy, it would be more desirable to me than the place on which the sun rises. And what is meant in this connection is not the hypocrisy which is the contradiction of the root of faith. No, what is intended by it is the hypocrisy which unites with the root of faith, so that a Muslim is (at the same time) a hypocrite. And it possesses many marks. He (Muhammad) said: There are four ways in which a man may dissimulate and in each case he is a pure hypocrite, even if he prays and fasts and claims that he is a Muslim. And, if there is in him an offshoot of these practices, there is in him also a branch of hypocrisy, so that he abandons them. The man who, when he relates, falsifies; when he promises, is fickle; when he is relied on, is false; when he litigates, commits perjury. And (in another version): When he covenants is faithless. And the Companions and Followers have offered such an exegesis of hypocrisy that only the person who is *Sincere* is isolated from every detail of it. For Al-Hassan said: Surely hypocrisy is differentiated into secrecy and openness and tongue and heart and what goes in (to the heart) and what comes out. And who is the man who is isolated from these meanings?

More, these matters have become commonplace with men through custom, and it is forgotten that they are entirely abhorrent. More, that almost had the status of a covenant in the epoch of the Prophethood, and how is the supposition (otherwise) in our time? So that Hudhaifah said: Let a man but speak a word concerning the covenant of Allah and he will become thereby a hypocrite. Truly I hear it from each of you ten times a day. And the Companions of the Messenger of Allah "Allah's blessing and peace be upon him" used to say: Should you but do works that are more minute in your eyes than a hair, we would count them among the major deeds for the sake of the covenant of the Messenger of Allah "Allah's blessing and peace be upon him". And one of them said: A mark of hypocrisy is that you dislike in other people that whose like you produce; and that you hanker after anything that is wrong; and that you loathe anything that is right. And it was said concerning hypocrisy: When he is praised for anything he does not have, that makes him pleased.

And a man said to Ibn 'Umar: Truly we go in to these chiefs and we swear that they are truthful in what they are saying, and when we come out, we talk about them among ourselves. So he (Ibn 'Umar) said: We counted this hypocrisy in relation to the covenant of the Messenger of Allah "Allah's blessing and peace be upon him". And it is related that he (Ibn 'Umar) heard a man blaming Al-Hajjaj and tackled him and said: Is it the case that, if Al-Hajjaj were present, you would speak as you have spoken about him? He said: No. He said: We counted this hypocrisy in relation to the covenant of the Messenger of Allah "Allah's blessing and peace be upon him". And more extreme than this is what is related how a certain party of men squatted at the gate of Hudhaifah, awaiting him, and they were conversing about some item of his business. And, when he came out to them, they were silent out of respect for him. So he said: Carry on with your conversation; and they kept silent. He said: We counted this hypocrisy in relation to the covenant of the Messenger of Allah "Allah's blessing and peace be upon him".

And the Hudhaifah in question had been specially endowed with the knowledge of hypocrites and the causes of hypocrisy. And he used to say: Surely there comes upon the heart an hour when it is filled with faith, so that there is not a needle's head of room for hypocrisy in it; and there comes upon it an hour when it is filled with hypocrisy, so that there is not a needle's head of room for faith in it. And you know by this that the fear of the Gnostics is on account of the evil of the Seal, and that its causes are the affairs which precede it. Among them are modernism and disobedience and hypocrisy. And when is the creature isolated from every detail of the sum of this? And, if he supposes that he is isolated from it, he is a hypocrite. For it is said: Whoever feels secure from hypocrisy is a hypocrite. And one Gnostic said to another: Truly, I fear for myself with respect to hypocrisy. And he said: If you were a hypocrite, you would not be afraid of hypocrisy. And the attention of the Gnostic constantly alternates between predestination and the Seal, for fear of both of them, and, for this reason, he (Muhammad) said: The believing creature is between two threats; the term which has run its course in respect of which he does not know what Allah is doing about it; and the term which is still in being in respect of which he does not know what Allah is decreeing for it. And by the One in whose hand is my soul, there is no one to crave boons from after death, and, after this world, there is no

dwelling-place but the Garden and the Fire. And Allah is the One of whom to ask help.

CHAPTER 6

EXPOSITION OF MEANING OF EVIL OF SEAL

And if you say: Surely the fear of many of the people goes back to the evil of Seal, so what is the meaning of the evil of seal?

It should be known that the evil of Seal has two degrees, one greater than the other. As for the major degree which most inspires dread, it consists in the fact that at the throes of death and the appearance of its terrors, the heart is dominated either by doubt or apostasy, and the spirit is snatched away when apostasy or doubt is the dominant state. And so what has gained ascendancy over the heart on account of the binding of apostasy is a veil between it and Allah forever. And that decrees alienation in perpetuity and everlasting punishment.

And the second and lesser degree is constituted by a man's heart being dominated at death by the love of some worldly affair and lust, and this is imaged in his heart which is swamped by it, so that, in that state, there is room for nothing else. Then the snatching away of his spirit chances to fall while he is in that state. For the swamping of his heart by it is the bending of his head towards this world and the inclining of his face to it. And whenever the face is averted from Allah, the veil is obtained, and whenever the veil is obtained, punishment is reached, since the blazing fire of Allah will only take hold of those who are veiled from Him. And as for the believer whose heart is secured from the love of the world and whose attention is directed towards Allah, the fire will say to him: Pass O believer, for your light has extinguished my flame. Whenever the snatching away of the spirit happens in a state when the love of the world is dominant, the affair is full of danger, because a man dies according as he lives. And it is not possible for the heart to acquire another characteristic after death which would contradict the characteristic which was dominant over it, since you cannot effect changes on the heart except by the actions of members, and the members have been made null by death, and so actions have also been nullified. So there is no hope of action and no hope of return to this world in order to make amends. In these circumstances the loss would be great were it not that the root of faith and the love of Allah, when they have been imprinted in the heart over a long period and have been reinforced by sound actions, erase from the heart this state which befell it at death. So, if the strength of a man's faith were up to a *Mithqal*, it would bring him out of the Fire in a short time; and, if it were less than this, his sojourn in the Fire would be lengthy; and, if it were no more than the weight of a seed, it would inevitably bring him out of the Fire, even if it were after thousands of years.

And if you say: What you have mentioned decrees that the Fire should speed to a person consequent on his death. What then is His purpose in delaying until the Day of Resurrection and procrastinating for the duration of this period? Know that whoever dislikes the punishment of the grave is a modernist who is veiled from the light of Allah and the light of the Qur'an and the light of faith.

More, what is sound in the opinion of men of insight is what the traditions correctly state, namely, the grave is either one of the pits of the Fire or the meadows of the Garden, and there may open on to the grave of one who is to be chastised seventy gates of Hell. According as the traditions have adduced his spirit will not leave him except emaciation has settled on him, if he has been made a reprobate with the evil of the Seal. And the kinds of punishment vary with the times, and so the interrogation of Munkar and Nakir takes place at the moment of being deposited in the grave and chastisement is after it. Then the exhaustive scrutiny in making up the account, and shame because of the company of those who testify to the Day of Resurrection. Then after that the peril of the Bridge and it consists in the fact that the Warders of Hell-to the end of what the traditions adduce in this connection.

And the reprobate will be incessantly revolving in all his states between the different classes of punishment, and in the sum of his states he will be chastised, unless Allah covers him with His mercy. And you should not suppose that the dust will consume the *locus* of faith. No; the dust will consume all the members and will scatter them until the Book reaches its term. Then the dismembered pieces will be collected and the spirit which is the *locus* of faith will be brought back to them. From the time of death until its return it has been either in the, crops of green birds which are suspended beneath the Throne, if it were blessed, or in a state which contradicts this if it were (may Allah defend us) reprobate.

And if you say: What then is the cause which leads to the evil of the Seal? Know that the enumeration in detail of the causes of these matters is not possible, but it is possible to indicate what they are in sum. With respect to the Seal which is on account of doubt and apostasy its cause is confined to two things. One of them can be envisaged along with complete abstinence and asceticism and perfect soundness of action, as, for example, the modernist who is an ascetic, for his latter end is perilous in the extreme, even if his actions should be sound. And I do not mean practice and so I say *modernism* (for an exposition of that would require a lengthy statement). No, I mean the modernism which a man believes in respect of the essence of Allah and His attributes and actions, contrary to reality. And so he believes Him to be the contrary of what He actually is, either through his opinion and intellect and observation by means of which he conducts disputation and on which he relies and by which he is self-deceived; or through his appropriation on authority from whoever possesses the state in question.

And when death draws near and the forelock of the Angel of Death ^{is} visible to him and his heart is confused by reason of what is in it, often the groundlessness of what he had believed through ignorance may be disclosed to him in the condition of the throes of death, since the state of death is that of the withdrawing of the cover and his throes have their origin in it. So a certain matter may thereby be disclosed to him, and, whenever he sees to be groundless what he had believed and concluded, of whose certainty he had been convinced within himself, he will not suppose within himself that he has erred in this tenet in particular, because of his having recourse in it to his pernicious opinion and deficient intellect. No, he will suppose that all he has believed is without root,

since he does not draw any distinction between his faith in Allah and His Messenger and the remainder of his sound tenets, and his pernicious tenets. Hence the disclosure that certain of his tenets derive from ignorance is a cause of making null and void the remainder of his tenets or of awakening his doubt in them. So, if the departure of his spirit chances to take place at that instant before he regains his steadfastness and returns to the root of faith, he is sealed with evil, and his spirit has gone out in a state of polytheistic belief (and Allah is our defence from that). And it is these things that are intended in His saying: "But there would appear to them from Allah what they had not been reckoning on." (Az-Zumar 47)

﴿وَيَذَّأَبُ لَهُمْ رَبُّكَ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾

And in His saying: "Say: 'Shall We inform you who will be the greatest losers in their works, whose effort goes astray in this present life, though they think they are doing well?'" (Al-Kahf 103-104)

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْتَسِبُونَ أَنَّهُمْ

يَحْسِبُونَ صُنْعًا﴾

And just as there may be disclosed in sleep what will be in the future and that is because of the lightening of the cares of the world from the heart, similarly certain matters are disclosed in the throes of death, since the distractions of the world and the lusts of the body are the things which obstruct the heart from observing the Kingdom and scrutinizing what is in the Preserved Tablet, so that things as they are might be disclosed to it. And so the like of this state is a cause of disclosure, and disclosure is a cause of doubt concerning the remainder of the tenets. And anyone who believes anything in respect of Allah and His attributes and actions the contrary of what actually is, whether on authority or by observing opinion and intellect, is in this danger, and asceticism and soundness of action will not suffice to repel this danger. No, only belief in what is real will afford safety from it.

And the simple folk are far from this danger. I mean those who believe in Allah and His Messenger and the Last Day with a comprehensive and firmly-rooted faith, such as the Bedouin and the negroes, and the rest of those common folk who have not waded into research and enquiry nor wallowed in systematic theology as if it were an absolute standard of reference. Nor have they inclined to the different kinds of systematic theologians, accepting on authority their divergent sayings; and, for that reason, he (Muhammad) said: The majority of the people of the Garden are simple folk. And, for that reason, the Fathers proscribed research and enquiry and the wading into systematic theology and the examination of these matters. And they commanded the people that they should restrict themselves to believing in what Allah has revealed in its totality and to what has come from meanings that are plain, along with its affirmation that analogy should be disowned. And they forbade them to wade into allegorical exegesis, because the danger involved in research into the attributes of Allah is great, and its ascents are steep and its paths are rugged, and the intellect comes

short of attaining to the majesty of Allah. And the guidance of Allah with the light of assurance is veiled from human hearts according as they bear the inborn impress of the love of the world.

And what the researchers have mentioned by means of the display of the wares of their intellects is a source of confusion and contradiction, for hearts are familiar with what has been inculcated into them at the beginning of their development and are attached to it. And the feud-promoting factions which occasion bloodshed among the people are nails which reinforce tenets inherited and appropriated with good hopes from teachers at the beginning of the affair. Then there are men of such a stamp that they are infatuated with the love of the world and turn to it, appropriating the lusts of the world and their strangleholds and swerving from completeness of reflection. Thus when the door of systematic theology is opened up in respect of Allah and His attributes by means of opinion and intellect, in spite of incompatibilities of temperament in people and differences in their make-up, and so every ignorant person among them is eager to claim perfection, or that he has encompassed the furthest reach of reality, their tongues go off with whatever chances to each of them. And that is attached to the hearts of those who incline to them and is consolidated through long familiarity with them, and the way of salvation is entirely blocked against them.

For the safety of the populace consists in their occupying themselves with sound actions and not becoming entangled with what is out with the limit of their capacity. But at the moment the rein is loose and rubbish is being disseminated and every *ignoramus* comes down on the side of what suits his nature, armed with supposition and conjecture, and believes it is science and proof and unadulterated faith; and supposes that whatever he alights on by the use of hypothesis and appraisal is established science and certainty itself. "And you shall surely know the truth of it after a time." (Sad 88)

﴿وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ﴾

And it is fitting that it should be declaimed concerning these people when the cover is withdrawn:

You were optimistic about the days when it was well with you,
And you did not fear the evil which fate brings;
And the nights made you feel safe and you were deceived by them,
For with clear nights comes the onset of murkiness.

Know for a certainty that everyone who forsakes the pure faith in Allah and His Messenger and His Book and wades into research has become entangled in this danger, and his parable is that of one whose ship is broken up, while he is in the buffetings of the waves, wave tossing him to wave; and it may happen that he will be cast on to the shore, but that is a remote possibility, and the probability is that he will perish. And everyone who alights on a tenet which he has caught from the researchers through the display of the wares of their intellects-whether along with the proofs which they have composed in their partisan squabbles or without the proofs-if he doubts it, he is corrupt in his religion, and, if he trusts in it, he is thinking himself secure from the stratagems of Allah, being self-deceived by his deficient intellect.

No person who wades into research can be disjoined from these two conditions, except when he has gone beyond the limits of the intellect to the light of disclosure which is the sunrise in the domain of Sainthood and Prophethood, and it is the purest gold in whatever way it may be facilitated. Only the simple folk among the commonalty are safe from this peril or those whose preoccupation is the fear of the Fire along with obedience to Allah, and so they have not waded into these superfluities, for this is one of the means which promotes the peril of the evil of the Seal.

As for the second cause, it is weakness of faith in the root; then the mastery of the love of the world over the heart. And whenever there is weakness of faith, the love of Allah is weak and the love of the world is powerful. So it comes to pass that in the proportion that there remains in the heart no place for the love of Allah, except in respect of a fleeting impulse, no trace of it is visible in the counteracting of appetite or in the avoidance of the way of Satan. And that produces an obstinate persistence in the following of lusts, so that the heart is darkened and hardened, and darkness of appetites is heaped up upon the heart and constantly extinguishes what it contains of the light of faith, because of its faintness, so that it (the heart) becomes rusty and corroded.

And, when the throes of death come, the weakness of that love is intensified in impotence, I mean the love of Allah, with reference to the terror of separation from this world which appears, since it is the object of desire which is dominant over the heart. So the heart is afflicted with the terror of being separated from the world, and sees that it is from Allah, and so its most inward occupation is the dislike of the power of death over it-and loathing of it in so much as it is from Allah. So he is afraid that it may arouse in his inner self a loathing of Allah in the place of love. Just as the person who loves his son with a weak love, when his son has seized his possessions which are dearer to him than his son and has consumed them, this weak love is turned into loathing. And, if the departure of his spirit should happen to fall at that instant in which he is affected by this impulse, then he has been sealed with evil and has perished with an everlasting death. And the cause which leads to a Seal like this is the dominance of the love of the world and reliance on it, and joy in the means to it, together with weakness of faith which determines the weakness of the love of Allah.

Hence whoever finds the love of Allah in his heart more dominant than the love of the world (even if he should be in love with the world also) is more remote from this danger. And the love of the world is the head of every sin and is the incurable disease, and includes in its scope different classes of people. And all of that is due to paucity of the 'knowledge' of Allah, since only he who 'knows' Him can love Him. And, in reference to this He said: " Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allah, Or His Messenger, or the striving in His cause - then wait until Allah brings about His decision: and Allah guides not the rebellious." (At-Tawbah 24)

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ رَبِّ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

Therefore everyone whose spirit is severed from him in a state when the impulse of distaste towards Allah was in his mind and the hatred of the action of Allah was visible in his heart in respect of its effecting a separation between him and his family and his wealth and the remainder of his objects of desire, his death will be an advance upon what he loathes and a separation from what he loves, and so he will advance upon Allah as would a runaway slave who is odious, when he is brought forward to his master by force. And there is no concealing what he deserves of chastisement and punishment.

As for him who dies in a state of loving Allah, he will advance upon Allah as would the well-doing servant who longs after his master; who has endured the difficulties of actions and the toils of journeyings out of a yearning to meet him. And there is no concealing the joys and delights which he will encounter simply from his reunion, apart from what he will merit in the way of kindnesses of preferment and new benefits.

As for the second Seal which is inferior to the first and does not decree eternal punishment in the Fire, it also has two causes. One of them is the multitude of acts of disobedience, even if faith should be strong. And the other is weakness of faith, even if acts of disobedience should be few. And this is so, since the cause of the committing of acts of disobedience is the dominance of lusts and their being rooted in the heart through much usage and custom. And the recollection of everything with which a man has familiarized himself during his life returns to his heart at death. And, if his inclination, for the most part, was to acts of obedience, what is present with him will, for the most part, be the recollection of obedience to Allah. And, if his inclination, for the most part, was to acts of disobedience, the recollection of these will dominate his heart at death. And his spirit may be snatched away when some worldly lust or act of disobedience is dominant, and his heart will be shackled by it, and so it will be veiled from Allah. So the person who commits sin only occasionally is more remote from this peril, and the person who does not commit sin at all is very remote from this peril. As for the person whom acts of disobedience dominate and are more numerous than his acts of obedience; whose heart is more rejoiced with them than it is with his acts of obedience-in his case this peril is very great.

We can 'know' this by means of a parable. It consists in the fact that it is no secret to you that a man sees in his sleep the sum of the states with which he has made himself familiar during the length of his life, so that he sees only what images the objects which he has seen in waking life. So that the adolescent who has a dream will not see the picture of sexual intercourse, since he has never had intercourse in his waking life. And, if he were to remain permanently in this condition, he would not see in his dream the picture of sexual intercourse. Then it is transparent that he who has spent his life in jurisprudence will see more of

the states that are related to the science and its practitioners than the merchant who has spent his life in trade. And the merchant will see more of the states which are related to trade and its means than the physician and the jurist, because what is manifest in the state of sleep is simply that to which there has obtained a relationship with the heart through length of familiarity or some other cause. And death resembles sleep but is beyond it. Nevertheless the throes of death and the swooning which precedes it are akin to sleep, and that decrees the recollecting of what is familiar and its return to the heart.

And one of the causes which is preponderant in effecting its recollection in the heart is length of familiarity, and so length of familiarity with acts of disobedience or obedience is also a preponderant factor. And, in the same way, the dreams of those who are sound in faith are the contrary of those of rakes, and so the dominance of what is familiar is the cause, because a vicious image is pictured in a person's heart and his appetite inclines towards it, and his spirit may be snatched away in this state, and that will be a cause of the evil of his Seal, even if the root of faith remains to the extent that it gives out hope of salvation from it (the Seal). And just as what occurs in waking life only does so because of a particular cause which Allah knows, in the same way every dream has a cause in Allah. Some of them we 'know', and others we do not 'know'. Just as we know that the sensation is connected from the object sensed to its correlative, whether in respect of resemblance or contrariety or contiguity, in the sense that it (the correlative) has impinged on the attention as a consequence of it (the object sensed). With regard to resemblance in that one looks at a beautiful thing and recollects another beautiful thing. With regard to contrariety in that one looks at a beautiful thing and recollects something foul and reflects on the extreme incongruity between the two of them. With regard to contiguity in that one looks at a horse which he has seen previously with a man and recalls that man. And the sensation may perhaps be connected from one thing to another without one knowing the *rationale* of its relationship, and that can be constituted only by one middle term and two middle terms.

As, for example, when there is a connection from one thing to a second thing and from it to a third thing. Then the second thing is forgotten and there is no relationship between the third and the first, but there is a relationship between the third and the second and the second and the first. In the same way the relationships of sensations which occur in dreams have causes of this kind, and similarly in the presence of the throes of death. And bearing on this and the knowledge which is with Allah is the person whose main occupation is tailoring, for you see him inclining his head as if he would take up his needle to sew with it, and moistening his finger which is practised with the thimble, and taking the garment from above him and appraising and measuring it as if he would address himself to the cutting of it, and then reaching his hand to the scissors. And whoever is desirous of curbing what is impressed on him so as to exclude any connection with acts of disobedience and lusts-there is no way open to him except lifelong combat to wean himself from them and to throttle lusts out of the heart. And this is the power which comes under choice, and long perseverance in virtue and isolation of reflection from evil are equipment and provisions against the state of the throes of death.

For a man dies as he has lived and is gathered to judgement as he has died, and, for that reason, it is related concerning a greengrocer that he was concentrating at death on the Two Words while he was saying five, six, four, and was preoccupied with counting with which he had long familiarity before death. One of the Gnostics among the Fathers said: The Throne is a jewel blazing with light, and the creature has no state but its image is impressed on the Throne according to the form which it possesses. And, when he is in the throes of death, the form of it is revealed to him from the Throne, and it may be that he will see himself in the form of disobedience. And, in the same way, it is disclosed to him at the Day of Resurrection, and he sees the states of his soul and shame and fear surpassing description take hold of him. And what he recollects accurately and is a cause of veracious dreams is akin to that.

For the sleeper attains to what is in the future from the scrutiny of the Preserved Tablet which is one of the departments of Prophethood. And thus the evil of the Seal has been traced back to the states of the heart and the transactions of impressions, and it is Allah who is the Reverser of hearts. And the contingencies which decree the evil of impressions do not entirely come under choice, even if length of familiarity should leave its mark on them. And, in this respect, the Gnostics have a massive fear of the evil of the Seal, because, if a man desires to see in his sleep nothing but the states of those who are sound in faith, and the states of acts of obedience and worship, that is hard for him, even if he possesses a great deal of soundness and perseverance by which he may effect it. But the confusions of fantasy are not wholly amenable to control, even if, for the most part, what appears in sleep has a relationship to what is dominant in waking life.

Thus I heard Shaykh Abu Ali Al-Farmadhi describing to me that good conduct towards his Shaykh was obligatory on a novice, and that there was not to be in his heart dissent from anything that he should say, nor, in his tongue, any disputation with him. So he said: I related to my Shaykh, Abu 'l-Qasim Al-Karmani, a vision which I had and I said: I saw you saying to me: Such and such. And I said: Not so. He continued: So he (the Shaykh) cut me off for a month and did not converse with me and said: Were it not that an excess of curiosity were within you and a dissent from what I am saying to you that would not have run upon your tongue in sleep.

And it is as he said, since a man rarely sees in his sleep the contrary of what dominates his heart in his waking life, and so this is the predestination of which we make large mention in the science of the operation of the secrets of the affair of the Seal. And what is beyond that comes under the science of disclosure. And it has been made clear to you by this that security from the evil of the Seal would consist in your seeing all things as they are in themselves without ignorance, and your being successful all your life in obeying Allah without disobedience. Consequently, if you know that that is absurd or difficult, the fear which prevailed over the Gnostics will inevitably prevail over you, so that your weeping and wailing will be prolonged on this account, and your grief and anxiety will be permanent because of it, just as we shall relate concerning the states of the prophets and the Fathers who were sound in faith, that it may be one of the

causes which will excite the fire of fear in your heart.

And you 'know' for certain by this that the actions of a lifetime are all perishable, if the best of which it partook is not secured within the soul at the exit of the spirit, and that its safety in company with the commotion of the waves of impressions is very dubious. And, for that reason, Mutarrif Ibn `Abd Allah used to say: Truly I do not wonder at the man who perishes how he perishes, but I wonder at the man who is saved how he is saved. And, for that reason, Hamid Al-Laffaf said: Whenever the angels bring up the spirit of a creature who is a believer and has died in (a state of) virtue and Islam, the angels wonder at him and say: How was this man saved from a world in which the best of us were corrupted? And Ath-Thawri was weeping on a certain day and it was said to him: What are you weeping about? So he said: I have wept for my sins for some time and now I am weeping for Islam.

And, in sum, he whose ship chances on a fathomless sea with tempestuous winds assailing him and the waves in commotion is more remote from salvation than from perishing; and the heart of the believer is in a more intense commotion than the ship, and the waves of impressions have a greater impact than the waves of the sea. And the thing dreaded at death is simply the impression of an evil whose occurrence is unique and this is the thing of which the Messenger of Allah "Allah's blessing and peace be upon him" spoke: Truly let a man do the work of the People of the Garden for fifty years, so that between him and the Garden there remains but the time between two milkings of a she-camel, then he will receive the Seal according as the Book has predestined. And the time between two milkings of a she-camel does not leave room for actions which determine his reprobation. No; it is the impressions which produce commotion and which are impressed with the speed of forked lightning. And Sahl said: I beheld as if I were ushered into the Garden and I saw three hundred prophets and so I asked them: What was the thing that caused you most fear in this world? They said: The evil of the Seal.

And, because of this great peril, martyrdom was coveted and sudden death detested. Sudden death, because it may happen along with the dominance of an evil impression and its mastery over the heart; and the heart is not isolated from the like of it, except it repels (it) through repugnance or the light of 'knowledge'. Martyrdom, because it is an expression for the snatching away of the spirit in a state when there remains in the heart nothing but the love of Allah, with the exit from the heart of the love of the world and family and wealth and children and every lust, since a man does not leap into the front-line disposing himself for death, except out of love to Allah and in the quest after the satisfaction which is from Him, exchanging his present world for his after-life and being satisfied with the bargain which Allah has made with him. For He said: "Allah has purchased from the believers their souls and goods at the price of their possession of the Garden." (At-Tawbah 111)

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ﴾

And the seller has, no doubt, taken a dislike to the object sold, and the love of it is expelled from the heart and the exclusive love of the exchange

sought is in his heart. And the like of this circumstance may prevail over the heart in certain states, but the expiry of the spirit does not occur during them. And the front-line is a cause of the expiry of the spirit in a circumstance which resembles this. This is so in respect of whoever is not aiming at dominion and booty and renown for bravery. For whoever is in this state, even if he were killed on the battle-field, is remote from the like of this rank, as the traditions have indicated.

And, since the meaning of the evil of the Seal and its fearful character have been expounded to you, occupy yourselves in making ready for it and persevere in the recollection of Allah, and expel from your heart the love of the world, and guard your members against the doing of disobedience, and your heart from reflecting on it. And be vigilant against witnessing acts of disobedience and witnessing those who practise them with all your might, for that also will leave its trace in your heart and thoughts, and impressions will veer off towards it. And beware lest you procrastinate and say: I shall prepare for it, when the Seal comes, for every single breath is your Seal, since it is possible that your spirit may be snatched away in the course of it. So watch over your heart in every twinkling of the eye, and beware lest you neglect it for an instant and so that instant may be your Seal, since it is possible that your spirit may be snatched away in the course of it. This, as long as you are awake, and with regard to when you are asleep, take care not to go to sleep except in a state of outward and inward purity and that sleep overcomes you only after the dominance of the recollection of Allah over your heart. I am not saying over your tongue, for the movement of the tongue by itself is weak in its effect.

Know as conclusive that what dominates your heart at the moment of sleep is only what was dominant over it before sleep, and that nothing is dominant in the course of sleep which was not dominant before sleep, and that nothing is awakened from your sleep except what was dominant over your heart during your sleep. And death and resurrection resemble sleep and awakening. And as the creature does not go to sleep in a state other than that which was dominant over him in his waking life and is not awakened in a state other than that in which he was during his sleep, similarly a man dies as he has lived and is gathered (to judgement) as he has died. And it is conclusively verifiable and indubitable that death and resurrection are two of your states just as sleep and waking are two of your states. So believe in this, affirming its truth with the assent of the heart, if you are not a party to the seeing of it with the eye of certainty and the light of insight. And conserve your breaths and glances and see to it that you are not neglectful of Allah for the twinkling of an eye. For, if you do all that, you are, in spite of it, in great peril, and how, if you do not do it? And all men are perishable except the theorists, and the theorists are all perishable except they are practitioners, and the practitioners except they are elect, and the elect are in great peril.

And know that this will not expedite for you what you have not satisfied from this world according to your necessity. And your necessity is food and clothing and dwelling, and the remainder, all of it, is superfluous. And the food which is necessary is what will straighten your back and support your

subsistence, and you must obtain it as a distasteful necessity, and your liking for it is not to be more than your liking for what your need decrees, since there is no distinction between inserting food into the stomach and its expulsion, and both are constitutional necessities. And just as what your need decrees is not something which occupies your concern and with which your heart is engaged, so the obtaining of food must not be part of your concern. And know that, if your concern is with what enters your stomach, your standard of value is what is expelled from your stomach. And, if your purpose in eating is nothing but piety in the worship of Allah, as is your purpose in what your need decrees, the mark of that appears in three matters. From what you eat, in respect of frequency, quantity and quality. With regard to frequency the least is that one should make do with a single meal during a day and night and should persevere in fasting. With regard to quantity that one should not exceed one third of the stomach's capacity; and with regard to quality that one should not seek after culinary pleasures. No; one should be satisfied with whatever chances (to be available). So, if you have power over these three items and the burden of lusts and pleasures falls off from you, you will have power thereafter to forsake equivocal items and it will be easy for you not to eat anything except what He has made permissible; for what is permitted is rare and does not fulfill all that is desired.

With regard to your clothing let your aim in respect of it be the repelling of heat and cold and the covering of nakedness, and everything that repels cold from your head, even if it be a cap worth a farthing. Your seeking other than this is superfluous to you and your time is wasted in it. It will entail for you constant labour and unremitting care in obtaining it, in acquiring on one occasion and yearning after on another what is forbidden and dubious. So take as your measurement in this matter that by which heat and cold are repelled from your body, and so everything which attains to the purpose of clothing. If you are not satisfied with it in the meagerness of its quantity and quality, you will have no halting-place nor point of return thereafter. No; you will be numbered with the man whose stomach nothing but dust will fill.

And similarly for a dwelling, if you are content with its purpose heaven will suffice you as a roof and the earth as a couch. For, if heat or cold overtakes you, there are mosques for you to shelter in. For, if you seek after a specific dwelling, it will be a long business for you, and the most of your life will be spent in it, and your life is your merchandize. Then, if you are prosperous, you will purpose that the wall should do more than afford you privacy and that the roof should do more than repel the rains, and so you will begin raising the walls and adorning the ceilings, and you will have been hurled into a chasm which it will take you a long time to climb out of.

And thus with all the necessary aspects of your affairs, if you confine yourself to them, you will have time to devote to Allah and will be able to lay in provisions for your after-life and to prepare for your Seal. And, if you go beyond the limit of what is necessary to the wadies of things desired, your concentration will be distracted and Allah will not be concerned in which wady He destroys you. So offer this advice to whoever is more in need of it than yourself.

And know that the space for estimating and provisioning and taking precautionary measures is this short life, so, if you defer it day after day in your procrastination or neglect, sudden death will snatch at a time other than you would wish, and your regret and repentance will never leave you. So, if you were not able to maintain contact with that towards which you were pointed through the weakness of your fear (since in what we have described of the affair of the Seal there was not sufficient to make you afraid), we shall cite for you concerning the states of those who fear what, we hope, will remove some of the hardness from your heart. For you will admit as true that the intellect of the prophets and saints and scholars, together with their actions and their status with Allah, were not inferior to your intellect and actions and status. So reflect on their states, in spite of your impaired insight and the defectiveness of the eye of your heart, why fear was intense within them and grief and weeping protracted in them, so that some of them would swoon, some be beside themselves, some collapse in a faint, and some fall to the ground dead. And it is nothing to wonder at, if that were to make no impression on your heart, for the hearts of the negligent are like stones or even harder, "for there are some stones from which rivers come gushing, and some have been split, so that water emerges from them, and some which crash down out of fear of Allah. Allah is not heedless of what you do." (Al-Baqarah 74)

﴿كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ مِنْهُ الْمَاءُ﴾

﴿وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ﴾

CHAPTER 7

EXPOSITION OF STATES OF PROPHETS AND ANGELS IN RESPECT TO FEAR

A'ishah related that whenever the air was stirred and a tempestuous wind blew, the countenance of the Messenger of Allah "Allah's blessing and peace be upon him" would alter and he would rise up and pace up and down the room and would go in and out. All that because of the fear of the chastisement of Allah. And he (Muhammad) Allah's blessing and peace be upon him recited a verse from the Surah of Al-Waqi'ah and then he swooned. And Allah said: "And Moses fell in a swoon." (Al-A'raf 143)

﴿وَحَرَّ مُوسَىٰ صَعِقًا﴾

And the Messenger of Allah "Allah's blessing and peace be upon him" saw the form of Gabriel at Abtah, and fell in a swoon. And it is related that when he (Gabriel) engaged in prayer, there was heard in his breast a bubbling like that of a cauldron. And he (Muhammad) Allah's blessing and peace be upon him said: Gabriel never came to me but he was trembling because of his separation from the Almighty.

And it was said: When the news about the Devil was made public, Gabriel and Michael began to weep and Allah spoke in revelation to them both: What is the matter with the two of you that you are indulging in all this weeping? So they said: O Lord, we are not secure from Your stratagems. So Allah said: Thus it is,

you are not secure from My stratagems. And according to Muhammad Ibn Al-Munkadir who said: When the Fire was created, a troop of angels flew up from their places, and, when the sons of Adam were created, they returned. And according to Anas he (Muhammad) asked Gabriel: Why is it that I do not see Michael laughing? So Gabriel said: Michael has not laughed since the Fire was created. And it is said: Truly in Allah's service are angels none of whom has laughed since the Fire was created for fear that Allah would be enraged against them and would punish them for it.

And Ibn `Umar said: I went out with the Messenger of Allah "Allah's blessing and peace be upon him" until he entered one of the enclosures of the Helpers and began to pluck fruit from a palm tree and eat. So he said: O Ibn `Umar, why are you not eating? So I said: O Messenger of Allah, I do not desire it. So he said: But I desire it, and this is the fourth morning I have not tasted food nor found it; and, if I were to ask my Lord, He would give me the Kingdom of the Caesars and Khosraus. So how is it with you, O Ibn `Umar, since you have remained among a crowd who lay in their stocks for the year, while assurance is weak in their hearts? He (Ibn `Umar) said: And, by Allah, we did not stir nor rise up until it was revealed: "How many a beast bears not its own provision, but Allah provides for it and you! He is the One who hears and knows." (Al-Ankabut 60)

﴿وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّا كَافٍ﴾

He said: So the Messenger of Allah "Allah's blessing and peace be upon him" said: Truly Allah has not commanded you to hoard up wealth nor to follow lusts. Whoever hoards dinars desires thereby the life that passes away, for life is in the hand of Allah. I most certainly will not hoard either dinars or Dirhams or lay up stocks for the morrow.

And Abu Ad-Darda' said that the bubbling of the heart of Abraham, the Friend of the Merciful, through fear of his Lord, was heard at the distance of a mile, when he engaged in prayer. And Mujahid said: David wept for forty days prostrate in worship, without lifting his head, so that the pastures sprouted because of his tears and his head was covered over. So he was addressed: O David, are you hungry? If so, you may eat. Are you thirsty? If so, you may drink. Are you naked? If so, you may be clothed. Then he wept so bitterly that he energized the lute, and he was burnt up with the heat of his fear. Then Allah revealed to him repentance and pardon and he said: O Lord, set my sin in my palm. So his sin was inscribed on his palm, and he did not extend his palm for food and drink or for any other purpose without seeing it, and it made him weep. He (the narrator) continued: And he was brought a bowl two thirds full, and, when he took it, he saw his sin, and would not put it to his lip until it overflowed with his tears. And it is told of him that he had not raised his head to heaven up till the time of his death out of reverence for Allah. And he used to say in his supplication: O Allah, when I recollect my sin, the earth, for all its breadth, hems me in, and, when I recollect Your mercy, my spirit is restored. Praise be to You O Allah, the physicians among Your creatures have come that they may nurse to health my sin, and they all point me to You. So may reprobation overtake them

who despair of Your mercy.

And Al-Fudail said: I have heard that David recollected his sin on a certain day and bounded away shrieking, with his hand laid on his head, until he reached the mountains. And the wild beasts gathered to him and he said: Return, I do not desire you. My only desire is for the person weeping because of his sin. So let no one confront me except weeping, and whoever is not a sinner let him not contrive sin for David. And he was chided for his prolific weeping and so he said: Leave me alone. I am weeping before the exit of the day of weeping, before the tearing apart of the bones and the burning of the intestines, and before the angels ordain severe penalties for me. They do not disobey Allah in respect of what He commands and they perform what they are commanded. And Abd-Al-Aziz Ibn Umar said: Whenever David committed a sin, his voice was diminished and he said: O Lord, my voice is hoarse among the pure voices of the *Sincere*. And it is reported that, whenever he wept for a long time and it did not benefit him, his power was straitened and his perplexity intensified and he would say: O Lord, will You not pity my weeping? And Allah revealed to him: O David, you have forgotten your sin and remembered your weeping. So he said: My Allah and my Master, in what way do I forget my sin? And yet, when I recited the psalms, the running water desisted from its flow, and the blowing of the wind was stilled, and the birds furnished shade to my head, and the wild beasts were intimates at my palace. O my God and my Master, what then is this alienation which is between me and You? And Allah revealed to him: That was the intimacy of obedience and this is the alienation of disobedience. O David, Adam was one of My creatures. I created him with My hand and I breathed into him of My spirit and I made My angels do obeisance to him; and I clothed him in the robe of My preferment, and I crowned him with the unique crown of My dignity and image, and I gave him to wife Eve, My handmaid, and settled him in My Garden. He disobeyed Me, and so I expelled him from My precincts naked and abased. O David, listen to Me and I shall speak the truth. You obeyed Us and We obeyed you; you asked Us and We gave to you; and you disobeyed Us and We showed forbearance to you. And, if you return to Us in your former state, We shall receive you.

And Yahya Ibn Abu Kathir said: I have heard that it was David's custom when he desired to engage in weeping to pass the time for seven days beforehand neither eating food nor taking drink, nor approaching women. And, when it was a day beforehand, the pulpit was brought out to him to the desert, and he commanded Solomon to cry out with a voice that would cross the countryside and its environs of thickets and hills and mountains and deserts and monastic cells and churches. And in it he proclaimed: Are there not those who desire to hear David's wailing for himself? Let them then come along. He went on: And the wild beasts come from the deserts and the hills and the lions from the thickets and the reptiles from the mountains and the birds from the nests and the virgins from their bowers. And the people assemble for that day and David comes to ascend the pulpit, and the children of Israel surround him, and every kind according to its class surrounds him, and Solomon stands by his side.

So David launches into an encomium of his Lord and breaks into weeping and shrieking. Then he launches into the recollection of the Garden and the Fire, and the reptiles die together with a group of the wild beasts and the lions and the people. Then he launches into the terrors of the Day of Resurrection and into wailing over himself and a group of every class dies. And, when Solomon saw the large numbers of the dead, he said: O father, you have decimated your audience. They are all decimated and sections of the children of Israel and of the beasts and reptiles have died. So he launches into petition, and, while he is in this posture, one of the devotees of the children of Israel calls out to him: O David, you are over-hasty in seeking your reward from your Lord. He went on: And David falls in a swoon, and, when Solomon noted what had overtaken him, he brought a mattress and carried him on it. Then he commanded someone to call out: Is there not someone who had a friend or relative with David? Let him then bring a mattress and carry him off, for the recollection of the Garden and the Fire has killed those who were with him. So a woman would bring a mattress and would bear away her relative saying: O you whom the recollection of the Fire has killed. O you whom the fear of Allah has killed. Then, when David revived, he stood up and placed his hand on his head and entered his chapel and locked its door, saying: O Allah of David, are You angry with David? And he communed ceaselessly with his Lord. So Solomon arrives and squats at the door and asks for permission to come in. Then he enters and has with him a barley bannock and he says: O father, build up your strength with this according as you desire. So he eats of that cake what Allah wills and then he goes out to the children of Israel and is in their midst.

And Yazid Ar-Raqishi said: David went out among the people on a certain day to preach to them and inspire fear in them. And about forty thousand went out and thirty thousand of them died and only about ten thousand returned. He went on: And he had two slave girls whom he had appointed, so that, when fear came to him and he collapsed and was agitated, they squatted on his breast and legs for fear that his limbs and joints would be dismembered and he would die.

And Ibn 'Umar said: John, the son of Zachariah, went into the Jerusalem temple (he was a lad of eight years) and looked at their devotees who were clad in shirts of hair and wool; and he observed their zealots who had bored through their clavicles and inserted chains in them, and fastened themselves to the extremities of the temple. And that filled him with awe. So he made to return to his parents and passed by two lads at play and they said to him: O John, come and play with us. So he said: Truly I was not created for play. He went on: So he came to his parents and asked them to clothe him in hair and they did so, and he returned to the temple, and served in it by day and kept the lamps trimmed by night, until he attained his fifteenth birthday.

Then he went out and haunted the lofty mountains and subterranean paths of the earth. So his parents went out in search of him and they overtook him by the river Jordan, and he had soaked his feet in the water until the thirst was almost killing him, saying the while: By Your Might and Majesty, I will not taste a cool

drink, until I know where I stand with You. So his parents asked him to breakfast on a barley bannock which they had with them and to drink some of that water. So he did it and made expiation for the breaking of his oath and commended filial piety.

Thus his parents brought him back to the temple, and, when he stood praying, he used to weep so that the trees and clods would weep with him, (and Zachariah would weep because of his weeping) until he (John) would go into a faint. And he would weep without remission so that the tears pierced the flesh of his cheeks and his molars were visible to the onlookers. So his mother said to him: O my son would that you would permit me to fetch for you something to cover up your molars from those who look on! So he gave her permission and she procured two pieces of felt and stuck them to his cheeks. So it came about that, whenever he got up to pray, he wept, and, when his tears saturated the two pads, his mother came to him and wrung them out ; and, when he saw his tears flowing over his mother's forearms, he said: O Allah, these are my tears and this is my mother and I am Your creature, and of those who are merciful You are the most merciful. So Zachariah said to him one day: My son, I have asked my Lord to bestow you on me, that my eyes might be refreshed with you. So John said: O my father, Truly Gabriel has reported to me that between the Garden and the Fire there is a desert which only those who weep will cross. So Zachariah said: O my son in that case weep on.

And the Messiah said: O band of disciples, the fear of Allah and the love of Paradise produce patience in the face of difficulty and keep you at a distance from the world. In truth I say to you: Surely the eating of barley and sleeping on middens with the dogs is a small price in the quest for Paradise. And it was said: Whenever the Friend recollected his sin, he went into a faint and the commotion of his heart would be heard for miles. Then Gabriel would come and say to him: Your Lord greets you with peace and says: Do I see a friend who fears his Friend? So he would say: O Gabriel, truly, when I recollect my sin, I forget my friendship.

So these are the states of the prophets and see to it that you reflect on them, for they are the most 'knowledgeable' of Allah's creatures concerning Allah and His attributes. May Allah's blessing be on them all and on all the creatures of Allah who are brought near. And our sufficiency is Allah and the grace of the Trustee.

CHAPTER EIGHT

EXPOSITION OF STATES OF COMPANIONS, THEIR FOLLOWERS AND THE RIGHTEOUS PREDECESSORS AND THOSE ENDUED WITH FAITH IN THE GRIP OF FEAR

It is related that Abu Bakr, the *Sincere*, said to a bird: Would that I were like you, O bird, and had not been created as human flesh. And Abu Dharr said: Would that I were a tree which is pruned. And Talhah said a similar thing. And Uthman said: Would that, when I died, I were not raised. And A'ishah said:

Would that I became a thing forgotten. And it is related that `Umar used to collapse in a faint through fear, whenever he heard a verse from the Qur'an and was restored after some days. And one day he took up a straw from the ground and said: Would that I were this straw; would that I did not remember anything; would that I were a thing forgotten; would that my mother had not borne me. And on `Umar's face were two black furrows made by tears and he said: Whoever fears Allah, will not heal his distress, and whoever has reverence for Allah, will not do what he desires, and were it not for the Day of Resurrection, it would be other than what you see. And, whenever `Umar recited: " When the sun (with its spacious light) is folded up; When the stars fall, losing their luster; When the mountains vanish (like a mirage); When the she-camels, ten months with young, are left untended; When the wild beasts are herded together (in human habitations); When the oceans boil over with a swell; When the souls are sorted out, (being joined, like with like); When the female (infant), buried alive, is questioned, For what crime she was killed; When the Scrolls are laid open", (At-Takwir 1-10)

﴿ إِذَا الشَّمْسُ كُوِّرَتْ ﴾ ﴿ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴾ ﴿ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴾ ﴿ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴾ ﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴾ ﴿ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴾ ﴿ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴾ ﴿ وَإِذَا الْمَوْءِدَةُ سُبِلَتْ ﴾ ﴿ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴾ ﴿ وَإِذَا الصُّحُفُ نُشِرَتْ ﴾ ﴿

He fell in a faint. And he passed by the home of a man one day and he was praying and reciting the Surah At-Tur, and he stopped to listen, and, when he reached His saying: "Surely your Lord's chastisement is about to fall; there is none to avert it" (At-Tur 7-8)

﴿ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴾ ﴿ مَا لَهُ مِنْ دَافِعٍ ﴾ ﴿

He came down from his ass and leaned against a wall and stayed for some time, and returned to his lodging and was ill for a month, with the people visiting him and not knowing what had made him ill.

And Ali said (he had said the salutation at the close of the dawn prayer and sorrow came on him while he was upturning his hand): Truly I have seen the Companions of Muhammad Allah's blessing and peace be upon him and I have not seen anything to-day resembling them. Truly they got up in the morning dishevelled, pallid, with dust between their eyes like a funeral cortege. They had devoted the night to Allah, prostrate and erect, reciting the Book of Allah, alternating between their foreheads and their feet. And, when they got up, they recollected Allah and swayed like trees in a day of gale, and their eyes were swamped with tears, so that their garments were damp. And by Allah! it is as if I were among a crowd who pass the night in heedlessness. Then he stood up and after that he was not seen laughing, until Ibn Miljam struck him.

And `Imran Ibn Hussain said: Would that I were ashes, then the wind would scatter me in a day of gale. And Abu `Ubaidah Ibn Al-Jarrah said: Would that I were a ram and my family slaughtered me and ate my flesh and sipped my gravy. And it used to be the case with `Ali Ibn Al-Hussain that, whenever he performed his ablutions, his colour became pallid and his family would say to him: What is

this that has become habitual with you, whenever you perform your ablutions? So he would say: Do you know before Whom I am minded to stand? (in prayer) And Musa Ibn Mas'ud said: Whenever we granted an audience to Ath-Thawri, we were as if the Fire had surrounded us in respect of what we saw of his fear and grief. And Mudar, the Reader, recited on a certain day: "This Our Record speaks about you with truth: for We were wont to put on record all that you did." (Al-Jathiyah 29)

﴿ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْبِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴾

And `Abd Al-Wahid Ibn Zaid wept until he swooned; and, when he revived, he said: By Your Might, I have never disobeyed You so far as in me lies, so assist me with Your furtherance that I may obey You.

And Al-Miswar Ibn Makhrumah used to be unable to hear anything of the Qur'an on account of the intensity of his fear. And there had been recited in his presence a word and a verse and he gave a shriek and was not mentally composed for days afterwards, until a man from Khath'am came upon him and recited to him: "The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours. And We shall drive the sinners to hell, like thirsty cattle driven down to water." (Maryam 85-86)

﴿ يَوْمَ نَخْشِرُ الْمُنَافِقِينَ إِلَى الرَّحْمَنِ وَقَدْ آتَوْا وَنَسُوا أَلَمْ يَجْعَلْ لَهُمُ اللَّهُ سَبِيلًا ﴾

So he said: I am among the sinners and not among those who show piety. Repeat the saying to me, O Reader. So he repeated it to him and he gave his last gasp and reached the next world. And there was recited in the presence of Yahya Al-Bakka': "Were you to see when they are halted by their Lord." (Al-An'am 30)

﴿ وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَىٰ رَبِّكَ ﴾

And he gave a shriek and remained ill because of it for the space of four months, being visited from every corner of Basra.

And Malik Ibn Dinar said: I was circumambulating the House, when I came upon a little slave girl performing her devotions and clinging to the curtains of the Ka'bah, while she said: O Lord, how many a lust there is whose pleasure has departed, and whose consequences have remained! O Lord, do You not possess any other correction and punishment save the Fire? And she was weeping and maintained her posture until dawn broke. Malik said: So, when I saw that, I placed my hand on my head, shrieking: I am saying may his mother be bereft of Malik! And it is related that Al-Fudail was seen on the day of 'Arafat, and the people were praying and he was weeping the burning hot tears of a woman bereaved, until, when the sun had almost set, he seized hold of his beard; then he raised his head to heaven and said: O woe is me with You, even if You are forgiving. Then he joined himself to the people. And Ibn 'Abbas was asked about those who fear, so he said: Their hearts are ulcerated by fear and their eyes are tearful. They say: How can we rejoice while death is behind us and the grave before us and the resurrection our rendezvous and our route is by Hell and in front of Allah our Lord is our halting place?

And Al-Hassan passed by a youth who was engulfed in his laughter, and he was sitting in the company of a crowd. So Al-Hassan said to him: Have you crossed over the Bridge? He said: No. He said: Do you know whether your trend is towards the Garden or the Fire? He said: No. He said: What then does this laughter mean? He (the narrator) said: And that youth was not seen laughing thereafter. And it was the custom of Hammad Ibn Abd Rabbih when he sat down to sit on his haunches. And it was said to him: I wish you would relax. So he would say: That is the posture of security and I am anything but secure, since I have disobeyed Allah. And 'Umar Ibn Abd Al-Aziz said: It was for nothing but considerations of mercy that Allah set this negligence, in the hearts of the creatures, in order that they might not die for fear of Allah. And Malik Ibn Dinar said: Certainly I have been concerned lest, when I die, He will command them to shackle and manacle me; then they will bear me off to my Lord just as the runaway slave is borne off to his master.

And Hatim Al-Asamm said: Do not be deceived by a salubrious place, for there is no place more salubrious than the Garden and Adam met his deserts in it. And do not be deceived by the multiplication of worship, for the Devil met his deserts after the length of his worship. And do not be deceived by much knowledge, for Balaam (cf. Nu. xxii f.) used to adorn the Greatest Name of Allah and see what he encountered. And do not be deceived by the vision of the sound in faith, for there is no person of greater standing with Allah than the Elect 1 (Muhammad) and neither relations nor enemies were benefited by his encounter (with Allah).

And as-Sari said: Truly I look at my nose several times every day for fear that my face may have been blackened. And Abu Hafs said: For forty years my belief concerning myself has been that Allah will direct to me a look of severe displeasure and my deeds point towards that. And Ibn Al-Mubarak went out among his companions on a certain day and said: Truly I took a liberty yesterday with Allah. I asked Him for the Garden. And Umm Muhammad Ibn Ka'b Al-Qarzi said to her son: O my boy, truly I know you as a good child and a virtuous adult, but what you do with your nights and days makes it look as if you had inaugurated a pernicious heresy. So he said: O Mother, what will make me secure from Allah having come suddenly on me while I was engaged in one of my sins, so that He has taken a loathing to me and said: By My Might and Majesty! I will not pardon you. And Al-Fudail said: Truly I do not covet the prophet who is sent or the king who is preferred or the creature who is sound in faith. Will not these encounter the resurrection? The only person whom I covet is he who was not created. And it is recorded that the fear of the Fire entered a stripling among the Helpers, and he was weeping to such an extent that it detained him in the house. So the Prophet came and went in to him and embraced him and he fell dead. So he said: Prepare your companion for burial, for separation from the Fire has crushed his liver.

And it is recorded concerning Ibn Abu Maisarah that whenever he retired to his bed he would say: O that my mother had not borne me! So his mother said to him: O Maisarah, truly Allah has made a good job of your guidance towards

Islam. He said: Granted, but Allah has made clear to us that we are those who go down to the Fire, and He has not made clear to us that we shall come up from it. And it was said to Al-Farqad as-Sabakhi: Tell us the most wonderful thing you have heard concerning the children of Israel. So he said: I have heard that five hundred virgins entered the Jerusalem temple, their attire being wool and hair-cloth; and they were recollecting Allah's reward and punishment, and all of them died in a single day.

And Ata' As-Sulami was one of those who fear and he would never ask Allah for the Garden; all he would ask for was forgiveness. And it was said to him during his illness: Do you not desire anything? So he said: Surely, fear of Hell has not left a place in my heart for desire. And it was said: Truly he did not lift his head to heaven nor laugh for forty years, and he raised his head one day and was stricken with fear and collapsed, and a slit was made in his stomach. And he would feel his body on certain nights for fear that he had been metamorphosed. And whenever a gale or lightning struck them or dearth of food, he would say: This is striking them on my account, would that Ata' were dead for the relief of the people. And Ata' said: We went out with 'Utba, Al-Ghulam, and in our company were adults and adolescents, to pray the dawn prayer with the sunset purification. Their legs had become swollen through their long stand, their eyes were sunken in their heads, their skin stuck to their bones, and their veins stood out as if they were whipcords. They became as if their skins were the rinds of water melons and as if they had come out from the grave to report how Allah preferred the obedient and deposed the disobedient. So, while they were going along, one of them passed by a certain place and he fell in a faint and his companions sat round him weeping on a day when the cold was intense. And his forehead was dripping sweat, so they brought water and wiped his face and he recovered. And they asked him about his experience, so he said: Truly I remembered that I had disobeyed Allah in that place.

And Salih Al-Murri said: I recited to a man who was one of the devotees: "On the Day when their faces will be turned about in the Fire, they will say: 'Lo! Would that we had obeyed Allah and the Messenger.'" (Al-Ahzab 33)

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ﴾

So he fell in a swoon. Then he revived and said: Give me more of it, O Salih, for I find it perplexing. So I recited: "Whenever they wish to come out of it, they will be sent back into it." (As-Sajdah 20)

﴿كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾

So he fell dead. And it is reported that Zurarah Ibn Abu Awfa led the people in the morning prayer, and, when he recited: "When the Trumpet is sounded" (Al-Muddaththir 8)

﴿فَإِذَا نُفِثَ فِي النُّفُورِ﴾

He fell in a faint and was carried away a corpse. And Yazid Ar-Raqishi came into the presence of 'Umar Ibn 'Abd Al-'Aziz and he ('Umar) said: Preach to me, O Yazid. So he said: O Commander of the Faithful, know that you are not

the first Caliph to die. So he wept. Then he said: Give me more. He said: O Commander of the Faithful, there is no ancestor between you and Adam who is not a corpse. So he wept. Then he said: Give me more, O Yazid. So he said: O Commander of the Faithful, there is no lodging between you, and the Garden and the Fire. So he collapsed in a faint.

And Maimun Ibn Mahran said: When this verse was revealed: "Surely the Hell will be the promised land for them all", (Al-Hijr 43)

﴿وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ﴾

Salman, the Persian, gave a shriek and placed his hand on his head and went out as a fugitive for three days during which they could not contain him. And Dawud At-Ta'i saw a woman weeping over the head of her son's grave, while she said: O my son, would that I knew whether or not the worm has bitten you with its industrious nibble. And Dawud went into a swoon and fell on the spot.

And it was said: Sufyan Ath-Thawri was ill and his symptoms were disclosed to a Dhimmī physician (non-Muslim living under Muslims' safety) and he said: Fear has severed the liver of this man. And he came and felt his arteries and said: I did not know there was his like in the Muslim community. And Ahmad Ibn Hanbal said: I asked Allah that He would give access to a gate of fear, so He opened up and I was afraid for my reason and said: O Lord, according as I can bear it. So my heart was quietened. And 'Abd Allah Ibn 'Amr. Ibn Al-As said: Weep and, if you cannot weep make pretence of weeping. By the One in whose hand my soul is, if any of you knew (what was in store) he would scream until his voice was cut off and would pray until his back was broken. And it is as if he pointed to the meaning of his (Muhammad's) saying: If you knew what I know, you would laugh little and weep much.

And Al-'Anbari said: The Masters of Tradition were assembled at the gate of Al-Fudail Ibn 'Iyad and he came suddenly into their view at a window. He was weeping and his beard was quivering and he said: Get down to your Qur'an and to prayer. Woe unto you, this is not a time for traditions. This is a time for nothing but weeping and entreaty and humility and prayer like that of a drowning man. Guard your tongue and preserve your mobility and discipline your heart and hold on to what you 'know' and let go what you abhor. And Al-Fudail was seen walking on a certain day and it was said to him: Whither bound? He said: I do not know. And he was walking about dejected with fear.

And Dharr Ibn 'Amr said to his father 'Amr Ibn Dharr: Why is it that the theologians discourse and no one weeps, whereas, when you discourse, I hear weeping on every side? So he said: O my son, the weeping of the bereaved mother is not like the weeping of the woman who is hired. And it is related that a crowd of people halted by a devotee who was weeping and they said: What is it that makes you weep? May Allah have compassion on you. He said: An ulcer which those who fear find in their heart. They said: And what is it? He said: The fear of the summons for presentation to Allah. And Al-Khawwas used to weep and say in his supplication: I am lifted up in pride and my flesh is too weak to serve You, so embrace me.

And Salih Al-Murri said: Ibn as-Sammak came up to us once and said: Show me something of the marvels of your devotees. So I brought him to a man who was in his hut in a certain quarter of the town, and we asked permission to enter, and behold! a man who was working with palm fronds and I recited to him: "When the yokes (shall be) round their necks, and the chains; they shall be dragged along; In the Boiling fetid fluid; then in the Fire shall they be burned." (Ghafir 71-72)

﴿إِذَا الْأَغْلَلُ فِي أَعْنَقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

The man gave a gasp and fell in a faint and we went out from his presence and left him in this state. And we went off to another man, and we entered in to him and I recited this verse and he gave a gasp and fell in a faint. So we went off and asked permission to go in to a third man and he said: Enter, if you will not distract me from my Lord. So I recited: "That is for him who fears My judgement-seat and fears a threat." (Ibrahim 14)

﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾﴾

And he gave a gasp and blood appeared from his nostrils and he wallowed in his blood until it was dried up. So we left him in this state and went out, and I took him on a tour of six persons, from the presence of each we went out, leaving him in a faint. Then I brought him to the seventh and we asked permission to enter and behold! a woman from within the hut saying: Enter. So we entered and behold! a Shaykh in a trance, sitting in his oratory. So we greeted him, but he did not notice our salutation, and so I said to him in a raised voice: Is there not a morrow appointed for the creature? So the Shaykh said: In whose Presence? Alas! for you. Then he remained stupefied, opening his mouth and, with a fixed stare, crying out with his weak voice: Alas! Alas! until the voice was cut off. So his wife said: Make your way out, for you will not benefit from him for the moment. And, when that was over, I enquired of the people, and behold! three had revived and three had attained to Allah. And as for the Shaykh he remained in his condition, dazed and bewildered, for three days, without performing a religious obligation, and, when the three days had passed, he came to his senses.

And Yazid Ibn Al-Aswad used to be of the opinion that he was one of the Foundation Members, and he had sworn that he would never laugh nor sleep in a recumbent position, nor eat butter. So he was never seen laughing nor lying down nor eating butter until he died. And Al-Hajjaj said to Sa'd Ibn Jubair: I have heard that you have never laughed. So he said: How could I laugh with Hell ablaze and the manacles installed and the Warders of Hell given their assignment? And a man said to Al-Hassan : O Abu Sa'd: How do you fare? He said: Well. He said: How is your state? So Al-Hassan smiled and said: You ask me about my state. What do you suppose concerning people who have travelled in a ship until they were in mid-ocean, and then their ship is broken up and every man of them takes hold of a spar. In what state is he? The man said: In a state of great extremity. Al-Hassan said: My state is one of greater extremity than theirs.

A woman client went in to 'Umar Ibn 'Abd Al-'Aziz and greeted him. Then she took up her stance towards the oratory in his room and she prayed in it with two bows and her eyes conquered her and she was lulled to sleep and was induced to weep in her sleep. Then she was roused and said: O Commander of the Faithful, by Allah! I have seen a miracle. He said: And what was it? She said: I saw the Fire and its flames were licking its people. Then a bridge was brought and was placed over the centre of it. So he said: Go on. She said: And 'Abd Al-Malik Ibn Marwan was brought and was borne on it, and he had gone only a little way when the bridge capsized him and he was flung into Hell. So 'Umar said: Go on. She said: Then Al-Walid Ibn 'Abd Al-Malik was brought and he was borne on it, and he had gone only a little way when the bridge capsized him and he was flung into Hell. So 'Umar said: Go on. She said: Then Sulaiman Ibn 'Abd Al-Malik was brought and he had progressed only a little way over it when the bridge capsized him and he was thrown in the same way. So 'Umar said: Go on. She said: Then you were brought and by Allah! O Commander of the Faithful-then 'Umar gave a shriek and fell in a faint. So she came up to his side and began shouting in his ear: O Commander of the Faithful, truly I saw you and by Allah! you were saved, truly I saw you and by Allah! you were saved. He (the narrator) went on: And she was calling out and he was shouting and scraping the ground with his feet.

And it is related that Uwais Al-Qarni used to be present with the story-teller and would be weeping because of his word, and when he recollected the Fire, Uwais would give a scream; then he would rise up and make off. So the people would follow him saying: Mad! mad! And Mu'adh Ibn Jabal said: Truly the fear of the believer is not quietened until he leaves behind him the Bridge of Hell. And Tawus used to roll out his mattress and lie down and toss about like a seed in the frying-pan. Then he would leap up and fold it up and would face the Qiblah until morning and would say: The recollection of Hell has dispersed the sleep of those who fear. And Al-Hassan Al-Basri said: A man emerges from the Fire after a thousand years. O that I were that man. And he said that solely on account of his fear of eternal punishment and the evil of the Seal. And it is related that he did not laugh for forty years. He (the narrator) went on: And when you saw him squatting, your impression was as if a prisoner had come forward in order that you might strike off his neck. And when he spoke, it was as if he were confronting the next world and were reporting on its sights. And when he was silent, it was as if the Fire were kindled between his eyes. And he was chided for the extremity of his grief and fear, so he said: What makes me secure from Allah having come suddenly on me, while I was engaged in something which He abhors, and His having taken a loathing to me and said: Be off, for I will not pardon you, since I am dealing with a person who will not co-operate?

And on the authority of Ibn as-Sammak who said: I preached on a certain day in a meeting and a youth in the crowd stood up and said: O Abu 'Abbas, truly you have preached to-day such a word that I should not care were I never to hear another. I said: And what is it? He said: Your saying: The hearts of those who fear have grasped the duration of the two eternities, whether in the Garden or the Fire. Then he disappeared from my view and so I lost him in the meeting. Or, in

another version: I did not see him, so I enquired about him, and I was told that he was sick and was being visited. So I went to visit him and said: O my brother, what condition is this I see you in? So he said: O Abu 'Abbas, it is the consequence of your saying: The hearts of those who fear have grasped the duration of the two eternities, whether in the Garden or the Fire. He went on: Then he died and I saw him in sleep and I said: O my brother, how did Allah deal with you? He said: He has pardoned me and shown me compassion and given me entrance to the Garden. I said: By what means? He said: By means of the word.

And these are the things which terrify the prophets and saints and scholars and sound in faith, and fear is more appropriate to us than to them. But fear does not go along with a multitude of sins; no, it goes along with purity of heart and perfection of 'knowledge'. And, if not, then He has not given us a feeling of security because of the paucity of our sins and the multitude of our acts of obedience. No; our lusts have driven us and reprobation has prevailed over us and our heedlessness and hardness have obstructed us from inspecting our states. So that neither the nearness of the journey will rouse us, nor the multitude of sins move us, nor the witnessing of the states of those who fear terrify us, nor the danger of the Seal disquiet us. So let us ask Allah to overtake our states with his bounty and generosity and so make us whole, if the movement of the tongue in asking, totally unsupported by self-help, will benefit us.

And among the things to be wondered at is that, when we desire wealth in this world, we sow and plant and trade and cross over seas and deserts and incur risks. And, if we seek after the status of knowledge, we study and become fatigued in retaining it, and repeating it, and pass sleepless nights. And we are energetic in the search for our provisions and do not rely on the pledge of Allah to us, and do not sit in our houses and say: O Allah provide for us. Then, when our eyes are lifted towards the Kingdom which is enduring and does not pass away, we are content to say with our tongues: O Allah pardon us and show us compassion. And by the One to Whom we return, and by the One in Whom is our boast! He will call out and say: "A man gets exactly the fruit of his endeavor." (An-Najm 39)

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

"And with regard to Allah, let not the deceiver deceive you." (Fatir 5)

﴿وَلَا يَغُرُّكُمْ بِاللَّهِ الْغُرُورُ﴾

And: "O man, what has deceived you as to your generous Lord?" (Al-Infitar 6)

﴿يَتَأْتِيَ الْإِنْسَانُ مَا عَزَاكَ بِرَبِّكَ الْكَرِيمِ﴾

Then all that does not rouse us nor bring us out from the wadies of our delusions and wishful thoughts, and what is this if not a fearful trial were it not that Allah bestows sincere repentance on us by grace, overtaking us with it and protecting us. So let us ask Allah to bestow penitence on us. More; let us ask Him to drive towards repentance the secret things of our hearts and not to make the movement of the tongue in asking for repentance the limit of our portion. For, in

that case, we should be among those who say and do not act who hear and are not receptive. When we hear the sermon, we weep, and when the time for action comes in connection with what we have heard, we are disobedient. And there is no mark of alienation greater than this. So let us ask Allah to bestow on us success and direction through His grace and bounty.

And we shall cut short our recital of the states of those who fear to what we have cited. For a little of this will confront the receptive heart and will suffice, whereas much of it, even if it overflows the negligent heart, will not be adequate.

Truly the monk spoke the truth of whom 'Isa Ibn Malik, Al-Khawlani, (he was one of the most elect of the devotees) related that he saw him halted at the gate of the Jerusalem temple with the appearance of one grief-stricken through extreme dejection, his tears hardly ever dry, because of the profusion of his weeping. And 'Isa said: When I saw him, his aspect terrified me and I said: O monk, lay an obligation on me to keep on your authority. So he said: O my brother, with what would I command you if you are able to occupy the place of a man whom wild beasts and reptiles have surrounded, and who is fearful and watchful, fearing lest he may be negligent and so the beasts will maul him, or distracted and the reptiles sting him. So his heart is filled with fear and terror, and he passes his nights in fear, even if those who delude themselves feel secure, and his days in grief, even if the empty-headed make merry. Then he turned his back on me and left me. So I said: Will you not tell me something more, perhaps it would benefit me? So he said: The smallest quantity of water satisfies the thirsty man. And he certainly spoke the truth, for fear will move soonest the heart which is pure, but every warning glances off the heart which is hardened.

And what he mentioned in his hypothesis is that wild beasts and reptiles had surrounded him. And so one ought not to suppose that it is (merely) hypothetical. No, it is reality, for, if you were to view your inner man with the light of insight, you would see it filled with different kinds of wild beasts and species of reptiles, like anger, lust, rancour, envy, pride, self-esteem, self-righteousness and the rest. And it is these which are constantly mauling you and stinging you, if you neglect them for an instant, except that your eye is veiled from the sight of them. So, when the cover is withdrawn and you are placed in your grave, you will encounter them and they will be imaged to you according to the forms and shapes which suit their respective meanings. So you will see with your eye scorpions and snakes and they will surround you in your grave. And these are nothing but the attributes present to you now whose forms have been disclosed to you. So, if you desire to slay and subdue them, you are able for it before death. So do it. But, if you do not, you will become habituated to stings and bites in the kernel of your heart, how much more in your outer flesh.

Book four: poverty and asceticism

It is the fourth book of the quarter of saviors of the revival of religious sciences

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah with whose praises the sands glorify, to Whom the shades fall in prostration, and for fear of Whose power, the mountains collapse. He has created man from sticky clay, and then adorned his form according to the best of molds and the most perfect proportion, and protected his heart with the light of guidance from being involved in the muddles of error, and gave him permission to serve Him every morning and evening. Then He lighted up the insight of the sincere in his worship with the light of consideration, until he observed therewith the presence of glory. There seemed to him from the joy, brightness and perfection what made him regard as ugly all beauty and prettiness else, and render heavy on himself all that diverted him from continuous watch of it. The apparent world seemed to him in the form of a beautiful woman strutting and bending as walking, while its inside as a defective old woman kneaded from the clay of disappointment and molded in the mold of frustration and regret, and wrapped in her garment in order to screen her ugly secrets and mysteries with the niceties of magic and deception. When there has been revealed to the Gnostics its ugly secrets and evil mysteries, they abstained in it, out of aversion they showed towards it, and left boasting and mutual rivalry for piling up (the good things of this world) with offspring and wealth, and rather devoted themselves wholeheartedly to the presence of glory, and joined themselves with it with an unbreakable rope, in which they witnessed abiding eternal things.

Allah's blessing and peace be upon the Prophet Muhammad, the chief of all the Prophets and Messengers, and upon his family, the best of families on the surface of the earth.

Coming to the point: the world is an enemy to Allah Almighty: with its deception, those who strayed have strayed, and with its cunning, those who slipped have slipped. To love it is the greatest mistake and sin, and to hate it is the best act of worship. We have described it in detail, and dispraised its evils more enough in the Book of Condemnation of World, but now, we are going to talk about the excellence of aversion for, and abstinence in it, since it is the most important savior. There is no hope of salvation but to abandon and desert the world entirely. But to abandon it is a result of either its remoteness from the servant, and this is called poverty, or the servant's remoteness from it, and this is called asceticism. Each has several degrees to attain happiness and a portion of helping one obtain felicity and success.

Now, let's discuss the real nature of poverty and asceticism, and their degrees, divisions, conditions and rulings. This will be in two parts: the first will be assigned to poverty, and the other to asceticism.

part One: poverty

In this part, the following topics will be dealt with:

Exposition of real nature of poverty

Exposition of excellence of poverty in general

Exposition of merit of some particular poor

Exposition of superiority of poverty over richness

Exposition of the etiquettes of the poor in his poverty

Exposition of his etiquettes in accepting gifts

Exposition of prohibition of begging with no necessity

Exposition of the extent to which self-sufficiency makes begging unlawful

Exposition of states of beggars

Allah may guide us to the right

CHAPTER ONE

EXPOSITION OF REAL NATURE OF POVERTY; AND DIFFERENT STATES AND NAMES OF THE POOR

It should be known to you that poverty or neediness is to lose what one is in need of. But to lose what is not needed is not called poverty. If what is needed is available, one does not become poor. Having understood that, you would know that everything save Allah Almighty is needy, for all things are in need of permanent existence which depends upon the bounty and generosity of Allah Almighty. If there is in the universe an existent whose existence does not depend on anything else, it would be the absolute self-sufficient; and that is unimaginable but to be one and only, that is absolute self-sufficient. In existence, there is only one self-sufficient, and all things save Him are needy of Him, in order to obtain their permanent existence. To that meaning Allah Almighty refers in His statement: " But Allah is free of all wants, and it is you that are needy." (Muhammad 38)

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ﴾

That is the meaning of the absolute neediness

But we intend not to explain the significance of the absolute neediness. We rather mean to clarify the meaning of the poverty, i.e. the neediness of wealth, otherwise, the servant's neediness to his things is infinite, for his needs are unlimited. One of those needs is the wealth; and that is why we want to explain in more detail.

Let's say that such as loses property is called a poor in relation to that which he loses, if what is lost is needed by him who loses it. The poor in that meaning has five states:

The first state is the highest, according to which if wealth comes to one, he would reject it, dislike it, be harmed by it, thereupon he would escape from taking it out of aversion towards it, and in flight from its evil and harm. That is called asceticism, and he is ascetic.

The second is that according to which he does not desire for it in such a way as to make him rejoice at it, nor dislike it in such a way that it would cause harm

to him if it comes, or that he would abstain in it if it is available to him. That is called contentment, and he is contented.

The third is that the presence of property is dearer than its absence, out of desire for it, but not strong enough to stimulate him to endeavor to obtain it: but if it comes to him easily without effort, he would take it and rejoice at it; and if he is to trouble himself to obtain it, he should not do so. That is called satisfaction, and he is satisfied, for he satisfies himself with what is available, and does not work to get more, given his weak desire for it.

The fourth is that he leaves seeking because of inability, although he has desire for property. If there is a way for him to get it, surely, he would follow it. That is desire, and he is desirous.

The fifth is that one loses what he is compelled to lose, like the hungry who loses bread, and the naked who loses clothes. That is called necessity, and he is compelled by necessity, no matter how strong or weak his desire for money might be. This state is hardly free from desire for obtaining money.

Those are the five states of poverty, the highest of which is asceticism. If necessity is joined to asceticism, it would result in the utmost degree of asceticism, as will be shown later. Behind those five, there is a further state, which is higher than asceticism, i.e. that both existence and loss of money are equally the same. If it is available, one would not rejoice at nor is harmed by it, and if it is lost, it would be the same. His state then is like the state of A'ishah "Allah be pleased with her" who received one hundred thousand Dirhams as a part of her fixed income, and she distributed all the sum at once. Her servant maid said to her: "Were you not able to save, from what you have distributed, even a single Dirham to buy meat to break our fast therewith?" she said: "Had you reminded me, surely, I would have done accordingly." If the whole world with all that it contains is given to such a man, it would be the same to him, for he sees the wealth in the treasury of Allah Almighty, and not with himself, making no distinction between being in his hand or in the hand of anyone else. The man of such a state is called the dispenser, for he dispenses with both presence and loss of money.

We should differentiate between such and the wealthy who has property among the servants. Whoever has property of which he rejoices is regarded needy of having the property remain in his hand. He is self-sufficient of obtaining money, and not of having it remain in his hand. But that dispenser is self-sufficient of obtaining the money, and of having it remain in his hand. He is not harmed by it in order to be in need of giving it out, nor he rejoices at it in order to be in need of having it remain with him. In this way, he is closer to the absolute self-sufficiency, therewith Allah Almighty is described. The servant becomes close to Allah Almighty through the attributes and not in the place.

But we do not give the man of such a state the name self-sufficient, in order for the absolute self-sufficiency to remain unique to Allah Almighty. But we give him the name of dispenser. That is because if this man dispenses with money in general, in no way could he be able to dispense with all things in existence. At the

least, he could not dispense with the help of Allah to enable him continue to dispense with property, as adorned in his heart by Allah Almighty. The heart that is bound by the love for wealth is like a slave, and that which dispenses with it is free, and it is Allah Almighty Who emancipates it from that slavery. Thus, one is in need of having this emancipation remain forever. Hearts always turn from slavery to freedom, and vice versa, for they are in between two of Allah's fingers.

It should be known to you that asceticism is the degree of the pious, and the ascetic is among those made close (to Allah Almighty). There is no wonder then that the asceticism might be a shortcoming in relation to such a man, for the good deeds of the pious are equal to the evil deeds of these made close to Allah. That is because both he who dislikes and he who likes the world are engaged in it. Anything diverts from Allah Almighty is a screen from Allah Almighty. There is no distance between you and Allah Almighty in order to be considered as a screen, for He Almighty is nearer to you than your jugular vein. There is no place where He Almighty exists in order for the heavens and the earth to be a screen between you and Him. There is no screen between you and Him but your engagement in anything other than Him. Your engagement in your own self, desires and lusts is engagement in something other than Him. Since you continue to be engaged in your own self and desires, you then would remain screened from Him. Whoever is engaged in loving himself is indeed diverted from Allah Almighty; and whoever is engaged in disliking himself is also diverted from Allah Almighty.

As well as two loves could never gather together in one heart simultaneously, no love and aversion could gather together simultaneously. He who is engaged in disliking the world is heedless of Allah Almighty, like him who is engaged in loving it. But he who is engaged in loving it is heedless, and amidst his heedlessness, he follows the way of remoteness, whereas he who is engaged in disliking it is heedless, following the way of nearness, and it is hoped that his state of heedlessness terminates and is replaced with contemplation. Perfection then is expected from him for disliking the world is a riding mount that conveys to Allah Almighty.

Think not then that disliking the world is intended in itself. The world impedes from Allah Almighty, and there is no way to reach Him without removing that impediment. That is the significance of the statement of Abu Sulaiman Ad-Darani: "Whoever abstains in this world and devotes himself to that has indeed hastened to find comfort. That is because one should also, besides his abstinence from this world, engage in the hereafter." He thus showed that following the way to the hereafter is beyond asceticism.

It seems from that then that if abstinence from this world means to have no desire for its presence or absence, it would be the utmost degree of perfection. If it is to have no desire for its absence, it would be perfection in relation to the degree of the satisfied, contented and desirous, and imperfection in relation to the degree of the dispenser. The perfection in relation to money, for example, is that money becomes, in your sight, equal to water; and both the abundance and scarcity of water do not harm you unless in so much as is necessary. Although

both money and water are needed, your heart is not engaged in flight from the abundant water, nor does it dislike it. But you say: "I drink thereof as much as is needed, and provide therewith the servants of Allah as much as is needed, and never withhold it from anyone." As such your view of money should be. To be sure, both bread and water are needed, with the difference that one of them is much and the other is little.

If you know well Allah Almighty as He should be known, and are confident of the ordinance therewith He ordains the world, you would learn that your need of bread would inevitably come to you so long as you are living, just in the same way as your need of water comes to you as will be explained in detail, Allah willing in the Book of Reliance. Ahmad Ibn Abu Al-Hawari said: I said to Abu Sulaiman Ad-Darani: Malik Ibn Dinar said to Al-Mughirah: "Go to the house and take the parcel you have given as a gift to me, for the enemy (Satan) whispers to me that the thief has taken it." Sulaiman said: "That is due to the weak hearts of Sufis." He showed that his aversion that the parcel be in his house is an attention caused by weakness and shortage.

You may argue: "What is the matter with the Prophets and allies (of Allah) that they ran away from property and disgusted it so much?" in reply to that, let me say that they ran away from water in the sense that they did not take from it but what satisfied their needs, and left what is beyond it. They did not accumulate it in their water-skins and pots: on the contrary, they left it in the rivers and springs for the needy and thirsty to drink thereof what they need. That means that their hearts then were not engaged in love or aversion for wealth. The treasures of the earth were brought to the Messenger of Allah "Allah's blessing and peace be upon him" then Abu Bakr and Umar "Allah be pleased with them", and all took and spent them properly and reasonably on all sides of good. They did not run away from it in the sense that wealth and water, gold and stone are equal in their sight. What is reported of the abstention of some pertains to those who were afraid this might deceive them and tie their hearts with desires and lusts.

That is the status of the weak. It is out of their perfection to flee away and refrain from money. That is true of all people for all the creatures are weak save the Prophets and allies of Allah Almighty. But if refraining is reported of a strong, it may be that he refrained for he liked to descend to the degree of the weak in order for them to imitate him in leaving, for were they to imitate him in taking, they might have been ruined. However, to descend to the level of the weak to raise them up is the conduct of the Prophets "peace be upon them", allies and religious scholars.

You have known then that the levels are six, the highest of which is that of the dispenser, followed by the abstinent, then the contented, then the satisfied and then the desirous. Such as forced by necessity is imagined to be abstinent, contented and satisfied. His degree differs by the difference of his states. The name 'needy' applies to any of those five. But in that sense, the dispenser could not be named 'needy'. If he is to be named 'needy', it should be in the sense of his knowledge that he is in need of Allah Almighty in all of his affairs in general, and

his continuous dispensing with money in particular. The name 'needy' in relation to him is like the name 'servant' in relation to him who knows that he is a servant of Allah Almighty, given that the name of 'servant' is common to all the people for all the people are servants of Allah Almighty. Similarly, the name 'needy' is common to all the people in that sense. Whoever knows that he is in need of Allah Almighty has more right to have the name of 'needy'. In this sense, the needy then is common to both.

Having understood that, you would understand well that the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "O Allah! I seek refuge with You from neediness", and his statement: "Neediness is about to turn to disbelief", do not contradict his statement: "O Allah! Cause me to die as a needy and live as a needy." (At-Tirmidhi on the authority of Anas; and Ibn Majah and Al-Hakim on the authority of Abu Sa'id). That is because the neediness of such as forced by necessity is that from which he "peace be upon him" took refuge, whereas it is the neediness to confess of his humiliation and submission to Allah Almighty is that which he "peace be upon him" asked in his supplication.

CHAPTER TWO

EXPOSITION OF EXCELLENCE OF POVERTY IN GENERAL

From the Qur'an, the following Holy Verses are indicative: "(Some part is due) to the needy Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones." (Al-Hashr 8)

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

Do you not notice here how He Almighty has praises neediness, and gives it preference over emigration?

As for Prophetic narrations in praising neediness, they are countless. It is narrated on the authority of Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Which of people is the best?" they said: "A wealthy who gives Allah's right due on himself and his property." He said: "How good is that. But that is not whom I intend." They asked: "Then, who is the best of people O Messenger of Allah?" he "peace be upon him" said: "A needy who gives his effort (in charity)." (Abu Mansur Ad-Dailami). The Messenger of Allah "Allah's blessing and peace be upon him" further said to Bilal "Allah be pleased with him": "Meet Allah while you are needy, and do not meet him while you are wealthy." (Al-Hakim on the authority of Bilal; and At-Tabarani on the authority of Abu Sa'id).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty loves the refraining needy who has dependents (for whom he is responsible)." (Ibn Majah on the authority of Imran Ibn Hussain). He "peace be upon him" said in a famous Hadith: "The needy among my Ummah would enter Paradise five hundred years before its wealthy." (At-

Tirmidhi on the authority of Abu Hurairah). According to another version, "They would enter the Garden forty autumns, i.e. years before the wealthy." (Muslim on the authority of Abdullah Ibn Amr; and At-Tirmidhi on the authority of Jabir and Anas). What is intended is that the desirous needy would enter the Garden forty years before the desirous wealthy; and the abstinent needy five hundred years before the desirous wealthy. To be sure, the needy are of different levels and degrees, according to their different states as we have already mentioned. The desirous needy, for example, is twenty-five degrees far from the abstinent needy.

Think not that the estimation of the Messenger of Allah "Allah's blessing and peace be upon him" is random or by chance. It is not so for he "peace be upon him" does not speak (ought) of (his own) Desire. It is no less than inspiration sent down to him. That is like his statement "peace be upon him": "The good vision is one of forty-six parts of Prophethood." (Al-Bukhari on the authority of Abu Sa'id; and Al-Bukhari and Muslim on the authority of Abu Hurairah and Ubadah Ibn As-Samit). His estimation here is based on verification. But it is not within the capacity of any human being to find the reason for it. That is because Prophethood is an attribute that gives the Prophet many characteristics therewith he is distinguished from anyone else among the people.

The first is that he knows the real nature of what pertains to Allah, His attributes, and His angels, and the hereafter in a way different from anyone else by virtue of strong certainty, verification and revelation.

The second is that he has a characteristic therewith he is able to do the miraculous and supernatural signs. We also have an attribute that enables us to do what we like and will, i.e. the power, given that the power and will all are among the acts of Allah Almighty.

The third is that he has a characteristic therewith he sees the angels in the same way as the sighted has a characteristic therewith he is distinguished from the blind.

The fourth is that he has a characteristic therewith he perceives what would be in the future, whether during wakefulness or sleep. By virtue of that characteristic, he is able to go through the Preserved Blanket and see the unseen.

Those characteristics are affirmed to Prophets apart from others, and each of those could be divided into, say, forty, fifty, sixty, or even forty-six subdivisions and parts, of which the good vision is a part. But our estimation is not based on verification in so much as on guess and speculation, and we do not know for certain whether it is that intended by the Messenger of Allah "Allah's blessing and peace be upon him".

The same is true of the degrees and levels of the needy. But why the desirous needy is almost one-twelfth the degree of the abstinent needy that he would not enter the Garden but only forty years before the wealthy, and why the abstinent needy would enter the Garden five hundred years before the wealthy, it is not within the capacity of anyone other than the Prophets to verify of it with certainty. The point is to relegate the belief that the Messenger of Allah "Allah's blessing and peace be upon him" says such things randomly or by chance; and

the office of Prophethood is deemed far beyond that.

Now, let's return to the Prophetic narrations. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of this Ummah are the poor, and the quickest to lie in the Garden (on the Day of Judgement) are the weak." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "I have two concerns, and whoever likes them likes me and whoever dislikes them dislikes me: neediness and Jihad." It is narrated that Gabriel "peace be upon him" descended on the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Allah is greeting you with peace. He asks you: 'Do you like that I would turn those mountains into gold to be with you wherever you are?' the Messenger of Allah "Allah's blessing and peace be upon him" lowered his head for a moment after which he said: "O Gabriel! The world is the home of him who is homeless, and the property of him who has no property, and for the sake of it only the foolish gathers wealth." On that Gabriel said to him: "O Muhammad! May Allah make you firm with the well-established word." (This is reported from two Hadiths, the first by At-Tirmidhi on the authority of Abu Umamah, and the other by Ahmad on the authority of A'ishah).

It is narrated that once the Christ "peace be upon him" came during his tour upon a sleeping man and he was wrapped in a garment. He awakened him and said to him: "O sleeping man! Get up and remember Allah Almighty." He said to him: "What do you want from me? I have left the world for its people." He said: "Then, sleep my beloved." In another context, Moses "peace be upon him" came upon a man lying on dust, and there was a brick underneath his head, and both his face and beard were covered with dust, and he was wrapped in a garment. He said: "O Lord! This slave of You is lost in this world." Allah Almighty revealed to Moses "peace be upon him": "O Moses! Do you not know that if I turn My Face to cast a glance of a slave, the whole world would be drawn away from him?"

It is narrated on the authority of Abu Rafi' "Allah be pleased with him" that he said: A guest came upon the Messenger of Allah "Allah's blessing and peace be upon him" and he found nothing to serve him with. He sent me to a Jew from Khaibar with the following message: "Muhammad asks you to lend or sell to me on credit baking powder to the new moon of Rajab." I came to him and reported the message to him but he rejected unless it was by mortgage. I returned to the Messenger of Allah "Allah's blessing and peace be upon him" and told him, thereupon he said: "By Allah, I am trustworthy among the inhabitants of the heavens as well as among the inhabitants of the earth; and should he sell or lend to me, I would pay to him. Take this armor of mine and give it to him as a mortgage." When I came out the following Holy Verse was revealed: "Nor strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of your Lord is better and more enduring." (Ta Ha 131)

﴿وَلَا تَمُدَّنْ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾

That Holy Verse was revealed to console the Messenger of Allah "Allah's blessing and peace be upon him" for the world. (At-Tabarani).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, poverty is to adorn the faithful believer more than the good sideburns do on the cheeks of the horse." (At-Tabarani on the authority of Shaddad Ibn Aws). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever among you becomes in the morning healthy in his body, safe among his group, and has the sustenance of his day, seems as if the entire world has been given to him." (At-Tirmidhi). According to Ka'b Al-Ahbar, Allah Almighty said to Moses "peace be upon him": "O Moses! If you see poverty coming, say: 'Welcome to the motto of the righteous!'"

According to Ata' Al-Khurasani: One of the Prophets came upon the coast and behold! There was a fisher catching fish, and when he threw his net in the Name of Allah, and took it out, it was empty. He came upon another one who threw the net in the name of Satan and took it out, and it had a great quantity of fish. The Prophet "peace be upon him" said: "O Lord! What is that given that all of this is with Your Hand?" Allah Almighty said to His angels: "Uncover to My servant (the Prophet) the positions of both." When he saw the dignity prepared for the former and humiliation prepared for the latter, he said: "I have been pleased, O Lord."

Our Prophet "Allah's blessing and peace be upon him" said: "I caught a glimpse of Paradise, and found that the majority of its inhabitants are from among the poor; and I caught a glimpse of the fire (of Hell), and found that the majority of its denizens are from among the rich and women." According to another version, I asked: "Where are the rich?" It was said: "Their fortune has detained them (from the Garden)." According to a third version: "I found that the majority of the denizens of the fire (of Hell) are from among women, thereupon I asked: 'What is their matter?' it was said: 'They have been engaged in gold and saffron.'"

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The believer's most valuable thing in this world is poverty." (Ash-Shirazi and Abu Mansur Ad-Dailami on the authority of Mu'adh Ibn Jabal). According to a particular tradition: "The last of Prophets to enter Paradise is Sulaiman "peace be upon him" due to his great dominion in this World; and the last of my companions to enter Paradise is Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" due to his great wealth and richness in this World." According to another narration: "I have seen him enter Paradise crawling." (At-Tabarani).

According to the Christ "peace be upon him": "The rich would hardly enter Paradise." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If Allah Almighty loves one of His servants, He puts him to trial; and if He loves him so much, He extracts him." It was said: "How does He extract him?" he said: "He causes neither property nor children to remain for him." (At-Tabarani on the authority of Abu Utbah Al-Khawlani). According to a certain tradition: "If you see poverty coming, say 'Welcome to the motto of the righteous'; and if you see richness coming, say 'That is a sin whose punishment has been hastened on.'" (Abu Mansur Ad-Dailami on the authority of Makhul from Abu Ad-Darda'). Moses "peace be upon him" said: "O Lord! Who are Your

beloved from among Your creatures so that I would love them?" He said: "Every poor from among the people." The Christ "peace be upon him" said: "I indeed like indigence and dislike luxury." The dearest of names by which he "peace be upon him" liked to be called by is "O indigent".

It is further narrated that the rich and wealthy among people like Al-Aqra' Ibn Habis At-Tamimi, Uyainah Ibn Hisn Al-Fazari, Abbas Ibn Mirdas As-Sulami and others came and found the Messenger of Allah "Allah's blessing and peace be upon him" sitting with Suhaib, Bilal, Ammar, Khabbab, and others from the weak (and poor) among the faithful believers. It was said that due to their poverty, they used to put on coarse wool, in which they sweated and the smell of their sweat would exude and cause harm to the rich and wealthy among the people. When they saw them sitting around the Messenger of Allah "Allah's blessing and peace be upon him", they looked down upon them and then they came and sat alone with him and said: "We would like that you should fix a private gathering for us, with which the Arabs come to know our superiority. Indeed, the Arab delegates always come to you, and we feel shy of the fact that the Arabs might see us sitting in the company of those (freed) slaves. So, when we come to you, drive them away from you, and when we finish (and turn away), you could sit with them if you like." He answered in the affirmative, thereupon they said to him: "Write a document for us in confirmation of that." He called for a blank document, and he called upon Ali to write that, and we were sitting in one side (of the gathering). Such being the case Gabriel "Peace be upon him" came to him and revealed to him (Allah's saying): "Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust." (Al-An'am 52)

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ

حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾

In connection with Al-Aqra' Ibn Habis and Uyainah Ibn Hisn, He (Almighty) said: "Thus did We try some of them by comparison with others that they should say: "Is it these then that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?" then He further said: "When those come to you who believe in Our Signs, say: "Peace be on you; your Lord has inscribed for Himself (the rule of) Mercy", thereupon we came so much nearer to him that we placed our knees on his. Henceforth, whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat with us and then he wanted to go, he would get up and leave us, thereupon Allah Almighty revealed: "And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, (nor devote yourself to the nobles among them) seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, (i.e. Uyainah and Al-Aqra') one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ۝﴾

Then, He set forth for them the parable of two men and the parable of the life of this world. Khabbab further said: From this day forward, whenever we sat with the Messenger of Allah "Allah's blessing and peace be upon him" and then it was time for his departure, we would get up and leave him, in order to enable him to get up (and go as he liked). (Ibn Majah on the authority of Khabbab and Salman).

It is further narrated that once Ibn Umm Maktum "Allah be pleased with him" and he was blind and poor, sought the permission to be admitted by the Messenger of Allah "Allah's blessing and peace be upon him" and he had one of the nobles of Quraish, thereupon he "peace be upon him" felt it. On that occasion Allah Almighty revealed: "(The Prophet) frowned and turned away, Because there came to him the blind man (interrupting). But what could tell you but that perchance he might grow (in spiritual understanding)? Or that he might receive admonition, and the teaching might profit him?" (i.e. Ibn Umm Maktum, the blind) "As to one who regards himself as self-sufficient,

To him do you attend" (i.e. that noble from Quraish). (Abasa 1-6)

﴿عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۚ أَوْ يَذْكُرُ فِتْنَتَهُ ۚ أَلَذَكَرَى ۝﴾
 ﴿أَمْ مَنِ اسْتَغْنَى ۚ فَانْتَ لَهُ تَصَدَّى ۝﴾

(At-Tirmidhi on the authority of A'ishah).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the (poor) servant will be brought before Allah Almighty Who will excuse to him in the same way as people excuse to each other in this world, saying: "By My Honor and Glory! I have not taken the worldly pleasures away from you for your being slight or humiliated in My Sight. But I have done so for the dignity and superiority I have prepared for you (in the hereafter). Come out, O My servant, to those rows (of people), and whoever provided for your sustenance or clothes for My Sake, seeking thereby My Countenance, is for you: take him by the hand." On that Day, the people will be in their sweat to the ears. He would break in rows and look at such as did that with him and take him by the hand and admit him to Paradise." (Abu Ash-Shaykh on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Multiply your acquaintances from among the poor, and do favor to them as much as you can for they will have a turn (of power to come)." They asked: "O Messenger of Allah! What is their turn (of power)?" he "peace be upon him" said: "When it is the Day of Judgement, it will be said to them: "Seek for whoever fed you even with a fragment (of food), gave you even a sip of water, or clothed you even with a garment, and take him by the hand and go with him to admit him to Paradise." (Abu Na'im on the authority of Al-Hussain Ibn Ali).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I entered the Garden and heard a movement nearby and looked and

behold! There was Bilal. I caught a glimpse of its upper part, and behold! There were the poor of my nation along with their offspring. I then caught a glimpse of its lower part, and behold! There were a few number of rich and women. I asked: "O my Lord! What is the matter with them?" He said: "As for women, they were harmed by both gold and silk. As for the rich, they were engaged in accounting (their property and wealth) very long." I inspected my companions and did not see Abd-Ar-Rahman Ibn Awf among them. Later on, he came to me weeping. I asked him: "What has delayed you from me?" he said: "O Messenger of Allah! I did not reach you until I encountered calamitous things and thought I would never see you." I asked him: "Why?" he said: "I was being reckoned for my wealth." (At-Tabarani on the authority of Abu Umamah).

Consider that, given that Abd-Ar-Rahman "Allah be pleased with him" was the one of the great precedence (in Islam) along with the Messenger of Allah "Allah's blessing and peace be upon him" and among the ten who were given the glad tidings of Paradise, and among the rich whom the Messenger of Allah "Allah's blessing and peace be upon him" pointed out when he said: "Except him who said (i.e. spent) with his property such and such." But even, he was so harmed by richness.

It is reported that once the Messenger of Allah "Allah's blessing and peace be upon him" entered upon a poor man and found that he had nothing at all, thereupon he said: "Were the light of this man to be distributed among all the inhabitants of the earth, it would extend to cover them all." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Should I not tell you about the kings of the people of Paradise?" they said: "Yes O Messenger of Allah." He "peace be upon him" said: "Every weak who is looked down upon by others, of disheveled hair and (it does not matter to him whether his clothes are tidy or) covered with dust (out of his humbleness), even though, if he takes an oath by Allah, He (Almighty) will fulfill his oath." (Ibn Majah on the authority of Harithah Ibn Wahb).

It is narrated on the authority of Imran Ibn Hussain "Allah be pleased with him" that he said: I had a good position and rank with the Messenger of Allah "Allah's blessing and peace be upon him". One day I came to him and he said to me: "O Imran! You have a good position and rank with us: do you like to accompany me to visit Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" and inquire about her health?" I said: "Yes, let my father and mother sacrifice their lives for you O Messenger of Allah." He stood and I stood with him (and we proceeded on) until he came at the gate of the house of Fatimah "Allah be pleased with her". He knocked the door and said: "Peace be upon you! could I enter?" she said: "Yes O Messenger of Allah." He asked: "I and the man that is with me?" she said: "Yes you and the man that is with you O Messenger of Allah." Then she said: "By Him Who has sent you as a Prophet, I have nothing over me but a garment." He said: "Do with it such and such." He beckoned with his hand to her (to cover her body with it). She said: "I have then screened my body: what about my head?" he threw to her a worn out sheet he was having over himself and said: "Put it over your head." Then, she

admitted them. he entered and said: "Peace be upon you O my daughter! What are you now?" she said: "By Allah, I have become suffering, and what increased my pain is that I have no food to sustain myself, and hunger has troubled me." On that the Messenger of Allah "Allah's blessing and peace be upon him" went on weeping, and said: "Do not be scared O my daughter. By Allah, I have never had food for three days; and I am dearer than you to Allah Almighty, and were I to ask my Lord, surely He would provide me with food. But I have preferred the hereafter to this world." Then, the Messenger of Allah "Allah's blessing and peace be upon him" patted on her shoulder and said to her: "Receive the glad tidings! By Allah, you will be the chief of women of Paradise." She said: "Then, what about Asia, the wife of Pharaoh, and Maryam, daughter of Imran?" on that he said: "Asia is the chief of the women of her own world; Maryam is the chief of the women of her own world; Khadijah is the chief of the women of her own world; and you are the chief of the women of your own world: you will have your homes of pipes in which you will receive no harm nor noise." Then, he said to her: "Be satisfied with (Ali) your paternal cousin, for by Allah, I have given you in marriage to a chief in this world, and a chief in the hereafter." (Ahmad and At-Tabarani on the authority of Ma'qil Ibn Yasar).

It is narrated on the authority of Ali "Allah be pleased with him" that he said: "If the people come to dislike the poor among them, give preference to the construction of this world, and compete each other to collect money, then they would be afflicted by Allah with four disfavours: draught along the time, injustice of rulers, disloyalty to leaders, and the harm from enemies." (Abu Mansur Ad-Dailami).

From among the traditions, a mention may be made of the following:

Abu Ad-Darda' "Allah be pleased with him" said: "The one who has two Dirhams is more stingy (or will be reckoned more) than the one who has only one Dirham (and so on)." Once, Umar "Allah be pleased with him" sent to Sa'id Ibn Amir "Allah be pleased with him" one thousand Dinars and he returned home in sadness and grief. His wife asked him: "What has happened?" he said: "Nothing more severe than that (i.e. this money)." Then he said to her: "Give me your worn out breast garment." He split it into pieces, and made the money into parcels which he divided among the people. Then, he stood in prayer and went on weeping until the morning of the coming day. Then he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The poor among my nation would enter Paradise five hundred years before their rich to the extent that the rich would try to enter into their middle and he would be taken by the hand and brought out from among them." (At-Tirmidhi but on the authority of Abu Hurairah).

Abu Hurairah "Allah be pleased with him" said: "Three will enter Paradise without reckoning: a man who (is so much poor that when he) wants to wash his (sole) garment he will have nothing to put on his body (until his garment gets clean); a man who (is very poor that he) never puts two cooking vessels simultaneously on the oven; and a man who asks for (something to) drink, and (as he has nothing other than water to drink) it is not said to him: 'Which drink

do you want?'. " It is said that a poor man entered the gathering of Ath-Thawri who ordered him to pass over the rows and come close to him. In his comment on that he said: "Had you been rich, I would not have brought you close to me." The rich among his companions hoped to be poor for he used to bring the poor so much close to him, and turn away from the rich. According to Al-Mu'ammār: "I have never seen more humiliating than the rich nor more honored than the poor in the gathering of Ath-Thawri."

According to a wise man: "How poor is mankind! If he fears fire in the same way as he fears poverty, he would be saved from both; and if he desires for Paradise in the same way as he desires for self-sufficiency, he would win both; and if he fears Allah in secret in the same way as he fears His creatures in public, he would become happy in both abodes (of this world and the hereafter)." According to Ibn Abbas "Allah be pleased with them": "Cursed is him who honors people for their richness and humiliates them for their poverty." According to Yahya Ibn Mu'adh: "Your loving the poor is a part of the moral character of the Messengers, and giving preference to sit with them is one of the signs of the righteous, and running away from their company is one of the signs of the hypocrites."

According to the previous Scriptures, Allah revealed to one of His Prophets "peace be upon them": "Beware lest I might hate you, thereupon you would fall from My Sight, with the result that I would pour the worldly pleasures over you (as punishment)." A'ishah "Allah be pleased with her" was in the habit of dividing among the poor and needy as much as even one hundred thousand Dirhams on one day sent to her by Mu'awiyah, Ibn Amir and others, given that her breast garment was full of patches. Her slave-girl said to her: "why have you not given me a Dirham to buy meat for you to break your fast?" she "Allah be pleased with her" said: "Had you reminded me, I would have done accordingly." The Messenger of Allah "Allah's blessing and peace be upon him" had recommended her saying: "If you like to join me, stick to the living of the poor, and beware of sitting with the rich; and do not give up your breast garment until it is extremely worn out of patches." (At-Tirmidhi and Al-Hakim).

A man brought ten thousand Dirhams to Ibrahim Ibn Adham who rejected to accept it. When the man insisted he said to him: "Do you like me to erase my name from the record of the poor by ten thousand Dirhams? I would never do so."

CHAPTER THREE

EXPOSITION OF MERIT OF SOME PARTICULAR POOR FROM AMONG THE CONTENTED, SATISFIED AND TRUTHFUL

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he who has been guided to Islam and lives only on the minimum requirements of subsistence therewith he is satisfied." (Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O assembly of poor! Be contented, from the depth of your hearts, with (what is given to you by) Allah, perchance you would attain the reward of your poverty, otherwise, you would attain nothing." (Abu Mansur Ad-Dailami on

the authority of Abu Hurairah). The first Hadith points out the satisfied, and the other the contented. This might give the impression that the thrifty poor shall have no reward for his poverty. But the general narrations about the superiority of poverty indicate that he shall have a reward as will be shown later. What is intended by being discontented here is to dislike that Allah Almighty holds back from him the worldly pleasures. How many a desirous for wealth to whose mind there never occurs the idea of disapproving or disliking such act of Allah Almighty. It is that aversion which makes fruitless the reward of poverty.

It is narrated on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every thing has a key, and the key of Paradise is to love the indigent and needy for their patience: they will be the sitters of Allah Almighty on the Day of Judgement." (Ad-Daraqatni, Ibn Adi and Ibn Hibban). It is further narrated on the authority of Ali "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest to Allah Almighty is the poor who is satisfied with his sustenance, and well-pleased with Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O Allah! Make the sustenance of the family of Muhammad no more than the minimum requirements of subsistence." (Muslim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one, be he rich or poor, but that he will be reported on the Day of Judgement to have been given sustenance in this world." (Ibn Majah on the authority of Anas). Allah Almighty revealed to Ishmael "peace be upon him": "Seek me with those heartbroken." He asked: "Who are those?" He said: "The truthful poor and indigent." The Messenger of Allah "Allah's blessing and peace be upon him" said: "None will be superior to the poor if he is contented." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "On the Day of Judgement, Allah Almighty will say: "Where are My chosen from among My creatures?" the angels will ask: "Who are those O our Lord?" He will say: "The Muslim poor who are satisfied with My (little) gift to them, and contented with My decree (concerning them): admit them to Paradise." They then will enter, eat and drink thereof, while the other people will be still in reckoning." (Abu Mansur Ad-Dailami).

Those narrations point out the satisfied and contented from among the poor. As for the abstinent poor, we shall make a mention of his superiority in the second part of this book, Allah willing.

As for the traditions about content and satisfaction, there are so many, and a mention may be made of the following:

It is not hidden that covet is the opposite of satisfaction. Umar "Allah be pleased with him" said: "No doubt, covet leads to poverty; and carelessness (of wealth) is self-sufficiency; and whoever is careless about what is in the hands of the people, and is satisfied (with what is given to him no matter how little it might be), will inevitably dispense with them." Abu Mas'ud "Allah be pleased

with him" said: "No day comes upon you without an angel calling from underneath the Throne (of Majesty): 'O mankind! The little that suffices you is much better than the much that makes you fall in transgression.'" Abu Ad-Darda' "Allah be pleased with him" said: "There is none of the people but that he has deficiency in his mind: if he is given increase (in wealth), he will remain cheerful and pleased, although his lifetime decreases by degrees along day and night, for which he is not sad. Woe to mankind! How should he get benefit from increasing wealth and decreasing lifetime?"

One of the wise men was asked: "What is the real self-sufficiency?" he said: "To have no desire (for wealth), and be contented with what suffices you." It is said that Ibrahim Ibn Adham was one of those endowed with wealth and property in Khurasan. One day he was looking from the window of his palace when he saw a man in the courtyard of the palace having a loaf from which he was eating, and when he finished he slept. He said to one of his servants: "When he gets up, bring him to me." When he got up he was brought to him, and Ibrahim said to him: "O man! Have you been hungry when you ate the loaf?" he answered in the affirmative. He further asked him: "Then, have you been satiated?" he answered in the affirmative. Ibrahim further asked him: "Then, have you slept well?" he answered in the affirmative. On that Ibrahim said to himself: "Then, what should I make with those worldly pleasures given that the soul is satisfied only with that little?"

A man came upon Amir Ibn Abd-Al-Qais and he was eating salt and grains. He said to him: "O slave of Allah! Have you been contented only with that from the entire world?" he replied: "Should I not guide you to him who has been contented with what is worse than that?" he said: "Yes." He said: "It is he who has been contented with the world in substitution for the hereafter." Muhammad Ibn Wasi was in the habit of bringing dry bread and wetting it with water and then eating it with salt, saying: "Whoever is contented from all the world only with that would never be in need of anyone."

Al-Hassan said: "Allah Almighty cursed a people whom He gave (large sustenance), and they were not true to Him." Then, he recited the following statement of Allah: "And in heaven is your Sustenance, as (also) that which you are promised. Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that you can speak intelligently to each other." (Adh-Dhariyat 22-23) one day Abu Dharr "Allah be pleased with him" was sitting with some people when his wife came to him and said: "Are you sitting among those people? By Allah, the house has nothing at all (to eat)." He said to her: "O woman! Ahead of us is a difficult obstacle (i.e. this world) from which none will be saved but him who has nothing with him of the burdens (of wealth and property)." On that she returned home well-pleased. According to Dhu-Nun: "The closest of people to disbelief is the impatient poor."

One of the wise men was asked about his wealth, thereupon he said: "To beautify (with patience) outwardly, stick to moderation inwardly, and be careless of what is in the hands of the people." It is reported that Allah Almighty said in one of the previous Scriptures: "O mankind! If the entire world is for you, you will not

have but the sustenance (that is doomed to you). So, if I give to you the sustenance (that is doomed to you), and loaded the reckoning for the entire world on others than you, I then will have done good to you."

CHAPTER FOUR

EXPOSITION OF SUPERIORITY OF POVERTY OVER RICHNESS

It should be known to you that the people differ about that matter. Al-Junaïd, Al-Khawwas and the majority (of Sufis) give preference to poverty over richness. But Ibn Ata' says that the thankful rich who fulfills what is due upon him to the best is better than the patient poor. It is said that Al-Junaïd invoked evil upon Ibn Ata' for his disagreement with him over that matter, thereupon he was given to affliction. We have previously shown the degrees of difference between patience and gratitude, and paved the way for seeking excellence in deeds and states, and that it is impossible to give any of them preference over the other without detail and explanation.

The same is true of the difference between poverty and richness, in which none could be given preference over the other in general. Let us say that suspicion lies in two opposing situations: One with a patient poor in one extreme, who is not greedy and thus not eager to seek property: but he is satisfied and contented; and, in the opposing extreme, a rich who spends his property on all aspects of good, and is not greedy and thus not eager to withhold property. The other situation has a greedy poor versus a greedy rich. It is not hidden that the satisfied and contented poor is superior to the greedy rich, and that the rich who spends his wealth on what is good is superior to the greedy poor.

The first situation implies a patient poor who is not greedy for property. In this situation, one might have the impression that the rich is better than the poor, for they are equal in the lack of greediness for property, and the rich excels the poor in the objects of charity that bring him closer to Allah Almighty, and the poor fails to do so. This is what Ibn Ata' thought, as we believe. But even, it is unimaginable that the rich who enjoys his wealth, even in what is permissible, is superior to the poor who is satisfied and contented. In support of that, it is narrated that the poor complained to the Messenger of Allah "Allah's blessing and peace be upon him" of the fact that the rich had preceded them to the good deeds by their objects of charity, Hajj, Umrah and Jihad, thereupon he instructed them to say many words of glorification and magnification of Allah Almighty which would make them attain beyond the reward of the rich if they said them. But the rich learnt them and went on saying them. The poor returned once again to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "That is the bounty of Allah Almighty which He gives to whomever He pleases." (both Al-Bukhari and Muslim on the authority of Abu Hurairah).

When Ibn Ata' was asked about why he gave preference to the self-sufficient, he said: "The self-sufficient is better for self-sufficiency is the attribute of the Real (i.e. Allah)."

As for his first evidence, it is questionable. Indeed, the context in which the

narration is reported gives a different impression according to which the reward a poor receives from glorification and magnification is more abundant than that of the rich, whose attainment of this reward is out of the bounty of Allah Almighty which He gives to whomever He pleases.

It is narrated on the authority of Anas "Allah be pleased with him" that he said: The poor sent me as a messenger to the Messenger of Allah "Allah's blessing and peace be upon him" and when I entered upon him I said to him: "I'm the messenger of the poor to you." He said: "Welcome to you and to those from whom you have come: they are a people whom I like." He (Anas) said: "They say to you: 'O Messenger of Allah, the rich have taken the entire good for themselves: they perform Hajj and we could not do, perform Umrah and we could not do, and when they fall ill, they give the surplus of their wealth as charity, to be ammunition for them (in the hereafter and we could not do so).'" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Report the poor from me the message that 'Whoever of you keeps patient and expects the reward from Allah Almighty will have three merits, which will not be given to the rich: the first is that in Paradise, there are mansions to which the inhabitants of Paradise will look forward in the same way as the inhabitants of the earth look forward to the stars in the sky, which none shall enter but a poor Prophet, a poor martyr, or a poor believer. The second is that the poor will enter Paradise half a day, i.e. five hundred years, before the rich. The third is: "Glory be to Allah; praise be to Allah; there is no god to be worshipped but Allah; and Allah is Greater", which, if the poor says, in no way would the rich join him even if he spends for it as much as ten thousand Dirhams. The same is true of all acts of righteousness.'" He returned and told them about what the Messenger of Allah "Allah's blessing and peace be upon him" had said, thereupon they said: "We have been pleased, we have been pleased."

That indicates to the fact that his statement "That is the bounty of Allah Almighty which He gives to whomever He pleases" means the extra reward given to the poor for their celebration and supplication.

As for the second evidence, i.e. that self-sufficiency is the attribute of the Real, some scholars replied to him saying: "Do you see that Allah Almighty is self-sufficient with the help of means and causes?" he failed to answer. Others replied: "No doubt, superiority is the attribute of the Real, which requires that superiority should be better than humbleness." Then, they confirmed saying: "This indicates that poverty is better than richness, for poverty is characteristic of slavery which is good for the servant, like hope and fear, unlike the attributes of Lordship over which none should dispute Him. In support of that, Allah Almighty said about Himself as narrated from Him by our Prophet "peace be upon him": "Grandeur is My upper garment and magnificence is My lower garment; and whoever disputes with Me over anyone of both, I would break him." According to Sahl: "To love honor and eternity is to share Allah in Lordship, for they are characteristic of the Lord Almighty."

In sum, it is impossible to give preference to any over the other in general. What is not intended for itself in so much as for anything else should be

viewed in relation with that thing. The world is not banned for itself in so much as for the fact that it hinders one from reaching the presence of Allah Almighty, nor is poverty required for itself in so much as for removing the obstacle that hinders from reaching the presence of Allah Almighty. Many are the rich who were not occupied by their richness from Allah Almighty like Solomon "peace be upon him", Uthman Ibn Affan and Abd-Ar-Rahman Ibn Awf "Allah be pleased with them"; and many are the poor whose poverty engaged and diverted them from the real purpose in this world, i.e. the love for Allah Almighty.

Love for Allah could not be attained before gnosis, which is impossible in the presence of the worldly occupations; and poverty, like richness, might possibly be one of the worldly engagements. That is because the real engagement is the love for this world, and the love of this world and the love for Allah Almighty could hardly gather together in the heart. The lover of a thing is engaged in it, whether in connection with or desertion from it. Moreover, his desertion from it might engage him more than his connection with it, and vice versa. To be sure, the world is the beloved of the heedless, and the one deprived of it is engaged in pursuit of it, and the one possessing it is engaged in maintaining and enjoying it.

Thus, if two are supposed to have no love for wealth in the sense that both wealth and water are equal in their sight, both the possessor and deprived would be equal. That is because each of both does not get benefit but from what satisfies his need, and to have what satisfies one's need is better than to be deprived of it. By another consideration, the poor is farther from the risk, since the affliction of prosperity is more severe than that of adversity, and it is out of protection given to one that he becomes financially unable. For this reason, the companions "Allah be pleased with them" said: "We have been tried by the affliction of adversity, and we kept patient; and we have been tried by the affliction of prosperity, but we failed to keep patient." That is the character of almost all mankind except those who rarely exist across time.

But since the religious law addresses all the people and not only these who rarely exist, and consequently, since adversity, according to that concept, is of more benefit for them all, then, richness has been scolded and condemned on the account of poverty which has been given preference and praised. The Christ "peace be upon him" said: "Look not at the property of the inhabitants of this world for the glitter of their wealth extinguishes the light of your faith." According to a good religious scholar: "Turning (the coins of) money so much affects the sweetness of faith." According to a certain narration: "Every nation has a calf (which they worship), and the calf of this (Muslim) nation is the Dirham and Dinar (i.e. the wealth)." (Abu Mansur Ad-Dailami on the authority of Hudhaifah). Certainly you know that the material from which the calf of the people of Moses "peace be upon him" was made is gold and silver.

It is only the Prophets "peace be upon them" followed by the allies and devotees of Allah Almighty that in whose sight both wealth and water, both gold and stone are equal. They attain that degree of carelessness by virtue of Allah Almighty, and after long mortification and striving. The Messenger of

Allah "Allah's blessing and peace be upon him" used to say to this world: "Keep away from me." (Al-Hakim). It used to appear before him in her adornment. Ali "Allah be pleased with him" used to address gold and silver saying: "O yellow (gold)! Deceive anyone else other than me! O white (silver)! Deceive anyone else other than me!" he seemed to have felt the commencement of deception by those had he not seen the proof of his Lord.

This is the absolute self-sufficiency. In this context, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Richness is not to have much property; but richness is to be self-sufficient." But if this is too difficult for most of people to do, then, it is of more benefit for most of them to lose wealth, even if they are to give it in charity and spend it on what is good. That is because, having the financial capability, they would hardly be free from enjoyment of this worldly pleasures, and feeling comfort of spending money in it. All of this summons the intimacy to this world; and as much as the servant gets affable with this world, he feels aloof from the hereafter; and as much as he gets affable with anyone of his attributes, other than the attribute of gnosis of Allah Almighty, he feels aloof from Allah Almighty and from love for Him.

But on the other hand, whenever the means of intimacy to this world are cut off, the heart deserts from this world and its splendor. To be sure, if the heart deserts from everything other than Allah Almighty, and rather believes in Allah Almighty, it would be entirely devoted to Allah, for an empty heart is unimaginable. In existence, there is nothing but Allah Almighty and the other things; and whoever devotes himself to the things other than Allah, has deserted from Allah, and whoever devoted himself to Allah has deserted these things other than Him. As much as he devotes himself to anyone of both, he deserts from the other and as much as he comes close to anyone of both, he moves far from the other. Their example is like both the East and West: both are directions, and as much as one comes close to one, he becomes far from the other. Following that concept, to love this world means to dislike Allah Almighty, and vice versa.

In this way, the superiority of the richness and poverty is determined by the extent to which the hearts of the rich and poor are attached to wealth and property. If both are equal in it, they will be on the same degree. But richness is a place where one is more apt to slip and be deceived. The rich might have the false impression that his heart is detached from wealth and property, although the love for it is lurking within himself, and he feels it not unless he loses it. So, let him try himself by spending in charity all of his property: if he finds his heart inclined to it, let him know that he has been deceived by that false impression. How many a man who sold his beloved slave-girl thinking that his heart had been detached from her, and after delivering her to the purchaser, the flame of love and affection for her that was lurking in his heart was kindled in it, and he came to know that he had been deceived, and that love was lurking in his heart in the same way as fire is lurking underneath ashes.

This is the state of all the rich and wealthy except for the Prophets "peace be upon them" and the allies of Allah Almighty. Being so, let's say that poverty is

more suitable and beneficial for the people than richness, for the poor's relation and intimacy with the world is weaker. The more his relation with the world is weak, the greater the reward he receives from his glorifications and acts of worship is. The tongue movements are not intended for their own sake, but they are intended to confirm one's intimacy with the celebrated. They are more effective to raise intimacy in the heart that is empty from anything other than the celebrated more than in the engaged heart. For this reason, one of the righteous predecessors said: "The example of your worship while you are engaged in pursuit of this world is like him who extinguishes fire with grass, or him who washes his hands from the traces of fish with fish." According to Abu Sulaiman Ad-Darani: "The breath taken by a poor in avoidance of a desire he could not fulfill is better than the worship of a rich for as long as one thousand years." According to Ad-Dahhak: "If one enters the market and finds a thing for which he has desire (and could not buy it) on which he keeps patient and expects the reward from Allah Almighty, it would be better for him than one thousand Dinars to be spent entirely in the Cause of Allah."

A man said to Bishr Ibn Al-Harith: "Invoke good upon me for my dependents have harmed me." He said to him: "If your dependents complain to you that they have no baking powder nor bread, then, invoke Allah at that very moment, for your invocation would be better than mine." He used to say: "The example of the worshipping rich is like a garden on a trash, and the example of the worshipping poor is like a necklace of diamond in the neck of a beautiful woman."

They disliked to listen to knowledge from the rich people. Abu Bakr As-Siddiq "Allah be pleased with him" said: "O Allah! I ask You to put me to humiliation when the right is taken back from my own self, and make me abstinent from what is beyond the minimum requirements of living." If one like As-Siddiq "Allah be pleased with him" in his perfection was cautious of this world, then, how should one doubt that losing the money is more beneficial than having it, given that the rich in his best case takes what is lawful and spends on what is good? But even, he will suffer from a long reckoning on the Day of Judgement, and whoever is called to account would inevitably be punished. This is why Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" delayed from Paradise for he was engaged in reckoning as seen by the Messenger of Allah "Allah's blessing and peace be upon him".

For the same reason, Abu Ad-Darda' "Allah be pleased with him" said: "I do not like to have a shop near the gate of the mosque from which I gain a daily profit of fifty Dinars which I spend entirely in charity in the Cause of Allah provided that no single prayer or supplication would escape me." He was asked: "Then, what do you dislike in it?" he said: "The long reckoning because of it." According to Sufyan: "The poor chose three things, and the rich chose another three things. The poor chose self-comfort, heart disengagement (from the worldly benefits), and light reckoning; whereas the rich chose self-trouble, heart engagement (in the worldly benefits and enjoyments), and severe reckoning."

As for Ibn Ata's opinion that the self-sufficiency is better for it is one of the attributes of the Real (Allah), it is true, provided that the servant, in that concept, is self-sufficient from both the existence and absence of money equally. But should he be self-sufficient with its existence, and insufficient with its absence, then, by no means would his self-sufficiency be equal to that of Allah Almighty, for Allah Almighty is self-sufficient by Himself and not by anything else perishable like money. Furthermore, that Allah is self-sufficient but not with means and incidents is true in condemnation of a rich who is self-sufficient only with the existence of money. That the attributes of the Real (Allah) are unfitting for the servant is not true, for knowledge is one of His attributes, and it is the best characteristic for the servant, and the utmost perfection of a servant is to endeavor to acquire the morals of Allah Almighty.

I heard one of the Sheikhs saying: "If anyone asks you the way to Allah Almighty, then, before cutting the way, the ninety-nine names of Allah Almighty become attributes for him, i.e. he would have a share from each one." But the superiority is unfitting for the servant, for to show grandeur to him who deserves it not is not among the attributes of Allah Almighty. But to show superiority to him who deserves it, like the believer's superiority over the disbeliever, the learned over the ignorant, and the obedient over the disobedient, it is fitting for him. It is true that superiority might lead to arrogance, haughtiness and vanity, but in this case, it becomes not one of the attributes of Allah Almighty. Superiority of Allah means that He is the Greatest of all things, a fact which He knows well.

The servant is ordered to pursue the highest rank (among all living beings), as long as he has the power to get it, but with truth and not falsehood and confusion. The servant has to know that the believer is more grand than the disbeliever, the obedient than the disobedient, the learned than the ignorant, and the man than the animals, plants and non-living organisms, and closer to Allah Almighty. It is in this concept only that the attribute of grandeur becomes fitting for him. But unfortunately, this is of the things unknown to the man for it is determined by the conclusion of his deed which none knows but Allah Almighty. Being so, it is not fitting for him to think himself in a rank higher than that of the disbeliever, for the deeds of the disbeliever might possibly be concluded with faith, and his deeds with disbelief. Thus, this thought is unfitting for him due to the shortage of his knowledge of the consequences and ends.

In sum, if both the existence and absence of wealth is equal to the man, that is a kind of independence, that matches, in some point, the self-sufficiency with which Allah Almighty is described. In this case, it is a virtue. But the self-sufficiency only with the existence of money has no virtue. That is an explication of the state of the satisfied and contented poor compared with that of the thankful rich.

The second situation: the comparison between the state of the thrifty poor and that of a thrifty rich. Suppose there is one person who petitions and seeks for wealth, but at the same time, he does not have it. But then he finds it. He

will have two states: the state of absence (of money) and the state of existence (of money). Which of both his states then is better? In answering that question, we should consider: if what he petitions is necessary for his living as to provide for his sustenance and enable him to undertake his religious duties, then, the state of existence would be better. That is because the poverty engages him in seeking for sustenance, and the sustenance petitioner could neither think nor celebrate (Allah) but to the extent to which he becomes disengaged from petition; and the one who has what suffices him has the power to do both (meditation and celebration). This is why the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Make the sustenance of the family of Muhammad "Allah's blessing and peace be upon him" no more than the minimum requirements of living." He "peace be upon him" further said: "Poverty is about to lead to disbelief." He means of course that kind of poverty with which one does not have what is even necessary for his living.

But if what is brought is beyond the need, or what is sought or petitioned is in proportion to the need but will not be used to enable one to undertake his religious duties, then, the state of poverty will be better and more beneficial. That is because both the rich and poor have become equal in thriftiness and love for money, and in the fact that each of them does not intend to seek its aid to undertake his religious duties, and that each of them is not vulnerable to sin because of richness or poverty. But they differ in the fact that the rich has become affable with what he has, whose love is confirmed in his heart, with the result that he rests assured to the world; whereas the lacking who does not have even the necessities deserts from the world which becomes in his sight like the prison that he wishes to get rid of.

If two men, equal in all worldly things, come out of the world, with one of them more reliant on this world, his state then would be more detrimental, for his heart will turn to the world and feel aloof from the hereafter as much as he is affable with the world. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Holy Spirit inspired to me that 'It is the same for you to love whomever you love, for you are going to leave him (by death sooner or later).'" This indicates to what extent the departure from the beloved is extremely detrimental. For this reason, you should love Him Who never leaves you, i.e. Allah Almighty, and love not that which will inevitably leave you, i.e. this world. If you love this world, you would necessarily dislike (to die and) meet Allah Almighty.

It has become clear that poverty is more noble, more beneficial and more suitable to all the people, except in two cases: the first is richness like that of A'ishah "Allah be pleased with her" according to which both the existence and absence of money are equally the same, with its existence being more advantageous for it benefits the poor, indigent and needy among men. The second is the poverty with which one does not have what is necessary for his living for it is about to lead to disbelief, in which no good lies under all circumstances, except if its existence will sustain him and enable him to seek the aid of his power and life to commit sins and misdeeds, and were he to die out of

hunger, his sins would be fewer. So, it is more suitable to him to die out of hunger and do not find what helps him commit sins.

There remains the comparison between a greedy poor who is extremely eager to seek property and he has no other concern, and a rich who is less eager to preserve and maintain his property, whose grief for losing it is less than the poor's for his poverty. It seems more apparent that they are far from Allah Almighty to the extent to which their grief for losing money and poverty is strong; and they are close to Allah Almighty to the extent to which their grief for it is weak. The full knowledge of that is with Allah Almighty.

CHAPTER FIVE

EXPOSITION OF ETIQUETTES OF THE POOR IN HIS POVERTY

It should be known to you that there are many etiquettes to be observed by the poor in himself, in his mixing with people and in his behaviors.

As far as his internal etiquettes are concerned, he should not dislike the poverty in terms of being an act of Allah with which He has tried him, i.e. he should not hate the act of Allah itself even though he dislikes poverty. His example is like the one who gets himself cupped: although he dislikes cupping for it aches him, but he does dislike neither the act of the cupper, nor the cupper himself, to whom he is under obligation (for he remedies him). That is the least degree, and it is obligatory; and its opposite is unlawful, and makes fruitless the reward of poverty. That is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "O assembly of poor! Be contented, from the depth of your hearts, with (what is given to you by) Allah, perchance you would attain the reward of your poverty, otherwise, you would attain nothing." (Abu Mansur Ad-Dailami on the authority of Abu Hurairah).

Higher than that is not to dislike poverty in so much as to be contented with it. Much higher is to petition poverty and be pleased with it, due to one's knowledge of the evils of richness, and, at the same time, to rely within himself on Allah Almighty, and be confident of Him that what is necessary for his living would inevitably come to him, and to dislike what is beyond the minimum requirements of living. Ali "Allah be pleased with him" said: "Poverty might be a punishment or a reward from Allah Almighty. Among the signs of its being a reward is that the poor makes good his manners on it, obeys his Lord with it, not to complain of it, and to thank Allah Almighty for his state, whatever it might be. Among the signs of its being a punishment is to make evil his manners, disobey his Lord with it, complain of it more often, and be displeased with the fate of Allah concerning it."

This means that not all poor are praiseworthy, but the praiseworthy among them is him who is not displeased with poverty, but rather pleased and contented with poverty, due to his knowledge of its fruits. It is said that "No servant is given anything of this world but that it will be said to him: 'Take it on three thirds: occupation, concern and long reckoning.'"

As for his outward etiquettes, it is to show abstaining and patience, and hide complaint and annoyance of poverty, for he is indeed required to conceal his poverty, and screen that he conceals it. The Messenger of Allah "Allah's

blessing and peace be upon him" said: "Indeed, Allah Almighty likes the abstaining poor who has dependents (for whom he is responsible)." In confirmation of that, Allah Almighty said: "the ignorant man thinks, because of their restraint, that they are free from want. You shall know them by their (unfailing) mark: they beg not importunately from all and sundry." (Al-Baqarah 273)

﴿حَسْبُهُمُ الْجَاهِلُ أَغْنِيَاءُ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾

According to Sufyan: "The best of deeds is to beautify oneself with patience when afflicted with disaster." According to another scholar: "To screen poverty is one of the treasures of righteousness."

As for his etiquettes in behaviors, it is not to humble himself before a rich just because of his self-sufficiency: on the contrary, he should give him the impression of superiority over him. Ali "Allah be pleased with him" said: "How good is the rich's humbleness before the poor in expectation for the reward of Allah Almighty; and better than it is the poor's superiority over him out of confidence of Allah Almighty." More less in rank is not to mix or sit with the rich, for this is the first commencement of covet. According to Sufyan Ath-Thawri: "When the poor mixes with the rich, then, you should know that he is a hypocrite; and if he mixes with the ruler, you should know that he is a thief." According to a Gnostic: "If the poor mixes with the rich, his handhold would be untied; and when he covets of them, his infallibility would vanish; and when he finds tranquility with them, he would go astray." Therefore, the poor should not refrain from making public the truth, out of adulation of the rich and covet of their gifts.

As for his etiquettes in his deeds, he should not weaken or stop from his acts of worship because of poverty, nor desist from giving in charity what is beyond his need, no matter how little it might be. This is indeed the effort of him who has but little, which is better than a lot of money to be spent by the rich. In this respect, it is narrated on the authority of Zaid Ibn Aslam that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single Dirham to be given in charity might be better in the Sight of Allah Almighty than one hundred thousand Dirhams." It was said to him: "How is that O Messenger of Allah?" he "peace be upon him" said: "A rich brought out of his property one hundred thousand Dirhams and gave it in charity; and a poor brought a single Dirham with good pleasure out of two Dirhams more than which he possessed nothing, and gave it in charity. In this way, the giver of the single Dirham became better than the giver of the one hundred thousand Dirhams." (An-Nasa'i on the authority of Abu Hurairah).

He further should not save money: But rather take what satisfies his need and give the remaining in charity. There are three degrees about saving: one is to save only for his day and night; and this is the rank of the sincere lovers of truth. The second is to save for as long as forty days, and what is more is included in the long hope. This was understood by the religious scholars from the appointment given by Allah Almighty to Moses "peace be upon him". This is the rank of the pious. The third is to save for as long as one year, and this is the maximum

period allowed for saving; and this is the rank of the righteous. Whoever saves for a period longer than that belongs to the laymen and not the private among men. The self-sufficiency of the righteous whose reassurance is weak is as much as the sustenance of his year; and the self-sufficiency of the private is as much as the sustenance of forty days; and the self-sufficiency of the private of the private is only the sustenance of a day and a night.

The Messenger of Allah "Allah's blessing and peace be upon him" divided his women according to those three ranks: He gave some of them the sustenance of a complete year, and others the sustenance of forty days and nights, i.e. the division of A'ishah and Hafsa "Allah be pleased with them"

CHAPTER SIX

EXPOSITION OF ETIQUETTES OF THE POOR IN ACCEPTING GIFTS WHEN GIVEN TO HIM WITHOUT BEGGING

The poor should observe three things when a gift is given to him: The property itself from which the gift is given, the purpose of the giver, and his rationale for accepting it.

As for the property, it should be lawful, completely free from all suspicions. If it is suspicious, he should avoid taking it. We have mentioned in the Book of the Lawful and Unlawful the degrees of suspicion, and what should be avoided, and what is desirable to be left thereof.

As far as the purpose of the giver is concerned, it might be to please his heart and seek his love through the gift, or seek reward through the object of charity or Zakat, or seek reputation and to be heard and seen of men, wither alone or in combination with other purposes.

As for the first purpose, i.e. the gift, there is no harm in accepting it, in imitation of the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him", provided that the taker should not become under obligation to the giver, in which case, it should be rejected. If it is learnt that he would be under obligation for a part and not all of it, let him accept that part and return the other. It is related that once cooking butter, yogurt and a ram were given as a gift to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he accepted the cooking butter and yogurt, and returned the ram. (Ahmad on the authority of Ya'li Ibn Murrah). The Messenger of Allah "Allah's blessing and peace be upon him" further used to accept the gift from some and return it from others. (Abu Dawud and At-Tirmidhi on the authority of Abu Hurairah). In this respect he "peace be upon him" said: "I intended not to accept a gift but from a Qurashi, a Thaqaifi, an Ansari, or a Dawsi." (At-Tirmidhi on the authority of Abu Hurairah). A group of Followers did the same in imitation of him.

Once, a parcel of fifty Dirhams was brought as a gift to Fath Al-Mawsili, thereupon he said: Ata' reported to us from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever received sustenance without begging and he returned it, has indeed returned it to Allah Almighty." Then, he opened the parcel and took a Dirham from it and returned the remaining of it. Al-Hassan used to relate this narration when a case of money and a package of fine clothing of Khurasan were brought to him by a man thereupon

he returned them and said: "Whoever sits in this position of mine, and accepts from the people the like of that would meet Allah Almighty on the Day of Judgement having no share (in the hereafter)." This means that the religious scholar and preacher should be more cautious of accepting gifts. But Al-Hassan, at the same time, used to accept gifts from his companions.

Ibrahim At-Taimi used to ask some of his companions for one or two Dirhams, given that others offered to him hundreds of Dirhams, and he rejected it. It was the habit of one that if he was given something by his friend, he would say to him: "Keep it with you and consider whether I have become better in your sight after accepting it than I was before accepting it, tell me, otherwise, I would not accept it." The sign of that is one feels it difficult upon himself if his gift is returned to him, and rather becomes pleased if it is accepted, seeing himself under obligation to his friend who accepts his gift. But if the giver feels that the taker should be under obligation to him because of his gift, then, taking it is permissible, but unfavorable in the sight of the poor who are sincere lovers of truth.

Bishr said: "I have never asked anyone for anything except Sari As-Saqati, for in my sight he is really abstinent from this world: he always is pleased with what he gives out, and disturbed by what remains in his hand; and when I ask him for something, I help him do what he loves." On another occasion, a man from Khurasan brought some money to Al-Junaid and asked him to devour it. He said: "Let me distribute it among the needy and indigent." The man said: "No, I do not like this." Al-Junaid said: "Then, to which time should I live to be able to devour all of this money?" the man said: "I do not like you to consume it on vinegar and grains, but on sweet and delicious kinds of food." He accepted it from him. The man from Khurasan said to him: "I do not find anyone in Baghdad more trustworthy than you." He replied: "Such should not be accepted but from the like of you."

The second purpose is the mere reward, through the objects of charity or Zakat. In this way, he has to consider himself whether he deserves Zakat, and if it seems suspicious to him, then, accepting it would be suspicious. We have mentioned the details of that in the Book of the Mysteries of Zakat. If he is given by way of charity for the sake of his religion, then, he should consider his religion from within: if he commits a sin in secret and should the giver know it he would not give him, then, accepting it would be unlawful, like the case in which he is given for the giver thinks he is a religious scholar, and he is not so, then, taking it would be rendered unlawful.

The third purpose is to seek reputation and intend to be seen and heard of men. Being so, the poor should disappoint his purpose and reject to take from him in order not to help him achieve his corrupt purpose. Sufyan Ath-Thawri was in the habit of returning what he was given saying: "Were I to know that they do not mention it out of pride, I would accept it." One was blamed for returning what he was given and he said: "I indeed return their gifts out of pity and sympathy for them, and sincerity to them, for they mention it out of pride of it, and like it to be known among the public, with the result that their wealth would vanish with no reward."

As regards his rationale for taking, he should consider whether or not he is in need of it. If he is in need of it, and at the same time, it is free from all suspicions and evils we have previously mentioned, then, it would be better for him to take it. In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward received by the giver out of his abundant wealth is no greater than that received by the taker if he is in need of it." (At-Tabarani on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever is given anything of that property, with neither begging nor greed, then, it is a sustenance brought by Allah to him." So, "Let not him return it" according to another version.

According to a religious scholar: "Whoever is given and does not take is like him who begs and is not given." Sari As-Saqati used to give gifts to Ahmad Ibn Hanbal. Once, Ahmad returned it, thereupon Sari said to him: "O Ahmad! Beware of the evil of returning, for it is more grievous than the evil of taking." Ahmad asked him to repeat his statement to him once again, and he did accordingly, thereupon Ahmad said to him: "I have not returned your gift to you but because I have the sustenance of a month. So, keep it for me with you, and after a month, give it to me."

According to a certain religious scholar: "It is feared that returning with need might lead to the punishment of testing with covet, or any other allegation." But if what is brought to him is beyond his need, he is either responsible for himself only, or in charge of spending on the poor and needy due to his natural kindness and generosity. If he is responsible only for himself, then, there is no need for taking it, particularly if he is following the way to the hereafter, otherwise he would be among those who follow their own inclinations. To be sure, whoever hovers round the protected zone is about to fall in it.

As regards taking, one has two positions: the first is to take in public and return in secret, or to take in public and spend on the poor in secret. That is the position of the sincere lovers of truth, and it is indeed difficult on the soul, and none endures it but he who is self-reassured by discipline.

The second is not to take, and rather let the giver direct it to him who is more needy than him, or to take and convey it to him who is more needy than him, doing both either in secret or in public. We have previously mentioned whether it is better to show or disclose taking in the Book of the Mysteries of Zakat and some rules of poverty.

That Ahmad Ibn Hanbal abstained from accepting the gift of Sari As-Saqati, was because he was not in need of it, for he had his sustenance for a month. So, he rejected to engage himself in taking it, and storing more sustenance, and rather preferred that it be given to him who might be more needy than him. He thereby intended to avoid whatever evils and risks that might arise.

In this respect, it is related that one living in Mecca said: "I prepared many Dirhams to spend in the Cause of Allah Almighty when I heard a poor saying in a very low tone after finishing from circumambulation: "I am hungry as You see; I am naked as You see: so, what do You see O He Who sees and is

not seen?" I looked and behold! He had two pieces of cloth which hardly covered his body. I said to myself: "There is no place for my Dirhams better than this." I carried them to him and he looked at them and took only five Dirhams and said: "Four for both upper and lower garments, and one to spend (on food) for three days, and I have no need for the rest." So, he returned it. On the coming night, I saw him having new upper and lower garments, and something suspicious arose in myself about him. He turned to me and took hold of my hand, and made me circumambulate with him for a week, each round on a kind of diamond from among the land's minerals clattering underneath our feet up to the ankles, including gold, silver and pearl, and all of this was not visible to the people. He said: "I have been given all of this, but I abstained in it, and I preferred to take from the hands of the people, for the former is but burdens and source of temptation, and the latter brings about mercy and blessing to the people."

The point is that what is beyond your need comes to you by way of affliction and trial so that Allah Almighty looks at you to see what you would do with it. At the same time, what satisfies your need only comes to you out of pity and sympathy for you. So, do not be heedless of the difference between sympathy and trial. Allah Almighty said: "That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct." (Al-Kahf 7)

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۖ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mankind has no right but in three: food to sustain him, a garment to cover his private parts, and a house to shelter him; and what is beyond those would draw reckoning upon him." (At-Tirmidhi on the authority of Uthman Ibn Affan). Then, in taking only your needs from those three, you would be rewarded, and in taking what is beyond your need you would be vulnerable to reckoning, if you do not disobey Allah, and to punishment if you disobey Allah.

It is out of testing to have the determination to leave a lawful pleasure, in order thereby to come close to Allah Almighty, and break the appetites of your self. But then, this pleasure might come to you effortlessly without endeavor to get it as an examination of the resolute power of your determination. But it is preferable for you to abstain from it, for if the soul is allowed to repeal determination, it would gradually get accustomed to repeal the covenant and pledge, and return to its nature and become too difficult to overpower once again. So, to leave it is important, and it is asceticism. But if you take it and spend it on the needy and indigent, it would be the utmost degree of asceticism, which none is able to achieve but the sincere lovers of truth.

But if you are in the habit of generosity, openhandedness and taking care of the poor and needy, then, there is no harm to take what is beyond your needs, for it indeed would not be beyond the need of the poor, and hasten to spend it on them, and save it not, for to withhold it even for as short as a single night brings about temptation and seduction, as it might appeal to your heart, and seem to you to keep it for yourself. A group of people betook themselves to serve the poor as

a means of increasing their property and enjoying food and drink; and this is, to be sure, the evident destruction.

Whoever aims to show sympathy for the poor, thereby seeking the reward, there is no harm to loan, depending on the good assumption of Allah Almighty, and not depending upon the wrongful rulers. If Allah Almighty bestows anything lawful upon him, he would fulfill his debt, and if he dies before fulfilling it, Allah Almighty would fulfill it on his behalf, provided that he should disclose his financial status to the lender: He should neither deceive him nor give him false promises about the time of fulfillment. The debt of such a man should be fulfilled from the treasury, and from Zakat. Allah Almighty said: "Let the man of means spend according to his means: And the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief." (At-Talaq 7)

﴿لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِّرَ عَلَيْهِ رِزْقُهُۥ فَلِيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا

ءَاتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝﴾

It is said that it means to sell one of his two garments, or to loan depending upon his majesty, and this is of what Allah Almighty has given him.

One of the scholars said: "There are from Allah's servants such as spend according to their means, and such as spend according to their good assumption of Allah Almighty." One of the wealthy died and bequeathed that his wealth should be divided among three kinds of persons: the strong, the generous and the self-sufficient." It was asked: "Who are those?" it was said in reply to that: "The strong are those who rely on Allah Almighty. The generous are those who have good assumption of Allah Almighty. The self-sufficient are those who devote themselves wholeheartedly to Allah Almighty."

In sum, once those conditions concerning himself, the wealth, and the giver, are available, let him take what is given to him, seeing that what he takes is from Allah Almighty and not from the giver, for the giver is but an intermediary subjugated by Allah to give, in which he is forced to do, due to the motives, beliefs and wills that are invested with authority over him.

It is related that a man invited Shaiq among fifty of his companions to a banquet and when the food was served before them Shaiq said to his companions: "This man tells you that whoever of you does not see that it is I who have made and served this food to you, then, my food would be forbidden to him." All of them left except for a young man less than them in rank. The house lord said to Shaiq: "What have you intended by that which you said?" he said: "I have liked to test the degree of monotheism of my companions."

It is further related that Moses "peace be upon him" said: "O Lord! You have made my sustenance in the hands of the children of Israel: one of them gives me the early meal one day, and another the evening meal one night and so on!" Allah Almighty revealed to him: "As such I do with My allies: I make their sustenance in the hands of the idle among My servants in order that they would be rewarded for them."

So the giver should be seen only as somebody subjugated and hired by Allah Almighty to give (what is doomed to be given by Allah). We ask Allah to guide us to what pleases Him.

CHAPTER SEVEN

EXPOSITION OF PROHIBITION OF BEGGING WITH NO NECESSITY; AND ETIQUETTES THEREIN IF ONE IS FORCED TO DO

It should be known to you that begging was forbidden by many narrations although concession might be given in some cases. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The beggar has a right (to take) even if he is coming on horse." (Abu Dawud on the authority of Al-Hussain Ibn Ali). He "peace be upon him" further said: "Return the beggar with anything even (as trifling as) a burnt hoof." (Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Umm Majid). Had begging been absolutely prohibited, it would not have been permissible to aid him as a transgressor in his transgression by giving him.

But even, the reality is that begging is, in principle, prohibited unless if there is a dire necessity, or a need close to necessity, in the absence of which, it becomes prohibited. We say that it is prohibited in principle for it could hardly be free from three prohibited things:

The first is to complain of Allah Almighty. To be sure, begging is to show poverty, and the shortage of the favor of Allah Almighty on the beggar. As well as if the slave begs, he disgraces his master, when people begs from each other, they indeed disgrace Allah Almighty. This should be prohibited unless there is a dire necessity, in the same way as the dead becomes lawful when one is forced by necessity.

The second is that the beggar humiliates himself to others than Allah Almighty. It is not fitting for a faithful believer to humiliate himself to anyone other than Allah Almighty. But he has to humiliate himself to Allah, his Creator and Protector, for to humiliate oneself to Allah is to honor oneself, unlike to humiliate himself to anyone else, for all the people are but servants like him. So, he should not put himself to humiliation before them unless there is a dire necessity. To be sure, begging puts the beggar to humiliation before the begged.

The third is that he often harms the begged who might not be pleased to give him. If he gives out of feeling shy of the beggar, or by way of showing off, it would be unlawful for the taker to take it; and if he withholds it, he might possibly feel shy and be harmed by prevention, as he would think himself among the niggards. Giving would decrease his property, whereas withholding would decrease his majesty, and both are harmful; and it is the beggar who causes such harm, which is unlawful in itself unless there is a dire necessity.

Having understood those three forbidden things, you would surely comprehend the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Beggings the people is among the immoralities, and no immorality other than it has been made lawful by Allah." Consider how he "peace be upon him" called it immorality. It is not hidden that immorality

could not be made permissible unless there is a dire necessity, like drinking wine which is permissible only when food chokes one and he finds nothing other than it.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever begs although he is free of want, has indeed gained much of the pieces of the fire of Hell." (Abu Dawud and Ibn Hibban on the authority of Sahl Ibn Al-Hanzali). He "peace be upon him" further said: "Whoever begs the people and he has what makes him free of want, would come on the Day of Judgement having his face of bones smashing with no flesh to cover it" or (according to another version), "with his begging in the form of scratches and slashes in his face." (Abu Dawud, At-Tirmidhi, Ibn Majah and An-Nasa'i on the authority of Ibn Mas'ud). Those are clear statements about the severe prohibition of begging.

The Messenger of Allah "Allah's blessing and peace be upon him" accepted the pledge of allegiance from some people on Islam, provided that they should hearken and obey, and then he said to them a hidden word, and then resumed: "And beg nothing from the people." (Muslim on the authority of Awf Ibn Malik Al-Ashja'i). the Messenger of Allah "Allah's blessing and peace be upon him" more often commanded the people to refrain from begging and said: "Whoever begs us, we would give him, and whoever seeks self-sufficiency, Allah Almighty would make him self-sufficient; and whoever does not beg us is indeed dearer to us." (Ibn Abu Ad-Dunya on the authority of Abu Sa'id Al-Khudri).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Make yourselves self-sufficient from the people; and whoever reduces his begging is good." They said: "And even from you O Messenger of Allah?" he answered in the affirmative. (Al-Bazzar and At-Tabarani on the authority of Ibn Abbas). Once, Umar Ibn Al-Khattab "Allah be pleased with him" heard a man begging after evening, thereupon he asked one of his people to serve him with supper. When he did he heard him begging once again, thereupon he said to the man from his people: "Have I not told you to serve the man with supper?" He said: "I have done." Umar "Allah be pleased with him" looked and behold! There was a bag full of bread underneath his hand. On that he said: "You are not a beggar, but a trader." He then took the bag and distributed the bread among the camels assigned to charity and beat him with the stick and asked him not to do so once again. Had his begging not been unlawful, he would not have beaten him, nor taken the bag from him.

A narrow-minded jurist might estrange that behaviour of Umar saying: "To beat him with the stick is to discipline him and it is permissible under Sharia. But it was not fitting for Umar "Allah be pleased with him" to take the property of the man for it is confiscation. Then, how did Umar render it permissible?" this argument, to be sure, indicates to shortage of religious knowledge and understanding. Where are all the religious jurists from the religious knowledge and understanding of Umar Ibn Al-Khattab "Allah be pleased with him" and well-awareness of the mysteries of the religion of Allah Almighty and the interests and benefits of His servants? do you see that he did not learn that confiscation is impermissible in the religion of Allah? Or do you see that he learnt

it and rendered it permissible out of anger, thereby he disobeyed Allah Almighty? Allah forbid that he might do so! Do you see that he wanted to scold the man in a way that was not prescribed by the Messenger of Allah "Allah's blessing and peace be upon him"? How far he was from that!

What seemed to him was that the man was self-sufficient of begging, and whoever gave him would do so, thinking he was in need. But since the man was false, this property did not become his own, for he took it by way of dissimulation. Then, it was to be given back to its real owners; and since it was difficult to be distinguished, as well as to know the owners, it became property with no owner, and thus it was incumbent to spend it on the public interests of Muslims; and the camels assigned to charity and their fodder are among the public interests. The point is that the beggar who takes anything from the people by deception, i.e. after giving them the false impression of being needy and he is not so, then, what he takes does not belong to him and it rather should be taken back from him. This behavior of Umar confirmed that meaning of which a lot of religious jurists are heedless.

Having known that begging would be made permissible only when there is a dire necessity, then, you should know that one might be forced by necessity, have a dire need or a light need, or be self-sufficient of a thing. Those are four cases:

The first case in which one is forced by necessity, is like the begging of the hungry when he fears death or ailment for himself, the begging of the naked when he is exposed and has nothing to screen his body. It is permissible as long as the other conditions are available, i.e. the thing to be begged is permissible, the one from whom it is begged is well-pleased inwardly, and the beggar is unable to earn his living. To be sure, begging is forbidden to him who is able to earn his living, except in the case of the student, when the study takes up all his time. But in general, whoever could write and read is able to earn living through writing.

As for the self-sufficient, it applies to him who asks for a thing and he has the like or many likes of it. To be sure, his begging is prohibited. This and the previous case are clear.

As for him who has a dire need, it is like the patient who needs medicine, and although no death is feared for him if he does not use it immediately, at least he is probably vulnerable to risk. The same applies to him who has a cloak without a shirt underneath it in the winter and chill harms him but not to the point that forces him by necessity. Similarly, the one who begs to hire a vehicle given that he could hardly walk: Although begging might be permissible for him for he is in dire need, it is preferable to leave begging, and by begging, he leaves what is preferable. Anyway, his begging is not unfavorable as long as he is true to it, saying, for example: "I have no shirt underneath my cloak, and chill harms me in such a way as I could endure even though with trouble." If he is true, then, his truthfulness would be expiation for his begging, Allah willing.

As for the case of the light need, it is like one's begging for a shirt to put on to screen the holes of his garment from the eyes of the people when he comes

out of the house, or him who begs condiment and he has the bread, or begs to hire a horse on the way and he has as much as enables him to hire a donkey, etc. If such begs by way of dissimulation, i.e. he tries to show to the people whom he begs a need different from his real one, his begging then would be unlawful. If he does not and rather there is anything of the three forbidden things, i.e. the complaint (of poverty), self-humiliation, and harming him whom he begs, then, his begging would be also unlawful, since such a light need is alone not sufficient to make permissible those forbidden things. If there is nothing of those, it would be permissible, though unfavorable.

You may ask: "Then, how could you free begging from all those forbidden things?" in reply to that, it should be known to you that complaint (of poverty) might be averted by giving thanks to Allah Almighty, and being self-sufficient of anyone other than Him. One should not beg like the begging of the needy, but rather he might say: "I am free of want with what I have. But my reckless soul requires me to have a garment to put on over mine, and it is extra beyond the need." In this way, he would not be a maker of complaint (of poverty).

In order to avoid humiliation, let him ask his father, relative, or friend he knows he would not contempt him, nor would his position decrease in his eyes because of begging. Let him also ask the generous man who has prepared his wealth for those things and is pleased with the like of this beggar and becomes under obligation to him because of taking from him. In this way, humiliation would be removed from him, for humiliation is correlated with favor.

In order to avoid harming, he should not designate a particular person by begging. But rather, let him make his speech indirectly, so that none would take the initiative to give but he who has a true desire for doing so willingly and with good pleasure. If there is among the present people a respected person who would be blamed in case he does not give, this would be a kind of harming. He might give only for fear of blame, and were he not to be blamed, he would not give. In case he begs a particular person, he should speak indirectly and with reference, giving a way for him to claim to take no heed if he likes to do so. But if he does not claim to take no heed, and he is able to do it, it would be out of his true desire and good pleasure. Furthermore, one should beg only him who never feels shy of him once he returns him empty or claims to take no heed of his speech. As well as feeling shy of the beggar is harmful, showing off with anyone other than the beggar is also harmful.

You may ask: "If he takes it, knowing that what caused the giver to give is only the feeling of shyness either of him or of the present people, and but for this feeling he would not have given him anything, then, should what he takes be rendered lawful or suspicious?" in reply to that, let me say that it is evidently unlawful, and there is no difference among the religious scholars about it. It is subject to the same ruling of taking the money of another by force or confiscation. There is indeed no difference between beating the surface of a person's skin with the lash or beating his heart with the feeling of shyness. Beating the heart is more harmful and detrimental than beating the surface of the skin.

It is impermissible to claim that he has been pleased with giving it outwardly, depending upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "I only judge depending upon your outward behaviors and Allah is responsible for the inner secrets." This is the necessity of judgement to decide the cases, for the foes could hardly be brought back to their inner secrets and thoughts. For this reason, they were forced to judge depending upon the apparent speech of the tongue although it more often tells lies; and it is the necessity of judgement that forced to it. But this is different from the case in issue, in which the only judge is Allah the Judge of all judges on what is between the servant and his Lord Almighty, and the hearts to Him are like the tongues to all the other judges.

So, you do not consider but your heart in such cases, even if the people give you their opinions differently. The religious Mufti instructs the ruler and judge to judge in the world of the visibles, whereas the Mufti of the hearts is only the learned of the hereafter, and with the help of his fatwa is the salvation from the punishment of the hereafter, as well as with the fatwa of the religious jurist is the salvation from the punishment of this world. If, after all of this, he takes it under compulsion (of the giver), by no means he would be its owner in what is between him and Allah Almighty, and it becomes incumbent upon him to return it to its owner. If its owner feels shy of taking it back, the taker should give him as a gift something in compensation for it. If he does not accept his gift, he should return it to his heirs. If it is damaged in his hand, its warranty remains due upon him in what is between him and Allah Almighty, whereas he is disobedient by disposing of it, as well as by begging that caused this harm from the beginning.

You may ask: "That is an inward thing too difficult to learn. So, what is the way of salvation from it? A beggar might think that the giver is pleased, although he is not so inwardly." In reply to it, let me say that it is for this reason that the pious left begging entirely. They never took anything from anyone at all. Bishr never took a thing from anyone at all except for As-Saqati. In justification, he said: "I take from him for I learn that he is pleased with giving out the money and (by taking from him) I help him do what he likes to do." For this reason also, begging was disapproved by them, and abstention from it was confirmed. The beggar's necessity might cause harm to him who he begs. The beggar might be on the threshold of death, and he has no way of deliverance but to beg, and he finds none to give him but under compulsion. In this way, it is made permissible for him just as eating the flesh of swine and the dead is made permissible for him who is forced by necessity.

But even, abstention was always the way of the pious among men. There were also some masters of hearts whose insight enabled them to perceive the states of men, thereupon they accepted to take from some and not from others. Some of them did not take but from their friends, and others took some and returned some of what was given to them, as the Messenger of Allah "Allah's blessing and peace be upon him" did with the ram, cooking butter and yogurt, given that it was brought to them without begging, for what is given without begging indicates

to the true desire and good pleasure of the giver.

They indeed abstained from begging at all except in two cases:

The first is the dire necessity. Three from among the Prophets begged when they were forced by dire necessity, i.e. Solomon, Moses and Al-Khadir "peace be upon them". Undoubtedly, they begged only him whom they knew to have wished to give them.

The other is that they begged their friends and brothers, from whom they used to take what they needed without permission, for the masters of hearts knew, for certain, that what is intended is the pleasure of the heart and not the utterance of the tongue. They confided that their friends and brothers rejoiced at taking it easy with them. They asked them only when they doubted whether or not they had what they wanted from them, otherwise, they took what they needed without asking.

However, what makes begging permissible is to know that he whom you beg is in such a state as were he to learn your need, he would hasten to fulfill your need before you beg him, and the impact of your begging on him is that it just lets him know your need. But it is impermissible to move his emotion by means of shyness and trickery. The beggar is encountered by two cases: the first is that in which there is no doubt about the internal pleasure of the giver; and the other is that in which there is no doubt about his aversion. As for the first case, taking is lawful, whereas it is illegal in the other. But in between those two cases, there are many states in which there is doubt. So, let him seek the advice of his heart, and leave what arouses suspicion in his heart, for it is sinful, to that in which he has no doubt.

It is easy to know that through the presumptions and states, but easy only on him who has a good and deep insight versus a weak desire and appetite. But if his insight is weak, and his desire and greed strong, then, he would see only what befits his purpose, and make no heed of the presumption indicative of aversion. It is only with the like of those subtleties that one comes to understand well the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The best (and most lawful) thing to eat is what one gets from his own earnings." He "peace be upon him" was given the gift of the shortest expressions that carry the widest and most comprehensive meanings.

To be sure, whoever has no earnings, nor wealth he has inherited from the property of his father or anyone of his relatives, let him eat from what is in the hands of the people. If he is given without begging, he then will be given depending on his religion. But if he is in such a state as were his inside to be disclosed, he would not be given depending on his religion (as he would prove wicked), then, what he takes would be rendered unlawful. Furthermore, were he to be given with begging, where is such as pleases him with giving once he is begged? Where is he who restricts his begging only to the limit of his dire necessity? If you inspect the states of those who eat from what is in the hands of the people, you would find the greatest portion of it illegal, since the good (and lawful) is that which you eat from your own earnings, or from what you have inherited.

It is almost impossible to combine abstention and eating from what is in the hands of the people. We ask Allah Almighty to remove our covet of anyone else other than Him, and make us self-sufficient with the lawful from the unlawful in His Sight, and with His bounty from anything else, by His favor and extensive generosity: He has power over what He pleases.

CHAPTER EIGHT

EXPOSITION OF THE EXTENT TO WHICH SELF-SUFFICIENCY MAKES BEGGING UNLAWFUL

It should be known to you that the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Whoever begs and he is self-sufficient has indeed begged pieces of fire: so, let him beg much (if he so likes) or little (if he so likes) thereof" is a clear proclamation for prohibition. But the extent to which one is self-sufficient is difficult to determine, and it is not up to us to fix the amounts, since it is learnt from the sunnah. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be self-sufficient with the self-sufficiency of Allah Almighty of anything else." They asked: "What is that?" he said: "The early and evening meals of a day and a night." (Ahmad on the authority of Ali; And the author of *Al-Firdaws* on the authority of Abu Hurairah). According to another Hadith the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever begs the people and he has fifty (or forty according to another version) Dirhams or its like of gold has indeed begged them importunately (with no just cause)."

However, regardless of the difference of amounts, as long as the narrations are authentic, it should be believed that they were mentioned in reference to different states. That is because the truth is only one, in which estimation is impossible. All to do is to resort to approximation, depending upon an encompassing division of the states of the needy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mankind has no right but in three: food to sustain him, a garment to cover his private parts, and a house to shelter him; and what is beyond those would draw reckoning upon him." (At-Tirmidhi on the authority of Uthman Ibn Affan). Let us make those three the foundations of needs from which we could know their kinds, and then move to consider those kinds, and their amounts in relation to the different times and states.

As for their kinds, they are those three. Attached to them are their likes such as the charge of hiring a vehicle for the traveler if he could not walk on foot; and the same applies to the similar tasks and missions. This also includes his dependents and all things under his guardianship.

As for the amounts, the clothes, for example, should be fitting for him, as a man of religion, who wears it, i.e. it should consist of a single garment, a shirt underneath it, a handkerchief, a trousers, an underwear, and a pair of sandals. That is the necessary, and the second of any kind is always dispensable, whether in clothes or in anything else. It is on this that you should measure all things like the furniture, and their like. Furthermore, one should not seek the finest among the clothes, the most expensive among the furniture, and so on if the cheaper

could fulfill the purpose, provided that he should not be extremely far from the usage of his people.

As for food, it should be as much as a Mudd per day, as decreed by the religious law, of any kind of sustenance, even parley. The availability of condiment perpetually is surplus, whereas deprivation of it entirely is detrimental. It is required but sometimes, in which there is concession.

As for the residence, the minimum is that which is sufficient to give shelter, without adornment. To beg for adornment and enlargement is to beg while you are self-sufficient.

As for time, there is no doubt that what one needs immediately of sustenance for a day and a night, residence and clothes, is necessary. But to beg for what he would need in the future, it is of three degrees: The first is what he needs in the coming day. The second is what he needs for forty or fifty days. The third is what he needs for a full year. Let us put it decisively that whoever has what suffices him and his dependents, if he has dependents, for a full year, his begging is unlawful. What he has is the highest degree of self-sufficiency. To this applies the estimation of fifty Dirhams in the statement of the Prophet "peace be upon him".

To be sure, five Dinars could suffice a single man for a full year if he is thrifty. But if he is to help and aid others with money, perhaps this sum would not be sufficient for him. He may be in need of that before the end of the year. In this case, if the opportunity of begging is available to him, his begging for it is unlawful, for he is self-sufficient immediately, and he might not live until the next day, and in this way, he begs for what he needs not. It suffices him the early and evening meals of a day and a night. To him applies the narration about that estimation (we have related earlier).

But if the opportunity of begging would escape him and he would find none to beg him later, then, it would be permissible for him to beg, for a year stay expectation is not considered a long hope; and were he to delay begging, he fears he would fail to aid whomever he used to aid. But if his fear of begging in the future is weak, and what he begs for is unnecessary, then, his begging would be unfavorable, and the degrees of unfavorableness differ according to the weakness of necessity, fear to skip begging, laxity of time, and so on: and all of this could not be adjusted and rather should be subject to the striving and estimation of the servant himself in what is between him and Allah Almighty, in which he should seek the advice of his heart and act upon it, if he is to follow the way to the hereafter.

The more one is strong in certainty, more confident of the coming of the sustenance from Allah in the future, and more satisfied with the immediate sustenance, the higher the degree he will have with Allah Almighty is. If Allah Almighty bestows upon you the sustenance of you and your dependents for a day and a night, and you also feel afraid of the future, it would be only due to your weak certainty and rather paying attention to the intimidation of Satan to you. Allah Almighty said: "It is only Satan that suggests to you the fear of his votaries: Be you not afraid of them, but fear Me, if you have Faith." (Al Imran 175)

﴿ إِنَّمَا ذَالِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ ۚ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴾

And: "Satan threatens you with poverty and bids you to commit immorality. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things." (Al-Baqarah 268)

﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

Begging is one of the immoralities that was made permissible only for him who is forced by necessity. The one who begs for a thing he needs along the year, but not immediately, is worse than him who has wealth in his possession which he inherited and saved for something to fulfill after a year. Although both are permissible, under the fatwa of the religious jurists, to beg, they do so because of their love for this world, long hope in it, and mistrust of the bounty of Allah Almighty. This is one of the greatest destructives. We ask Allah Almighty to help us with His bounty and favor.

CHAPTER NINE

EXPOSITION OF STATES OF BEGGARS

Bishr used to say: "The poor are of three kinds: A poor never begs and even if he is given, he never takes; and this would be with the angels in the highest place of Paradise. A poor never begs but if he is given, he takes; and this would be in the company of those close to Allah Almighty, in the Gardens of Paradise. A poor begs when he is in need; and this would be in the company of the sincere lovers of truth, from among the companions of the right hand."

There is consensus then on condemnation of begging, which, even with deprivation and poverty, degrades one's rank and position. Shaqiq Al-Balkhi said to Ibrahim Ibn Adham when he came to him from Khurasan: "How have you left the poor from among your companions?" he said: "I have left them in such a state as if they were given, they would be thankful, and if they were deprived, they would be patient." He thought that, by leaving begging, they deserve appreciation. Shaqiq said: "As such I have left the dogs of Balkh." Then, Ibrahim asked him: "How have you left the poor in your town O Abu Ishaq?" He said: "The poor in our town are in such a state as if they were deprived, they would give thanks; and if they were given, they would favor, with what they were given, the others over themselves." He kissed his head and said: "You have told the truth, O mister!"

The degrees of these of different states among people concerning contentment, patience, gratitude and begging are numerous; and the one who follows the way to the hereafter should be well-acquainted with them, and how they are divided and differ in rank, for should he not know them, he could not know how to upgrade from the lowest to the highest of them. However, man was created in the highest of moulds, and then abased (to be) the lowest of the low, and was required to upgrade to the highest of the high once again. Whoever is not able to distinguish the lowest from the highest would not be able to upgrade with certainty. But there is doubt about him who learns it and might not be able to upgrade.

Those of different states might come under a state in which begging increases them in degree. But those deeds depend upon the intentions. It is narrated that somebody saw Abu Ishaq An-Nuri stretching his hand and begging the people. The man felt it and regarded this behavior of him odious. He came to Al-Junaid and related the story to him thereupon he said: "Do not feel it or regard it odious in your sight, for An-Nuri did not beg the people but to give them. In other words, he begged them in order that they would be given reward for that in the hereafter, whereas he would not be harmed."

He seemed to have referred to the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "It is the hand of the one who is given that is the higher." They said in comment on that: "The hand of him who is given is higher for it is he for whom the giver receives reward; and it is the reward, and not the money that should be appreciated." Then, Al-Junaid said: "Bring the balance." He weighed one hundred Dirhams and then took a handful of money and threw it on the one hundred Dirhams and then said to me: "Bring that to him." I said to myself: "A thing is weighed in order to determine its amount. Then, how has he mixed with that an unknown quantity and he is a wise man?" I carried the parcel and went to An-Nuri and he asked for the balance and weighed only one hundred Dirhams and said to me: "Give him back that (one hundred Dirhams) and say to him: 'I do not accept anything from you.'" He took what was beyond the one hundred Dirhams. I indeed grew more astonished. I asked him and he said: "Al-Junaid is a wise man. He likes to take hold of the rope by both ends. He weighed the one hundred Dirhams for himself seeking thereby the reward of the hereafter, and then threw on it a handful of Dirhams of unknown amount for Allah Almighty. I took what he specified to Allah Almighty and gave him back what he assigned to himself." I took it and gave it back to Al-Junaid who went on weeping and said: "He took his money and left for us ours. It is Allah Almighty Whose aid is sought."

Consider then how their hearts and states were purified and their deeds done sincerely to Allah Almighty. Each one of them saw the heart of his companion without saying a word. That is because they used to contemplate the hearts of each other, and their mysteries used to engage in private talks with each other, as a result of eating only the lawful, getting their hearts disengage from the love for this world, and wholeheartedly devoting themselves to Allah Almighty.

Whoever disapproves of that without experiment is indeed ignorant, and whoever disapproves of it after a long experiment in which he did not experience what they experience, is indeed under the influence of a severe ailment. To be sure, the insightful is one of two men: one followed the path and experienced what they experienced; and this is endued with good taste and gnosis, and has reached the certainty of sight. The other did not follow the path, or at least followed it but did not reach the same degree they had reached. But at the same time, he believed in and gave trust to it. Thus, he has the certainty of mind, but he has not attained the certainty of sight. The certainty of mind ranks second to the certainty of sight.

Whoever does not have the certainty of mind does not belong to the

community of the faithful believers, and on the Day of Judgement, he would be mustered in the company of the arrogant disbelieving ungrateful, killed by the weak hearts, and devotees of Satan.

We ask Allah Almighty to make us of those firmly grounded in knowledge, who say: "We believe in the Book; the whole of it is from our Lord." (Al Imran 7)

﴿ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ﴾

Part two: asceticism

It has the following chapters:

Exposition of the real nature of asceticism

Exposition of the superiority of asceticism

Exposition of asceticism in detail in food, clothes, residence, furniture, and all living affairs

Exposition of the sign of asceticism

CHAPTER ONE

EXPOSITION OF THE REAL NATURE OF ASCETICISM

It should be known to you that abstinence from this world is one of the noble stations attained by the followers of the path (to the hereafter), and it consists, like all stations, of knowledge, state and deed. That is because all categories of faith, as put by the righteous predecessors, go back to intention, word and deed. Since the word is apparent, it is held in the place of the state, for with it the internal state seems evident. The word then is not intended for itself. If the word is not produced from an internal state, it is called Islam, and not faith. Knowledge then in relation to the state stands for the producer of fruit, whereas the deed for the fruit itself. So, let's mention the state with each of both its ends, i.e. the knowledge and the deed.

The state is the asceticism, i.e. to turn away from a particular thing and rather incline to another which is better. Whoever turns away from a certain thing, whether by way of selling, compensation, or anything else, has indeed done so because he has no desire for it, and whoever inclines to a particular thing, has indeed done so because he has desire for it. His state in relation to the thing from which he turned away is called asceticism, and in relation to the thing to which he inclined called desire and love. The state of asceticism then summons two things: A turned away from, and a desired for, and the latter is better than the former.

In order for the asceticism to be valid, it is requisite for the turned away from to be desired for in some point, for whoever turns away from a thing which is not wanted in itself is not called ascetic. To be sure, the one who leaves stones, dust, and the like of them is not called ascetic. The ascetic is he who leaves Dinars and Dirhams, i.e. money, for stones and dust are not desired for in themselves.

It is also requisite for the desired for to be better in his sight than the turned away from, in order for his desire to dominate. The seller does not sell a thing but

because buying in his sight is better than selling. In this way, his state in relation to the sold thing is called abstinence in it, and in relation to the compensation a desire and love for it. That is the significance of the statement of Allah Almighty about the Prophet Yusuf "peace be upon him": "The (Brethren) sold him for a miserable price, for a few Dirhams counted out: In such low estimation did they hold him!" (Yusuf 20)

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ﴾

Here, He Almighty described Yusuf's brothers as abstinent from him in covet of getting the favor of their father given to them alone, which was dearer, in their sight, than Yusuf himself, whom they sold in covet of compensation.

Whoever then sells the world for the hereafter is indeed abstinent from the world; and whoever sells the hereafter for the world is abstinent but from the hereafter. But the term asceticism is usually given to him who abstains in the world (and not the hereafter), in the same way as the term atheism is given to him who inclines to falsehood. Since asceticism is to turn away from a thing which is loved in general, it is unimaginable but to leave it for a thing dearer than it. But to leave a dear thing for nothing is questionable. Whoever turns away from all things, even Paradise itself, and loves none but Allah Almighty, is the absolute ascetic. Whoever turns away from all things in this world, but does not abstain from the good fortunes of the hereafter, but rather desires for its palaces, houris, gardens, rivers and fruits, is also ascetic, but lesser in rank than the former.

But even, whoever leaves some and not all the worldly fortunes, like him who leaves property but not majesty, or leaves enlargement in food and not beautification in adornment, does not deserve the term ascetic at all, and his position, among the ascetics, is like him who repents from some and not all the sins of this world. His asceticism in fact is valid, just as the repentance from some sins is also valid. To repent is to leave the forbidden things, whereas to abstain is to leave the permissible things. It may be that one has the power to leave some and not all the forbidden things, and the same applies to leaving the permissible things. But whoever leaves only the forbidden things is not called ascetic, although he abstains and turns away from the forbidden. This term, therefore, is usually given to him who leaves the permissible things.

asceticism then is to turn away from the world to the hereafter, or from all things to Allah Almighty, and this is the highest degree of asceticism. As well as it is requisite for the desired for to be good in one's sight, it is also requisite for the turned away from to be available. To leave what is not available is questionable, for the disappearance of the desire is confirmed by leaving an available thing. For this reason, it was said to Ibn Al-Mubarak: "O abstinent man!" on that he said: "No, the real ascetic is Umar Ibn Abd-Al-Aziz, because although the world with its pleasures and delights was brought to him in willing submission, he left it entirely. But as for me, from which thing have I abstained?"

As for the knowledge which produces this state, it is to know that what is left is despicable in comparison with what is taken, like the merchant's knowledge

that the compensation is better than the sold thing, thereupon he desires for it. In the absence of such knowledge, it is unimaginable that he would lose his desire for the sold thing. Similarly, the same is true of him who knows that what is with Allah Almighty is abiding, and the hereafter is better and more enduring, just as the diamond is better and more enduring than ice, for example, and it is not difficult on the owner of ice to sell it for diamond.

This is the similitude of the world in comparison with the hereafter. The world is like the ice which is placed under the sun ray, and continues to dissolve until it vanishes entirely, in comparison with the hereafter which looks like the diamond that is inexhaustible. The more one's certainty and knowledge of the great difference between the world and the hereafter is strong, the more he becomes desirous for selling the former for the latter, to the extent that when one becomes strong in certainty, he sells his own soul and property as confirmed by Allah Almighty: "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)." (At-Tawbah 111)

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ﴾

Then, He showed how profitable their deal is saying: "Then rejoice in the bargain which you have concluded: That is the achievement supreme." (At-Tawbah 111)

This amount of knowledge in asceticism is sufficient, i.e. that the hereafter is better and more abiding than the world. This might be known to him who has no power to leave the world, because his knowledge and certainty are weak, or he is possessed by the desire and appetite immediately, and seized by Satan, or deceived by Satan's false promises in procrastination day after day, until he is snatched away by death, and nothing remains with him except grief and regret after skipping the opportunity. To the baseness of this world Allah Almighty refers in His statement: "Say: 'Short is the enjoyment of this world: the Hereafter is the best for those who do right.'" (An-Nisa 77)

﴿ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى ﴾

And to the preciousness of the hereafter He refers in His statement: "But those who had been granted (true) knowledge said: 'Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness.'" (Al-Qasas 80)

﴿ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا ﴾

He brought to the attention that the knowledge of the preciousness of the diamond causes one to turn away from its compensation.

Since asceticism is unimaginable but with opposition and turning away from what is dear to what is dearer, a man said in his supplication: "O Allah! Show to me the world just as You see it." On that, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not say so. But rather say: 'Show me the world just as You have shown it to the righteous among Your servants.'" That is because Allah Almighty sees it despicable just

as it really is. Every creature is despicable in comparison with His Glory. The servant sees it despicable in his sight in comparison with what is better for him. It is unimaginable, for example, that the horse seller sees his horse, even though he turns away from it, just as he sees the larva of the earth, for he is not in need of the larva, unlike the horse. Allah Almighty is self-sufficient with Himself and not in need of anything else. Thus, all things are the same in comparison with His Glory, and different in comparison with anything else. It is the ascetic who sees it different in comparison with himself and not with anyone else.

As for the deed that results from the state of asceticism, it is to leave a thing by way of selling or dealing or exchanging it for what is better. As well as the deed that results from the contract of selling is to leave the sold thing and rather take the compensation, the asceticism requires to leave the abstained thing entirely, i.e. the world with its pleasures and delights (for the hereafter). The ascetic thus extracts his love for it out of the heart and rather gets into it the love for the acts of worship, and extracts from the eye, hand and foot, and all parts of the body what he has extracted out of the heart, and uses them in implementation of the acts of worship, otherwise, he will become like the seller who delivered the sold thing and did not take the price. If he meets, the conditions required in taking and leaving, let him rejoice in the bargain which he has concluded. That is because the One who took part with him in that bargain should inevitably fulfill his pledge.

But, on the other hand, whoever sticks to that world, his asceticism is invalid, in principle. For this reason, Allah Almighty did not describe the brothers of Yusuf "peace be upon him" as abstinent from Benjamin when they said about him: "Truly Joseph and his brother are loved more by our father than we: but we are a goodly body!" (Yusuf 8)

﴿ إِذْ قَالُوا لْيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ﴾

And intended to get rid of him like Yusuf, but some of them interceded for him. He Almighty also did not describe them as abstinent from Yusuf "peace be upon him" when they intended to get rid of him. But they were described as such when they intended to sell him. This means that the sign of desire is to stick to the thing, and the sign of asceticism is to abandon it.

If you leave some and not all pleasures of this world, you have become abstinent only in what you have left, i.e. a partially and not absolutely abstinent. If you have no property, and are not helped by this world, no asceticism could be imaginable from you. That is because what is not available is not imagined to be left. Perhaps Satan allures to you with his deception, and gives you the false impression that as long as the world with its pleasures and delights has not been brought to you, you then are abstinent from it. So, you should not hang down by the rope of his deception without confirmation. If you do not experiment the state in which a particular thing is available, you would not be sure of your power to leave it when it is really available.

How many a person who thought he disliked sins when it was difficult upon him to commit them. But when their means became available to him, and there

was no fear from the people, he fell in them. If this is how the soul is deceived concerning the forbidden things, do not be confident of it concerning the permissible things, but you should experiment it from time to time in the state of availability. If it fulfills its promise of leaving regularly, in the absence of engagements and legal excuses outwardly and inwardly, then, there is no harm to be confident of it to some extent, provided that you should, at the same time, be cautious of its change.

Once, Ibn Abu Laila said to Ibn Shubrumah: "Do you not see this Abu Hanifah? We do not give a fatwa about something but that he refutes it with one better than it." He replied to him: "You should know that the world has come to him with its pleasures and delights, and he ran away from it, unlike us, for it has escaped from us and we ran in its pursuit." Similarly, all the Muslims during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" said: "We love our Lord, and if we know in which thing lies His love, we should do it immediately." On that He Almighty revealed: "If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: but if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith)." (An-Nisa 66)

﴿ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ اقْرَبُوا مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا

يُوعِظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾ ﴾

Ibn Mas'ud "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "You are among those (few)." He resumed: I did not know that from among us there was such as loved this world until Allah Almighty revealed: "Among you are some that hanker after this world and some that desire the Hereafter." (Al Imran 152)

﴿ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ﴿٦٧﴾ ﴾

It should be known to you that asceticism is not to abandon wealth in the sense that you spend it by way of generosity, attracting hearts, or covet. This is one of the good habits, but far from the acts of worship. But asceticism is to abandon this world entirely, because you know well its despicability in comparison with the preciousness of the hereafter. That is because the real ascetic is he, to whom the world has been brought in willing submission effortlessly and with no suffering, and he has the power to enjoy of it, not on the exclusion of reducing his majesty or putting himself to humiliation; but even he leaves it for fear he would get affable with it, and thus he becomes affable with something other than Allah Almighty, loves anything other than Allah Almighty, and joins anything in love with Allah Almighty; or leaves it in covet of the reward of Allah Almighty in the hereafter: he leaves the enjoyment of the worldly drinks in desire for enjoyment of the drinks of the Garden, enjoyment of the women and girls in desire for enjoyment of the houris in the Garden, the worldly adornment in desire for the adornment of the Garden, and the delicious kinds of food in desire for the pleasant fruits of the Garden, or lest it might be said to him: "You received your good things in the life of the world, and you took your pleasure out of them." (Al-Ahqaf 20)

﴿ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ﴾

Thus, he gives preference to what is promised over what was made easy for him in this world effortlessly and with no suffering, for his knowledge that what is in the hereafter is better and more abiding, and anything else is but worldly dealings which have no benefit in the hereafter.

CHAPTER TWO

EXPOSITION OF SUPERIORITY OF ASCETICISM

Allah Almighty said: "So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune!" But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."" (Al-Qasas 79-80)

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴾
﴿ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ نَوَابِ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُفْلِحُنَا إِلَّا الصَّابِرُونَ ﴾

Here, He Almighty attributed asceticism to the religious scholars and those endued with knowledge.

He further said in the same Surah: " Twice will they be given their reward, for that they have persevered." (Al-Qasas 54)

﴿ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا ﴾

In comment on it, it was said that it refers to the abstinence from this world.

He also said: "That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct." (Al-Kahf 7)

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾

In interpretation of it, it is said that He means which of them is the most abstinent from it. He Almighty described abstinence in it as one of the best deeds.

He Almighty said: " To any that desires the tilth of the Hereafter, We give increase in his tilth; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter." (Ash-Shura 20)

﴿ مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ ﴾

He also said: " Nor strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of your Lord is better and more enduring." (Ta Ha 131)

﴿وَلَا تَمُدَّنْ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثَنَّهُمْ فِيهِ ۚ وَرَزَقُكَ رَبُّكَ حَيْرًا وَأَبْقَىٰ﴾

He Almighty said too: "Those who love the life of this world more than the Hereafter." (Ibrahim 3)

﴿الَّذِينَ يَسْتَحْبِبُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ﴾

He described here the disbelievers, which means that the faithful believers stand on the opposite extreme, i.e. they love the hereafter more than the world.

As for the Prophetic narrations about condemnation of this world and abstinence in it, they are numerous; and we have related some of them in the Book of Condemnation of the World in the quarter of the destructives. To be sure, the love for this world is among the destructives, whereas aversion for it is among the saviors. So, let us limit ourselves to the superiority of aversion for this world, and it is intended by asceticism.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, upon whom morning has come while his main concern is with the (material benefits of the) world, Allah will disperse his concerns, make his poverty in front of him, and he will receive nothing from the world more than what has been decreed for him; and he, upon whom morning has come while his main concern is with the hereafter, Allah will make one his main concern, remove poverty from him, place satisfaction (and feeling of self-sufficiency) in his heart, and further the (pleasures and delights of this) world will come to him in willing submission." (Ibn Majah on the authority of Zaid Ibn Thabit).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you see a servant endued with silence and abstinence from this world, you then should approach him for he gives wisdom." (Ibn Majah on the authority of Abu Khallad).

Allah Almighty said: "He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing." (Al-Baqarah 269)

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ﴾

For this reason, it is said that "If one abstains in this world for forty days, Allah makes the springs of wisdom flow in his heart, and run on his tongue."

It is narrated on the authority of one of the companions that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Who among the people is the best (in conduct)?" he said: "Every faithful believer endowed with clean heart and truthful tongue." We asked: "O Messenger of Allah! What is meant by the clean heart?" he "peace be upon him" said: "The pious, clean righteous, which entertains neither rancor nor cunning, neither transgression nor envy." We further asked: "O Messenger of Allah! Who is next to him (in good)?" he said: "He, who hates the world and loves the hereafter." (Ibn Majah and Al-Khara'iti on the authority of Abdullah Ibn Amr). The point here is that the worst of people is he who loves this world on the exclusion of the hereafter.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you like that Allah Almighty should love you, then, abstain from this world." (Ibn

Majah on the authority of Sahl Ibn Sa'd). he "peace be upon him" thus made the abstinence from this world a cause of gaining the love of Allah Almighty. Whomever Allah loves is in the highest degree. So, abstinence from this world should occupy the best and highest stations. It also implies that whoever loves this world incurs the aversion of Allah for him.

It is narrated in a Hadith on the authority of one from the family of the Prophet that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both asceticism and abstention make a nightly tour on the hearts: if they meet a heart full of faith and modesty, they would reside in it, otherwise, they would leave it."

When Harithah "Allah be pleased with him" said to the Messenger of Allah "Allah's blessing and peace be upon him": "I am really a believer" He asked him: "Then, what is the reality of your faith?" He said: "I have abstained from this world, to the extent that its gold and stone have become the same in my sight; and it seems to me as if I do not see but Paradise and Hell, and the Throne of my Lord prominent before my eyes." On that, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You have known the truth. So, abide by it, O servant whose heart Allah has illuminated with faith." (Al-Bazzar on the authority of Anas; and At-Tabarani on the authority of Al-Harith Ibn Malik). Consider how he began to show the reality of his belief by abstinence from this world, and joined it with the certainty of faith, and how the Messenger of Allah "Allah's blessing and peace be upon him" claimed purity to him when he said about him: "A servant whose heart Allah has illuminated with faith."

When the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the meaning of opening the breast in the statement of Allah Almighty: "Those whom Allah (in His plan) wills to guide, He opens their breast to Islam" (Al-An'am 125)

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْ صَدْرُهُ لِلْإِسْلَامِ﴾

He "peace be upon him" said: "When the light (of faith) enters into the heart, the breast immediately opens to it, and goes on expansion." It was said: "O Messenger of Allah! Is there any sign characteristic of that?" he "peace be upon him" said: "Yes. (Its sign is) to desert from the abode of deception (i.e. this world), to incline to the abode of eternity (i.e. the hereafter), and get ready for death before its descent." (Al-Hakim). Consider here how he made asceticism a prerequisite for Islam, i.e. to desert from the abode of deception.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Feel shy of Allah Almighty as it is fitting for His Majesty." They said: "We really feel shy of Him Almighty." He "peace be upon him" said: "It is not so. But you build what you do not live in, and gather what you do not consume." (At-Tabarani on the authority of Umm Al-Walid Bint Umar Ibn Al-Khattab). He showed clearly that this conduct contradicts shyness from Allah Almighty.

When a particular delegation came upon the Messenger of Allah "Allah's blessing and peace be upon him", they said to him: "We are really believers." He asked them: "Then, what is the sign of your faith?" They made a mention of patience at the time of adversity, gratitude at the time of prosperity, satisfaction

with the fate (be it good or evil), and abstention from gloating at the misfortunes of their enemies. On that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are really so, then, (in order to complete your faith) collect not what you do not consume, build not what you do not live in, and compete not over that which you would inevitably leave." (Al-Khatib and Ibn Asakir on the authority of Jabir). In this way, he made asceticism a completion of their faith.

It is narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a good sermon in which he said: "Whoever comes (on the Day of Judgement) with (the testification that) 'There is no god to be worshipped but Allah', mixing nothing with it, Paradise would be assured to him." Ali "Allah be pleased with him" stood towards him and said: "Let my father and mother sacrifice their lives for you O Messenger of Allah! What is that which should not be mixed with it? Describe and explain it to us." He "peace be upon him" said: "It is the love for this world in pursuit of it, and following its pleasures, (as shown from) a people who say the saying of the Prophets and do the doing of the tyrants. Whoever comes (on the Day of Judgement) with 'There is no god to be worshipped but Allah' having nothing of that, Paradise would be assured to him." (At-Tirmidhi in his Nawadir on the authority of Zaid Ibn Arqam).

According to a particular narration: "Munificence results from certainty (of faith), and no certain would enter the fire (of Hell); and niggardliness results from suspicion, and no suspicious would enter Paradise." (This is reported by Sahib Al-Firdaws on the authority of Abu Ad-Darda').

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The munificent is close to Allah, close to the people, and close to Paradise; and the niggard is far from Allah, far from the people, and close to the fire (of Hell)." (At-Tirmidhi on the authority of Abu Hurairah). To be sure, the niggardliness is the fruit of the desire for this world, whereas munificence is the fruit of asceticism; and what is appreciated is the producer of the fruit.

It is narrated on the authority of Ibn Al-Musayyab from Abu Dharr "Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever abstains from this world, Allah Almighty places wisdom into his heart, and runs it on his tongue, and lets him know the disease and medicine of this world, and takes him out of it safe to the abode of peace." (Ibn Abu Ad-Dunya on the authority of Safwan Ibn Sulaim).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was in his companions when he came upon milch ten-month pregnant she-camels, and they were the dearest of their property to them, and the most expensive in their sight, for they combined the back (as riding mounts), meat, milk and wool, and for their high position in their hearts, Allah Almighty made a mention of them in His statement: "When the she-camels, ten months with young, are left untended" (At-Takwir 4)

The Messenger of Allah "Allah's blessing and peace be upon him" turned away from them, and reduced his vision from looking at them. It was said to him: "O Messenger of Allah! Those are the most expensive of our property: why do you not catch a glimpse of them?" He "peace be upon him" said: "Allah Almighty has forbidden me to do so." Then, he recited: "Nor strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of your Lord is better and more enduring." (Ta Ha 131)

﴿وَلَا تَمُدَّنْ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾

It is narrated on the authority of Masruq from A'ishah "Allah be pleased with her" that she said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Do you not ask your Lord for sustenance so that he would bestow sustenance on you?" I went on weeping out of pity for his severe hunger. He "peace be upon him" said: "O A'ishah! By Him in Whose Hand is my soul, were I to ask my Lord to turn the mountains of this world into gold and become with me, surely, He would do wherever I like. But I have preferred the worldly hunger over satiation, its poverty over richness and its grief over joy. O A'ishah! This world is not fitting for Muhammad" Allah's blessing and peace be upon him" nor for the family of Muhammad" Allah's blessing and peace be upon him". O A'ishah! Allah Almighty did not approve for these of determination among Messengers but to keep patient on the adversities of this world, and endure (abstinence) from its dear things; and He did not approve but to obligate me with the same He had obligated them with, saying: "Therefore patiently persevere, as did (all) Messengers of determination." (Al-Ahqaf 35)

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾

By Allah, I have no way but to obey Him. By Allah, I would keep patient as they did, as much as is within my capacity; and there is no power but with Allah Almighty." (Abu Mansur Ad-Dailami on the authority of A'ishah).

It is narrated from Umar Ibn Al-Khattab "Allah be pleased with him" that when the countries of the different parts of the world were opened (with their good things) to him, his daughter Hafsah "Allah be pleased with her" said to him: "Put on the lenient clothes in order to meet the delegations with whenever they come to you from the different parts; and order the cooks to make pleasant food in order to eat and feed those who come to visit you." On that, Umar "Allah be pleased with him" said: "O Hafsah! Do you not know that one's wife knows best from among all the people his affairs?" She answered in the affirmative. He said: "I beseech you by Allah to tell me: Do you know that the Messenger of Allah "Allah's blessing and peace be upon him" never put on during his Prophethood such and such (lenient clothes), and that he and his family never ate their fill in the morning but that they were hungry in the same evening, nor ate their fill in the evening but that they were hungry in the coming morning? I beseech you by Allah to tell me: Do you know that the Messenger of Allah "Allah's blessing and peace be upon him" never put on during his Prophethood such and such (lenient clothes), and that neither he nor his family

ate their fill from the dates until Allah Almighty helped him conquer Khaibar? I beseech you by Allah to tell me: Do you know that one day the Messenger of Allah "Allah's blessing and peace be upon him" was served with food on a table high a bit, thereupon he felt it until the colour of his face changed (out of anger), and ordered that the table be lifted, and the food be placed on something lower or even on the ground? I beseech you by Allah to tell me: do you know that the Messenger of Allah "Allah's blessing and peace be upon him" did not sleep on a folded garment and one night it was made into four folds for him and he slept on it, and when he got up he said: "You have hindered me from standing at night (for supererogatory prayers) because of (my comfortable sleep on) this four-folded garment. Make it two folds as you used to do"? I beseech you by Allah to tell me: Do you know that the Messenger of Allah "Allah's blessing and peace be upon him" happened to wash his garment, and when Bilal came to inform him of the time of prayer, he did not find a garment to put on to come out to the prayer and waited until his garment dried, in order to put on and come out to prayer? I beseech you by Allah to tell me: Do you know that a women from the tribe of Banu Zufar made a pair of garments to the Messenger of Allah "Allah's blessing and peace be upon him" and sent to him one of them before the other, thereupon he came out to the prayer while wrapping himself in it, and, having nothing else over his body, tying its ends to his neck, and then offered prayer in such a state?" Umar "Allah be pleased with him" continued to remind her of such things until he caused her to weep and he himself wept, so much that we thought his soul would leave him (and he would die).

According to another version, the following addition is mentioned in which Umar "Allah be pleased with him" resumed: "I had two companions (the Prophet and Abu Bakr), and they followed a certain path. Were I to follow a path different from theirs, my destiny would be different from theirs. By Allah, I would patiently persevere on their austere living perchance I would attain with them their abundant living (in the hereafter)."

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It was the habit of the Prophets before me that one of them would be tried with poverty so extremely that he had no more than a single garment to put on, and one of them would be troubled by lice so much that lice would kill him; but even, such things were dearer to them than the gift to you." It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Moses "peace be upon him" reached the (spring of) water of Madyan, the greenness of herbs was visible from his abdomen out of his severe starvation." This was what the Prophets and Messengers of Allah "peace be upon them" chose for themselves, given that they knew best, from among all the people, Allah Almighty, and the right way of attainment in the hereafter.

It is narrated on the authority of Umar "Allah be pleased with him" that he said: When Allah Almighty revealed the following statement: "And there are those who bury gold and silver and spend it not in the Way of Allah: announce

unto them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, "This is the (treasure) which you buried for yourselves: taste you, then, the (treasures) you buried!" (At-Tawbah 34-35)

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ نَحْمِي عَلَيْهِمَا فِي نَارِ جَهَنَّمَ فَيُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كُنْتُمْ لَا تَفْسِكُمُ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perished be the world! Perished be the Dinar and Dirham!" we said: "O Messenger of Allah! Allah Almighty forbade us to hoard gold and silver. Then, which kind of money should we save?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you take (instead) a celebrating tongue (that remembers Allah more often), a thankful heart (to show gratitude to Allah), or a good righteous wife to help him fulfill the requirements of his hereafter." (Ibn Majah).

It is narrated on the authority of Hudhaifah "Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever gives preference to the world over the hereafter, Allah afflicts him with three things: an anxiety that never leaves his heart, a destitution with which he never gets self-sufficient, and a greed with which he never gets satisfied." (At-Tabarani on the authority of Ibn Mas'ud).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No servant of you will have his faith complete until he becomes in such a state in which to be anonymous is dearer to him than to be recognized, and to have little dearer to him than to have much." (the author of Al-Firdaws on the authority of Ali Ibn Talhah).

The Christ "peace be upon him" said: "The world is but a bridge (to the hereafter): so, cross it and do not inhabit it." It was said to him: "O Prophet of Allah! Would that you order us to build a house to worship Allah in it." He said: "Go and build a house on the water." They said to him: "How should a building stand straight on the water?" he said: "Then, how should the worship of Allah stand straight with the love for this world?"

Our Prophet "peace be upon him" said: "Allah Almighty offered to me to turn the large valley of Mecca into gold for my sake, and I rejected and said: 'No, O Lord! But let me become hungry one day and satiated one day. On the day I am hungry, I would supplicate and implore to You; and on the day I am satiated, I would praise You and give thanks to You.'"

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out walking and Gabriel "peace be upon him" was with him. He ascended the Safa (mountain). The Messenger of Allah "Allah's blessing and peace be upon him" said to Gabriel: "O Gabriel! By Him, Who has sent me with the truth, the evening has come upon the family of Muhammad "Allah's blessing

and peace be upon him" and they have even neither a handful of Sawiq nor a mouthful of baking powder." No sooner had he said so than he heard a loud thud coming from the sky that scared him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked Gabriel: "Has Allah Almighty commanded that the day of Judgement be established?" he said: "No, but this is Israfil "peace be upon him" and he has descended to you when he heard your speech." Israfil came to him and said: "Allah Almighty has heard your speech and sent me to you with the keys of the earth and ordered me to offer to you, if you so liked, to turn the mountains of Tihamah into aquamarine, pearl, gold and silver for your sake; and if you like, you would be a king Prophet, and if you like, a servant Prophet." Gabriel "peace be upon him" hinted to him to humble himself before Allah Almighty, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said thrice: "No, I choose to be a servant Prophet."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty intends good for a servant, He causes him to abstain from this world, desire for the hereafter, and let him know the defects of his own self." (Abu Mansur Ad-Dailami in his Firdaws).

The Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Abstain from this world so that Allah would love you, and abstain from what is in the hands of the people, so that the people would love you."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If one likes that Allah Almighty should give him knowledge without learning and guidance without instruction, let him abstain from this world."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever has longing for Paradise hastens to do good; and whoever fears of the fire (of Hell) entertains himself from desires and appetites; and whoever expects death leaves pleasures; and whoever abstains from this world regards slightly all calamities." (Ibn Hibban on the authority of Ali Ibn Abu Talib).

It is narrated that our Prophet and the Christ also "peace be upon them" said: "Four things are not attained without toiling: silence, which is the first commencement of worship, humbleness, celebration (of Allah) more often, and (the love for having) little (instead of much) of things." (At-Tabarani and Al-Hakim on the authority of Anas).

However, it is impossible to bring all narrations and Prophetic Hadiths about appreciation of the aversion for this world and condemnation of love for it. All the Prophets and Messengers "peace be upon them" were sent only to instruct the people and divert them from the world to the hereafter. Most of their speech with the people goes back to this fact. What we have brought is sufficient, and it is the aid of Allah that should be sought.

As for the traditions, a mention may be made of the following:

"(The testification that) 'There is no god to be worship but Allah' still averts harm from the people as long as they do not ask to be given what they are short of in this world (or according to another version, as long as they do not give preference to the deal of their world over their religion): Once they do so, and, at

the same time, say: 'There is no god to be worshipped but Allah', Allah Almighty says to them: "You have told a lie, for you are not true to it."

One of the companions "may Allah be pleased with them" said: "We have pursued all deeds, and did not see, more suitable to the hereafter, better than the abstinence from this world." One of the companions said to a group of the first generation of the Tabi'is: "You do more deeds and strive more than the companions of the Messenger of Allah "Allah's blessing and peace be upon him" although they were better than you." It was said: "What is the reason for that?" He said: "Because they were more abstinent than you in this world."

Umar "Allah be pleased with him" said: "To abstain from this world is to comfort your heart and body." Bilal Ibn Sa'd said: "It is sufficient for sin that Allah Almighty encourages us to abstain from this world, and we reject but to have longing for it." A man said to Sufyan: "I like to meet an abstinent scholar." He said to him: "Woe to you! That is something too impossible to exist." Wahb Ibn Munabbih said: "Paradise has eight gates: When the inhabitants of Paradise come to it the gate keepers start saying: "By the Honor of our Lord, none shall enter it before these who were abstinent from this world, and had longing for Paradise."

Yusuf Ibn Asbat said: "I like that my Lord give me three things: When I die, I have not even a single Dirham in my possession, no debt upon me, and no flesh on my bone." He was given them all. It is narrated that one of the caliphs sent gifts to the jurists and they accepted them. He sent ten thousand Dirhams to Al-Fudail and he did not accept it. His sons blamed him saying: "All the religious jurists have accepted their gifts, then, do you reject yours given such state of destitution as in which you are?" He wept and said to them: "Do you know my and your similitude? It is like a people who had a cow which they used in tilling, until when it grew old, they slaughtered it to get benefit from its flesh and hide. As such, you like to slay me in this late age of mine. It is better to me to die out of hunger, O my family, than to slay Al-Fudail."

Ubaid Ibn Umair said: "The Christ, son of Mary "peace be upon him" used to put on hair and eat of the trees, and he had neither a child to die (out of hunger), nor a family to collapse, nor did he save anything for his coming days. But he would sleep wherever he was once evening came upon him."

It is related that the wife of Abu Hazim said to him: "Winter has come upon us, and we are in need of food, clothes and fire wood." He replied: "Well, all of this is necessary. But at the same time, we also should die, be resurrected, and then stand in front of Allah Almighty, in order to go at last either to Paradise or to the fire (of Hell)."

Al-Hassan was asked: "Why do you not wash your garment?" He said: "The matter (of the hereafter) is more hasty (to come) than that." According to Ibrahim Ibn Adham: "Our hearts have been veiled with three covers, and the certainty (of faith) would not be disclosed to the servant unless those are removed: to rejoice of what is present, to grieve for what is lost, and to exult of praise. If you rejoice of what is in existence, then you would be greedy; and if you grieve for what is lost, then, you would be displeased, and to be sure, the

displeased would be punished; and if you exult of praise you would be conceited, and conceit always makes deed fruitless."

According to Ibn Mas'ud "Allah be pleased with him": "A two-rak'ah prayer to be offered by an abstinent from this world is much better for him and dearer to Allah Almighty than the worship of the striving worshippers who worship Allah perpetually to the end of time."

According to one of the righteous predecessors: "The favor of Allah upon us in what He has taken from us is greater than His favor in what He has given us." He seems to have paid attention to the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Indeed, Allah Almighty protects His believing servant from this world for He loves him in the same way as you protect the sick among you from (the harmful) food and drink, out of fear for him." Having understood this, it should be learnt that the favor of prevention which leads to health is greater than the favor of giving that leads to harm.

According to Ath-Thawri: "The world is an abode of crookedness and not an abode of straightness; an abode of grief and not an abode of joy. Whoever knows it will never rejoice of prosperity nor grieve for adversity."

According to Sahl: "The deed would not be done by a worshipper with perfect sincerity until he is free from four things: hunger, nakedness, destitution and humiliation."

According to Al-Hassan Al-Basri: "I have caught a people, and accompanied various groups of persons, and they never rejoiced of anything they received in this world, nor grieved for anything they lost in it. The world was in their sight more trivial than the dust. One of them lived fifty or sixty years, during which he never changed his garment nor set up a cooking vessel, nor placed a thing between his body and the ground (when he slept), nor ordered his family to prepare fine food for him. When it was night, they would stand on their feet (to perform the supererogatory prayers), with their tears flowing on their cheeks. They supplicated their Lord privately to release them (from the fire). Whenever they did a good deed, they would go on giving thanks to Allah Almighty, and ask Him to accept it from them; and whenever they committed an evil deed, they would grieve and ask Allah Almighty to forgive it for them. They remained as such (until they died). By Allah, they were not free from sins, nor saved but by virtue of the forgiveness of Allah Almighty. May Allah bestow mercy upon them, and be pleased with them."

CHAPTER THREE

EXPOSITION OF DEGREES AND DIVISIONS OF ASCETICISM IN RELATION TO ITSELF, THE THING ABSTAINED FROM, AND THE THING DESIRED FOR

It should be known to you that asceticism is divided into three degrees according to its strength.

The first is the lowest, according to which one abstains from this world, although he has longing for it, his heart inclines to it, and his soul turns to it. But

at the same time, he strives, as much as he could, to refrain from it. This man is called the abstinent-seeming. That is the first step towards asceticism. The difference between him and the real ascetic is that he strives his utmost to force himself to abandon the world, whereas the latter devotes himself wholeheartedly to do the acts of worship in obedience of Allah Almighty. But the abstinent-seeming is at risk of being overpowered by his soul, and attracted by his desire to return to the world once again, and get comforted with it in more or less.

The second degree applies to him who leaves this world willingly for he regards it with slightrness in comparison with what he covets for (in the hereafter). He is like him who leaves a single Dirham in covet of two. Although the matter might not seem difficult on him, he needs to wait a little. But this ascetic sees his asceticism and cares about it, like the seller who sees what he sells and is fond of it. In this way, he is about to be proud of himself and of his asceticism, thinking that he has left something significant for another more significant. This, therefore, is a kind of deficiency.

The third degree is the highest, according to which one abstains (from this world), and further abstains from his asceticism, and sees not his asceticism, for he does not think that he has left anything of significance. That goes back to his belief that the world is nothing at all. His example is like him who leaves a piece of pottery and takes a piece of diamond instead. This is not seen by him as compensation. However, the world with all it contains in comparison with the eternal bliss of the hereafter that is with Allah Almighty is less than a piece of pottery in comparison with a piece of diamond. That is, to be sure, the perfection in asceticism, caused by the perfect knowledge. Such ascetic is safe from the risk of caring about the world, just as the one who leaves the piece of pottery for the piece of diamond is safe from the danger of cancelling the deal once again.

Abu Yazid said to Abu Musa: Abd-Ar-Rahim: "In which subject do you speak?" he said: "In asceticism." He further asked: "asceticism from which thing?" he said: "From this world." He shook off his hands and said: "I thought he speaks in anything of significance; and the world is of no significance: from which thing do he abstain in it?"

The example of him who leaves this world for the hereafter, in the sight of those of gnosis and masters of hearts filled with contemplations and revelations, is like one who liked to enter the palace of the king, and was prevented by a dog standing at the gate, thereupon he threw to it a morsel of food to engage it and he thus was able to enter the palace, and attain the closeness to the king until he achieved his commands concerning the entire kingdom. Do you see that this man thinks the king is under obligation to him just because of a morsel of food he threw to the dog in return for what he received? However, Satan is a dog standing at the gate of Allah Almighty, preventing the people from entering, given that the gate is opened and the veil is lifted.

The world is but a morsel of food: if you eat it you would take pleasure in it just at the time of chewing, and this pleasure vanishes once it is swallowed up. It

is only its waste matter that remains in the stomach, and in the end, it becomes putrefied filth, which should be extracted. Being so, if one leaves it in order to receive the honor of the king, then, how should he care about it once again? The entire world, in case all things is free from evil and harm in it, compared with the eternal bliss of the hereafter, is less than the morsel of food compared with the kingdom of this world. By no means could the limited be compared with the infinite. The world, no matter how long it would last, is limited, given that the lifetime of any person who lives the longest in it is very short, and its pleasures are not pure and life in it is not free from evils, whereas the hereafter is never-ending. Which comparison then could be made between the world and the hereafter, which has the eternal bliss?

The ascetic then does not care about his asceticism unless he cares about what he abstains from, and he does not care about what he abstains from unless he sees it something of importance, and he does not see it something of importance unless he is short of gnosis.

Those are the different degrees of asceticism, and each of them has various levels. The ascetics are different in their patience and endurance by the difference of suffering and difficulty; and these who admire their asceticism differ by their difference in caring about their asceticism, and so on.

Asceticism also in relation with the desired for is divided into three degrees: the lowest, according to which the desired for is only salvation from the fire and from all pains and torments, like the grave punishment, calling to account, the risk of the bridge that is over the Hell, and all terrors one is going to encounter (in the hereafter), according to the different narrations about them. It is narrated, for example, that the Prophet "peace be upon him" said: "The man would be made to stand for accounting (in abundant sweat) so that if a hundred thirsty camels come upon him, they would quench their thirst out of his sweat." (Ahmad on the authority of Ibn Abbas). That is the asceticism of the fearful who would accept to die and become nonexistent, for salvation from pain and suffering ends by death.

The second degree is to abstain from this world out of desire for the reward of Allah Almighty and His great bliss, and the promised pleasures in the Gardens of Eden, as regards the houris, palaces, etc. that is the asceticism of the hopeful, who do not leave the world out of satisfaction with nonexistence, and salvation from pain and suffering, but they do in covet of permanent existence and eternal never-ending bliss.

The third degree is the highest, and it applies to those who abstain with no desire but for Allah and for meeting with Him. One's heart does not care about pain in order to seek salvation from it, nor does it think about the pleasures and delights in order to attain and achieve them. On the contrary: he is wholeheartedly devoted to Allah Almighty. It is he that upon whom morning comes while all his concerns turn into only one. He is the real monotheist who seeks none but Allah Almighty, for whoever seeks anything other than Allah Almighty has indeed worshipped it, and every sought is worshipped, and every seeker a servant of it. Indeed, to seek anything other than Allah Almighty is a part of the hidden polytheism.

That is the asceticism of the lovers and Gnostics, for none loves Allah Almighty but he who knows Him well. As well as he who knows both the Dinar and Dirham and is well-aware of the impossibility of combining them together, loves the Dinar only, similarly, he who knows well Allah Almighty, and the pleasure of looking at His Holy Countenance, and is well-aware of the impossibility of combining that pleasure and the pleasure of enjoying the beautiful houris and graceful palaces in the Garden, loves and gives preference to the pleasure of looking at the Countenance of Allah Almighty. Think not that when the inhabitants of the Garden attain the pleasure of looking at the Holy Countenance of Allah Almighty, their hearts would extend to the pleasure of houris and palaces.

As for its division as regards the abstained from, there are as many as more than one hundred sayings and statements about that. So, we would not engage in transmitting those different statements. But let us refer to these of them that comprehend the details most, for indeed most of those statements are short of encompassing the whole matter.

Let us say that the abstained from has many general principles and detailed issues, some of which explain its divisions. As for the first general principle, it includes all things other than Allah Almighty: all things other than Allah should be abstained from even in themselves. The second general principle is to abstain from all enjoyments, and this includes the desire, anger, arrogance, authority, majesty, property, etc. the third general principle is to abstain from the property and majesty and all their means and causes, to which all fortunes of the soul, go back. The fourth general principle is to abstain from knowledge, power, Dinar and Dirham. By knowledge and power, I mean that which is intended to possess hearts.

The details, which might be more explanatory, might probably, make the things from which one is to abstain beyond calculation. Seven of them are mentioned by Allah Almighty in one Holy Verse in which He says: "Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to)." (Al Imran 14)

﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ

وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْأَحْرَبِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَقَابِلِ ﴿١٤﴾

They are reduced to five in another Holy Verse in which He Almighty says: "Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children." (Al-Hadid 20)

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ ﴿٢٠﴾

Those are reduced once again to two in another place where Allah says: "The life of this world is but play and amusement." (Muhammad 36)

﴿ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ﴾ (٢٥)

However, all are reduced to one in His statement: "And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, Their Abode will be the Garden." (An-Nazi'at 40-41)

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴾ (٢٦)

The asceticism then is to turn from all fortunes of the self, and once a man turns from the fortunes of the self, he turns from abidance in this world, and further shortens his hope in it. What causes him to like to abide is to enjoy of this world, and of course, one seeks the eternal abidance and enjoyment. But if one turns away from it, he surely does not like it. For this reason, "When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than -, they should have feared Allah; they said: "Our Lord! why have You ordered us to fight? Would You not grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right; never will you be dealt with unjustly in the very least!" (An-Nisa 77)

﴿ لِمَ كُنتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا

تُظْلَمُونَ فَتِيلًا ﴾ (٢٧)

At that time, the ascetics appeared distinct from the hypocrites.

As for the ascetics and lovers of Allah Almighty, they fought in the Cause of Allah in one row, as if they were a solid cemented structure, in expectation of either of both good things; and whenever they were invited to fighting, they would smell the smell of Paradise, and hasten to it just like a thirsty hastens to the cold water, out of eagerness to support the religion of Allah or attain the rank of martyrdom. Whoever among them died on his bed grieved for his loss of such rank of martyrdom. Khalid Ibn Al-Walid "Allah be pleased with him" said while breathing his last: "How many times I regarded with slightness my soul and attacked the rows of enemies in covet of martyrdom, and now, I am dying on my bed like the old women." When he died, about eight hundred injuries were counted on his body. As such was the state of these who were true to their faith "Allah be pleased with them".

But the hypocrites fled away from the battlefield for fear of death, thereupon it was said to them: "The Death from which you flee will truly overtake you: then will you be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that you did!" (Al-Jumu'ah 8)

﴿ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾ (٢٨)

By giving reference to abidance over martyrdom, they have exchanged better for worse: "These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction." (Al-Baqarah 16)

﴿أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحَت بِخَيْرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾ (٢٥)

As for the sincere in faith, Allah Almighty bought from them their own souls on condition that they would have Paradise in return. When they knew that they had left, say, twenty or thirty years of enjoyment (in this world for eternal enjoyment), they rejoiced of the bargain they have concluded.

Being so, you would learn that the definitions given by the righteous to asceticism do not comprehend it entirely in so much as they refer only to some of its parts. Each one talked about asceticism from his own point of view, and in consideration to those whom he addressed:

Bishr, for example, said: "Abstinence from this world is to refrain from the people." That is a reference to abstinence in majesty in particular. According to Qasim Al-Jaw'i: "Abstinence from this world is to refrain from (eating and filling) your inside. The more you have control over your belly, the more you become abstinent." That is a reference to abstinence in one desire, which, by my life, prevails over, if not provokes almost all the other desires. According to Al-Fudail: "Abstinence from this world lies in satisfaction." That is a reference to property in particular. According to Ath-Thawri: "Abstinence from this world is to shorten the hope." It indeed comprehends all desires. Whoever wishes to abide have a long hope (in this world), and whoever shortens his hope seems as if he has turned away from all desires.

According to Uwais: "If the ascetic comes out seeking (property), asceticism leaves him." This means that he made reliance (on Allah Almighty) one of the conditions of asceticism. According to him once again: "asceticism is not to seek what is guaranteed." By saying so, he refers to sustenance. According to the traditionalists and scholars of Hadith: "To love this world is to act upon the opinion and mind, and to abstain in it is to follow the knowledge and abide by sunnah." If this is intended to refer to the corrupt opinion and mind with which the majesty in this world is pursued, it would be valid. But it indeed refers to some unnecessary desires. To be sure, some sciences are pointless for the hereafter, and one of them is so long that man might spend his whole lifetime in engagement in it. The condition of the valid ascetic is that any unnecessary thing should be the first to turn away from.

According to Al-Hassan: "The real ascetic is him who would say, if he sees anyone: 'This is better than me.'" He means that asceticism lies in humbleness, in reference to the denial of majesty and conceit; and those are but parts of asceticism. Another one said: "asceticism is to pursue the lawful." But where is this from him who says that "asceticism is not to seek (property)" as Uwais put it? Undoubtedly, he intended by it not to pursue even the unlawful. According to Yusuf Ibn Asbat: "Whoever perseveres harm, leaves the desires and eats bread (sustenance) from unlawful (earnings) has indeed acted upon asceticism in principle."

There are other statements about asceticism, and all of them, as we have seen, include only some and not all parts and aspects of it. They are not defective in themselves, since they might express the current state of the sayers, or of the people whom he addresses. However, the most

comprehensive statement about asceticism, regardless of being brief, is that of Abu Sulaiman Ad-Darani in which he said: "WE have heard many statements about asceticism. However, asceticism, in our sight, is to leave everything that engages you from Allah Almighty." He said the same in more detail: "Whoever gets married or sets out on journey in pursuit of living or even Hadith has indeed relied on this world." He made all things in this world in opposition to asceticism. Abu Sulaiman recited the following statement of Allah Almighty: "But only he (will prosper) that brings to Allah a sound heart."

Then he commented on it saying: "It is the heart that has nothing other than Allah Almighty." He further said: "They abstain from this world for they have disengaged their hearts from all concerns of this world and rather devoted themselves wholeheartedly to the hereafter."

As for the division of asceticism on the basis of its rulings, it is divided into obligatory, supererogatory and safe, as Ibrahim Ibn Adham put it. The obligatory asceticism is to abstain from the unlawful. The supererogatory asceticism is to abstain from the lawful. The safe is to abstain from the suspicious things. We have mentioned the details of abstention in our talk about the degrees of abstention in the Book of the Lawful and Unlawful. Abstention is a part of asceticism. It was said to Malik Ibn Anas: "What is asceticism?" he said: "asceticism is the piety."

As for the traces left by asceticism on the soul, they are endless. That is because the passing thoughts, states and movements of which the soul enjoys are infinite and never-ending. The same applies to the apparent states in which the degrees of asceticism are endless. The utmost of asceticism in this respect is that of Jesus "peace be upon him" when he took a stone as a cushion on which he put his head during his sleep. Satan said to him: "Have you not left this world entirely? Then, what has seemed alluring to you from it?" he asked him: "What is that which seemed alluring to me from it?" He said: "You have taken the stone as a cushion." He meant that he blessed himself in elevating his head a bit from the ground. On that he threw the stone and said to him: "Take it along with what I have left for you."

It is narrated from John, son of Zechariah "peace be upon them" that he kept wearing the coarse and rough cloth until it holed his skin in order to leave enjoyment of lenient clothes and comforting the sense of touching. His mother asked him to replace it with a woolen cloak, and he did accordingly. Allah Almighty revealed to him: "O John! You have given preference to this world over Me!" on that he wept and removed the wool cloak, and returned to his first state.

The degrees of asceticism then outwardly and inwardly are endless and beyond calculation. The least degree of it is to abstain from all suspicious and forbidden things. But some people said: "The real asceticism is to abstain from the lawful, but to abstain from the suspicious and forbidden things does not belong to asceticism at all." But later on, they saw that nothing lawful has remained in the wealth and property of this world, and thus no asceticism could be imaginable now.

You may argue: "It is true that the real asceticism is to leave all things and not to engage in anything other than Allah Almighty. But how could this be imagined with eating, drinking, clothing, mixing with the people, and talking to them, in which one engages in things other than Allah Almighty?"

In reply to that, it should be known to you that to turn away from all things in this world and come to Allah Almighty is to wholeheartedly devote oneself to Him in thought and celebration, and this could hardly be imagined without abidance, and one could not abide without the necessities of living. Thus, if you restrict yourself in this world only to what maintains your body from destruction, and your purpose is to seek the aid of your body in your acts of worship, you would not be considered to engage in things other than Allah Almighty. The one who is providing the she-camel with fodder and watering it on the way to Hajj does not engage from Hajj in anything else. But your body should be on the way to Allah Almighty like the she-camel on the way to Hajj. Your purpose should not be to have your riding mount enjoy of pleasures and delights, but only to maintain it from the means and causes of destruction until it conveys you to your destination. Similarly, you should maintain your body from destructive hunger and thirst by eating and drinking, from the destructive cold and heat by clothes and residence. You should, in so doing, restrict yourself only to the necessities, and not aim at enjoyment of pleasures, but rather stick to piety in obedience of Allah Almighty. This, indeed, is not opposite, but rather requisite to asceticism.

But you may say: "But even, I should inevitably take pleasure in food while eating." In reply to that, it should be known to you that no harm befalls you in that, as long as your purpose is not the pleasure in itself. The one who drinks cold water might take pleasure in it, simply because it has quenched his thirsty. Similarly, whoever urinates or defecates is relieved by answering the call of nature. But at the same time, this relief is not intended in itself. The one who stands at night (for supererogatory prayers) might get comforted with the breezes of dawn and the sound of birds. But as long as this is not intended in itself, it does not harm him. From among the fearful, there was such as sought a place where he could not receive the breezes of dawn for fear he would get comforted with it, and his heart become familiar with it, which means the intimacy with this world on the account of the intimacy with Allah Almighty. For similar reasons, Dawud At-Ta'i had a basin of water exposed to the heat of sun, and he used to drink the hot water saying: "Whoever senses the pleasure of the cold water finds it difficult on himself to leave this world."

Such are the concerns of the cautious and careful among the righteous. To be sure, precaution in all of this is more decisive, regardless of being difficult, since this difficulty, no matter how severe it might be, is short-lived, and not heavy on those who know well the opposition of the world to the religion.

CHAPTER FOUR

EXPOSITION OF PREFERENCE OF ASCETICISM IN LIFE NECESSITIES

It should be known to you that the things in which the people engage are divided into essential and superfluous. The superfluous is like the horses branded (for blood and excellence) and the like of them. Most people keep them as an

aspect of luxury and comfort through riding them, given that they are able to walk on foot. What is essential is like eating and drinking, and all that is necessary for life. Anyway, to enumerate all kinds of the superfluous is impossible for they are beyond calculation. But this is possible concerning the essential and necessary. Since the necessary itself might turn into superfluous, in some cases, as regards the amount, kind and time, it is then important to explicate the way of abstinence in it. Let's say that six things comprise the necessities and essentials: food, drink, clothes, furniture, marriage, and property; and majesty for many purposes, including those six. We have previously mentioned majesty, and why people love it and how they could avoid it in the book of Showing Off in the quarter of destructives. Now, we are going to explain those six essentials.

First necessity: food. Man should have lawful food to sustain himself. But at the same time, it should not go beyond a certain extent in terms of length and breadth in order for man to be able to observe abstinence in it. As for length, it is limited by the duration of one's lifetime. To be sure, whoever has only the food of his day is not satisfied with it. The breadth of food pertains to its amount, kind and time of having it. The length could not be shortened unless one's hope becomes short. The minimum extent of it which gives the highest degree of asceticism is only to avert hunger from oneself once it is severe and there is fear of disease because of it. Such one does not save from his early meal for his evening meal. That is the highest degree of asceticism. The second degree is to save as much as is sufficient for a month or forty days. The third degree is to save as much as is sufficient for a whole year. That is the rank of the weak among ascetics. Whoever saves more than that is not called ascetic, for whoever has a hope to stay more than a year is of very long hope. He would not be considered ascetic unless he has no earnings, and does not accept to take from the people, like Dawud At-Ta'i who inherited twenty Dinars which he kept and spent along twenty years. This does not contradict asceticism in principle except in the sight of him who makes reliance a necessary condition for it.

As for its breadth in relation to the amount, half a pound is the minimum per day, a complete pound the middle, and a single Mudd the highest, and it is that which Allah Almighty decreed to feed the indigent and needy as expiation. But what is above that is out of asceticism. Whoever could not satisfy himself with a single Mudd at maximum per day has no share in the asceticism of the stomach for he engages himself in food.

As for its breadth in relation to kind, the least amount is that which sustains the body, even bread made of dregs; and the middle amount is the parley and corn bread; and the highest is the bread made of unsifted wheat. But if it is sifted, then, one would enter the area of luxury, and leave that of asceticism. As for condiment, the minimum is salt or herb and vinegar, the middle is oil or any kind of similar fat, and the highest is meat of any kind, once or twice a week, and more than that turns one from the area of asceticism.

As for its breadth in relation to time, the minimum is only once per night and day in case he is fasting. The middle is to observe fast and drink only and do not eat one night, and eat and do not drink on the coming night and so on. The

highest is to remain hungry at least three days up to week, and more. We have previously mentioned the way to reduce food, and curb its appetite in the quarter of destructives. Let such one reflect the state of the Messenger of Allah "Allah's blessing and peace be upon him" and the companions "Allah be pleased with them", as to how they abstained from most kinds of food and dispensed with condiment.

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "It happened that as long as forty days came upon us without a lamp or a fire (for cooking) to be kindled in our house." She was asked: "Then, with which sustenance had you sustained yourselves?" she said: "With both brown things, dates and water." (Ibn Majah). Consider how they abstained from meat, soup and even any kind of condiment.

Al-Hassan said: "the Messenger of Allah "Allah's blessing and peace be upon him" used to ride the donkey, wear wool, put on sandals which might be sewed, lick his fingers (after finishing from food), and eat on the ground. On that he used to say: "I am only a servant (of Allah), and I eat as the servants eat, and sit as servants sit."

The Christ "peace be upon him" said: "Let me tell you the truth: whoever seeks Paradise should eat more often from the parley bread and sleep near dunghills besides dogs." Al-Fudail said: "the Messenger of Allah "Allah's blessing and peace be upon him" has never eaten his fill from the wheat bread for three consecutive days since he arrived in Medina." The Christ "peace be upon him" used to say: "O children of Israel! I advise you to stick to water, wild herbs and parley bread; and beware of the wheat bread for you would not be able to give due thanks for it."

We have previously mentioned the biography of the Prophets and Messengers "peace be upon them" and the righteous predecessors and their abstinence in food and drink. So, there is no need to repeat it once again here.

when the inhabitants of Quba' brought to the Messenger of Allah "Allah's blessing and peace be upon him" who came to visit them a drink of milk mixed with honey, he placed the utensil and said: "I indeed do not forbid it; but I rather leave it out of humbleness before Allah Almighty."

Once, a drink of milk mixed with honey was brought to Umar "Allah be pleased with him" and it was a very hot day, thereupon he said: "Provided that you should take away the reckoning for it from me." Yahya Ibn Mu'adh said: "The truthful ascetic is he, whose sustenance is just what he finds, dress what screens his body, and residence wherever he is. The world is his prison, the grave his lying place, the space his sitting place, meditation his thought, the Qur'an his talk, the Lord his companion, the celebration his friend, asceticism his acquaintance, grief his state, modesty his motto, hungry his condiment, wisdom his speech, earth his bed, piety his provision, silence his booty, patience his support, reliance his sufficiency, mind his guide, worship his profession, and Paradise his destination Allah willing."

Second necessity: Clothes. The minimum thereof is just what averts cold and heat and screens the private parts, or in other words, a covering to cover his

body therewith. The middle thereof consists of a shirt, a hat and a pair of sandals. The highest is to have handkerchiefs and trousers besides. What is more than that goes beyond the limit of asceticism. It is requisite for a real ascetic to have no other garment at the time his garment is being washed. But rather he should abide in the house at that time. If he possesses a pair of shirts, a pair of handkerchiefs and a pair of trousers, he would not become an ascetic in terms of amount.

As regards the kind, the minimum is the rough cloth, the middle the coarse wool, and the highest the heavy cotton.

Concerning the time, the maximum is what screens for a whole year, and the minimum is to remain only for a day, to the extent that one of them patched up his garment with the tree leaves although dryness would damage it soon. The middle is that which endures for a month or so. But to seek for what is more than a year is to go beyond the limit of asceticism, for it is out of the long hope. Whoever has more than that should give it in charity, otherwise, he would not become an ascetic, but rather a lover of this world. Let one consider the states of the Prophets and Messengers "peace be upon them" and the companions "Allah be pleased with them" in this respect, and how they abandoned the lenient and expensive clothes.

Abu Burdah said: A'ishah "Allah be pleased with her" brought out to us a matted clothing and a heavy loin garment and said: "the Messenger of Allah "Allah's blessing and peace be upon him" died while he was putting on those two garments." (Al-Bukhari and Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty loves him who puts on the cheap of clothes and does not care about its kind."

Amr Ibn Al-Aswad Al-Ansi said: "I never put on the expensive clothes for which I am recognized (among the people), nor do I sleep at night on a covering, nor do I ride on a comfortable mount, nor do I fill my belly with food." On that Umar Ibn Al-Khattab "Allah be pleased with him" said: "Whoever is pleased to see the guidance of the Messenger of Allah "Allah's blessing and peace be upon him" let him look at Amr Ibn Al-Aswad." (Ahmad).

In another narration the Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant puts on an expensive garment for which he likes to gain fame, but that Allah Almighty turns away from him until he takes it off, no matter how dear he is in His sight." (Ibn Majah on the authority of Abu Dharr).

The Messenger of Allah "Allah's blessing and peace be upon him" bought a garment for four Dirhams, and both his upper and lower garments were no more than ten Dirhams, and four and a half cubits in length. He "peace be upon him" bought trousers for three Dirhams. He "peace be upon him" used to put on two white woolen garments called a suite for they were of the same kind. Sometimes he put on two Yemenite heavy Burdahs.

Once, the Messenger of Allah "Allah's blessing and peace be upon him" put on a two hundred-Dirham silk garment only for one day, and his companions went on touching it and saying with exclamation: "O Messenger of Allah! Has it

been sent down upon you from the Garden?" indeed, he was a gift from Al-Muqawqis, the chief of Egyptian Copts, and he liked to honor it by wearing it. Then, he "peace be upon him" took it off and sent it as a gift to a man from the polytheists. Afterwards, he forbade putting on silk and heavy brocade. He seemed to have put it on at first in order to confirm the prohibition, the same as he did with the gold ring, which he wore one day and then took it off and forbade men to wear gold rings.

He "peace be upon him" did the same with Barirah when he said to A'ishah "Allah be pleased with her": "Buy her and put the condition of allegiance on her family." Then, he came up the pulpit and forbade that the slave's allegiance should continue to be to the owners after they sell him. (both sheikhs on the authority of Wahb).

He "peace be upon him" also made permissible the Mut'ah marriage for three days after which he prohibited it by way of confirming the sanctity of marriage. (Muslim on the authority of Salamah Ibn Al-Akwa').

One day, the Messenger of Allah "Allah's blessing and peace be upon him" prayed in a square garment with marks, and when he finished and concluded the prayer with Taslim, he said: "I have been engaged in this (square garment of marks). Take it and give it to Abu Jahm and bring me his coarse mantle instead." he thus favored the coarse mantle to his soft square garment.

On another occasion, the strap of his sandal was torn thereupon he replaced it with a new one, in which he offered prayer. But when he ended it with Taslim he said: "Take away that new strap, and bring me back the torn one, for it drew my attention during the prayer." Once, he "peace be upon him" put on a gold ring and caught a glimpse of it while he was on the pulpit, thereupon he threw it away and said: "This (gold ring) has diverted my attention from you: I took a glance of it and a glance of you."

One day he "peace be upon him" put on a new pair of sandals, whose smartness appealed him, thereupon he fell in prostration and said: "Their smartness has appealed me thereupon I humbled myself before my Lord lest He would be displeased with me." Then, he came out with them and gave them to the first indigent person he met.

It is narrated on the authority of Sinan Ibn Sa'd "Allah be pleased with him" that he said: A cloak of fine wool was woven for the Messenger of Allah "Allah's blessing and peace be upon him" with a black fringe. When he put it on he said: "Look how smart it is! How soft it is!" a Bedouin stood up and said to him: "O Messenger of Allah! Grant it to me." However, whenever the Messenger of Allah "Allah's blessing and peace be upon him" was asked for anything, he would never withhold it. He "peace be upon him" gave it to him and commanded that another one be woven for him, and he "peace be upon him" died before it was finished. (Abu Dawud and At-Tabarani on the authority of Sahl Ibn Sa'd).

It is narrated on the authority of Jabir "Allah be pleased with him" that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" entered upon Fatimah "Allah be pleased with her" while she was grinding with the millstone, and she was having a clothing of camel hair. When he caught a

glimpse of her he wept and said: "O Fatimah! Taste the bitterness of this world for the bliss of the hereafter." On that occasion Allah Almighty revealed to him: "And soon will your Guardian-Lord give you (that wherewith) you shall be well-pleased." (Ad-Duha 5)

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

(Abu Bakr Ibn Lala).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The best of my people, as I was told by the highest company (in the heaven), are those who laugh publicly because of the extensive mercy of Allah Almighty, and weep in secret out of fear of His punishment. Their burden is light on the people and heavy on themselves. They wear the old torn pieces of clothing and follow the holy men (of religion). Their bodies are on earth and their hearts are near the Throne (of Authority)." (both Al-Hakim and Al-Baihaqi).

That was the biography of the Messenger of Allah "Allah's blessing and peace be upon him" in the clothes, and he recommended all of his people to follow him saying: "Whoever loves me should act upon my sunnah." He "peace be upon him" further said: "I advise you to stick to my sunnah and the way of the rightly-guided caliphs (my successors) after me: abide by it strictly." (Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Al-Irbad Ibn Sariyah). In confirmation of that Allah Almighty said: "Say: 'If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful.'" (Al Imran 31)

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" advised A'ishah "Allah be pleased with her" saying: "If you like to join me, then, avoid sitting with the rich and wealth among the people, and do not abandon a garment until you patch it (and it becomes useless because of patches)." (At-Tirmidhi and Al-Hakim).

The shirt of Umar "Allah be pleased with him" had as many as twelve patches, with some of which of leather. Once, Ali Ibn Abu Talib "Allah be pleased with him" bought a garment for three Dirhams and put it on while he was the caliph, and cut its sleeves from the wrists and said: "Praise be to Allah Who has dressed me in that good dress."

According to Ath-Thawri and others: "Put on of clothes what makes you neither famous in the sight of the learned, nor contemptible in the sight of the ignorant." He said: "Whenever a poor came upon me during my prayer, I would let him pass, and whenever anyone of the world seekers having an expensive suite came upon me, I would be displeased with him, and not let him pass." One of the learned said: "I evaluated the garment and pair of sandals of Sufyan for a Dirham and four Daniqs."

Ibn Shubrumah said: "The best of my clothes is that which serves me; and the evil of my clothes is that to which I am a servant." One of the wise said: "Put on of clothes what helps you mix with the laymen, and do not put on of them what makes you famous for it and causes the people to look at you because of it." Abu

Sulaiman Ad-Darani said: "Clothes are of three kinds: a dress for Allah Almighty, and it is that which screens the private parts; a dress for oneself, whose softness is required; and a dress for the people, whose essence and smartness are required." According to another one: "He whose dress becomes soft, his religion turns weak accordingly."

The dress of anyone of the majority of religious scholars from among the Tabi'is was as cheap as 20-30 Dirhams. The dress of Al-Khawas, for instance was of two pieces: a shirt and a lower garment underneath it, and perhaps he put the tail of his shirt over his head. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever leaves a dress of beauty and smartness, just out of humbleness to Allah and seeking His Countenance, although he has the power to have it, it becomes incumbent upon Allah Almighty to save for him from the most beautiful women of Paradise in tents of pearl."

Allah Almighty revealed the following to one of His Prophets: "Tell My devotees not to dress themselves in the dresses of My enemies, nor enter the gateways of My enemies, lest they would become of My enemies." Rafi' Ibn Khadij "Allah be pleased with him" looked at Bishr Ibn Marwan while he was teaching religion in the mosque of Kufah, thereupon he said to the people: "Consider how your commander teaches you religion and he has over his body the dress of the dissolute." Indeed, he had very soft clothes. On another occasion, Abdullah Ibn Amir Ibn Rabie'ah came to Abu Dharr "Allah be pleased with him" and he had an expensive suite, and he started talking about asceticism, thereupon Abu Dharr "Allah be pleased with him" put his palm on his mouth and gave no care to Abdullah, who grew angry. He made a complaint against him to Umar "Allah be pleased with him" who said: "It is you that have done so with yourself. You talked about asceticism in front of him while having this expensive suite."

Ali Ibn Abu Talib "Allah be pleased with him" said: "Allah Almighty took the pledge from the imams of guidance to be in the state of the lowest among the people in order for the rich to imitate them, and the poor not to be contemptible for his poverty. When he "Allah be pleased with him" was blamed for his rough and coarse clothes he said: "It is closer to humbleness, and more convenient to cause the Muslim to follow it." The Messenger of Allah "Allah's blessing and peace be upon him" forbade luxury and said: "Allah Almighty has servants who do not lead a luxurious life."

Fadalah Ibn Ubaid who was the governor of Egypt was seen disheveled and barefooted thereupon it was said to him: "Do you behave like this although you are the governor?" On that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to be barefooted sometimes." (This is reported by Abu Dawud). Ali Ibn Abu Talib said to Umar Ibn Al-Khattab "Allah be pleased with them": "If you like to join your two companions (The Prophet and Abu Bakr), then, raise the shirt, lower the loin cloth, sew your sandals, and do not eat your fill." Umar "Allah be pleased with him" said: "Be austere in your life, and do not imitate the non-Arabs in their uniform, those of Caesar and Khosrau." Ali "Allah be pleased with him" said: "Whoever gets dressed in the dress of a people belongs to them."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Among the worst of my people are some who are fed with all kinds of pleasure: they seek the delicious kinds of food and expensive clothes, and speak ostentatiously." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The lower garment of a faithful believer should reach half his legs, and there is no harm on him in what is below it down to the ankles, and what is below that would be in the fire (of Hell); and on the Day of Judgement, Allah Almighty would never look at him who used to drag his garment (on the ground) out of arrogance." (Malik, Abu Dawud, An-Nasa'i and Ibn Hibban on the authority of Abu Sa'id Al-Khudri and Abu Hurairah).

Abu Sulaiman Ad-Darani told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None among my people puts on hair (clothes) except for a hypocrite or a foolish." According to Al-Awza'i: "Putting on wool is out of sunnah on journey, and a religious innovation in residence." Once Muhammad Ibn Wasi' entered upon Qutaibah Ibn Muslim, and the former had a cloak of wool. Qutaibah asked him: "What has forced you to put on that woollen clothing?" He kept silent, thereupon Qutaibah said once again: "Do I talk to you and you do not answer me?" He replied: "Indeed, I dislike to say that I have done so by way of asceticism, thereby claiming purity to myself, or out of poverty, thereby making a complaint against my Lord."

Abu Sulaiman said: "When Allah Almighty took Abraham "peace be upon him" as a bosom friend, it was revealed to him to screen his private parts from the earth. He used to take a single one from everything except that he had a pair of trousers so that whenever one was being washed, he would put on the other in order for his private parts to be always screened." It was said to Salman Al-Farisi "Allah be pleased with him": "Why do you not put on the fine of clothes?" He said: "What could a servant do with the fine dress? If he is set free (from life by death), he would have, by Allah, a dress that is never torn out." It is narrated from Umar Ibn Abd-Al-Aziz that he had a cloak and mantle of hair which he used to put on at night whenever he stood for prayer. Al-Hassan said to Farqad As-Sabakhi: "Do you think you are superior to the people by virtue of your mantle? I have been reported that most of those who put on mantles are hypocrites."

Third necessity: Residence. The abstinence in it also has three degrees: the highest is not to demand a particular place for oneself, but he is rather satisfied with a corner in any mosque, like the people of Suffah (the poor among emigrants). The middle is not to demand a particular place for himself, more than a shed or a hut of leaf stalks. The lowest is to demand a built chamber for himself by way of buying or hiring. If the residence is as large as to satisfy his need and no more, and has no decoration or adornment, this would not turn him out of the last degree of asceticism. In general, what is intended for necessity should by no means go beyond the limit of necessity. Thus, one should take from this world only what is necessary, i.e. to regard it no more than the equipment and means of religion, and what is beyond that opposes religion. The purpose of residence is to avert cold and rain, and to protect oneself from sights and harm.

It was said that the first aspect of the long hope after the Messenger of Allah "Allah's blessing and peace be upon him" appeared in embroidery of clothes and construction of buildings. During his lifetime, most people used to build with leaf stalks, and later on, they came to build with stones, gypsum and bricks. It is related in a particular narration: "A time will come upon the people in which they would embroider their dresses in the same way as the Yemenite Burdahs are embroidered." The Messenger of Allah "Allah's blessing and peace be upon him" commanded his paternal uncle Al-Abbas "Allah be pleased with him" to destroy a dome he had built to make high his residence.

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out one day and found a high dome, thereupon he asked: "What is this?" his companions told him: "It belongs to so and so, a man from amongst the Ansar." He remained silent, and kept it in himself, until when that very man came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him among the people, he turned back from him. He did the same many times, until the man came to know that he was angry with him, and that he had estrangement towards him. He complained of that to his companions and said: "By Allah, I disapprove of the conduct of the Messenger of Allah "Allah's blessing and peace be upon him" towards me." They said: "He came out and saw your dome." He then went to his dome and put it down, and leveled it with the ground. One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out and did not see the dome. He asked: "What has happened to the dome?" they said: "Its owner complained to us your estrangement towards him, and we told him, thereupon he put it down." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, every building might be (a cause of) destruction to its builder unless it is inevitably necessary." (Abu Dawud).

According to Al-Hassan: "the Messenger of Allah "Allah's blessing and peace be upon him" died and he did not even place a stone over a stone, nor a pipe over a pipe (i.e. he did not build anything)." (Ibn Hibban, Abu Na'im and At-Tabarani). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah intends evil for a servant, He causes him to consume his wealth in water and clay (i.e. in the bricks of building)." (Abu Dawud on the authority of A'ishah). It is narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon us and we were setting right a bower belonging to us, thereupon he asked: "What is that (which you are doing)?" we said: "It is a bower belonging to us, and it was about to collapse; and we are mending it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not think but that the matter (of death) will be sooner than that." (Abu Dawud, At-Tirmidhi and Ibn Majah).

Noah "peace be upon him" took a house of pipes and it was said to him: "Would that you build a house (from stones)!" On that he said: "This is very much for him who is going to die." Al-Hassan said: "We entered upon Safwan

Ibn Muhairiz "Allah be pleased with him" and he had a house of pipes which inclined on him. We said to him: "Would that you repair it!" He said: "How many a man died while this remained standing." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever built beyond what suffices him would be required to carry it on the Day of Judgement." (At-Tabarani on the authority of Ibn Mas'ud). According to a certain narration: "One should receive reward for everything he spends on earth, except what he spends on water and clay (i.e. on building)." (This is reported by Ibn Majah on the authority of Khabbab Ibn Al-Aratt).

In comment on the following statement of Allah Almighty: "That House of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is (best) for the righteous" (Al-Qasas 83)

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾

It is said that it refers to authority and competition in constructing high buildings. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every building would be a means of evil on its builder on the Day of Judgement except for what is intended only to protect from heat and cold." (Abu Dawud on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said to the man who complained to him of his narrow house: "It would be spacious in the heaven" i.e. in Paradise. (Abu Dawud and At-Tabarani on the authority of Khalid Ibn Al-Walid, and he is the man who made the complaint).

Once, Umar Ibn Al-Khattab "Allah be pleased with him" saw on his way to Sham a building of bricks, stone and gypsum, thereupon he said: "I have never thought that from among this Muslim nation, there is such as builds like the building of Haman to Pharaoh." He meant the statement of Pharaoh to Haman: "O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses. (Al-Qasas 38)

﴿ وَقَالَ فِرْعَوْنُ يَتَأْتِيهَا آتَمَلًا مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقَدْ لِي يَنْهَمْنُ عَلَى الْطِينِ فَأَجْعَلْ

لِي صَرْحًا لَعَلِّي أَطْلُعُ إِلَى إِلَهِي مُوسَى ﴾

It is said that Pharaoh was the first to use bricks and gypsum in building, which Haman made for him, and then they were followed by the tyrants. That is the adornment in this life.

Al-Hassan said: "Whenever I entered anyone of the dwelling places of the Messenger of Allah "Allah's blessing and peace be upon him" I would touch the roof with my hand (for it was very short)." According to Amr Ibn Dinar: "If a servant makes his building as high as more than six cubits, an angel would call him: "Where are you going O most wicked of those who are wicked?"" Sufyan forbade people to look at the high constructed buildings and said: "Had it not been for the looking of people to such buildings, they would not have constructed them." Looking at such buildings then helps make them high and well-constructed. According to Al-Fudail: "I do not wonder at him who built and then left his building when he died. But I wonder at him who sees and does not

take consideration." According to Ibn Mas'ud "Allah be pleased with him": "A people will come, and they will raise clay (in buildings), and degrade religion. They will pray to your Qiblah, and die not on your religion."

Fourth necessity: The house furniture. Abstinence in it also has three degrees: the highest is the state of Jesus "peace be upon him". He did not have but a comb and a mug (for water). Once, he saw a man combing his head with his fingers, thereupon he threw away the comb. On another occasion, he saw a man drinking from the river with his hand, thereupon he threw away the mug. That is the ruling of all furniture, i.e. it should be intended to fulfill the purpose, and no more, and what is beyond that, i.e. what is dispensable would be a source of evil on its owner in the world and hereafter. As for what is indispensable, one should restrict himself to the minimum, i.e. pottery in all that for which pottery is sufficient.

The middle is to have furniture, as much as only satisfies his need. But here, he uses the same item on a multi-purpose basis, like using the same bowl in eating, drinking, and saving things. The righteous predecessors liked to use the same element in many things for the purpose of lightening the burden.

The lowest is to have for each purpose a certain item, but not from the highest kind. But if those increase in number or in the quality, one would turn out of the class of the ascetics. Let such reflect the biography of the Messenger of Allah "Allah's blessing and peace be upon him" and the companions "Allah be pleased with them".

A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to lie on a cushion of leather stuffed with fibre palm leaf." (Abu Dawud, At-Tirmidhi and Ibn Majah). According to Al-Fudail: "The bed of the Messenger of Allah "Allah's blessing and peace be upon him" was no more than a folded garment and a cushion of leather stuffed with fiber palm leaves." (At-Tirmidhi in Ash-Shama'il on the authority of Hafsa). It is further narrated that Umar Ibn Al-Khattab "Allah be pleased with him" entered upon The Messenger of Allah "Allah's blessing and peace be upon him" and he was lying on a mat made of fibre palm leaves whose marks left their traces on his side, as there was nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept. He said: "Why are you weeping?" I replied: "O Allah's Apostle! Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, The Messenger of Allah, though you are, is living in destitution." The Prophet "Allah's blessing and peace be upon him" then replied: "Won't you be satisfied that they enjoy this world and we the Hereafter?" He answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, it would be so." (both Al-Bukhari and Muslim).

A man entered the house of Abu Dharr "Allah be pleased with him" and started to turn his eyes inside it thereupon he said: "O Abu Dharr! I do not see any luggage or furniture in your house." On that he said: "We have a house to which we direct the benefits of our luggage." He said: "But you should have

luggage as long as you are living here." He said: "Then, the owner of the house would not let us in it." When Umair Ibn Sa'id came from Hims and entered upon Umar "Allah be pleased with them" the latter asked him: "What do you have from this world?" he said: "I have a stick to recline on and kill a serpent once I encounter it, a leather container to save my provision in, a bowl to eat in, and a pot to carry water in to drink and perform ablution for prayer; and what is beyond that from this world is dispensable." Umar "Allah be pleased with him" said: "You have told the truth, may Allah bestow mercy upon you."

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" returned from journey and came to visit Fatimah "Allah be pleased with her" but he found at the gate of her house a curtain and two heart-shaped bracelets of silver, thereupon he returned and did not enter upon her. Abu Rafi' "Allah be pleased with him" entered upon her and found her weeping. He asked her about the reason and she told him the story. Abu Rafi' "Allah be pleased with him" asked him and he said to him: "I have returned for the sake of the curtain and the two silver bracelets." She "Allah be pleased with her" sent them with Bilal "Allah be pleased with him" to the Messenger of Allah "Allah's blessing and peace be upon him" with the following message: "I have given them in charity. So, put them wherever you see it fitting." He said to Bilal: "Go and sell them and distribute the price among the people of Suffah." He sold the two heart-shaped bracelets for two Dirhams and a half and then gave them in charity. Then, the Messenger of Allah "Allah's blessing and peace be upon him" entered upon her. He greeted her and said: "Let my father sacrifice his life for you! You have done well!" (This narration is collected from Abu Dawud and Ibn Majah on the authority of Safinah; and An-Nasa'i on the authority of Thawban).

Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a curtain hung at the gate of the chamber of A'ishah "Allah be pleased with her" thereupon he removed it and said: "The more I see it, the more I remember the world. Send it to the family of so and so." (At-Tirmidhi and An-Nasa'i).

One day, A'ishah "Allah be pleased with her" spread for him a new mattress, and the Messenger of Allah "Allah's blessing and peace be upon him" used to lie on a folded garment. He continued to turn on it during the night and when it was morning he said to her: "Return the old folded garment, and take away this new mattress from me, for it made me sleepless this night." (Ibn Hibban on the authority of A'ishah).

On another occasion, five or six Dinars were sent to the Messenger of Allah "Allah's blessing and peace be upon him" at night, thereupon he kept them in the house until morning. But during the night he remained sleepless, and did not get comforted until he distributed them all towards the end of the night, after which he slept. A'ishah "Allah be pleased with her" said: "At that time, he slept so deep that I heard his snoring. In the morning he said: "What should Muhammad think his Lord (would do with him) should he meet Allah with those Dinars still in his house?" (Ahmad on the authority of A'ishah and Umm Salamah with a slight variation of wording).

Al-Hassan said: "I have caught seventy good men, and none of them had

anything more than his garment, and none of them put anything between him and the ground; and whenever he slept, he would place his body direct on the ground, and cover himself with his garment."

Fifth necessity: Marriage. Many say that there is no significance of abstinence in marriage in principle, nor in getting married so much. This opinion was adopted by Sahl Ibn Abdullah who said: "Women were made lovable to the chief of ascetics (i.e. the Prophet), so, how should you abstain from them?" Ibn Uyainah concurred saying: "The most abstinent among the companions was Ali Ibn Abu Talib "Allah be pleased with him", although he had four wives and over ten slave-girls." The right is what Abu Sulaiman Ad-Darani said: "Every thing that diverts you from Allah Almighty, be it a wife, a wealth, or a child, is a cause of bad omen upon you." One's woman might divert him from Allah Almighty.

The right is that sometimes spinsterhood might be better than marriage, as has previously been shown in the Book of Marriage; and in this way, to leave marriage becomes out of asceticism. But whereas marriage is better to avert the overwhelming sexual desire, then, it becomes obligatory. Then, how should leaving it become out of asceticism? It is true that there is no sin in marriage or spinsterhood, leaving marriage might be better if one knows that it would engage in women from the celebration of Allah Almighty. But if it is learnt that one's wife would not divert him from Allah Almighty, and at the same time, he leaves it in avoidance of the pleasure of looking at her beauty, having sexual relation with her, and so on, then, leaving marriage would not be asceticism. To be sure, children are intended for his lineage to continue, and proliferation of people from among the nation of Muhammad "peace be upon him" is one of the acts of worship. The pleasure that befalls one in what is necessary does not harm him, as long as it is not intended in itself.

It is like him who leaves food and drink in avoidance of the pleasure of eating and drinking: it is not asceticism for by so doing, he would lose his life entirely. Similarly, to leave marriage is to cut off his lineage. So, it is impermissible to leave marriage in abstinence from its pleasure, for another evil would ensue from that. It is for this reason that the Messenger of Allah "Allah's blessing and peace be upon him" got married.

Whoever finds himself in the same state of the Messenger of Allah "Allah's blessing and peace be upon him" in the sense that his heart would not engage in women and spending on them from the celebration of Allah Almighty, then, his abstinence in them would be of no significance. But this state is unimaginable to anyone other than the Prophets and devotees of Allah Almighty. Most people engage in their wives and women from anything else. If one fears more than one of them, or the beautiful among them would engage him, let him marry only one whose share of beauty is little. Abu Sulaiman Ad-Darani said: "The abstinence in women is to prefer the unattractive and orphan to the beautiful and noble." According to Al-Junaid: "It is better for the novice beginner not to engage his heart in three things, otherwise, his state would change: earning, pursuing Hadith and getting married."

Sixth necessity: The wealth and majesty. They are means to achieve the

previous five. As for majesty, it is to have possession of and influence on hearts in order to be able to do things through others in case he is not able to do them by himself. Whoever is not able to do a certain thing, and is lacking anyone to serve him in it, he then is lacking majesty in the heart of his servant, for should he have no influence on him, he would not serve him. One needs to have influence on the hearts of others either to bring about benefit, avert harm, or get rid of injustice. The benefit might be brought about by money. One might serve another for charge, regardless of his influence on him. Influence is needed for him who serves for no charge.

As for averting harm or injustice, majesty is needed where there is no justice, or where he lives among wrongful neighbours whose evil he could not avert unless he has influence on them or majesty in the sight of the ruler. The extent to which this is needed could not be adjusted, given the fear and bad assumption of the consequences. But even, whoever goes on in pursuit of majesty is indeed in the way of destruction. It is not fitting for an ascetic to seek majesty in principle, for his engagement in religion and worship paves the way for him to have influence on the hearts which averts harm from him even if he lives among the disbelievers, let alone the Muslims. In sum, there is no concession, in principle, to seek majesty and influence on the hearts, and the little thereof inevitably leads to causing harm to others. So, let one avoid it entirely.

As for wealth, it is necessary for living, and I mean of course the little thereof. If the ascetic works to get his daily earnings, he should leave earning what is beyond that. One of them used to stop from working once he earned what is equal to two fruits or grains. That is the condition of asceticism. If one goes beyond that to what suffices him for a year and above, he would turn out from the class of the ascetics, their weak and strong, i.e. would be deprived of the promised reward in the hereafter, even though the term of ascetic does not leave him. But if he has an estate from which he withholds the income of a year, due to his weak certainty of reliance on Allah, there would be no harm, provided that he should give in charity what is beyond that. But in this way, he becomes a weak abstinent, for the perfect reliance on Allah is requisite for asceticism to be valid.

To be sure, the burden of a single in all of that is lighter than that of the guardian of a family. Abu Sulaiman said: "One should not trouble his family by forcing them to asceticism. But he might rather invite them to it: If they respond to him, that is good, otherwise he should leave them and do what he likes with himself." But this requires, on the other hand, that he himself should not respond to them in what is beyond the limit of moderateness. Let him learn from the Messenger of Allah "Allah's blessing and peace be upon him" when he left the house of Fatimah "Allah be pleased with her" for the curtain and two heart-shaped bracelets, for this belong to adornment and not the necessary things for living.

It seems clear then that seeking majesty and property is not forbidden in itself as long as it serves the need, and what is forbidden is that which goes beyond the need. What goes beyond the need is a deadly poison and what

serves the need is beneficial medicine. Between both extremes, there are many degrees. It is forbidden to drink poison, where as it is obligatory to get medicine; and what is between them is suspicious. Whoever takes precautions does so for himself, and whoever indulges in it does so with himself. But whoever clears himself for the sake of his religion, and leaves what arouses suspicion to what does not arouse suspicion, and restricts himself only to the necessary, belongs to the saved sect. whoever limits himself to only what is necessary should not be attributed to the world in so much as to the hereafter. That is because this necessary is the core of religion, for it is its perquisite and an integral part of it.

This is attested by the narration that Abraham "peace be upon him", the bosom friend of Allah Almighty, became once in need, and he went to ask one of his companions for a loan, and his companion gave him nothing. He returned in a state of grief. Allah revealed to him: "Had you asked your bosom friend (Allah), surely, He would have given you." He replied: "O Lord! I know your aversion for (the splendor of) this world, and so I felt afraid to ask You for anything of it." Allah Almighty revealed to him: "No doubt, the need does not belong to (the splendor of) this world."

What is equal to the need then belongs to religion, and what is beyond that to this world. Woe to him who dies while his heart is attached to this world, for on the Day of Judgement, he would be veiled from (the light and glory of) Allah Almighty, and it is those veiled from Allah whom the fire would touch, and none else. That is the significance of the statement of Allah Almighty: "Verily, from (the Light of) their Lord, that Day, will they be veiled. Further, they will enter the Fire of Hell." (Al-Mutaffifin 15-16)

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّخَجُولُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ﴾

The ranks of punishment with fire follow the pain of that veil, although the pain of the veil itself is sufficient for torment and punishment. We ask Allah Almighty to inculcate in our hearings what He inspired to the Messenger of Allah "Allah's blessing and peace be upon him" when it was said to him: "Love whomever you love (it is of no avail) for you would leave him (by death)."

When it was revealed to the devotees of Allah Almighty that the servant helps destroy himself by virtue of his deeds and following his inclinations, they left the world entirely. Al-Hassan said: "I saw seventy from Badr warriors, all of whom were abstinent from what was made lawful for them by Allah in the same way as you are in what was made by Allah unlawful for you. Had you seen them, you would have ascribed them to madness, and had they seen the best among you, they would have say that they would have no share (in the hereafter); and had they seen the evil among you they would have said that those never believe in the Day of Reckoning. Whenever the lawful property was offered to anyone of them, he would reject it saying: "I feel afraid it would corrupt my heart on me."" Of a surety, whoever has a sound heart like them should feel afraid of becoming corrupt on him. As for those whose hearts died because of the love for this world, Allah Almighty told about them saying: "Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the Present,

and those who heed not Our Signs, Their abode is the Fire, because of the (evil) they earned." (Yunus 7-8)

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٢٨﴾ أُولَٰئِكَ مَا لَهُمْ أَلْأَنَارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٢٩﴾﴾

He Almighty further said: "nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿٣٠﴾﴾

He also said: "Therefore shun those who turn away from Our Message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily your Lord knows best those who stray from His Path, and He knows best those who receive guidance." (An-Najm 29-30)

﴿فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٣١﴾ ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٢﴾﴾

For this reason, a man said to Jesus "peace be upon him": "Take me with you in your tour." He said to him: "Then, give out your property and then follow me." He said: "I could not do so." On that Jesus "peace be upon him" said: "The Wealthy could hardly enter Paradise." A wise man said: "There is no day on which the sun rises but that four angels from the four directions of the land call, two from the East and other two from the West. One of those in the East says: "O seeker of good! Come to do good! O seeker of evil! Hold back yourself!" The other says: "O Allah! Recompense the one who spends (in charity), and damage the property of him who withholds (it from spending in the Cause of Allah)." As for those in the West, one of them says: "Keep away from death and rather build for destruction." The other says: "Eat and enjoy for the long reckoning."

CHAPTER FIVE

EXPOSITION OF SIGNS OF ASCETICISM

It should be known that one might think, though falsely, that whoever leaves property is an ascetic; and it is not so, for to leave property and claim austerity is easy on him who likes to be praised for asceticism. How many a monk who reduces himself to a very little quantity of food daily, and lives in a hermitage without a gate, but just for the sake of showing his state to the people, perchance they would appreciate and praise him. But even, this does not indicate to asceticism incisively. Asceticism should include both property and majesty in order to be complete. Some people might claim asceticism, although they put on expensive wool and fine clothes.

Consider the account given by Al-Khawas in description of the asceticism claimants: "A people claim asceticism and at the same time put on the expensive clothes, in order to deceive the people perchance they would give them as gifts the like of their expensive clothes, and not see them with the

same eye with which they see the poor with contempt, and thus give them the same as they give the poor and indigent. They claim knowledge and that they belong to sunnah, and that things are given to them although they keep away from them, and that they take just for the sake of those other than them. It is those who eat the world with religion. They are not concerned with purifying their intention, nor with edifying their morals. They indeed are inclined to this world, and following their passions and desires." However, to know the ascetic is problematic, for the state of the ascetic himself is problematic in relation to him too.

Any way, there are three signs on which the ascetic should depend within himself: the first is that he should neither exult for a present thing, nor grieve for a lost thing, in compliance with the statement of Allah Almighty: "In order that you may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loves not any vainglorious boaster." (Al-Hadid 23)

﴿لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

He should rather be in opposition to that: he should grieve for the existence of wealth, and exult for losing it.

The second sign is that both his praiser and dispraiser should be equal in his sight. The first is the sign of abstinence in property, and the second is the sign of majesty.

The third sign is that his intimacy and sociability with Allah Almighty prevail over his heart. That is indeed the sweetness of obedience, and the heart could hardly be free from the sweetness of love. Love is either for this world or for Allah Almighty. But both never gather in one heart. It is indeed, the love for Allah Almighty, which should occupy the heart entirely, with nothing to share with it. For this reason, one of them was asked: "To what thing did asceticism lead them?" He said: "To being affable and sociable with Allah."

Some Gnostics said: "If faith is attached to the outward of the heart, it would love both the world and hereafter and work for them together; and if faith is attached to the inward of the heart, it would hate this world, and not work for it at all." According to Abu Sulaiman: "Whoever engages in himself is indeed occupied from the people – and this is the station of the workers; and whoever engages in his Lord is indeed occupied from himself – and this is the station of the Gnostics." The ascetic should be in one of both stations. In his first station, he engages himself with himself, and at that point, both existence and nonexistence, praise and dispraise become equal to him.

But he does not become really ascetic just because he has little property. Ibn Abu Al-Hawari asked Abu Sulaiman: "Was Dawud At-Ta'i an ascetic?" he answered in the affirmative. He further exclaimed: "But I have learnt that he inherited twenty Dinars from his father which he withheld and spent along twenty years. Then, how should he be considered an ascetic?" On that he said: "You mean that he should fulfill the reality of asceticism, whereas if you intend the finale, you should know that there is no finale for asceticism for the attributes of the soul are very numerous. The asceticism would not be perfect unless one

abstains from all of them. But whoever leaves anything in this world, given that he is able to get it, simply for fear of his heart and religion, should have a share in asceticism as much as is equal to what he leaves. The highest degree is to leave all things other than Allah Almighty, and even taking a cushion from a stone, as did Jesus "peace be upon him".

The sign of asceticism, in sum, is to have all things equal to you, be it richness or poverty, praise or dispraise, and so on. Of course, there are many subsequent signs, like, for instance, to leave the world careless of to whom it is given. It is said that its sign is to leave the world as it is, without seeking to do anything in it. According to Yahya Ibn Mu'adh, the sign of asceticism is to be openhanded with what is available. According to Ibn Khafif, its sign is to get comforted with leaving kingdom. It is also, according to him, that the self abstains from this world with no difficulty. According to Abu Sulaiman: "Wool is one of the characteristics of asceticism. So, none should put on wool for three Dirhams while he has a desire for five." According to Ahmad Ibn Hanbal and Sufyan: "The sign of asceticism is the short hope." According to Sari: "The living of the ascetic does not become pleasant if he engages from himself, and the living of the Gnostic does not become pleasant if he engages in himself." According to An-Nasrabadhi: "The ascetic is strange in this world, whereas the Gnostic is strange in the hereafter." According to Yahya Ibn Mu'adh: "The signs of asceticism is three: deed without relation, saying without covet, and honour without authority." A man asked him: "When should I enter the shop of reliance, put on the dress of asceticism and sit in the company of the ascetic?" he said to him: "When you discipline yourself in secrecy to the extent that if Allah withholds from you sustenance for three days, you would not weary. But without attaining that degree, to sit on the carpet of the ascetic is out of ignorance, and I do not feel safe that you would be scandalized." According to As-Sari: "I have practiced asceticism and had power over what I intended from it except the abstinence in the people, which I could not do." According to Al-Fudail: "Allah has made all evil in my house, with its key being the love for this world, and He has made all good in my house, with its key being the abstinence from this world."

That is the reality and rulings of asceticism; and if asceticism is not complete without reliance, let us go to explain it, Allah willing.

Book five: Monotheism and reliance on Allah

This is the fifth book of the quarter of Saviors of the Revival of Religion's Sciences

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the regulator of kingdom (of this world) and dominion (of the hereafter), Whose Alone is honor and supremacy, Who elevated the firmaments of heaven without pillars, and decreed therein the sustenance of servants. It is He Who diverted the eyes of those endued with sound hearts and minds from observing the intermediaries and causes to observe only the causer of causes, and removed their concern with anything other than Him, and dependence on any disposer other than Him. They worship none but He, putting in mind that he is Allah the One and Only, the Absolute, Eternal, and that all the creatures are but servants like them, with whom no sustenance is sought, and that there is no atom but that its creation is due to Allah Almighty, and there is no creeping creature but that its sustenance is incumbent upon Allah Almighty. When they were certain that He ensures and guarantees the sustenance of His servants, they put their trust in Him saying: "Allah suffices us for the best disposer of affairs."

May the blessing and peace of Allah, as much as is fitting for him, be upon Muhammad, the suppresser of falsehood, and the guide to the straight path, as well as upon his family and companions.

Coming to the point: reliance (on Allah) is one of the stations of religion, and one of the positions of the certain (believers). It is among the high degrees of those near to Allah Almighty. But at the same time, it is abstruse and difficult as far as knowledge of and work on it is concerned. The point of abstruseness is that to observe and depend only on the causes and means contradicts monotheism and rather leads to polytheism. But to leave them all is to have doubt in the sunnah and criticize Sharia. To depend on causes and means without seeing them is to change the validity of mind and rather plunge into ignorance. It is too difficult and abstruse to verify of the significance of reliance in a way that achieves harmony between monotheism, Sharia and transmitted texts. None has the power to disclose that issue but the great learned whom Allah has endowed from His favor and bounty with the light of facts, thereupon they saw and verified, and then talked about what they witnessed, once they were asked to talk.

Now, we are going, Allah willing, to adopt the following methodology in this book:

We shall begin with exposition of the virtue of reliance (on Allah Almighty) as introductory to the book

Then, we shall follow up with the first part, which will be about monotheism (Tawhid)

Then, we shall talk about the state and work of reliance on Allah Almighty in the second part.

INTRODUCTION

EXPOSITION OF VIRTUE OF RELIANCE ON ALLAH

From among the Qur'anic Holy Verses, a mention may be made of the following:

Allah Almighty said: " But on Allah put your trust if you have faith." (Al-Ma'idah 23)

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

He further said: "and let all that trust put their trust on Him." (Yusuf 67)

﴿ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴾

He said too: " And if anyone puts his trust in Allah, sufficient is (Allah) for him." (At-Talaq 3)

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

He also said: " put your trust in Allah. For Allah loves those who put their trust (in Him)." (Al Imran 159)

﴿ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾

How excellent is a position in which one attains the love and sufficiency of Allah Almighty. Whomever Allah Almighty suffices, cares, and loves has indeed achieved a great felicity. By no means would the beloved be punished, removed or even veiled (from his lover).

Allah Almighty further said: " Is not Allah enough for His servant?" (Az-Zumar 36)

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴾

Indeed, whoever demands sufficiency from, and relies on anyone other than Allah Almighty denies and belies this Holy statement. The interrogation here is intended to decide the truth with certainty, like the statement of Allah Almighty: " Has there not been over Man a long period of Time, when he was nothing, (not even) mentioned?" (Al-Insan 1)

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴾

Allah said too: "But if any trust in Allah, behold! Allah is Exalted in might, Wise." (Al-Anfal 49)

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

He is exalted in might in the sense that whoever takes shelter to Him is never humiliated, and whoever resorts to Him never loses protection. Furthermore, He is Wise in the sense that He never falls short of regulating the affairs of him who relies on His manipulation.

Allah Almighty says too: "Verily those whom you call upon besides Allah are servants like unto you: call upon them, and let them listen to your prayer, if you are (indeed) truthful!" (Al-A'raf 194)

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادُ أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾

He showed that anyone other than Him is but a subjugated servant, whose need is like yours: then, who could dare to rely on him? He also said: "The things that you worship besides Allah have no power to give you sustenance: then seek you sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return." (Al-Ankabut 17)

﴿ إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْنَتًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَاتَّقُوا اللَّهَ عِنْدَ اللَّهِ الرِّزْقُ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿٢٥﴾ ﴾

He also said: "But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not." (Al-Munafiqun 7)

﴿ وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنْ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٢٦﴾ ﴾

He said: "regulating and governing all things. No intercessor (can plead with Him) except after His leave (has been obtained). This is Allah your Lord; Him therefore serve you: will yet not receive admonition?" (Yunus 3)

﴿ مَا مِنْ شَيْعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٢٧﴾ ﴾

Concerning the Prophet Hadiths, a mention may be made of the following:

It is narrated that Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me; I saw a Prophet passing by with a few followers; a Prophet passing by with a man or two (of his followers); and a Prophet passing by with nobody. Then a big crowd of people passed in front of me whom I thought to be my followers. It was said: "No. It is Moses "Peace be upon him" and his followers. but, look at the horizon." Behold! There was a multitude of people (filling the horizon). Then it was said to me: "Look there and there about the stretching sky!" Behold! There was a multitude of people (filling the horizon). It was said to me: "This is your nation out of whom seventy thousand shall enter Paradise with neither reckoning nor torture". Then The Prophet "Allah's blessing and peace be upon him" entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue. Some of them said: "They might be those, who (believed in and) accompanied The Messenger of Allah "Allah's blessing and peace be upon him". Others said: "They might be those, who have been born in the Islamic era, and have not associated anything with Allah (in worship)." They mentioned other things. Then, The Prophet "Allah's blessing and peace be upon him" came out and asked them: "What is that about which you are talking?" they told him. Upon this he said: "They are those who do not treat themselves by practising charm, or asking others to practice it, nor do they believe in bad or good omen (from birds etc.). But they put their trust (only) in their Lord." On that, Ukashah Ibn Muhsin got up and said: "Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "You would be one of them." Then another person got up and said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "Ukashah has anticipated you." (Al-Bukhari and Muslim on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" further

said: "Were you to rely on Allah Almighty as it is fitting for him, He would sustain you in the same way as He sustains birds: they go hungry early every morning and return satiated in the evening." (At-Tirmidhi and Al-Hakim on the authority of Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever devotes himself wholeheartedly to Allah Almighty, He Almighty suffices him all subsistence, and sustains him from wherever he expects not; and whoever dedicates himself to this world, Allah Almighty entrusts him to it." (At-Tabarani, Ibn Abu Ad-Dunya and Al-Baihaqi on the authority of Imran Ibn Hussain).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is pleased to be the richest of the people, let him be sure of what is with Allah Almighty more than of what is in his hand." (Al-Hakim and Al-Baihaqi on the authority of Ibn Abbas).

It is narrated from the Messenger of Allah "Allah's blessing and peace be upon him" that whenever his family were given to hunger he would say to them: "Stand up to perform prayer." He used to say in this context: "With that my Lord Almighty commanded me." He recited: "Enjoin prayer on your people, and be constant therein. We ask you not to provide sustenance: We provide it for you. But the (fruit of) the Hereafter is for righteousness." (Ta Ha 132)

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعِيقَابُ لِلتَّفَوُّي﴾

(At-Tabarani on the authority of Abdullah Ibn Salam).

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whoever seeks charm or gets himself cauterized has indeed not relied on Allah Almighty." (At-Tabarani, At-Tirmidhi and An-Nasa'i on the authority of Al-Mughirah Ibn Shu'bah).

It is narrated that when Gabriel "peace be upon him" said to Abraham "peace be upon him" as he was thrown away into the fire with the catapult: "Do you have a need?" he "peace be upon him" said to him: "As for a need from you, it is not." He said so in fulfillment of His engagements as stated by Allah: "Allah suffices me for the best disposer of affairs." He said it when he was being thrown away, thereupon Allah Almighty revealed: "And of Abraham who fulfilled his engagements." (An-Najm 37)

﴿وَابْتَهِمَ الَّذِي وَفَّى﴾

Allah Almighty revealed to David "peace be upon him": "O David! No servant holds fast to Me from any of My creatures, and even the earth and heaven make a plan against him, but that I would make a way out for him."

As for the traditions and sayings, a mention may be made of the following:

Once Al-Khawwas recited the following statement of Allah: "And put your trust in Him Who lives and dies not; and celebrate His praise; and enough is He to be acquainted with the faults of His servants." (Al-Furqan 58)

﴿وَتَوَكَّلْ عَلَى الْخَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ حَبِيرًا﴾

Then, he said commenting: "It is not fitting for a servant, after this Holy Verse, to refuge to anyone else other than Allah Almighty."

It was said to one of the religious scholars during his sleep: "Whoever is confident of Allah Almighty has indeed got his sustenance."

Another religious scholar said: "Let not the guaranteed sustenance divert you from the work that is enjoined upon you, with the result that you would waste your hereafter and get from this world no more than what has been doomed by Allah Almighty to you."

According to Yahya Ibn Mu'adh: "In the presence of a servant, getting sustenance without seeking for it indicates that sustenance is commanded to seek the servant." Ibrahim Ibn Adham said: "I asked a monk from where he eats, and he said to me: "The knowledge of that is not with me. But ask my Lord from where he feeds me." Haram Ibn Hayyan asked Uwais Al-Qarni: "Where do you command me to go and live?" He beckoned to Sham. He asked: "Then, how is living there?" He said: "Woe to those hearts with which doubt has mixed thereupon no admonition could avail them." Another one said: "Once I accept Allah as the best disposer of my affairs, I find a way to every kind of good." We ask Allah Almighty to provide us with the good etiquettes.

PART ONE: MONOTHEISM

CHAPTER ON EXPOSITION OF THE REAL NATURE OF MONOTHEISM, WHICH IS THE FOUNDATION OF RELIANCE

It should be known to you that reliance (on Allah) belongs to faith; and all items of faith consist of knowledge, state and work. The same is true of reliance, which consists of knowledge, which is the foundation, work, which is the fruit, and state which is intended by the name reliance.

Let's begin with the knowledge which is the foundation. It is called faith in language, for faith in general is to believe in something with the heart, and every kind of trust with the heart is knowledge, and once it is strong, it is called certainty (of faith). There are numerous branches under certainty of faith. We need of them only that on which we could establish reliance, i.e. monotheism, translated by your statement: "There is none worthy of worship except for Allah alone, Who has no partner", faith in the power which is translated by your statement: "Whose is the dominion", and faith in munificence and wise which is indicated by your statement: "To Him be all perfect praise". Whoever then says: "There is none worthy of worship except for Allah Alone Who has no partner, Whose is the dominion and to Whom be all perfect praise, and He has power over all things", his faith would become perfect, I mean the faith which is the foundation of reliance, or in other words, this statement would become an attribute inherent to his heart.

As for monotheism, it is the foundation. It is too long to discuss in detail. It indeed belongs to the sciences of revelation (Mukashafah). But many of Mukashafah sciences are relevant to works through the states in such a way that the science of practical religion (Mu'amalah) could not be achieved without them. So, we should not explain but only what is relevant to the science of practical religion, otherwise, monotheism becomes like an infinite ocean. Let's say that

monotheism is of four ranks: the core, the core of the core, the husk, and the husk of the husk. It is like a nut which has two external husks, and a core and fat inside it called the core of the core.

The first rank is that man says with his tongue: "There is none worthy of worship except for Allah", while his heart is heedless of or denying it; and this is like the monotheism of the hypocrites.

The second is that his heart gives trust to the meaning of the statement just as the common Muslims believe in general; and this is the faith of the laymen among Muslims.

The third is to view that by way of revelation, i.e. through the lights of the truth; and that is the station of these close to Allah Almighty. It is to see many things, but see all coming from the One and Irresistible, i.e. Allah Almighty.

The fourth is to see in the whole existence only One, i.e. Allah Almighty. That is the contemplation of the sincere affirmers and lovers of truth. It is what the Sufis call self-consumption for the sake of monotheism, for as a Sufi sees only One, he does not see himself, and as he does not see himself as being engrossed in monotheism, he thus consumes himself for the sake of monotheism, i.e. he fails to see himself or anyone else in existence.

The one of the first rank is a monotheist only by his tongue, which protects him in this world from being killed. The second is a monotheist with his heart, i.e. he believes with his heart in what he testifies with his tongue. It becomes then a knot on his heart, with no expansion of the breast for more. It indeed keeps one from the punishment in the hereafter if he dies on it, and its knot does not weaken by sins. There are many tricks to be done (by Satan) to weaken and dissolve that knot called religious innovations, and others to avert them intended to straighten and tighten that knot on the heart, called scholastic theology, and the knowledgeable of it is called scholastic theologian. He stands on the other extreme opposite to the religious innovator, for his work is to avert the religious innovator from dissolving or weakening this knot in the hearts of men. The scholastic theologian might be called a monotheist in the sense that he protects, with his speech, the concept of monotheism in order for its knot not to get loosened in the hearts of the laymen. The third also is a monotheist as he does not contemplate but one doer and maker, since the truth is revealed to him as it is, and does not see in reality but one doer and maker, since the truth is disclosed to him as it is. The fourth is a monotheist as nothing is present in his contemplation but the One and Only: he does not see all things as many but as One. That is the highest finale of monotheism.

The first is like the nut's outer husk, the second like the internal husk, the third like the core, and the fourth like the fat that is extracted from the core. To be sure, there is no good in the nut's outer husk, and if it is eaten, it would taste bitter, and if it is seen from within, it would seem odious, and if it is taken as fire wood, it would extinguish the fire and intensify smoke, and if it is left in the house, it would make narrow the place: in other words, it has no benefit other than to be left for a time on the nut to maintain it after which it should be removed from it and thrown away. Similarly, monotheism only with the tongue,

regardless of the trust of the heart is of no use, but rather it has much harm and is outwardly and inwardly blameworthy. But it benefits for some time to keep the internal husk until the time of death; and the internal husk stands for the heart and body. The monotheism of the hypocrite saves his body from the sword of the fighters, for they were not commanded to split open the hearts (to know what is lurking in them). The sword affects only the body, which stands for the husk, and the soul leaves the body after death, and in this way, no significance remains for his monotheism.

It is true that the internal husk is beneficial in comparison with the outer husk, as it protects the core and keep it from damage, and if it is removed from the nut, it could be used as fire wood. But it is less significant than the core. Similarly, only belief without uncovering (the reality of faith) has much benefit in comparison with only the utterance, though is less significant in comparison with faith that is accompanied by uncovering and contemplation, which occurs by the breast expansion in order for the light of faith to enter and shine in it. It is this expansion which is intended by the statement of Allah Almighty: "Those whom Allah (in His plan) wills to guide, He opens their breast to Islam; those whom He wills to leave straying, He makes their breast close and constricted." (Al-An'am 125)

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَفْرَحْ صَدْرَهُ، لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، تَجْعَلْ صَدْرَهُ ضَيِّقًا ۖ﴾

And: "Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah, (no better than one hard-hearted)?" (Az-Zumar 22)

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۚ﴾

Furthermore, although the core is precious in itself, as it is that which is intended from the nut, at the same time, it is not completely free from the admixtures that result from juice in comparison with the fat that is extracted from it. Similarly, the monotheism by acts and deeds is the high purpose of the followers of the path. But it is not completely free from the admixtures of paying attention to others, and turning to the things in comparison with him who does not see but Allah the One and Real.

You may argue: "How could it be imaginable that one does not see but One, given that he sees the heaven and the earth, and all the physical bodies, and they are numerous? How should the numerous be only one?" in reply to that, it should be known to you that this is the highest finale of the sciences of Revelation (Mukashafah), whose mysteries are impermissible to be lined in a book. According to the Gnostics: "To divulge the mystery of lordship is disbelief." It also does not pertain to the science of practical religion (Mu'amalah). It is true that the same thing might be seen as one by a particular kind of vision and according to a certain consideration, and numerous by another kind of vision and according to another consideration. Take, for example, the man who might look at himself and seem to himself numerous if he views himself as a composite of a soul, a body, organs, limbs, veins, nerves, bones, flesh. but according to another vision, and by another consideration, he seems only one as being only one man (i.e. one entity). He is one in relation to humankind. How many a man who sees

another and it does not occur to his mind the numerous things of which he consists.

Similarly, all that is in existence, the Creator and the creatures, have many considerations and perspectives from which they could be seen. By one consideration, all might seem only one, and by another consideration, they might seem numerous. It is only in this way that you should abandon your rejection of that high station in which you might not have attained the degree of giving trust to it; and with this faith of yours in such monotheism, you would have a share from it, just as if you believe in Prophethood although you yourself are not a Prophet, you would have a share from it, as much as is equal to the power of your faith.

This contemplation in which only the One and Real appears, sometimes remains long and sometimes sparks and flashes like the swift lightning, and this is more prevailing than the first, which happens only in rare cases. To this Al-Hussain Ibn Mansur referred when he saw Al-Khawas going here and there on journeys, thereupon he asked him: "What are those journeys of yours?" he said: "I am on the way to rectify my status of reliance." Indeed, he was one of the reliant (on Allah Almighty). On that Al-Hussain said to him: "No doubt, you have consumed your lifetime in the construction of your inside, then, where is the similar self-consumption in monotheism?" Al-Khawas seemed to have intended to rectify the third station of monotheism, thereupon Al-Hussain demanded him to move up to the fourth station. Those are the different stations of the monotheists in brief.

You may argue: "But, an explanation is needed in order to know and understand how reliance is based on it." In reply, let me say that as for the fourth station, none could dare to speak about it. Furthermore, reliance is not built on it. The reliance might happen depending on the third station. As for the first station, i.e. the monotheism of the hypocrite, it is clear hypocrisy, and it is self-evident. As for the second, i.e. the belief, it is common to the laymen of Muslims, and the ways to affirm it by theology, and avert the tricks of religious innovators are included in the sciences of scholastic theology. It is the third station that on which the reliance is built. So, let's make a mention of it to the extent to which reliance is relevant, without the details that are beyond the power of such a book.

It means that it is revealed to you that there is no actor or maker but Allah Almighty the Creator, and everything in existence, sustenance, withholding and giving, death, poverty, richness, etc: all is invented and created by Allah Almighty, with Whom there is no partner. Once this is revealed to you, you would not see anything else: but your fear would be from Him, your hope would be in Him, your confidence would be of Him, and your reliance would be on Him, for He is the sole Actor and maker, and anything other than Him are subjugated and could not alone move even a single gnat in the dominion of the heavens and the earth. If the gate of revelation is opened to you, this fact seems clearer to you than when you see it with the eyes.

It is Satan who keeps you off that monotheism, in a station in which he seeks to place the stain of polytheism in your hearts through two means: the

first is to turn to the choice of living beings; and the second is to turn to the non-living beings. An example of turning to non-living beings is your dependence on rain in producing plants, on the cloud in the rainfall, on the air in gathering the clouds, and on the wind in balancing the ship, and so on. All of this is out of polytheism and ignorance of the real nature of monotheism. That is the significance of the statement of Allah Almighty:

"And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him." (Al-Ankabut 65)

﴿ فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

It is said in its interpretation that they say that had it been for the wind, they would not have been saved.

If the real nature of the world is revealed to anyone, he comes to know that the wind is no more than the air which could not move by itself in the absence of a mover, and so he goes on associations until he reaches the first Mover for Whom there is none to move, nor is He movable, i.e. Allah Almighty. It is He Almighty Who moves and acts and not the servant, although it seems to himself that he acts and makes. This meaning is clear in the statement of Allah: "when you threw (a handful of dust), it was not your act, but Allah's." (Al-Anfal 17)

﴿ وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَى ﴾

Once it is revealed to you that all things in the heavens and on earth are but subjugated creatures, Satan turns away from you disappointed, in despair of mixing your monotheism with the stain of polytheism.

But at this stage, he comes to you through the other means, i.e. to make you turn to the choice of living beings in the voluntary acts. He says to you: "How could you see all things from Allah although you see that this man gives you your sustenance willingly, and he could give you if he so likes, or withhold from you if he so likes? It is this man who could chop off your head with his sword, and he has power over you, in the sense that he could behead you if he so likes, or give you life if he so likes. So, how should you not fear him? How should you not put your hope in him? Your affair is in his hand: A fact which you see clearly with your eyes."

At that point, most people slipped, save the sincere and truthful servants of Allah Almighty, over whom Satan has no authority. But he whose heart and breast are not expanded for the light of Allah, falls short of observing the real nature of the Compeller of the heavens and the earth, and seeing that He is irresistible from behind all things in existence; and that is, to be sure, evident ignorance. Indeed, the masters of hearts are on the opposite extreme, to whom Allah Almighty made every gnat and atom in the heavens and on earth speak, announcing His power, with which everything spoke, and they heard their glorifications and magnifications of Allah Almighty, and witness of their failure without that power. This is not heard by those who depend only on their apparent hearing which does not go beyond sounds, and of course it is not this

which I mean, for both man and animals share in it. But I really mean hearing that perceives words with neither sound nor letters, neither in Arabic nor in any other language.

But you may argue: "That is a far-fetched miracle, which is beyond the reach of the mind. Anyway, describe to me how it speaks, and with which it speaks, and how it glorifies and magnifies Allah, and how it witnesses to itself of failure." In reply to that, it should be known to you that every gnat and atom has a private conversation in secret in the sight of the masters of hearts. This secret private conversation is infinite for it stems from the endless oceans of words of Allah Almighty: "Say: 'If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.'" (Al-Kahf 109)

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَفْعَلَ كَلِمَتِي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴾

On the other hand, it speaks in private with the mysteries of the dominion of the heavens and the earth, and it is out of wickedness to divulge the mysteries. That is because the breasts of the free men act as the graves of mysteries. Have you ever seen that a keeper of a king's mysteries divulged the mysteries of his king in public? If it is permissible to divulge every secret, the Messenger of Allah "Allah's blessing and peace be upon him" would not have said: "Were you to know what I know, you would laugh little and weep much." He rather mentioned that to them in order to weep much and laugh but little. He would not also have been forbidden to divulge the mystery of the Divine Decree, saying: "If stars are mentioned, then, you should abstain from talk; and when the Divine decree is mentioned, you should also abstain from talk; and when my companions are mentioned (with evil), you should abstain from talk." (At-Tabarani and Ibn Hibban). He would not also have favored Hudhaifah "Allah be pleased with him" with some secrets.

There are two impediments from divulging the private talk of the gnats and atoms of the heavens and earth with the masters of hearts: the first is the impossibility to divulge the mystery. The other is that their words are infinite and incalculable.

In sum, the mover, maker and actor of all things is only One, i.e. Allah Almighty, other than Whom there is no deity. All things other than him in existence are but subjugated creatures, under His disposal and command, and within His power: He is the First and the Last, the Evident and the Hidden. One might ask: "How should He have two opposing attributes? The first could not be the last, and the evident could not be the hidden." In reply to that, let me say: He is the First in relation to all existing things that emanate from Him Only, one after the other; and He is the Last in relation to the path the followers follow to Him: they indeed continue to move from one station to another until they reach His presence, which is the end of journey. In this way, He is the last in contemplation, and the First in existence. On the other hand, He is the Hidden in relation to those who devote themselves in the world of visibles in pursuit of perceiving Him with their five senses; but He is evident for him who seeks to see

Him on the light of the illumination of the heart with the deep insight that penetrates into the dominion of the invisibles. That is the way of monotheism of the followers of the path of monotheism in acting, i.e. those to whom it has been revealed that the actor and maker is only One.

You may argue: "Then, the conclusion is that this monotheism is built on the faith in the dominion of the invisibles. But whoever does not understand it, or even rejects it, what would his treatment be?" In reply to that, let me say that as for him who rejects the dominion of the invisibles, there is no remedy for him or at least his treatment is very difficult.

As for him who does not reject in so much as he does not understand, the followers of the path should first consider his eye with which he sees the dominion of the invisibles: if it is sound, but stained with blackness which is anyway remediable, let them engage in removing that blackness and cleaning it, and once it is repaired, he should be instructed to the path to follow it. This is just what the Messenger of Allah "Allah's blessing and peace be upon him" did with his private companions. But in case it is not remediable, then, he would have no power to follow the path we have previously mentioned in monotheism, nor to hear the private conversation of the gnats and atoms of the kingdom of the visibles and the dominion of the invisibles only depending upon the testimony of monotheism. In this way, they talk to him with sounds and letters, for in the world of the visibles, there is also a kind of monotheism. Every one endued with mind knows that the house which has two lords would be vulnerable to corruption, and the same is true of the country when it has two rulers. He thus is addressed according to the capacity of his mind, and told that the Lord of all the worlds is only One, and the ordainer is only one, for indeed "If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!" (Al-Anbiya 22)

﴿لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾﴾

Thus, on the basis of his experiences and observations in the world of visibles, the belief of monotheism is planted in his heart in a way that befits his mind. Allah Almighty obligated the Prophets "peace be upon them" to address the people according to their limited minds, and this is why the Holy Qur'an was revealed in the Arabic language in accordance with the Arabic style of discourse.

You may argue: "Is this monotheism based on belief fitting to be a foundation and principle of reliance?" In reply to that, let me answer in the affirmative. However, if the belief becomes strong, it gives the same effect of revelation in arousing the states. But unfortunately it often weakens and is soon exposed to trouble and shake. For this reason, the one as such needs a scholastic theologian to protect him with his theology, or to learn theology by himself in order to guard his belief and faith. But whoever sees the path and follows it by himself, there is no fear on him. The example of those of only belief in comparison with those of revelation is but like the example of the Pharaoh's sorcerers in comparison with the companions of Samiri. Since the sorcerers of

Pharaoh knew, through their long experience and practice, the furthest point to which the effect of magic might reach, and when they saw from Moses "peace be upon him" what went beyond the limit of magic, and the real nature of the matter was revealed to them, they gave no care at all to the Pharaoh's threat to them: "Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross..." They said: "Never shall we regard you as more than the Clear Signs that have come to us or than Him Who created us! So decree whatever you desire to decree: for you can only decree (touching) the life of this world." (Ta Ha 71-72)

﴿ قَالَ ءَامَنُمْ لَهُ قَتْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تَقْطَعُوا أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا صَلِّبْكُمْ فِي جُدُوعِ النَّخْلِ وَلْتَعْلَمْنَ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾ قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ ﴾

That is because revelation and clarification always prevent change. Those are unlike the companions of Samiri, who, because their belief was based only on what appeared to them from the snake, so, when they saw the calf made to them by Samiri and heard a sound coming out of it, they soon changed and hearkened to his saying: "This is your god, and the god of Moses."

But even, "Could they not see that it could not return them a word (for answer), and that it had not power either to harm them or to do them good?" (Ta Ha 89)

﴿ أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ ﴾

Whoever bases his belief only on the outward show of a snake is more likely apt to disbelieve when he sees a calf for both belong to the world of visibles, and things in the world of visibles are contradictory. This defect is missing in the dominion of invisibles for it belongs to Allah Almighty.

You may argue: "All you have mentioned concerning monotheism is evident, even in the matter of the intermediaries: all things are subjugated, except in the human movements: it is learnt that man moves whenever he wills and stops whenever he wills. So, how could he be subjugated?" in reply to that, it should be known to you, that even if man wills to do whenever he likes to will, or does not will to do whenever he does not like to will, it would remain also in this point that one could slip and err. But it is learnt that he does what he wills to do, willingly or unwillingly, for the will, in principle, is not up to him, as had it been up to him, it would have been lacking another will, and so on in an endless series of associations. But, since the will is not up to him, then, once the will that manipulates the power is available, then, the power would be manipulated in willing submission, and would have no way of opposition. To be sure, the movement necessarily results from the power, and the power necessarily moves whenever the will is determined. Those necessities are caused by, and result from each other. The man could, by no means, avert the present will or the manipulating power in subjugating the things decreed. In all, he is forced by necessity.

You may further argue: "This is merely necessitarianism, and necessitarianism

contradicts the freedom of choice, and you do not reject the freedom of choice: Then, how could one have the freedom of choice and also be forced by necessity simultaneously?" In reply to that, let me say that if the cover is lifted, you would learn that one is also forced by necessity even in his choice. That is, he is forced to choose. But how such as does not understand the significance of the freedom of choice learn that? Let's explain the significance of the freedom of choice in brief from the theological perspective but without making it lengthy for this book is intended only to concentrate on the sciences of practical religion.

The verb to act is ascribed to man in three things: it is said that man writes with his fingers, breathes with the help of his lungs and throat, and holes the water once he stands upon its surface with his body. In this way, holing (of the water), breathing and writing are ascribed to him. All three stand on the same footing in relation to necessitarianism, but they have many differences between themselves. Let me express it for you in three phrases: one's holing the water when he is on the surface of the water is a natural act, his breathing is a willful act, and his writing is an optional act. Necessitarianism is clear in the natural act for if one stands on the surface of the water, or jumps up to the air, either the water or the air would inevitably be holed. This holing might occur necessarily after jumping. The same is true of breathing: the movement of the lungs and throat in relation to the will of breathing is like the holing of the water in relation to the weight of the hands. As there is a weight, it should lead to holing after it. But as well as the weight does not go back to him, similarly, the will is not up to him. For this reason, if one's eye is aimed at by a needle, his eyelids would necessarily be folded, and if he likes to leave it open, he would not be able to do so, given that closing the eyes necessarily is a willful act. This then has joined the natural act in so far as it occurs necessarily.

As for the third act, i.e. that which belongs to the freedom of choice, it is the cause of confusion and suspicion, like writing with the fingers, speaking with the tongue and so on. In other words, it is that in which it could be said: "He could do if he so likes, and he could not do if he so likes." Thus, he thinks that the freedom of choice is up to him. But indeed, this is out of ignorance. So, let's reveal it. The will always follows the knowledge whether or not a particular thing agrees with your disposition. Things are divided into those which your external or internal observation judges to agree with you without confusion or hesitation, and those in which the mind might hesitate. What we admit without hesitation is that if anyone aims at your eye with a needle, or at your body with a sword, your knowledge would soon judge, without reluctance or doubt, that averting this from yourself is better to and thus agrees with you. No doubt, in this case, the will is aroused by knowledge, and the power by the will, which leads to the movement of the eyelids to avert the needle, and the movement of the hand to avert the sword. But this happens without reflection or thinking, although it is willful.

The other kind of things in which the mind is confused and hesitates whether or not they agree with one's disposition. It thus needs some reflection and meditation in order to be able to distinguish whether good lies

in doing or leaving that thing. If, by virtue of reflection and meditation, there is knowledge that any of both (doing or leaving) is better, this thing then would join the first kind which needs not reflection nor meditation. In this case too, the will would be stimulated as it is to avert the sword and needle. If the will is stimulated to do an act whose good appears to the mind, it is called the freedom of choice (Ikhtiyar), derived from good (Khayr), i.e. to be stimulated to do what seems to the mind to be good. The freedom of choice then is a particular will to be stimulated by what seems to the mind to be good after reflection and meditation.

It is this reflection and meditation which the mind needs to distinguish between the better of both good things and the worse of both evil things. The will is unimaginable to be stimulated in the absence of sense and imagination or the firm determination of the mind itself. For this reason, if one wants to cut off his neck, he could not do so, not because he has no power to do so, nor because there is no weapon to use, but because he lacks the will that gives rise to the power to do so. This will is lost because it is stimulated by the mind's judgement that this act agrees with the disposition. However, to kill himself does not agree with his disposition. One could, by no means, then kill himself although he has the power to do so unless there is an extremely painful unbearable punishment awaiting him, in which case the mind hesitate to judge which is the worse of both evils. If it becomes preponderant to it, after reflection and meditation, that killing himself is less harmful, and its judgement is decisive in which there is no hesitation, he could kill himself, and if it judges that killing is more harmful, then, he could not kill himself.

In sum, the will is motivated by the judgement of the mind and senses, and the power is motivated by the will, and the movement is motivated by the power, and all are decreed in man even though he does not know. Man is no more than a place where all those things happen in him. But to say that they are up to him is false. That he is forced by necessity means that all what happens in him is subjugated by another one and not by him; and that he has the freedom of choice means that he is a place of will to happen in him by force after the judgement of the mind that this act is good and agrees with his disposition, and in this judgement also he is forced by necessity. In this way, he is forced by necessity to choose. The fire's act of burning is mere necessitarianism, while Allah in His act has full freedom of choice. Man in his act stands in a position between both extremes, for he is forced to choose.

You may argue: "If you adopt the opinion that knowledge gives rise to will, will to power, and power to movement, in such a way that the latter results from the former, this means that at some point, things do not result from the power of Allah Almighty. But at the same time, if you reject this argument, then, what is the significance that some of those are caused by others?" in reply, it should be known to you that to argue that some of those are caused by others in an endless series of associations is evident ignorance. All of this is due to what is called the eternal power, the foundation which all the people are unable to fathom, except those well-established in knowledge, who were able to be acquainted with its

meaning. But anyway, some of those things are caused by others in occurrence in the same way as a conditioned thing occurs after the condition. No will springs from the eternal power except after knowledge, and no knowledge springs except after one's coming into life. As well as it is impossible to say that life does not occur only from the body which is the condition for life, the same applies to all things that seem to be caused by each other. However, some causes might appear to the laymen, and others only to the private to whom the light of the Real is revealed.

Had it not been so, i.e. nothing precedes or delays but with necessary justice and truth, all acts would have occurred in jest: Exalted and Hallowed be Allah from that. That is the significance of the statement of Allah Almighty: "I have only created Jinns and men, that they may serve Me." (Adh-Dhariyat 56)

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And: "We created not the heavens, the earth, and all between them, merely in (idle) sport; We created them not except for just ends: but most of them do not understand." (Ad-Dukhan 38-39)

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِنَعْبُدَ ۖ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ

لَا يَعْلَمُونَ﴾

All that is between the heaven and the earth occurs according to an obligatory order and necessary truth, and it is not imagined to be different from what is really is, and in accordance with the very order in which it exists. On the basis of that, nothing precedes or delays but in expectation of its prerequisite. anything conditioned is impossible to precede its condition. The knowledge does not join the dropped sperm but for the loss of the condition of life, nor does will after knowledge but for the loss of the condition of knowledge, and so on. All of this is subject to an obligatory method and necessary manipulation made by the Real, which does not occur by chance or in idle sport.

You may argue: "Then, how could monotheism in that sense be combined with Sharia? The purpose of monotheism is to affirm all acts to Allah Almighty, since He is the sole doer and maker, whereas the purpose of Sharia is to affirm all acts to servants. Then, if the servant is the doer, how could Allah Almighty be the doer? If Allah is the sole doer, then, how could a servant be a doer?" in reply, let me say that this is really too hard to understand if the doer has only one meaning. But if it has two meanings, it might be understandable. It is said, for example: "The ruler has killed so and so" and "The executer has killed so and so." But the ruler is a killer in one sense, and the executer is a killer in another sense. Similarly, the servant is a doer in one sense, and Allah Almighty is the doer in another sense. The act of Allah Almighty is that He is the inventor, creator and originator and causer of existence, and the act of the servant is that he is the place in which the power is created after will was created in it, after the knowledge had been created in it too. In this way, power is related to will, and movement to power just as the conditioned is related to the condition, whereas all is related to the

power of Allah Almighty in the same way as the caused is related to the cause, and the invented to the inventor. Anything related to a certain power, the holder of the power is called an actor. In this sense, both the ruler and the executer are called killers, for killing is related to their power but from two different perspectives.

For this reason, Allah Almighty attributes acts in the Qur'an sometimes to the angels, sometimes to the servants and sometimes to Himself. Consider the following Holy statements:

" Say: "The Angel of Death, put in charge of you, will (duly) take your souls then shall you be brought back to your Lord."" (As-Sajdah 11)

﴿ قُلْ يَتَوَفَّنَا مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴾

"It is Allah that takes the souls (of men) at death." (Az-Zumar 42)

﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا ﴾

"See you the seed that you sow in the ground?" (Al-Waqi'ah 63)

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴾

In this Holy Verse, He Almighty attributed the act to us, His servants. Then, He said in another Holy Verse: " For that We pour forth water in abundance, And We split the earth in fragments, And produce therein Corn, And Grapes and nutritious Plants, And Olives and Dates, And enclosed Gardens, dense with lofty trees, And Fruits and Fodder, For use and convenience to you and your cattle." (Abasa 25-32)

﴿ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۚ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ فَأَنْبَتْنَا فِيهَا حَبًّا ۚ وَعَبَبْنَا وَقَضْبًا ۚ وَزَيْتُونًا ۚ

وَنَخْلًا ۚ وَحَدَائِقَ غُلْبًا ۚ وَفَيْكَةً وَأَبَا ۚ مَتْنَعًا لِّكُرٍّ وَلَا تَعْمِكُمْ ۚ ﴾

Then, He Almighty said: "then We sent to her Our angel, and he appeared before her as a man in all respects." (Maryam 17)

﴿ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۚ ﴾

Then He said: " We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples." (Al-Anbiya 91)

﴿ فَنفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴾

But it was Gabriel "peace be upon him" who undertook the process of breathing into her. It is like His statement: " But when We have promulgated it, follow you its recital (as promulgated)." (Al-Qiyamah 18)

﴿ فَإِذَا قَرَأَهُ فَأَتَّبِعْ قُرْءَانَهُ ۚ ﴾

In interpretation of it, it is said that it means when Gabriel "peace be upon him" recites it to you. Allah also said: " Fight them, and Allah will punish them by your hands." (At-Tawbah 14)

﴿ فَتِلْوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ ۚ ﴾

In this Holy Verse, He Almighty ascribed killing to them, i.e. the servants, and punishment to Himself. To be sure, punishment is the same killing as

shown in this clear statement: "It is not you who slew them; it was Allah: when you threw (a handful of dust), it was not your act, but Allah's." (Al-Anfal 17)

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾

He also said: "He Who taught (the use of) the Pen, Taught man that which he knew not." (Al-Alaq 4-5)

﴿الَّذِي عَلَّمَ بِالْقَلَمِ ۖ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝﴾

Then He said on another occasion: "(Allah) Most Gracious! It is He Who has taught the Qur'an... He has taught him speech (and Intelligence)." (Ar-Rahman 1-4)

﴿الرَّحْمَنُ ۖ عَلَّمَ الْقُرْآنَ ۖ خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ۝﴾

Then, He said: "Nay more, it is for Us to explain it (and make it clear)." (Al-Qiyamah 19)

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝﴾

He said too: "Do you then see? The (human Seed) that you throw out, Is it you who create it, or are We the Creators?" (Al-Waqi'ah 58-59)

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ ۚ أَنُشْخَرُ خَلْقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۝﴾

In his description of the angel of womb, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, he enters into the womb and takes hold of the dropped sperm and forms it into a human body and then says: "O Lord! Would it be a male or a female? Would it be straight or crooked?" Allah Almighty then says what He likes to say, and the angel creates (in compliance with Allah's order)." According to another version: "Then the angels forms it and breathes into it of the spirit with either happiness or wretchedness." (Al-Bazzar and Ibn Adi on the authority of A'ishah).

Allah Almighty further said in the Holy Qur'an: "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things?" (Fussilat 53)

﴿سُبْرِهِمْ ۖ أَيْتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ ۚ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۚ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ

شَيْءٍ شَهِيدٌ ۝﴾

In confirmation of that, He said: "There is no god but He: that is the witness of Allah." (Al Imran 18)

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۝﴾

Allah Almighty described Himself as the giver of life as well as the causer of death, then He authorized two angels to undertake both, one to each. It is narrated that both angels of death and life argued each other. The angel of death said: "It is I who sends the living to death." The angel of life said: "It is I who brings life to the dead." Then, Allah Almighty revealed: "Let each of you engage

in his job and work I have subjugated him to do, and it is I who give life and cause death, and none causes to die or brings to life other than Me."

Overall, the act might be used in different ways, and all are not contradictory once they are understood and comprehended well. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said to him whom he gave the date: "Take it: Had you not come to take it, it would have come to you." (Ibn Hibban and At-Tabarani on the authority of Ibn Umar). He thus ascribed the act of coming to him as well as to the date, and it is well-known that the date never comes in the very way man comes. Similarly, when the repentant said: "I turn in repentance to Allah Almighty and not to Muhammad "peace be upon him", the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, he has attributed the right to Him Who is more liable to it."

Whoever then ascribes all things to Allah Almighty has indeed known and told the truth, and whoever attributes anything to someone else other than Allah Almighty does so by way of allegory and metaphor. When some of the Arabs expressed this fact, the Messenger of Allah "Allah's blessing and peace be upon him" confirmed it. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest poetic verse said by a poet is the statement of Labid: "Behold! Everything except for Allah is false; and every kind of blessing is inevitably perishable."

You may argue: "Then, it has seemed clear that man, in his will, power and act, is forced by necessity. Then, what is the significance of reward and punishment, of pleasure and displeasure? And moreover, how could He be displeased with the act He does?" In reply, it should be known to you that we have previously referred to the answer of that question in the Book of Gratitude. So, we need not repeat it now.

That is the extent to which the monotheism summons the state of reliance (on Allah Almighty). This could be achieved only with faith in the mercy and wisdom. Monotheism summons the consideration of the causer of causes, whereas faith in the mercy and its extension summons the confidence of the causer of causes; and anyone could rely but on him of whom he is confident, and his heart is reassured. That is indeed one of the greatest doors of faith.

It is that one should give to trust in which there is neither suspicion nor weakness to the fact that were Allah Almighty to create all the creatures with the mind of the most intelligent among them, and give them of knowledge as much as is given to the most knowledgeable among them, and create for them of knowledge what lies within their capacity to endure, and pours over them of indescribable wisdom, and then increase all of them in knowledge, reason and wisdom as much as the like of what they have, and then reveal to them the consequences of matters, and inform them of the mysteries of the dominion of the invisibles, until they come to know good and evil, benefit and harm, and then He commands them to regulate the affairs of the kingdom of visibles and dominion of invisibles with the help of what He has given them of knowledge, reason and wisdom, by no means would their manipulation, given their co-operation and combination, add, even in the least, to the Allah's manipulation

of the affairs of the world and the hereafter, nor reduce anything from, nor raise nor lower an atom thereof, nor bring a benefit nor avert harm, defect, ailment, poverty, or shortage from him whom Allah has doomed to receive any of those.

On the contrary, they would find neither a flaw nor a shortage of proportion in all of what Allah has created, of the heavens and the earth, if they turn their vision again and again to them; and the same applies to all that is doomed by Allah to His servant concerning sustenance, term appointed, happiness and grief, failure and power, belief and disbelief, obedience and disobedience, etc: all are made with justice and truth in which there is neither injustice nor wrongness. On the contrary: It is made according to the required order and in proportion to what should be, in such a way as there is nothing possible to be better, more perfect, and more complete than what is available. Had there been anything better which He has the power to do but He did not do out of His bounty, it would have been niggardliness that contradicts generosity, and injustice which opposes justice; and had he had no power to do it, it would have been failure that contradicts lordship. That is because every kind of poverty and harm in this world is but a shortage in this world which would be compensated in the hereafter, and every kind of shortage one has in the hereafter is a kind of blessing for another, for had it not been for the night, the value of the day would not have been learnt, and had it not been for the ailment, the healthy would not have enjoyed of their health, and had it not been for the fire (of Hell), the inhabitants of Paradise would not have learnt the value of the favor conferred upon them.

As well as redeeming the souls of mankind with the souls of animals and giving them the authority to slay and slaughter them is not injustice, for it is out of perfect justice to give priority to the complete over the incomplete, similarly, it is out of perfect justice to make much the favor on the inhabitants of the Gardens through the severe punishment of the denizens of the fire of Hell and redeem these of belief with those of disbelief. Had the incomplete not been created, surely, the value of the complete would not have been learnt. Had the animals not been created, of a surety, the honor of mankind would not have appeared. Both completeness and incompleteness appear when compared with each other. Wisdom and generosity require to create both the complete and incomplete. As well as cutting off the hand when eroded to save the soul in the remaining body is out of justice, for it is to redeem a complete with an incomplete, the same applies to the disparity between the people concerning what is doomed to them in this world and the hereafter: All of this is justice in which there is no wrongness, and truth in which there is no sport.

In sum, both good and evil are decreed, and what is decreed should inevitably come after having been preordained by the will. So, there is none to cancel out His judgement, and there is none to change His decision and command. On the contrary, everything, be it significant or insignificant is doomed to happen, and what affected you was not to miss you, and what missed you was not to affect you.

Let us then satisfy ourselves with those hints from the sciences of revelation,

which form the foundations of the station of reliance (on Allah), and rather return to the science of practical religion, Allah willing: sufficient for us is Allah as the best disposer of affairs.

part Two: States and deeds of reliance on allah

It contains the following chapters:

Exposition of state of reliance

Exposition of statements of sheikhs about definition of reliance

Exposition of reliance as to earning for the single and the responsible for his family

Exposition of reliance as to the amount to be saved and the reasons for saving

Exposition of reliance as to averting harm

Exposition of reliance as to removing harm by medical treatment and other things

Allah helps us with His mercy

CHAPTER ONE

EXPOSITION OF STATE OF RELIANCE

We have previously mentioned that the station of reliance consists of knowledge, state and work, and talked about knowledge.

The state is that which describes reliance, whose foundation is knowledge, and fruit is work. The people talked so much in definition of reliance, and their phrases and expressions are different, each according to his own state and experience, as is the custom of the Sufis. So, there is no benefit to make a mention of them here. Let's uncover it directly saying:

Reliance is that the heart deputizes, and depends upon him whom he considers reliable. Suppose a false suitcase is raised against you in the court, you would, of course, deputize one (the lawyer) to uncover the truth and show the falsehood of the claim before the judge. Of a surety, you would not deputize that person and rely on him to undertake the task unless he meets four conditions: the furthest degree of guidance, the furthest degree of power, the furthest degree of eloquence, and the furthest degree of sympathy.

By guidance, he would know the points of falsehood and dissembling, in order that the abstruse tricks would not be hidden from him. By power, he could dare to declare the truth with no hesitation nor flattery nor adulation. It may be that although he knows the points of dissembling in the claim of the foe, his fear or weakness prevents him from declaring it. As for eloquence, it is the verbal power that enables one to express in words all which the heart likes to declare. To be sure, it is not that all who know the points of dissembling are fluently expressive enough to show them in the court. By the furthest degree of sympathy, he would do his best to uncover the truth, for the power alone does not avail without his having care for the mandator.

If he has doubt in all or one of those four, or has the feeling that his foe is more perfect in them, then, he would not be completely reassured to his legal representative. His state of reassurance and reliance then differs according to the

power of his conviction and belief in those four conditions. As the beliefs and convictions differ in power and weakness whose degrees are infinite, similarly, the states of the reliant differ in the power of reassurance and confidence whose degrees are infinite, until he attains the certainty (of faith) in which there is neither weakness nor suspicion. It is like the case in which the legal representative is the father of the mandator who seeks to gather both the lawful and the unlawful to defend his son: in this case, he has certainty only in one condition, i.e. the furthest degree of sympathy and care, and not in all the conditions. The same then applies to any of those four, in which one might attain the certainty of confidence and this is known by long experience and practice, which tell, for example, that so and so is famous for his great eloquence, so and so for his great power and bravery in saying the truth, so and so for his great skill in uncovering the tricks and points of dissembling, etc.

Having known the significance of reliance in this example, you then might measure on it the reliance on Allah Almighty. If it is proven to you, through revelation or decisive belief, that there is no doer or maker but Allah Almighty, as you have previously had complete faith in His knowledge and power to sustain all of His servants, His perfect care, mercy and sympathy for all of His servants, and that there is no further power, nor further knowledge, nor further care, nor further mercy beyond His, then, your heart would rely on Him alone, and would not turn to anyone or anything else, for indeed, there is neither might nor power but with Allah Almighty as has previously been shown in monotheism.

But if you do not have this state in yourself, it might be due to one of two reasons: Either the lack of certainty in one of those four conditions, or the weakness and disease of the heart because of being possessed by illusions and false impressions. However, the heart might be disturbed by illusions without even being short of certainty. If one, for example, is to eat honey, which is likened in front of him to dung, he would surely have aversion for it, and if a rational person is required to spend the night beside a dead in the grave or on the bed, he would disdain the idea, even though he is certain of his being dead and motionless. This is due to the weakness of the heart, from which any man could hardly be free. But it might become strong until it turns into a disease causing one to panic to spend the night alone in the house, given that the door might be tightly closed.

Thus, reliance is suspended on the strength of heart and certainty for by both, the heart becomes calm and reassured. However, there is difference between tranquility and reliance. How many a reliance is, but with no reassurance. Allah Almighty addressed Abraham "peace be upon him" saying: "Do you not then believe?" He said: "Yea! but to reassure my own heart." (Al-Baqarah 260)

﴿ قَالَ أَوْلَمْ تُؤْمِنِ قَالَ بَلَىٰ ﴾

He sought to see with his eyes how life is given to the dead, in order to establish it in his imagination, for the soul always follows and is reassured by imagination, but not by certainty in the beginning until it ultimately attains the degree of the reassured soul. How many a reassured person who has no certainty,

like those of all religions and doctrines other than Islam. The Jew, for instance, is reassured by his Judaism, and the same is true of the Christian, given that both have no certainty, but they follow their assumption and what their souls desire. Although they received the guidance, which is the cause of certainty, from their Lord, they turn away from it.

Cowardice and boldness are among the instincts, with which the certainty alone is of no benefit. They are among the causes which oppose reliance, just as the weakness of certainty of one of all four conditions is another cause. But if there is strong certainty along with control over the instincts, the confidence of Allah Almighty would be attained. It is said that in the Torah, the following phrase is written: "Curse is he whose confidence is in another man like him (more than in Allah)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever seeks honor and power through servants, Allah Almighty puts him to humiliation." (Al-Aqili and Abu Na'im on the authority of Umar).

Once the significance of reliance is revealed to you, and you come to learn the state which is called reliance, then, you should learn that this state is of three degrees in terms of power and weakness:

The first is what we have previously mentioned, i.e. to be confident of Allah Almighty, and of His care and concern over him as he is his legal representative and disposer of affairs.

The second, which is stronger, is that his state with Allah should be like the child's state with his mother: the child knows none other than his mother, and takes refuge to none other than her when anything terrorizes him, and depends upon none other than her. Once he sees her, he gets attached to the tail of her garment, and if anything disturbs or befalls him, the first word he cries with is: "O mother!" that is because he is fully confident of her mercy, sympathy, care and sufficiency for him. Whoever then devotes himself as such to Allah Almighty, depends as such on Allah Almighty, is confident as such of Allah Almighty, and gets attached as such to Allah Almighty, he then is reliant on Allah Almighty, just as the child is reliant on his mother.

The difference between this and the former is that this is entirely reliant to the extent that he consumes himself in reliance from even the perception of the real nature of his reliance. There is no place in his heart for anything other than Him on Whom he is reliant. But the former relies ostentatiously, without consuming himself from reliance for he turns to it, and perceives it well, with which he is diverted from observation of Him upon Whom he is reliant. To this Sahl referred when he was asked about reliance: "What is its minimum?" he said: "To abandon wishes." It was said to him: "Then, what is its middle?" he said: "To leave the choice", in reference to the second degree. But when he was asked about its maximum, he gave no answer and rather said: "None knows it but he who attains at least its middle."

The third, which is the highest, is to be in the Hands of Allah Almighty in all of his movements and stillness like a dead in the hands of the washer of his body, with no difference except that he sees himself dead moved only by the eternal power in the same way as the dead body is moved by the hand of the washer. It is

he whose certainty is strong of the fact that it is Allah Who causes movement, power, will, knowledge, and all things and attributes, and of the fact that all happen by necessity and force (of Allah), which means that he does not wait what to occur to him. Unlike the child, in the previous degree, who takes refuge to his mother, cries and gets attached to the tail of her garment, he, in this third degree, is like a child who knows, for certain, that even if he does not cry for his mother, she always demands him, even if he does not get attached to the tail of his mother's garment, she always carries him, and even if he does not ask her for milk, she hastens to provide for him. The fruit of this station is to leave supplication and demand out of confidence of Allah's generosity and care, and of the fact that even if he does not ask, he would be given better than what he asks for. But the second station does not require him to leave supplication and demand from him, but it requires him to leave demand from anyone else.

You may argue: "Are those states imaginable?" In reply, let me say that they are not impossible, but they exist in very rare cases. The first station is closer to possibility, whereas both the second and third are more rare and exceptional; and even in case either the second or the third exists, it is unlikely to remain or become regular. We could say that the third station does not come but like the flash which vanishes very soon. But the period of time for which the second station could last is somewhat longer.

you may further ask: "With those states, could the servant have the power to regulate his affairs or get attached to the means and causes?" In reply, it should be known to you that the third state nullifies manipulation entirely as long as it remains. The second station also nullifies manipulation except when one takes refuge to Allah Almighty with supplication and invocation, like the child's manipulation when he gets attached to his mother. The first station does not nullify the origin of manipulation and choice. But it nullifies some manipulations, like one's reliance on his agent or legal representative: he leaves manipulation on the part of anyone else other than the agent, but not that recommended by his agent, or known from the practice and custom to be so. An agent might advise his mandator to be present in the court, since he would not speak but in his presence. In this case, he regulates his affairs to attend, which, anyway, does not contradict his reliance on him, for it is out of his perfect reliance on him to do just what he has planned for him to do, and had he not relied on him and depended on his advice, surely, he would not have attended in response to his counsel.

An example of what is known by practice and custom, is that one knows that he could not argue the foe except from the record. Then, it is out of his perfect reliance is to take the record with him when he goes to argue his foe in the court. In this way, he could not dispense with manipulation either in attendance or in bringing the record with him. Were he to leave any of those, it would be shortage and deficiency in his reliance.

Then, after he attends in response to the advice of his agent, and brings the record with him in compliance with what is known from custom and practice, he sits in the court watching his agent's defense and advocacy, with which he might

rise up to the second and even the third station. He indeed has done everything required from him by his agent, and there remains only his self-reassurance and confidence of the agent, and expectation for what is to come.

Having understood that, all problems and difficulties concerning reliance (on Allah) would be averted from you, and you come to know that it is not requisite for reliance to abandon all manipulations as long as it is not in opposition to reliance as will be shown later in the deeds. If the reliant takes refuge to his strength and power in attendance and bringing the records with him (in the court), it would not contradict reliance, for he knows that had it not been for the presence of the agent, neither his attendance nor his bringing the records in the court would have been useful. He then does not depend on his strength or power because they are his strength or power, in so much as because it is the agent who shows to him that it is of great benefit to depend on them to be able to argue his foe. In this way, there is neither strength nor power but with the agent.

But this last statement is not fitting for the agent (as a human being), for he is not the creator of his strength and power. But he just functions them for the benefit of his mandator. This statement is perfectly true to the real disposer of affairs, i.e. Allah Almighty, for He is the Creator of the strength and power as we have previously clarified in monotheism, and made them effective as being requisite for what He is going to create after them. Then, there is neither strength nor power but with Allah Almighty, in truth and verification. Whoever testifies to this would receive the great reward referred to in the many narrations and traditions, which assure much reward to him who says "There is neither strength nor power but with Allah Almighty." But one may wonder: "How should one be given that much reward only for this statement which is easy on the tongue, and easy on the heart to believe in its concept?"

There is, to be sure, much reward for this statement, even though incomparable to the testimony of monotheism "There is none worthy of worship except for Allah." That is because the testimony of monotheism affirms all things to Allah Almighty, whereas this affirms to Him only two things. On the other hand, we have already mentioned that everything has two husks and two cores, and this applies also to that statement. Most people restricted themselves to the two husks and abandoned the two cores. To this the Messenger of Allah "Allah's blessing and peace be upon him" referred in his saying: "Whoever says "There is none worthy of worship except for Allah" out of truth and faith in them from the depth of his heart, Paradise is assured to him." (At-Tabarani on the authority of Zaid Ibn Arqam; and Abu Ya'li on the authority of Abu Hurairah).

In sum, whoever does not say either of both statements out of sincerity and faith in them, which is based on contemplation and certainty, then, no state of reliance is expected from him.

You may argue: "You have said that whoever says that "There is neither strength nor power but with Allah Almighty" attributes only two things to Allah Almighty. Then, if one says that both the heavens and the earth are created by Allah Almighty, would he receive the same reward he receives when he says "There is neither strength nor power but with Allah Almighty"?"

In reply, let me answer in the negative, for the reward is determined by the amount and value of that for which it is given. There is no equality between both phrases. There is no comparison between the hugeness and immensity of the heavens and the earth on the one hand, and the amount of the strength and power on the other hand. That is because it is not only by hugeness or immensity that things are estimated. Anyone among the laymen knows, for certain, that the heavens and the earth are not created by a human being, but by Allah Almighty. But the matter of the strength and power has been abstruse and problematic on Mu'tazilah, philosophers and many sects of those who claim they reflect opinions and doctrines minutely until they turned into hair-splitters. So, it is a great danger in which the heedless have fallen, affirming to themselves things out of polytheism.

Whoever goes beyond that obstacle by help and aid of Allah Almighty will have a high and great degree. We have previously mentioned that in monotheism, there are only two obstacles: The first is to look at the heavens and the earth, the sun and the moon and stars, clouds and rain, and all non-living beings; and the other is to look at the choice of animals, and this obstacle is greater and more dangerous than the former. But in general, to go beyond those obstacles is to attain the perfect mystery of monotheism. This is why there is much reward for this statement, i.e. for the contemplation of which this statement is a translation.

The state of reliance then is to abandon one's strength and power, and rather rely on the One and Real. This point would be clarified in more detail when we talk about the deeds of reliance, Allah willing.

CHAPTER TWO

EXPOSITION OF THE STATEMENTS OF MANY SHEIKHS ABOUT THE DIFFERENT STATES OF RELIANT

It would be clear to you, from those statements, that nothing thereof is beyond what we have mentioned. But each has indeed expressed his own experience and state.

Abu Musa Ad-Daili said: I asked Abu Yazid about his understanding of reliance, thereupon he asked me: "And what do you say about it?" I said: "Our companions say that even if wild animals exist on your right and left sides, your internal thought would not change even a bit (out of fear of them)." On that he said: "Yes, that is close to its meaning. But if the inhabitants of Paradise are enjoying in their pleasures and the denizens of Hell are punished and burnt in the fire, and you make a distinction between them, then, you would come out of the sphere of the reliant."

What Abu Musa said is a report of one of the most glorious states of reliance, i.e. the third station; whereas what Abu Yazid mentioned is a report of the dearest knowledge of reliance, which is among the foundations of reliance: it is the knowledge of the wisdom of Allah Almighty in the sense that whatever He does should necessarily be done, with no distinction between the inhabitants of Paradise and the denizens of the fire of Hell in relation to the origin of injustice and wisdom. That is indeed the most abstruse kind of knowledge, and beyond it lies directly the mystery of Fate and Divine Decree. Abu Yazid rarely talks but

about the highest stations and the furthest degrees.

Furthermore, it is not requisite in the first station of reliance to take precautions of the female snakes, for Abu Bakr "Allah be pleased with him" himself took precautions in the cave (of Thawr) when he was along with the Messenger of Allah "Allah's blessing and peace be upon him" by closing all its holes for fear of their danger. But it might be said that he did so only with his foot, but his internal thought did not change because of them; or that he did so out of sympathy and pity for the Messenger of Allah "Allah's blessing and peace be upon him" and not himself. But the reliance removes once his internal thought changes for the sake of himself. But it would be shown later that the like of this and even more does not contradict reliance. What stimulates the internal thought to move in flight from the female snakes is fear, and the reliant has the right to fear from the mover and creator of the female snakes, for the female snakes have neither strength nor power but with Allah Almighty. So, if he takes precautions, he should not rely on himself or on his power and manipulation, but on the Creator of the strength, power and planning.

In another context, Dhun-Nun Al-Misri was asked about the concept of reliance thereupon he said: "It is to abandon all lords (other than Allah Almighty), and eliminate all means." The first phrase refers to monotheism, and the last to the works and deeds in this world, but not to the state explicitly in so much as implicitly. It was said to him once again: "Then, give us more." He said: "It is to devote the soul to worship and set it free from lordship" in reference to dissociation only from the strength and power.

Hamdun Al-Qassar was asked about reliance thereupon he said: "If you have ten thousand Dirhams and at the same time you owe a Daniq, you do not feel safe to die and your debt remains due on you; and if you owe ten thousand Dirhams and you do not have what fulfills it, you do not despair that Allah Almighty would fulfill it on your behalf." That is a reference to the great power of Allah Almighty.

Abdullah Al-Qurashi was asked about reliance and he said: "It is to get attached to Allah Almighty in whichever state you are." The asker said to him: "Give me more." He said: "It is to leave each means that leads to another until you reach the Real Who is the guardian of all things." The first is general to all three stations, and the other is particular to the third station only. It is like the reliance of Abraham "peace be upon him" when Gabriel "peace be upon him" asked him: "Do you have a need?" He said: "As for you, it is not." His question was a means leading to another, i.e. Gabriel's guarding him, which Abraham "peace be upon him" left out of confidence of the fact that if Allah likes, He would subjugate Gabriel to do so. That is a state of one who is absent from himself with the presence of Allah Almighty. It occurs very rarely, and even if it exists, it is more unlikely to remain for a long time.

According to Abu Sa'id Al-Kharraz: "Reliance is a quake without tranquility, and a tranquility without quake." Perhaps he refers to the second station. His tranquility without quake refers to the heart's tranquility and reassurance of the disposer of affairs; and his quake without tranquility refers to one's panic to Allah

and supplication and imploring to Him in which he quakes like the child when he quakes in the hands of his mother, with his heart calm and reassured of her complete and perfect pity for him.

According to Abu Ali Ad-Daqqaq: "Reliance is of three degrees: dependence, submission and then authorization. The reliant gets reassured of His promise, and the one who submits satisfies himself with His knowledge, and the one who gives authorization accepts His judgement." This refers to the disparity of degrees of his sight in relation with the one whom he views. Knowledge is the foundation, followed by promise and then by judgement. It is not unlikely that the reliant observes something of that.

Many Sheikhs have a lot of statements other than those we have mentioned concerning reliance. But let us not be lengthy by mentioning all of them, for to uncover the truth of it is more beneficial than to relate the different statements about it. That is due to the state of reliance; and Allah Almighty helps us, with His mercy and kindness, achieve success.

CHAPTER THREE

EXPOSITION OF DEEDS OF RELIANT

It should be known that knowledge develops the state, and the deed is the fruit of the state. It might be thought that reliance is to leave earning with the body, and manipulation with the mind, and rather to lie on the ground like a thrown cloth, or a piece of flesh on bone. But this is, to be sure, the belief of the ignorant among the people, since it is unlawful under Sharia, which praises the reliance. Then, how should a religious station be attained through something forbidden in religion? Let's uncover the truth and say that the effect of reliance appears in the servant's movement and seeking with his knowledge to achieve his purposes. The servant seeks voluntarily either to get something beneficial which he lacks, such as earning, or to save something beneficial which he has, like saving, or to avert harm from him before it afflicts him, like defending himself against a thief, an attacker or a wild animal, or to remove harm that afflicted him, like remedy from diseases and their like. The purposes of the servant's movement do not go beyond those main four: to get a benefit, keep a benefit, avert harm, or prevent harm. Now, let us in the following pages make a mention of the conditions and degrees of reliance in each of those, with evidences from Sharia.

THE FIRST PURPOSE: TO GET A BENEFIT

The means by which a benefit is sought is of three degrees: what is fully certain, what is almost certain, and what is illusive.

The first set of means: what is fully certain, like the association between the cause and effect according to the Divine Decree, in which there is no difference or dispute. Suppose, for instance, that food is served before you and you are very hungry, but you do not stretch your hand to it under pretext that you are reliant, and it is requisite for reliance not to seek, and to stretch the hand is a kind of seeking, and the same applies also to chewing and swallowing the food: this is, to be sure, a mere madness, and does not belong to reliance. If you expect that Allah Almighty would create in you a state of satiation, or create in the food a

power of movement to enable it to come and enter your mouth, or subjugate an angel to chew and swallow it and convey it to your stomach on your behalf, you then are ignorant of the established norm of Allah on earth. Similarly, if you do not cultivate the land, in covet of a plant to be created by Allah without sowing the seed of it, or do not have sexual relation with your wife in covet of her giving birth without it such as Mary gave birth to Jesus "peace be upon him", it is madness, quite far from reliance. Those states and their likes are beyond calculation. In this station, reliance is not only by deed, but by both state and deed.

As far as knowledge is concerned, it is to know, for certain, that it is Allah Almighty Who created for you the food, the hand, the teeth and the power of movement, and that it is He Who feeds and waters you. As for the state, it is that your heart's tranquility and reassurance go back to your depending on Allah Almighty, and not on your hand or food. How should you depend on the health and soundness of your hand which might soon stop from function and be afflicted with paralysis? How should you depend on your power and you might soon lose your consciousness and mind leaving you motionless? How should you depend only on the presence of food, and perhaps Allah might direct somebody to overpower you on it, or cause a female snake to come and disturb you and divert you from it? Since all of those are possible, and there is no way to get rid of them but by virtue of Allah Almighty, you then should rejoice of Him, depend on Him, and put your trust in Him.

The second degree is the means which are almost certain, but the effects more likely result from them, as well as it is unlikely that they would not result from them. A typical case is of him who leaves the homeland and town of residence, and sets out on journey alone having no provision with him, not in the company of the caravans or groups of riders, and follows the lonely deserts and ways which people very rarely walk through. This is not requisite for reliance, for taking provision on journey in the desert is the right way of the early people and righteous successors, and it does not nullify reliance particularly when it comes after depending on the virtue of Allah Almighty. But it is possible, as being one of the highest stations of reliance, and this is why Al-Khawas used to do it.

But you may argue: "This is to seek to put oneself to destruction, which is forbidden under Sharia." In reply, let me say that it does not become unlawful with two conditions: the first is that a man should have disciplined, mortified and habituated his own self to keep patient on hunger for a week or two, without causing breast disturbance or mind distraction, or difficulty to celebrate the praises of Allah Almighty. The other is that he should have the power to sustain himself with such things as grass and its like. After those conditions, it is not unlikely that it would not become unlawful, for he might probably meet, by chance, every week or every two weeks, somebody to provide for him, or come upon a village or a town to get sustenance for himself, and so on. Mortification is the foundation of reliance.

This was the conduct of Al-Khawas and his fellows from among the reliant. Al-Khawas did not leave the needle, rope, file and jug, saying: "This does not

oppose reliance." The reason is that he learnt that in the desert, there is no water on the surface of the earth, and it is not out of the established norm of Allah that water rises up automatically from the bottom to the top without a jug or a rope, and it is unlikely that one could find a rope or a jug in the desert, and one needs water to perform ablution many times thereof everyday, and to quench his thirst at least once every two days, for the traveler could not, with movement in the scorching heat, keep patient on the loss of water in the same way as he could on the loss of food. Similarly, he might have only one garment which is apt to be torn leaving his private parts exposed, and in the desert, he could unlikely find a needle or a file, and this is why he takes them with him. Thus, anything like those four join the second degree, for it is thought but not with full certainty, that his garment might probably be torn, and that one might probably give him another garment, or that he could probably find on the top of the will a man to give him water, and so on.

For this reason, we say that if one inclines to a mountain pass in which there is neither water, nor grass, nor anyone to come to it at all, and sits there reliant (on Allah), he would be sinful, seeking to destroy himself. It is narrated that an ascetic left his residence and betook himself to the bottom of a mountain and stayed there seven days saying: "I would never ask anyone about anything until my Lord brings me my sustenance." He spent seven days there until he was about to die, and no sustenance was brought to him. On that he said: "O my Lord! If you have decreed that I should live, then, bring me my sustenance. You have doomed to me, otherwise, take my soul unto You." Allah Almighty revealed to him: "By My Honor, I would not sustain you until you enter your residence and live among the people." He entered his residence and sat thereupon much food and drink was brought to him by the people. He ate and drank, and had doubt within himself about that. On that Allah Almighty revealed to him: "You liked to remove My wisdom with your abstinence from this world. Do you not learn that to sustain My servant at the hands of My other servants is dearer to Me than to sustain him with the hand of My power?"

Then, to leave all means whatsoever is an opposition to the wisdom of Allah, and an ignorance of the established way of Allah Almighty. But to act upon the established way of Allah Almighty, and depend on Him Alone and not on the means does not contradict reliance in the least. But means are divided into apparent and hidden; and the significance of reliance is to be satisfied with the hidden on the exclusion of the apparent means, with the soul's tranquility and reassurance of the causer of the cause, and not of the cause itself.

You may ask: "What is your opinion about sitting in residence without earning? Is it forbidden, permissible or recommended?" in reply, it should be known to you that it is not forbidden for it is like the act of him who tours in the desert which does not lead to his destruction. The resident does not destroy himself whatsoever in order for his act to be regarded unlawful. It is not unlikely that sustenance might come to him from sources he expects not, but, at the same time, it might delay, and patience here is possible. But if he closes the gate of his

door on himself and there is no way for anyone to reach him, then, his act would be unlawful. If he opens the door of his home, and he is not engaged in worship or celebration of Allah, then, work to get his earnings would be better for him. But anyway his act is not unlawful unless he is about to die, at which time it becomes incumbent upon him to come out and earn his living or beg the people for sustenance. But if his heart is entirely devoted to Allah Almighty, and not ambitious for anyone to enter from the door and bring sustenance to him, in so much as it is ambitious for the bounty of Allah Almighty, then, this would be much better and preferable, as being one of the stations of reliance. It is to engage in Allah Almighty and give no care to his sustenance. That is because sustenance should inevitably come to him.

At that point, it is of great significance the statement of a religious scholar: "If a servant even flees away from his sustenance, it would run after him in pursuit of him, just as if he flees away from death, it would run after him in pursuit of him; and if he asks Allah Almighty not to sustain him, He would not respond to him, and by such asking, he would be regarded sinful, and Allah would say to him in reply to his demand: "O ignorant! How should I create you and not sustain you?" for this reason, Ibn Abbas "Allah be pleased with them" said: "The people dispute about all things except for sustenance and death, for they assume the consensus that there is neither sustainer nor causer of death but Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you rely on Allah Almighty as it should be, surely, He would sustain you in the same way as He sustains the birds: they come out hungry early in the morning, and return satiated in the evening, and rather the mountains would disappear with your supplication."

Jesus "peace be upon him" said: "Look at birds which neither cultivate, nor harvest, nor save anything, but at the same time, Allah Almighty sustains them day by day. But if you say that your bellies are bigger, then, look at the cattle and sheep, and how Allah Almighty assigned to them those meadows for sustenance." According to Abu Ya'qub As-Susi: "The reliant have their sustenance at the hands of the servants with no effort nor suffering, and those other than them are engaged in work and toiling." Another one said: "All servants are sustained by Allah Almighty. But some of them eat with humiliation like the beggars, some with trouble and expectation like the traders, some with their profession like the craftsmen, and some with honor like the Sufis, who witness the One Exalted in honor and get their sustenance from His Hand, and see no intermediary.

The third degree pertains to the illusive means, falsely thought to lead to the effects, but with no apparent confidence or certainty. A typical case is of him who surveys the minute and detailed manipulations as regards the matter of earning, by which he turns entirely from the sphere of reliance. That is the case of almost all the people, i.e. those who use the minute tricks to earn permissible property. But to earn what is suspicious, or to use suspicious tricks in earning is to be concerned over this world, and rely on the causes. It is not hidden that this nullifies reliance entirely. It is like the causes to be attributed to bringing about what is beneficial, and removing what is harmful. The Messenger of Allah

"Allah's blessing and peace be upon him" described the reliant as those who do not depend on those causes, and did not describe them as those who do neither earn, nor live in the cities and towns, nor take anything from anyone. Sahl said about reliance: "It is to leave manipulation at all." In justification of that he said: "Indeed, Allah Almighty created the creatures and did not veil them from Himself, but their veil is their own planning." Perhaps he meant the extraction of the far reasons through the thought, which need manipulation, other than the near reasons.

In sum, it has become clear that the reasons are divided into those the attachment to which turns one from the sphere of reliance entirely, and those which do not do; and those the attachment to which turns one from the sphere of reliance are divided into what is decisively certain and what is only assumed; and those decisively certain do not turn one from the sphere of reliance when the state and knowledge of reliance are available, i.e. to rely on the causer of all causes, in which case, reliance is by state and knowledge, and not by deed, unlike the assumed causes, in which reliance is by state, knowledge and deed.

Furthermore, the reliant are of three stations: The first is that of Al-Khawas and his fellows: it applies to him who tours in the desert with no provision out of confidence of the bounty and favor of Allah Almighty, to help him keep patient for one or two weeks, to facilitate grass or sustenance to him whatsoever, or to keep him firm on satisfaction with death on that state if nothing of those is available. Whoever carries provision could lose it, and whoever has a camel, his camel might be lost, leaving him die out of hunger.

The second station is about him who sits in his house or in the mosque, but within the borders of villages and populous cities. Although it is weaker than the first, one is also reliant, for he leaves earning and all apparent means, and rather relies on the bounty of Allah Almighty in manipulation of his affairs concerning the hidden means. But at the same time, by his residence in the cities and villages, he is exposed to the means of sustenance. But anyway, this does not nullify his reliance if he keeps his eye on Him Who subjugates to him the inhabitants of the town to give him sustenance, and not on the inhabitants of the town themselves, who are imagined to be heedless of him and waste him, and forget him had it not been for the bounty of Allah Almighty.

The third station is about him who comes out and seeks to get his earnings in the same way we have previously mentioned in the third and fourth chapters of the Book of the Etiquettes of earning. This seeking does not turn him from the sphere of reliance so long as his self-reassurance is not of his sufficiency, power, majesty and goods which might be removed by Allah Almighty in a moment: on the contrary, he is reassured only of the sole guarantor and surety to guard all of this for him, and facilitate its reasons and causes to him. On the other hand, if he seeks to earn to spend on his dependents or on the needy and indigent, then, he seeks with his body, while devoting his heart wholeheartedly to Allah Almighty. In this case, his state is more noble than the state of him who sits at home or in the mosque.

The evidence for the fact that seeking to get earnings does not turn one from

the sphere of reliance if its conditions and requirements are fulfilled, and both its state and knowledge are put in consideration, is taken from the conduct of Abu Bakr "Allah be pleased with him" that in the morning next to his being given the pledge of allegiance as the caliph, he took garments and entered the market and started to practice traffic. The Muslims did not like that and said to him: "How do you do so given that you have been made as the successor of the Prophet?" on that he said: "Engage me not from my dependents, for were I to waste them, I would waste those other than them." They then assigned to him the sustenance of a Muslim family from the Muslim treasury. When they were pleased with that, he saw it better to engage in looking after their affairs, helping them, disposing of their interests and serving their benefits and purposes.

It is impossible to say that Abu Bakr "Allah be pleased with him", in this state, was not in the station of reliance, for which of people is more worthy of that station than him? He indeed was reliant not from the perspective of leaving earning and seeking in so much as from the perspective of giving no care to his power and sufficiency, and the knowledge that Allah Almighty is the facilitator of earning and the disposer of affairs, and observation of many conditions in earning, i.e. to earn only what he needed, without saving or being pompous, or giving preference to his own Dirham over the Dirham of the others, and so on, for whoever enters the market with his Dirham dearer to him than the Dirham of others, he would be concerned over this world and not abstinent from it; and reliance is not valid in the absence of abstinence from this world, given that asceticism alone is valid, for the station of reliance is beyond that of asceticism.

According to Abu Ja'far Al-Haddad, the mister of Al-Junaid: "I have hidden reliance for twenty years, during which I used to enter the market, and everyday I earned a Dinar, from which I did not save or let a single Daniq until the night with me, for before the night, I would have given it out entirely." Al-Junaid used not to talk about reliance in his presence, saying: "I feel shy of talking about his station while he is attendant with me."

You may ask: "Which is better: to sit at home or come out to get his earnings?" in reply, it should be known to you that if one sits at home in order to devote himself entirely to worship, celebration of Allah Almighty, and meditation of the signs and creation of Allah Almighty, etc, and his coming out to work would distract his devotion and divert him from his celebration, then, it would be better for him to sit at home, provided that he should not look forward to the people in expectation for him who might enter into him bringing to him sustenance: on the contrary, he should be of strong heart, reliant on Allah Alone. But if he is of troubled heart, and desires for the people, then, coming out to get earnings would be better for him, because desire for the people is begging with the heart, and to leave it is more important and more significant than to leave earning.

It was the habit of the reliant among the people not to take what their souls desired for. In this context, it is narrated that Ahmad Ibn Hanbal told Abu Bakr Al-Marwazi to give a poor something extra than his charge for which he had hired him, but he rejected to accept it. When he turned away, Ahmad told Abu

Bakr to catch him and give him, for at that time he would accept it. He caught him and gave it to him, and he took it. When Abu Bakr asked Ahmad about that he said: "His soul desired for it at first, and when he turned away, he despaired and had no covet, thereupon he accepted it."

It was the habit of Al-Khawas that whenever he looked at a gift to be given to him, or feared he might get accustomed to the like of that, he would not accept it. When he was asked about the most wonderful thing he saw in his journeys, Al-Khawas said: "I saw Al-Khadir and he accepted my company, and, fearing my soul would be accustomed to and get comforted with that, which might be a shortage of my reliance, I left him."

Overall, if the seeker to earn his living observes the conditions and etiquettes of earning as we have previously clarified them, i.e. not to intend to gather much money, nor depend on his commodities and sufficiency, he would be reliant.

You may ask: "What is the sign indicative of his non-reliance on his commodities and sufficiency?" in reply, let me say that if his goods are stolen or lost, or if he is exposed to any obstacle in his traffic, he would be well-pleased with it, for the reliance of his heart would remain the same before and after that event.

You may argue: "Then, how should it be imagined that one has commodities on which he does not rely, given that he knows for certain that there is no earning without commodities?" in reply, let me say that he should know that those whom Allah Almighty provides with sustenance are numerous, and those whose goods and commodities were lost or stolen are also numerous, and further habituate himself to the fact that Allah Almighty does with him only what serves his benefit and interest. If He ruined his commodities, it would be rendered good for him, for perhaps were He to leave him, it might have led to the corruption of his religion. And even if the result is that he would die out of hunger, he should know, for certain, that to die out of hunger is better for him in the hereafter, so long as it is the fate and decree of Allah Almighty, with no shortage nor indulgence on his part.

If he believes in the truthfulness of all of that, the presence or absence of the commodities would be the same to him. According to a certain narration: "A servant might intend by night to do a thing concerning his traffic, and were he to do it, it would lead him to destruction, but Allah Almighty looks at him from above His Throne (of Majesty), and diverts him from it, leaving him in a state of grief and sorrow, although it is not but a mercy with which Allah Almighty delivers him."

It is within this context that Umar "Allah be pleased with him" said: "I do not mind whether I become rich or poor, for I do not know which is better for me." Whoever is not fully certain of those things, no reliance is expected from him. Abu Sulaiman Ad-Darani said to Ahmad Ibn Abu Al-Hawari: "I have a share from every station except that of blessed reliance, whose smell I have never smelt." This was his speech given his high esteem and piety. He did not reject that it is among the possible stations, but he reported that he did not attain it.

Furthermore, unless one has a full belief in the fact that there is no doer, no maker, no sustainer and no creator other than Allah Almighty, and that everything doomed by Him to the servant, in terms of poverty and richness, health and sickness, death and life, etc, is, to be sure, for the benefit of that servant than it is hoped by him, then, his state of reliance would not be complete; and the same applies to all stations of religion, all of which are built on the basis of the origin of faith.

In sum, reliance is an understandable station, but it summons the power of the heart and the power of faith and certainty. For this reason, Sahl said: "Whoever criticizes the seeking to get earnings has indeed criticized the sunnah; and whoever criticizes leaving it has indeed criticized monotheism."

You may ask: "Is there any beneficial medicine to treat the heart's being diverted from reliance on the apparent means, in order to have a good assumption of Allah Almighty to facilitate the hidden means?" In reply, let me answer in the affirmative. It is to know, for certain, that the bad assumption is inspired from Satan, and the good assumption is inspired from Allah Almighty. In confirmation of that, Allah Almighty said: "Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things." (Al-Baqarah 268)

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

Man, by nature, is concerned with the Satan's threats. If you add to that the weakness of the heart and cowardice, and seeing the reliant dependent on the apparent means, the evil assumption is intensified, which nullifies reliance.

However, seeing sustenance among the hidden means also nullifies reliance. It is related that a worshipper stayed in the mosque in seclusion, and he had no earnings. The imam said to him: "If you seek to get your earnings, it would be better for you." He gave no answer and the imam repeated the same thrice, and in the fourth time, he answered: "A Jew living near the mosque promises to give me two loafs everyday." He said: "If he is true to his promise, then, your stay in seclusion in the mosque would be better for you." He said: "O man! How are you an imam standing in front of Allah given that shortage of monotheism? How do you give preference to the promise of a Jew over Allah's guarantee of sustenance?" A mosque imam asked one of the praying persons: "From where do you eat?" he said: "O sheikh! Wait until I repeat the prayer I have offered behind you and then I would give you the answer."

It is beneficial for the good assumption of Allah's providing with sustenance out of His bounty through the hidden means to listen to the narrations which imply the wonders of Allah's making in having the sustenance reach him to whom it is doomed. They also contain Allah's power of destroying the wealth of the traders and rich and killing them out of hunger.

It is narrated on the authority of Hudhaifah Al-Mar'ashi, who served Ibrahim Ibn Adham for a long time, thereupon he was asked: "What is the most amazing thing you have seen from him?" he said: "We spent many days on the way to Mecca, with no food we had. Then, we entered Kufah and came into a waste

mosque, thereupon Ibrahim looked at me and said: "O Hudhaifah! I feel you are hungry." I said: "It is as the sheikh feels." He asked me to bring to him an ink and a parchment, and I brought them to him and he wrote the following: "In the Name of Allah, Most Gracious, Most Merciful. You are the One aimed at in any state, and referred to with all meanings." He also wrote many poetic verses. Then he gave me the parchment and said: "Come out and let not your heart attached to anyone other than Allah Almighty, and give the parchment to the first of people you meet." I came out and gave the parchment to the first man I met, and he was a man riding a mule, and when he took and read it, he wept and said: "What is the matter with the writer of this parchment?" I said to him: "He is in such and such mosque." He gave me a parcel containing six hundred Dinars. Then, I met another one whom I asked about the rider of the mule, thereupon he told me that he was a Christian. I then returned to Ibrahim and related to him the story, thereupon he said to me: "Do not touch the money, for the man would come an hour later." When an hour elapsed, the Christian came in and turned over the head of Ibrahim and went on kissing it and then embraced Islam."

In another context, Abu Ya'qub Al-Aqta Al-Basri said: "I spent ten days in the sanctuary, and I felt weakness out of hunger, thereupon I talked to myself to come out. I came out to the valley perchance I could find anything to pacify my hunger. I saw a taro thrown on the ground and when I took it, I felt I disgusted it, as if somebody saying to me: "You have kept hungry for ten days after which you would break your hunger with that putrefied taro?" I then threw it away, and entered the mosque and sat there. Behold! A non-Arab man came and sat in front of me and put before me a huge container of food and said to me: "This is for you." I asked him: "Then, how have you specified it to me?" He said: "It should be known to you that ten days ago we were aboard the sea and the ship was about to drown, thereupon I vowed that if Allah delivered me from this affliction, I would give this in charity to the first man my eye would fall upon from among those living near the mosque; and you are the first one I have met." I asked him to open it and he did accordingly, and behold! It had semolina, almond and sugar. I took a handful of each, and then said to him: "Give the remaining to your companions as a gift from me to you, and I have accepted it." Then, I said to myself: "Your sustenance is proceeding to you ten days ago and you came out to pursue it from the valley!"

Mimshad Ad-Dainuri said: "I was owing some money, because of which my heart was engaged. Then, I saw in my dream as if somebody saying to me: "O niggard! You blamed Us for that little amount of debt. Take what you like. It is your duty to take, and Our duty to give." After that, I have never accounted a grocer, a butcher, or anyone else."

It is related from Bannan Al-Hammal that he said: "I was on the way to Mecca, coming from Egypt, and I had my provision when a woman came to me and said: "O Bannan! You are carrying provision on your back, and having the false impression that you are not given sustenance." On that I threw away my provision and three days came upon me without eating anything. Then, I found a bangle on the road, and I said to myself: "Let me keep it for perhaps its owner

might come to ask about it, and give me something for returning it to him." Then, the same woman came to me and said: "You are a trader, saying: 'Perhaps its owner might come and I take something from him for returning it to him.'" Then, she threw some Dirhams to me and told me to spend it, and I was satisfied with it along the way to Mecca."

It is related also from him that he needed a slave-girl to serve him. He complained to his companions who collected her price from themselves and sat in expectation for the caravan to buy her. When the caravan came, they chose one to buy and said: "She befits him." They asked its owner about her price and he said: "She is not for sale." When they insisted he said: "She is for Bannan Al-Hammal, presented to him by a woman from Samarqand." She then was brought to Bannan, and the story was related to him.

It is narrated from a man in the early age that he was on journey having a loaf with him. He said to himself: "If I eat it, I would die." On that Allah Almighty entrusted him to an angel who said: "O Lord! if he eats it, then, provide him with sustenance, and if he does not eat it, do not provide him with sustenance." The loaf remained with him until he died, and nothing was given to him other than it.

Abu Sa'id Al-Kharraz said: "I entered the desert without provision and I was exposed to a severe starvation. When I saw the coming town from afar, I rejoiced thinking I had arrived. But later, I thought that I relied on something other than Allah Almighty, thereupon I insisted not to enter the village but as carried to it. I made a hole for myself in the sand and interred my body to the breast, and by night I heard a loud voice saying: "O people of the village! There is an ally of Allah Almighty, detaining himself in a hole in the sand. So, deliver him." A group of people came and took me out, and carried me to the village."

It is further narrated that a man stuck to the gate of the house of Umar "Allah be pleased with him" and behold, he heard somebody saying to him: "O man! Have you emigrated to Umar or to Allah Almighty? Go and learn the Qur'an, for it would make you independent from the gate of the house of Umar." The man went and remained absent until Umar "Allah be pleased with him" missed him. Behold! He got isolated and devoted himself to worship. Umar went to him and asked him: "I have longing for you. What has engaged you from me?" the man said: "I indeed recited and learnt the Qur'an, which made me independent from Umar and the family of Umar." On that Umar "Allah be pleased with him" said: "May Allah bestow mercy upon you! What have you found in it?" He said: "I have found in it the statement of Allah Almighty: "And in heaven is your Sustenance, as (also) that which you are promised." (Adh-Dhariyat 22)

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

I then said to myself: "How should my sustenance be in the heaven and I seek for it on earth?" Umar "Allah be pleased with him" wept and said to him: "You have told the truth." After that, Umar "Allah be pleased with him" used to come and sit with him.

Abu Hamzah Al-Khurasani said: "I performed Hajj one year, and while I was on the way, I fell down into a well. My self disputed me to seek relief of the

people, but I said to myself: "No, by Allah, I would never seek the people's relief." No sooner had I finished from that idea than two men came upon the head of the well. One of them said to the other: "Come to close the head of that well, in order for none to fall in it." They then closed it and I intended to cry, but I said to myself: "But to whom should I cry? He is nearer to me than them." I then relied on Him. An hour later, somebody came and uncovered the head of the well, and dangled his foot as if he was murmuring: "Hang yourself to me." I then hung to his foot and he took me out. Behold! It was a wild animal. It then left, and later on, I heard a voice saying to me: "O Abu Hamzah! Is it better? We have delivered you from damage with damage.""

Such stories are very numerous. If there is a strong faith in it, in addition to the power to keep patient on hunger for a week, with belief that if one's sustenance is not brought to him for a week, then, death would be better to him in the sight of Allah Almighty, and this is why He detained it from him, the reliance would be attained, otherwise, there would be no reliance.

Exposition Of Reliance As To Earning For The Single And The Responsible For His Family

It should be known to you that the responsible for a family differs in the ruling of reliance from him who is single. That is because the reliance of the latter is valid only with two conditions: the first is to have power to keep patient on hunger for a week, without being disturbed or covetous; and the other is some items of faith we have previously mentioned in their suitable places, including his being pleased with death if he receives no sustenance, putting in mind that his sustenance that is doomed to him is death and hunger, on the basis of the belief that if it is shortage in the world, it would be recompensed in the form of increase in the hereafter. In this way, he sees that the best of both kinds of sustenance is driven to him, i.e. the sustenance of the hereafter. Thus, the reliance of a single could be attained.

Furthermore, it is impermissible to oblige the children or dependents in general to keep patient on or endure hunger. They could not be convinced to have faith in monotheism on the basis of the fact that death out of hunger is their sustenance that is doomed to them, with which they should be pleased; and the same applies to the remaining items of faith. For this reason, the responsible for a family could not adhere but to the reliance of the earning, i.e. the third station, which is similar to the reliance of Abu Bakr As-Siddiq "Allah be pleased with him" when he came out to get his earnings. But to go to desert and leave the children with no sustenance out of reliance, or to sit at home and fail to take care of their affairs out of reliance, is unlawful, which might lead to their destruction, for which he would be reckoned.

In verification, there is no difference between himself and his dependents. If his dependents help them keep patient on hunger for some time, and regard death out of hunger a kind of sustenance and gain in the hereafter, he then has the right to rely concerning them, with good pleasure and satisfaction. But he has no right to waste them by reliance unless they help him keep on hunger for some time. If he could not endure it, and his heart would be troubled, and his worship

distracted, then, it would be impermissible to do it.

In this context, it is narrated from Abu Turab An-Nakhshi that once he saw a Sufi stretching his hand towards a watermelon's husk to eat after three days (of patience), thereupon he said to him: "Sufism is unfitting for you. Stick to the market." He means that there is no Sufism in the absence of reliance; and reliance is valid only for him who could patient on the loss of food for more than three days.

According to Abu Ali Ar-Ruthbari: "If a poor says after five days (of patience on hunger) that he is hungry, then, make him stick to the market, and enjoin upon him to work and get his earnings."

One's body then is like his dependents, and his reliance concerning it and what might harm it is like his reliance concerning them and what might befall them. But he differs from them in one thing, i.e. he has the right to oblige his own self to keep patient on hunger, a right which he does not have concerning his children.

It then has become clear to you that reliance is not to cut off all means in so much as to depend on keeping patient on hunger, and good pleasure with death if sustenance delays to come. Besides, it is to stick to cities and villages, or deserts which contain grass. All of those form the means of survival, but with a kind of harm, for it could not be tolerable without patience. Moreover, reliance in cities and villages is closer to means than in the desert. Although all of those are means, the people incline to means more apparent, due to their weak faith, severe adherence to this world, lacking patience on the harm in this world for the sake of the hereafter, and cowardice that is based on their bad assumption and long hope.

Whoever catches a glimpse of the dominion of the heavens and the earth, it would be revealed to him, in verification, that Allah Almighty has regulated the kingdom of visibles and dominion of invisibles, in such a way that by no means would a servant's sustenance escape him, even if he leaves movement. The one failing to move, his sustenance would never skip him. Do you not see how the fetus in his mother's womb, being failing to move, has his umbilicus connected to his mother's belly in order for nourishment to reach him without his movement to it? Then, when it is disconnected, He invests love and sympathy with authority over the heart of the mother in order to take care of him, and look after his affairs, willingly or unwillingly, as she is compelled by Allah Almighty to do so, by virtue of the fire of love and pity He kindles in her heart. Then, as he has no teeth to chew food, his sustenance is made of milk which needs not to be chewed. Do all of this occur by the effort of the children or of the mother? When he grows up and becomes mature, means of learning and education are made easy for him, in order for him to follow the path to the hereafter.

His cowardice then after maturity is evident ignorance, for his means of living do not decrease by his maturity: On the contrary, they increase. When he was a child, he was unable to earn; and now, he is able to work and get his earnings. Furthermore, when he was a child, only one, his mother, or two, his parents, had

sympathy and pity for him, and their sympathy was excessive as they used to feed him twice or more a day, by virtue of the love and pity placed in their hearts by Allah Almighty; and now when he is mature, pity, mercy and sympathy for him is placed by Allah Almighty in the hearts of all Muslims to the extent that if anyone of them feels somebody is in need, he would sympathize for him, and be stimulated to remove his need. Those who had pity for him in the beginning were one or two, and now they increase up to one thousand or more. They did not sympathize for him at first for they saw him in the care of his parents or guardians, and had they seen him as an orphan, surely, they would have sympathized for him and taken him in their care.

In sum, Allah Almighty is the caretaker of him, as well as of all the people, by means of the pity and mercy He creates in the hearts of His servants. So, why should he engage his heart in the sources of his sustenance after maturity, given that he did not do before it? Paradoxically, during childhood, those who showed mercy to him were only one or two at maximum, and now after attaining maturity, he came to have many. Although the mother's pity is strong, the pity of one thousand or more could serve the purpose. How many an orphan whose state Allah Almighty made better than numerous who have fathers and mothers!

But even, you may argue: "But the people take care of the orphan because they see him unable and incapable because of his orphanhood, whereas they do not turn to the normal person for they see he is able to work and get his earnings, saying: 'He is one like us, so, let him work and endeavor by himself.'" in reply, let me say that if such a capable mature person is an idle, then, they have told the truth, for earning is due on him, and there is no significance for reliance on his part, for reliance is one of the religious stations whose aid one seeks to devote himself to the worship and celebration of Allah Almighty, and what is the matter of the idle with reliance? But if he is devoted to Allah Almighty, sticking to a mosque or a place of worship, in the course of acquiring knowledge and worship, by no means would the people blame him for leaving work for the sake of getting earnings, nor oblige him to do so. On the contrary, his devotion to Allah Almighty instills his love in their hearts and moves them to give him even what is beyond his sufficiency. All he has to do is not to close his door in their face, nor to flee away from them to a mountain pass or desert. Until now, neither a worshipper nor a religious scholar living in a town or a village who devoted himself entirely to Allah Almighty was reported to have died out of hunger. That is because whoever devotes himself to Allah Almighty, Allah never leaves him; and whoever engages in the celebration of Allah Almighty, Allah instills his love in the people's hearts, and subjugates hearts to serve him in the same way as He subjugates the mother's heart to her child.

Indeed, Allah Almighty has regulated the kingdom of visibles and dominion of invisibles in such a way as is sufficient and fitting for their inhabitants. If anyone witnesses His manipulation, surely, he would have full confidence of, engage and believe in the regulator, and further consider the regulator of means and not the means themselves. He has made the means in such a way as everyone

should receive not only as much as is equal to his needs, but also as much as what is beyond his needs. So, there is no point for leaving reliance except the people's desire for permanent pleasure and constant delight. But this is not the path to the hereafter. That is not available for anyone either without or with movement more often. It occurs very rarely. So, none should be reassured of his movement in so much as of the regulator of the kingdom of visibles and dominion of invisibles, in such a way as no sustenance doomed to a servant should escape him even in the least.

If this reality is revealed with certainty to you, along with a strength in the heart and bravery in the soul, then, the fruit would be the same as stated by Al-Hassan Al-Basri: "Would that the inhabitants of Basra entirely are among my dependents, and that a single fruit is as much as a Dinar." According to Wuhaib Ibn Al-Wurd: "Were the heavens to be of copper, and the earth of lead, and were I to be concerned over my sustenance, surely, I would think I have ascribed partners to Allah Almighty."

Having understood all those things, you would learn that reliance is an understandable and attainable station, but only to him who oppresses himself, and that whoever rejects the origin of reliance has done so out of ignorance. So, beware of combining both kinds of bankruptcy: Denial of reliance in taste and sense, and rejection of reliance in faith and belief. You also have to be satisfied with the little provision and pleased with the sustenance whatsoever for it would inevitably come to you, even if you run away from it. At that point, it is incumbent upon Allah Almighty to send your sustenance to you at the hands of him whom you expect not. If you engage in piety and righteousness, you would necessarily witness with experience the confirmation of His statement: "And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion." (At-Talaq 2-3)

﴿مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ

يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝﴾

But He does not ensure to sustain him with the flesh of birds and all delicious kinds of food all the time: He does not ensure to provide him but with the sustenance that is sufficient for his survival. This ensured sustenance is given to him who engages in the ensurer and is reassured to His guarantee. The hidden means with which the manipulation of Allah Almighty encompassed sustenance are much greater than what seems to the people. Moreover, the sustenance's gateways and channels are beyond calculation and measure. That is because it emerges on earth, while its means are in the heaven. In confirmation of that, Allah Almighty said: "And in heaven is your Sustenance, as (also) that which you are promised." (Adh-Dhariyat 22)

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝﴾

To be sure, the mysteries of the heavens are beyond the reach of anyone.

For this reason, a group of people entered upon Al-Junaïd and he asked them: "What do you want?" they said: "We want sustenance." On that he said: "Then, if you know where it lies, then demand it from wherever it is." They said: "Then, let's ask Allah Almighty." He said: "If you know that He forgets you, then, remind Him of you." They said: "Then, let's enter the house and rely on Him and wait what it would come to be." He said: "But reliance on the basis of experiment (and not on the basis of certainty) is suspicion." They said: "Then, what should we do?" he said: "Do nothing."

Ahmad Ibn Isa Al-Kharraz said: "I was in the desert when severe hunger afflicted me and my self overpowered me to ask Allah Almighty for food, but I said to myself: "But this is not one of the acts of the reliant." Then, it required me to ask Allah Almighty for the power of endurance, but I heard somebody inspiring to me not to do.

You then have come to understand that he, of submissive soul, strong heart, and powerful faith in the manipulation of Allah Almighty, would be always self-reassured of Allah Almighty, fully confident of Him. The worst of his states is to die out of hunger, and of a surety, death should inevitably approach him as it approaches him who is not self-reassured. The perfect reliance then is achieved by full satisfaction on the part of one side, and fulfillment of the ensured sustenance on the part of the other side. The One Who ensures the sustenance of the servants who are satisfied with the means He manipulated is true to His promise. So, all you have to do is to be satisfied and put yourself to experiment, perchance you would witness with certainty and verification the truthfulness of the promise in the form of the wonderful and amazing sustenance you would receive from sources you expect not. Furthermore, expect not, in your reliance, the means but rather the causer and bringer of those means. That is the necessary condition of reliance of him who tours the desert with no provision, or sits at home as idle.

As for him who is famous for his celebration and worship of Allah Almighty, if he is satisfied with food and drink once per day and night, and a coarse garment which befits the men of religion, this would come to him not only from sources he does or does not expect, but also he would receive many times the like of it. This is why his leaving reliance and rather engagement in sustenance indicate to the utmost degree of weakness and shortage. The concern with sustenance is ugly, and it is more ugly on the part of the religious scholars, for it is requisite for a religious scholar to be satisfied and well pleased. To be sure, the satisfied scholar receives his sustenance and the sustenance of his group, unless he dislikes to take from the hands of people and prefers to eat of his own labour: that is fitting for the working scholar, who acts upon work and knowledge outwardly and not inwardly, for work and earning prevent one from inward meditation and contemplation. But the one who engages in worship and knowledge, outwardly and inwardly, and takes from the hand of him who comes close to Allah Almighty with what he gives him is preferable, for by so doing, he devotes himself to Allah on the one hand, and helps another to receive reward for what he gives on the other hand.

Furthermore, whoever contemplates the established norms of Allah Almighty, would know that sustenance is not in proportion to the means. For this reason, one of the Khosraus asked a wise man about the foolish who is given sustenance, and the rational who is deprived of it, thereupon he said: "The Maker likes to indicate to Himself: were He to provide with sustenance every rational, and deprive of sustenance every foolish, it would be thought that it is the mind which provides with sustenance its owner. But when they saw the opposite of that, they believed, with certainty, that the sole sustainer is someone else, and thus lost confidence of the apparent means."

Exposition Of States Of Reliant In Attachment To Sustenance Through A Similitude

It should be known to you that the similitude of the people in relation with Allah Almighty is like the similitude of a group of beggars standing in a field at the gate of the king's palace, in need of food. He brought out to them some of His servants with loafs of bread, and told them to give some two each, and some one each, and so on, and do their best not to forget anyone of them. He ordered a caller to announce to them: "Be quiet, and attach not to anyone of my servants once they come out to you. But anyone of you should be reassured while being firm in his place, for the servants are subjugated and commanded to convey sustenance to all of you. Whoever of you attaches to anyone of my servants and harms him and takes two loafs by force, then, when the gate of the field is opened and he comes out, I would send one of my servants to whom I would entrust him until I punish him in a term appointed by Me, unknown to anyone of you; and whoever does not harm the servants, and is satisfied with only one loaf he receives from the hand of the servant while being quiet and calm, then, I would favor him with a valuable gift in the appointed term at which I would punish the former; and whoever keeps firm in his place and receives two loafs, then, he would receive neither a punishment nor a gift; and whomever my servants miss and give him nothing with the result that he spends the night hungry, without being displeased with the servants, then, in the morrow, I would make him a minister and authorize the affairs of my kingdom to him."

Thus, the beggars were divided into four divisions: a group were overpowered by their appetite, thereupon they gave no care to the promised punishment, and said: "From today to tomorrow, there would be a release from that difficulty, and now we are very hungry." So, they rushed towards the servants and harmed them and took the two loafs each. In this way, the promised punishment went before to them in the appointed term, thereupon they regretted, but it was of no profit to them to regret. The second group did not attach to the servants for fear of punishment. But at the same time, they took two loafs each for they were possessed by severe hunger. In this way, they became safe from the punishment, but won not the valuable gift. The third group said: "Let's sit at the sight of the servants in order not to miss us. But if they give us, let's take only one loaf with which we would be satisfied, perchance we would win the valuable gift." Actually, they won the valuable gift.

The fourth group hid themselves in the corners of the field and kept away

from the sight of the servants, and said: "If they follow us and give us we would be satisfied with one loaf for each, and if they miss us, then, let's undergo the severity of hunger tonight, perchance we would have the power to abandon displeasure, and thus attain the rank of ministry and closeness to the presence of the king." But this was of no profit to them for the servants pursued them in every corner and gave each a loaf. That state remained for many days until, by chance, three hid in one corner and the sights of the servants did not fall on them, who were engaged by something from long inspection. The result is that those three spent the night in severe hunger. Two of them said: "Would that we faced the servants and took our food, for we could not endure patience on hunger." But the third kept silent until morning, thereupon he alone attained the rank of ministry and closeness to the king.

That is the similitude of the people. The field symbolizes life of this world; the gate of the field death; the unknown appointed term the Day of Judgement; the promise of ministry the guarantee of martyrdom for the reliant if he dies as hungry, pleased and satisfied, without delaying his reward to the Day of Judgement, for martyrs are living in the presence of their Lord, and given their sustenance regularly; the one who attaches to the servants the aggressor who depends on means only; the subjugated servants the means; the one sitting in the apparent places of the field at the sight of the servants the dwellers of cities and villages, in the mosques and places of worship in the state of quietness; and those hidden in the corners the wanderers in the desert in the state of reliant, and means follow them, and sustenance comes to them except in vary rare cases: and if one of them dies as hungry, well pleased and satisfied, he would have the rank of martyrdom and closeness to Allah Almighty.

The people really are divided into those four divisions: from each hundred, about ninety attach themselves to the means, seven sit at cities and villages, in mosques and places of worship, exposing themselves to the means once they come to them, and the remaining three wander in tours in desert and mountain passes, two of whom were displeased, while it is the remaining one only who won the rank of closeness. That was the state during the previous times. But now, these who abandon the means are no more than one per ten thousand.

THE SECOND PURPOSE: TO KEEP A BENEFIT

EXPOSITION OF RELIANCE AS REGARDS THE CAUSES OF SAVING AND THE AMOUNT TO BE SAVED

Whoever has property, whether by means of inheritance, earning or any other means, has three states, and no more:

The first is to take only what satisfies his need at the time. That is, to eat if he is hungry, put on clothes if he is naked, and purchase a humble dwelling place if he needs residence, and distribute what is beyond his need immediately, without saving anything of it except for what he knows he would distribute in such a way. By so doing, he would fulfill the requirements of reliance; and that is the highest degree of reliance.

The second state is on the opposite side of that, therewith one turns out from the sphere of reliance. That is to save as much as is sufficient for a

whole year and more. This one does not belong to the reliant in principle. It is said that from among animals, only three save foodstuff: the mouse, the ant and the son of Adam.

The third case is to save as much as is sufficient only for forty days and less. However, by so doing, would he be deprived of the station of praise promised for the reliant in the hereafter? The matter is debatable. According to Sahl, by so doing, one turns out from the limit of reliance. But Al-Khawas is of the opinion that saving for forty days is not sufficient to turn one out from the limit of reliance, but to save more turns him out from the limit of reliance. Abu Talib Al-Makki says that even by saving as much as is sufficient for over forty days does not turn him out from the limit of reliance. Anyway, this dispute is meaningless since saving in principle is permissible.

It might be thought that saving in principle contradicts reliance. Hence, the difference of estimation is pointless. Every kind of reward promised for a special rank is given in proportion to its degrees; and each rank has a beginning and an end. Those of end are called the precedents, and those of the beginning the companions of the right side. Moreover, the companions of the right side also are of different degrees, and the same is true of the precedents. The highest degree of the companions of the right side is adjacent to the lowest degree of the precedents. For this reason, the difference of estimation is meaningless.

In verification, reliance by abandonment of saving is not achieved except by shortening the hope. People are different as to the length and shortness of their hope. The shortest hope is for a day and a night and less, whereas the longest takes up the man's entire lifetime; and in between both extremes, there are countless degrees. Whoever, for example, has hope as short as a month is closer to the purpose than him whose hopes is as long as a whole year, and so on. To bind it by forty days according to the appointment of Moses "peace be upon him" with Allah Almighty is unlikely, for this incident was not intended to show the duration of concession given to hope, but Moses "peace be upon him" was not to deserve what he was promised except after the passage of forty days, for a Divine mystery which none knows but Allah Almighty, like the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah Almighty covered with His Hand the clay from which Adam was created for forty mornings." (Abu Mansur Ad-Dailami on the authority of Ibn Mas'ud and Salman Al-Farisi, and it is false).

Therefore, whoever saves as much as is sufficient for more than a year is of weak heart and faith, and relies only on the apparent means, therewith he turns out from the station of reliance (on Allah Almighty), since he is uncertain of the power of the Real Disposer of affairs to manipulate the hidden means. In sum, the degree of everyone is determined by the shortness or length of his hope. It is only the shortness of hope that prevents one from saving. So, it is preferable for one not to save at all, even though his heart is weak, for the less he saves, the more excellent reward he would receive.

It is narrated that a poor one died, thereupon the Messenger of Allah

"Allah's blessing and peace be upon him" commanded Ali or Usamah Ibn Zaid "Allah be pleased with them" to wash his dead body and they washed and shrouded him in his garment. When he was buried, the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "He would be raised on the Day of Judgement with his face as bright as is the moon on the night when it is full; and had it not been for a characteristic he had, surely, he would have been raised with his face as shining as is the sun." We asked: "What is that O Messenger of Allah?" He "peace be upon him" said: "He used to observe much fasts, stand (at night for supererogatory prayers), and remember Allah Almighty more often. But, at the same time, whenever winter came upon him, he would save the summer suite for his next summer, and whenever summer came upon him, he would save the winter suite for his next winter." Then, He, "peace be upon him" said: "Indeed, you have been given the least portion of certainty and determination of patience."

However, the mug, the blade (or razor), the pot, and the like of those which man needs regularly do not belong to things like money and clothes. Indeed, saving those does not decrease the degree of reliance. But one does not need the garment of winter in summer, and the same is true of the garment of summer, which one does not need in winter. But this applies only to him who is not disturbed by abstention from saving, nor does his soul covet of what is in the hand of the people, nor does his heart turn but to the Real Disposer of affairs. If his abstention from saving causes trouble to him and distracts him from worship, celebration of Allah Almighty and meditation of His signs, to be sure, saving becomes preferable for him. Moreover, if he keeps an estate whose income satisfies his need therewith he would not be diverted from worship, it would be preferable for him, for the purpose is to mend the heart to be devoted entirely to the celebration and remembrance of Allah Almighty.

How many a person who is engaged by the presence of money, and how many a person who is engaged by the loss of money. What is forbidden is that which distracts and diverts from Allah Almighty, otherwise, the world itself is not forbidden, neither in its presence nor in its absence. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" was sent as a Messenger to all kinds of people, including traders, craftsmen, farmers, businessmen, etc. He neither ordered the traders to leave their trade, nor the craftsmen to leave their crafts, nor those who did not work in them to engage in them: He "peace be upon him" invited all the people to Allah Almighty, and guided them to the fact that their felicity and salvation lie in turning their hearts from this world, and devoting them entirely to Allah Almighty. The fundament of engagement in Allah Almighty is the heart. The remedy of the weak-hearted is to save only what satisfies his needs, as well as the remedy of the strong is to abstain from saving.

That ruling is specific to the single. But as for the one responsible for a family, to save for his dependents as much as is sufficient to sustain them for a whole year does not turn him out of the sphere of reliance. But to save more

invalidates reliance, for the means reoccur by the reoccurrence of years. So, to save what is sufficient for more than a year goes back to the weakness of his heart, which contradicts the power of reliance. The reliant is a monotheist who has a strong heart, and is reassured and certain of the bounty and favor of Allah Almighty, confident of His manipulation, giving no care to the apparent means.

The Messenger of Allah "Allah's blessing and peace be upon him" saved for his dependents as much as is sufficient to sustain them for a whole year. At the same time, he forbade Umm Ayman and others to save anything even for the morrow. He also forbade Bilal "Allah be pleased with him" to save even a fragment of bread to break fast on it, and said to him: "Spend, O Bilal, and fear not that (Allah) the Lord of the Throne (of Majesty) would withhold from you." He "peace be upon him" said: "If you are asked to give anything, do not withhold it, and if you give, do not save anything." (At-Tabarani and Al-Hakim on the authority of Abu Sa'id). He "peace be upon him" shortened his hope to the extent that whenever he urinated, he would practice Tayammum, even though water was close to him. In justification, he said: "What does make me know? Perhaps I may (die and) not be able to reach it." (Ibn Abu Ad-Dunya on the authority of Ibn Abbas).

Were the Messenger of Allah "Allah's blessing and peace be upon him" to save, this would have decreased nothing from his reliance, for he was not to be confident of his saving. But he left saving in order to instruct the strong among his nation, who were weak in comparison with him. He "peace be upon him" saved as much as is sufficient to sustain his dependents for a whole year, not because of his weakness or the weakness of his dependents. He "peace be upon him" said: "Indeed, Allah loves that His concessions should be acted upon in the same way as He loves for his determinations." (Ahmad and At-Tabarani on the authority of Ibn Umar). This means that he did so to please the hearts of the weak among his nation, lest their weakness would lead them to despair and hopelessness, and cause them to leave the good that is available to them because of their failure to attain the highest degree. The Messenger of Allah "Allah's blessing and peace be upon him" was not sent but as a mercy for all the worlds, with their different kinds and degrees.

Having understood this, you come to know that saving might cause harm to some people, and no harm to others. In this respect, it is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that one of the companions of Suffah, i.e. the poor persons among the Emigrants, died, and they found no shroud to shroud his dead body in it, thereupon he "peace be upon him" said: "Inspect his garment." They did and found two Dinars. On that He "peace be upon him" said: "Those are two (causes of) cauterization (he would receive in the fire of Hell)." (Ahmad on the authority of Shahr Ibn Hawshab from Abu Umamah). Many other Muslims died and left a lot of money, but even, he did not say the same about them.

His saying is open to two interpretations: one is that he intended the real

cauterization of the fire of Hell, as shown in the statement of Allah Almighty: "On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, "This is the (treasure) which you buried for yourselves: taste you, then, the (treasures) you buried!" (At-Tawbah 35)

﴿ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴾

This state applies to one who intends to show to the people his asceticism and poverty, although he is lacking it, as a kind of dissembling. The second interpretation is that he saved those not by way of dissembling, but saving them decreased his degree of perfection, in the same way as the traces of two cauterizations reduce the beauty of face. However, everything one saves decreases his degree in the hereafter accordingly. None is given anything in this world but that it would decrease his degree in the hereafter.

That saving with the heart being disengaged from what is saved does not necessarily invalidate reliance is confirmed by the following narration from Bishr on the authority of Al-Hussain Al-Maghazili, one of his companions: I was in the house of Bishr one day at forenoon when an old man of lean cheeks came to visit him and Bishr stood in respect for him, and it was his habit not to stand for anyone. He gave me a handful of Dirhams and said to me: "Buy for us of the most delicious kinds of food as much as you could." He never said to me the like of that before. I brought the food and served it, and he shared food with him, given that I have never seen him sharing food with anyone else. We ate until we satisfied our need and a great quantity of food remained. The man took it and carried it within his garment and went away. I wondered at that and disliked it from him. Bishr said to me: "Perhaps you have disapproved his behavior." I said: "Yes. He took the remaining food without permission." He said: "This is our brother Fath Al-Mawsili. He came from Mawsil to visit us. He intended to instruct us that if reliance is valid, there is no harm in saving."

THE THIRD PURPOSE: TO AVERT HARM EXPOSITION OF SEEKING MEANS THAT AVERT HARM WHICH LEADS TO FEAR

It should be known to you that harm might expose one to fear on himself or on his property; and it is not requisite for reliance to leave the means of averting it. An example of the harm that leads to fear on oneself is to sleep in a land densely inhabited with wild animals, or under an inclining wall, about to collapse, etc: This is forbidden, and the one who does so exposes himself to destruction without benefit. But the means here are divided into those which are certain, those which are probable, and those which are thought to be. To leave the third category, i.e. those thought to be is requisite for reliance. They are like the charm and cauterization in relation to averting harm. The Messenger of Allah "Allah's blessing and peace be upon him" described the reliant as those who do not practice charm nor get themselves cauterized. But he did not described them as those who, whenever came out to a cold place, would not put on a cloak to protect themselves from the expected cold.

But it is possible to leave the means that are certain to avert harm. If one receives harm from another, and he has the power to avert his harm and exact retribution, or to endure and keep patient, then, it is requisite for reliance to choose to endure and keep patient. In confirmation of that, Allah said: "(He is) Lord of the East and the West: there is no god but He: take Him therefore for (your) Disposer of Affairs. And have patience with what they say, and leave them with noble (dignity)." (Al-Muzzammil 9-10)

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا حَسِيلًا ﴿١٠﴾﴾

He further said: "We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah." (Ibrahim 12)

﴿وَلَنَصْصِرَنَّ عَلَىٰ مَاءٍ أَذَيْنَا ۖ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٤٨﴾﴾

And: "and heed not their annoyances, but put your trust in Allah. For enough is Allah as a Disposer of affairs." (Al-Ahzab 48)

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣٥﴾﴾

And: "Therefore patiently persevere, as did (all) Messengers of inflexible purpose." (Al-Ahqaf 35)

﴿فَأَصْبِرْ كَمَا صَبَرُ الْأَوَّلُوا الْعَزِيزِ مِنَ الرُّسُلِ ﴿٥٨﴾﴾

And: "an excellent reward for those who do (good)! Those who persevere in patience, and put their trust in their Lord and Cherisher." (Al-Ankabut 58-59)

﴿يَعْمَ أَجْرُ الْعَمِلِينَ ﴿٦٠﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦١﴾﴾

That is specific to the harm of the people. But to keep patient on the harm of wild animals, scorpions and female-snakes, not to avert them is not requisite for reliance, since it has no benefit at all. Similarly, the work is not intended for itself in so much as to help one do the religious affairs.

The same is true of the harm that leads to fear on one's property. By no means would reliance be defective by closing the door of the house when one comes out of the house, or by fastening the camel, and the like of that, for those means have been learnt to be among the established ways of Allah Almighty. For this reason, when the Bedouin indulged in fastening the camel under the pretext that he had relied on Allah Almighty, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Tie it and then put your trust in Allah."

In a similar context, Allah Almighty said: "take your precautions." (An-Nisa 71)

﴿خُذُوا حِذْرَكُمْ﴾

In description of the fear prayer, He Almighty said: "taking their arms with them." (An-Nisa 102)

﴿وَلْيَأْخُذُوا حِذْرَهُمْ﴾

He Almighty further said: "Against them make ready your strength to the

utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies." (Al-Anfal 60)

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

He Almighty said to Moses "peace be upon him": "March forth with My servants by night: for you are sure to be pursued." (Ad-Dukhan 23)

﴿فَأَسْرِ بِعَبَادِي لَيْلاً إِنَّكُمْ مُتَّبَعُونَ﴾

To be sure, by night one gets fortified from the eyes of the enemies. When the Messenger of Allah "Allah's blessing and peace be upon him" hid in the cave (of Thawr) from the eyes of the enemy, it was to avert harm.

You may argue: "It is related from many people that the lion placed its hand on the shoulder of some of them, and they kept motionless." In reply to that, let me say that some people used to ride the lion, and subjugate it under their control. So, let not this station deceive you. Although it might be true in itself, it is not fitting for the people to imitate and follow. That is a high station of miracles, and it is not requisite for reliance, and it has some mysteries which none knows but a very few.

You may further ask: "Is there any sign therewith to know that I have reached that station?" in reply, let me say that the one who reaches does not need any sign. But anyway, among the signs is that something like a dog inside yourself is subjugated to you, called the anger, which continues to bite you as well as others than you. If such is subjugated to you in such a way that if it is irritated and provoked, it would not move but with your hint, you might then raise up to a degree in which a lion, which is the king of wild animals, is subjugated under your control. The dog of your house is more entitled to be subjugated to you than the dog of the desert, and the internal dog within you more entitled than that of your house, and so on. If the internal dog is not subjugated to you, covet not of getting the external dog subjugated to you.

You may argue: "Then, if the reliant takes his arms for fear of the enemy, closes his door for fear of the thief, and ties his camel for fear of losing it, by which consideration should he be regarded a reliant?" in reply to that, let me say that in this case, he is reliant by knowledge and state. As for knowledge, it is that the thief, for example, would not rush by himself towards opening the door unless he is doomed by Allah to do so. How many a door is close but in vain, and how many a camel is tied, but it dies or runs away, and how many a person takes his arms and is killed or overpowered. So, rely not on those means in so much as on the causer of those causes and means, as we have previously set forth the example for the legal representative in the dispute. If the mandatory even attends and brings the record with him, he does not rely on himself and his record in so much as on the sufficiency and power of his legal representative.

As for the state, it is to be satisfied with the fate of Allah Almighty in his house and in himself, saying: "O Allah! If You invest with authority such as takes what is in the house in Your Cause and I am well pleased with Your decree. I do not know what You have given me in order to take it back, or

deposited with and lent me in order to take it back once again; and I do not know whether what You have given me was preordained to be the sustenance of another one than me. Anyway, however You decree, I am satisfied with it. I have not closed the door for I dislike or fear of Your decree. But I did so according to Your established way of organizing means. I have no confidence but of You, O Causer of causes and means."

Such being his state and knowledge, he would not turn out of the limit of reliance by fastening the camel, taking up arms and closing the door. If he returns and finds his luggage in the house being stolen, let him consider his heart: if he finds himself happy and pleased with that, putting in mind that Allah Almighty has taken that from him only to increase his sustenance in the hereafter, then, his station of reliance is valid, and he has proved true to it, otherwise, he then is not true to his claim of reliance, for the station of reliance is beyond that of asceticism, and asceticism is valid only from him who does not feel regret for what he has missed in this world.

You may argue: "Then, how should the reliant have property in order to be taken?" in reply, let me say that the house of the reliant could hardly be empty from any kind of property, like a bowl to eat therein, a mug to drink therein, a pot to perform ablution therein, a container to keep his provision therein, a stick to avert evil from himself therewith, to the end of those necessities of living. Furthermore, he might have money in his hand in expectation of a needy or indigent to give it to him. His saving with that intention does not invalidate his reliance. It is not requisite for reliance to get rid of the mug in which he drinks, the container in which he preserves his provision, etc. this is true only of what is beyond the need and necessity, for the established way of Allah Almighty requires that good should reach the reliant poor, and this does not apply to mugs, food containers, and the like of them. To behave in opposition to the established way of Allah Almighty is not requisite for reliance. For this reason, Al-Khawas used to take in journey the rope, the pot, the file, the needle, but not provision.

You may argue: "Then, how should one imagine he could not feel sorry for losing the luggage of which he is in need? Had he not desired it, surely, he would not have kept it and closed the door of the house on it; and since he kept it for he was in need of it, then, how should he not be afflicted for losing it?" in reply, let me say that he kept it in order to seek its aid to do the obligations of his religion, thinking that it was better for him to have this luggage, and had it not been for his benefit, surely, Allah Almighty would not have given it to him. But it may be that his benefit lies in being put to trial of losing it, in order to toil more in achieving his purpose, and get much reward in that toiling and fatigue.

But when it was taken from him, his assumption changed, for in all states, he has full confidence of Allah Almighty. In justification, he says to himself: "Had it not been for the fact that Allah Almighty knows that my benefit lies in having this thing with me up till now, and that my benefit lies in losing it immediately, He would not have taken it from me." It is only by this

assumption that sadness is imagined to leave him. That is because he does not rejoice of the means as being means, but of being facilitated to him by the Causer of causes and means, out of His bounty and care. In this he is like a patient in front of a merciful physician who accepts all what he does with him: if he gives food to him, he would rejoice saying: "Had it not been for the fact that he knows that food benefits me, he would not have given it to me." If he, after that, takes food away from him, he also would rejoice saying: "Had it not been for the fact that he knows that food harms me, he would not have taken it away from me."

Whoever does not think about the favor and bounty of Allah in the same way as a patient thinks about his merciful physician, who is well-experienced in the science of medicine, no reliance is valid from him. Whoever knows Allah Almighty, and gets acquainted with His deeds and acts, and His established way of mending His servants, he would not rejoice of means at all for he does not know which of means is good for him, as Umar "Allah be pleased with him" said: "I do not care whether I have become rich or poor, for I do not know which of both is better for me."

As such, the reliant should not care whether or not his luggage has been stolen from him, for he does not know which of both is better for him in the world and the hereafter. How many a luggage in this world which is a cause of man's destruction in the hereafter! How many a rich who is tried by an incident because of his richness, for the sake of which he says: "Would that I am a poor!"

Exposition Of Etiquettes Of Reliant When Their Luggage Is Stolen

The reliant should have many etiquettes as for the luggage of his house once he leaves it: The first is to close the door, without exceeding the due limits of keeping it, such as putting more than a lock on the door. Indeed, Malik Ibn Dinar used not to put a lock on the door: but he rather used to straighten it with a rope saying: "Had it not been for dogs, I would not have even straightened it."

The second is not to leave in the house such luggage as instigates the thieves to come to steal it. Thus, leaving such an expensive luggage could lead thieves to commit disobedience, as well as exceeding the due limits of preserving it could provoke in them the motive for committing theft. For this reason, when Al-Mughirah presented a pot (of water) to Malik Ibn Dinar, he said to him: "Take it back, for I have no need of it." He asked him: "Why?" he said: "My enemy (Satan) whispers to me that a thief might steal it." He seemed to have avoided causing the thief to commit disobedience on the one hand, and engagement with the Satan's whisper that it might be stolen on the other hand. In description of that, Abu Sulaiman said: "That portends the weakness of the hearts of Sufis. He abstained in this world: Then, what harm should he receive from leaving it?"

The third: as for what he is forced to leave in the house, he should, when coming out and leaving it, be pleased with the decree of Allah Almighty concerning it, saying to himself: "Whatever a thief takes, he is free of

obligation from it, or it is in the Cause of Allah; and if he is a poor, then, that is an object of charity to him; and even if he is not poor, at least he is more eligible to get it." In this way, he should have two intentions applicable to the poor and the rich: The first is that his property is to hold back disobedience, for one might become free of need because of it, and dispense with theft, and as he has made him free of obligation after taking it, then, his sin of devouring the unlawful would be removed from him. The other is not to wrong another Muslim by stealing his property, making his property a ransom for his property.

When he intends to maintain the property of somebody other than him by making his own property a ransom for it, or to avert or at least alleviate the sin from the thief, he proves sincere to Muslims, and complies with the statement of the Prophet "Peace be upon him": "Help your brother, no matter wrongful or wronged he might be." (Al-Bukhari and Muslim on the authority of Anas). To help the wrongful is to prevent him from committing injustice; and to forgive him is to cancel out and hold back injustice. He should put in mind that such intention never harms him even in the least, for it neither gives the thief an authority over anyone, nor does it change the Divine decree. But by asceticism, this intention is achieved. If his property is taken, he would have, by each Dirham, seven hundred and more good deeds, depending on that intention; and even if it is not taken, he would receive a reward too. In confirmation of that, it is narrated from the Prophet "Peace be upon him" that he told about him who left coitus interruptus that he would receive the reward of a babe to be potentially born for him from that sexual relation and live until he fights in the Cause of Allah, even if he is not actually born at all. That is because one's portion from begetting children is only the sexual intercourse, but the matter of creation, life, sustenance and survival, is not up to him. If he is created, he would get a reward for his act; and the same is true of theft.

The fourth is that if he finds his property being stolen, he should not grieve, but rather rejoice if he could, and say to himself: "Had there been no good for that, surely, it would not have been taken from me by Allah Almighty." Furthermore, if he does not have the intention to make it in the Cause of Allah, at least he should not be excessive in pursuing it and having bad assumptions of Muslims. But if he has the intention to make it in the Cause of Allah, he should not pursue it, for he has sent it forward as ammunition for him to the hereafter. If it is returned back to him, he should not accept it particularly when he has made it in the Cause of Allah. But should he accept it, it is his own, for ownership does not lapse only by that intention, even this is unfavorable in the sight of the reliant.

It is narrated from Ibn Umar "Allah be pleased with him" that his she-camel was stolen, and he went in pursuit of it until he was troubled. Then he said: "Let it in the Cause of Allah Almighty." Then, he entered the mosque and offered a two-rak'ah prayer. Then a man came to him and said: "O Abu Abd-Ar-Rahman! Your she-camel is in such and such a place." He put on his sandals and stood up to go with him, but later he said: "I pray for forgiveness

of Allah.” He sat down. It was said to him: “Would you not go to bring it?” he said: “But I have made it in the Cause of Allah.”

One of the sheikhs said: “I saw in a dream one of my brothers and asked him: “What has Allah Almighty done with you?” He said: “He has forgiven for me and admitted me to Paradise, and showed to me my abodes in it, and I saw them with my own eyes.” But at the same time, he seemed sad and gloomy. I asked him: “How has He forgiven for you and admitted you to Paradise and at the same time you seem sad and gloomy?” he took breath and said: “Yes. I would remain sad to the Day of Judgement.” I asked him about the reason and he said: “When I saw my abodes in Paradise, some stations in the highest part of Paradise were shown to me the like of which I have never seen, of which I rejoiced. But when I intended to enter them, a caller from above called: “Turn him away from them, for they are not his, but they are for him who decided the way.” I asked: “Then, what is to decide the way?” it was said: “You used to say about a thing that it is in the Cause of Allah, and later retract from that. Had you decided your way, we would have decided those for you.”

It is related from one of the worshippers that he was sleeping in Mecca besides a man who had a treasure with him, when the latter got up and made sense that he had lost his treasure, and accused the worshipper of stealing it. He asked him: “How much was it?” he told him and he went to the house and weighed for him the like of it from his own property and gave it to him. Later on his companions told him that it was they who had taken the treasure out of joking. He went in their company to the worshipper and apologized to him, and returned to him the gold, but he rejected and said: “Take it as good and lawful. I am not to take back a thing I have given out in the Cause of Allah.” He did not accept it. But in the face of their insistence, he invited his son and went on dividing it in parcels and distributing them among the poor, until nothing thereof remained.

Those were the etiquettes of the righteous predecessors. Whoever took a loaf to give it to a poor, by way of charity, and he did not find him, he disliked to take it back after giving it out of his property, and rather favored to give it to another poor; and he did the same with Dirhams, Dinars, and all items of charity.

The fifth, which is the least in degree, is not to invoke evil upon the thief. If the reliant does, his reliance would become invalid, for his doing so indicates his aversion and grief for what he has lost, and his asceticism would become unsound too. Moreover, if he is excessive in his invocation of evil upon him, his reward for losing his things would vanish too. According to a particular narration: “Whoever invokes evil upon his wrongdoer has indeed taken back his right.”

It is related that a horse belonging to Ar-Rabie Ibn Khuthaim, as much as twenty thousand Dirhams, was stolen while he was standing in prayer. But he neither interrupted his prayer, nor was he moved to pursue it. Some people came to console him and he said to them: “Indeed, I have seen the thief

untying it." They said to him: "Then, what has prevented you from deterring him?" he said: "I was occupied by something dearer to me than that." He meant prayer. They went on invoking evil upon him, thereupon he said to them: "Do not invoke evil upon him, but rather speak good, for I have made it an object of charity for him."

In a similar context, it was said to somebody about something that had been stolen from him: "Do you not invoke evil upon your wrongdoer?" he said: "I do not like to be helpful of Satan against him." It was said to him: "Then, what do you see if he returned it to you?" He said: "I neither take nor look at it for I have made it lawful for him."

It was said to another one: "Invoke evil upon your wrongdoer." He said: "None has wronged me." He further said: "He indeed has wronged himself and not me. Is it not sufficient for this poor that he has wronged himself in order for me to add evil to his evil?"

A person insulted Al-Hajjaj so much for his wrongness and injustice in the presence of a righteous predecessor, thereupon he said: "Do not insult him so much, for Allah Almighty takes back the right of Al-Hajjaj from him who violates his honor, in the same way as He takes back the right from Al-Hajjaj when he devours the property or takes the life of anyone else."

It is narrated in a particular Hadith: "A servant might be wronged thereupon he continues to insult and abuse his wrongdoer until it becomes as much as is equal to and even more than the injustice committed against him, with the result that the wrongdoer turns to have right to demand from him with what he insulted him more than his injustice, thereupon retribution would be exacted from him (on the Day of Judgement)."

The sixth is to grieve for the sake of the thief and his disobedience and the sin he has committed which exposes himself to the punishment of Allah Almighty, and give thanks to Allah Almighty for He made him wronged and not wrongful, and made it shortage in his world and not in his religion. In this context, one made a complaint to a religious scholar that a robber cut the way on him and stole his property, thereupon he said to him: "If you do not grieve for the fact that among the Muslims there is such as makes lawful that property for himself more than you grieve for the loss of your own property, then, you are not sincere (in advice and counsel) to Muslims." On another occasion, some Dinars were stolen from Ali Ibn Al-Fudail while he was performing Tawaf round the House, and his father saw him later weeping in sigh. he asked him: "Do you weep for the loss of those Dinars?" he said: "No, by Allah, but I grieve for that poor man lest he would be questioned on the Day of Judgement, without argument to have to defend himself."

Those were the etiquettes of the righteous predecessors, may Allah have mercy upon them all.

THE FOURTH PURPOSE: TO PREVENT HARM EXPOSITION OF SEEKING TO PREVENT HARM LIKE TREATING AILMENT AND THE LIKE OF IT

It should be known to you that the means by which an ailment is removed

are divided into what is fully certain, like water that removes the harm of thirst, and bread that removes the harm of hunger; And almost certain, like cupping and bloodletting and medicine; and what is thought to be like cauterization and charming.

As for the fully certain means, it is not out of reliance to leave it, and even it is unlawful to leave it, if there is fear of death. As for the illusive, it is requisite for reliance to leave it, for the Messenger of Allah "Allah's blessing and peace be upon him" described the reliant as those who leave such illusive means. The strongest of them is cauterization followed by charming, and the weakest is the evil or bad omen.

As for the middle degree pertaining to the almost certain means, such as medication with the apparent causes offered by physicians, doing them does not contradict reliance, unlike the illusive ones, whereas leaving them is not forbidden unlike the fully certain means. Sometimes, avoiding might be better than doing them, whereas in other times and in relation to particular persons, doing might be better than avoiding them. It is in the middle way between both extremes.

That medication does not contradict reliance is attested by the deeds, acts and words of the Messenger of Allah "Allah's blessing and peace be upon him". As for his words, the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no disease but that it has a medicine, that is known by such as knows it, and unknown by such as is ignorant of it, except for death." (Ahmad and At-Tabarani on the authority of Ibn Mas'ud; Al-Bukhari abridged on the authority of Abu Hurairah; and Muslim abridged on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Treat yourselves with medicine, O servants of Allah, for Allah has created ailment and medicine (for it)." (Ibn Majah and At-Tirmidhi on the authority of Usamah Ibn Sharik).

Once, the Messenger of Allah "Allah's blessing and peace be upon him" was asked about medicine and charming whether they ought repel the Divine decree of Allah, thereupon he said: "Those are doomed by Allah Almighty." (At-Tirmidhi and Ibn Majah on the authority of Abu Khizamah from his father).

It is further narrated in a particular Hadith that he "peace be upon him" said: "I have never passed by a company of angels but that they said to me: "Tell your Ummah to use cupping." (At-Tirmidhi on the authority of Ibn Mas'ud; and Ibn Majah on the authority of Anas).

It is narrated in another Hadith that he "peace be upon him" commanded people to treat themselves with cupping saying: "Get yourselves cupped particularly on the seventeenth, nineteenth, or twenty first night, lest blood would erupt in your bodies and cause you to die." (Al-Bazzar on the authority of Ibn Abbas, with whom it is stopped).

Here he "peace be upon him" mentioned that the eruption of the blood causes death by permission of Allah Almighty, and that taking out blood (by

cupping) is salvation from it. There is no difference between taking out the destructive blood from underneath the skin, and taking out the scorpion from underneath the garment or the serpent from the house. It is not requisite for reliance to leave that. It is like the pouring of water on the fire to extinguish it and avert its harm once it flames in the house.

It is narrated in a particular Hadith of broken chain of transmission: "Whoever gets cupped on Tuesday that coincides with the seventeenth day of the month, it would be a medicine for him for the ailments along a year to come." (At-Tabarani on the authority of Ma'qil Ibn Yasar; and Ibn Hayyan on the authority of Anas).

As for his command "peace be upon him" he commanded more than one of his companions to get cupped, and he "peace be upon him" cut off a vein of Sa'd Ibn Mu'adh "Allah be pleased with him" by bloodletting. (This is narrated by Muslim on the authority of Jabir). He also cauterized (the injury of) As'ad Ibn Zurarah "Allah be pleased with him". (At-Tabarani on the authority of Sahl Ibn Hunaif). He "peace be upon him" said to Ali "Allah be pleased with him" who had an eye trouble: "Do not eat of that kind of food (i.e. fresh dates), and rather eat of that kind (i.e. vegetables cooked with powdered parley) since it is more fitting for you." (Abu Dawud, Ibn Majah and At-Tirmidhi on the authority of Umm Al-Mundhir). Once, he "peace be upon him" said to Suhaib "Allah be pleased with him" and he saw him eating dates while he had an eye trouble: "Do you eat dates while you have an eye trouble?" he said: "I eat in the other side (of the mouth)." On that he "peace be upon him" smiled.

As for his act "peace be upon him" it is narrated in a Hadith on the authority of one of the members of the Prophet's household that he "peace be upon him" used to apply kohl every night, get cupped once every month, and drink medicine every year; and more than once he got medicine from the scorpion and others like it.

It is narrated that whenever revelation was sent down on him "peace be upon him" he would have a headache, and to get rid of it, he would cover his head with henna. According to another narration, whenever he had a sore, he would treat it with henna, and sometimes with dust. The narrations about his medical treatment and command that the people should do so are beyond calculation. A book has been composed about that called the Prophetic Medicine.

It is narrated in an Israeli tale that Moses "peace be upon him" fell ill and the children of Israel came to visit him and recognized his ailment and asked him to get medicine for it, but he rejected and said: "I shall never get medicine until He cures me without medicine." But his ailment got aggravated and lasted for a long time. They said to him: "The medicine of that ailment is famous and experimented, and we always treat ourselves with it." But he insisted on his rejection. Allah Almighty revealed to him: "By My Honor and Glory, I would never cure you until you treat yourself with what they mentioned to you." He said to them: "Then, treat me with the medicine you have mentioned to me." They did and he recovered. But he had doubt about

that, thereupon Allah revealed to him: "You like to invalidate My wisdom with your reliance on Me: Who made medicine for the benefit of people other than Me?"

According to another tradition, one of the Prophets "peace be upon them" suffered from an ailment, thereupon Allah Almighty revealed to him to eat eggs. Another Prophet complained of weakness, thereupon Allah Almighty revealed to him to eat meat and milk, for it has the water of power. It is said that the weakness intended is the sexual impotence.

It is further narrated that a people made a complaint to their Prophet about the ugliness of their children, thereupon Allah Almighty revealed to him to tell them to feed their pregnant women with quince, for it beautifies the babe in the womb, and it is better to be eaten in the third and fourth months of pregnancy, during which Allah Almighty gives form to the fetus. They used to serve the pregnant woman with quince, and the confined because of post-partum bleeding with fresh dates.

Thus, it seems clear that the causer of causes has made His established way to associate causes with effects out of wisdom. No doubt, medicines are causes subjugated by the ruling of Allah Almighty, like the other causes. As well as the bread is the treatment of hunger, and the water the treatment of thirst, all medicines are made to treat the different ailments and diseases with only two differences: one is that to treat hunger and thirst with food and water is evidently clear, and well-known by all the people, while to treat any disease with its related medicine is known only by some private people. The other is that in order for the medicine to be effective, there should be many conditions and circumstances the absence of all or some of which might cause the medicine to fail in treatment, whereas to treat hunger or thirst does not require but food and water, not counting such conditions and circumstances. All of this goes back to the manipulation of the Causer of causes, out of His perfect power and wisdom. So, there is no harm on the reliant to use them while keeping his eye on the Causer of causes apart from the physician and medicine.

It is narrated from Moses "peace be upon him" that he said: "O Lord! From Whom do ailment and medicine come?" He said: "From Me." He asked: "Then, what is the benefit of physicians?" He said: "They only earn their sustenance and please My servants, until My cure or death comes." Thus, reliance with medical treatment is to rely with knowledge and state as has previously been shown in the different works that avert harm and bring about benefit. But to leave medicine at all is not requisite for reliance.

You may argue: "Cauterization also is among the means whose benefit is apparent." In reply, let me answer in the negative. It is one of the illusive means, like charming, with the difference that it is to burn the affected place at once, given that it is dispensable. There is no ailment to be treated with cauterization but that it has a medicine instead of it. To burn with fire is destructive, although it is and dispensable at the same time, unlike cupping and bloodletting, which are not replaceable. That is why the Messenger of

Allah "Allah's blessing and peace be upon him" forbade cauterization and not charming (Al-Bukhari on the authority of Ibn Abbas).

In this respect, it is narrated that Imran Ibn Al-Hussain "Allah be pleased with him" fell ill and they suggested to him to get cauterized, but he rejected. In the face of their persistence, he accepted and got cauterized. After that he used to say: "I used to see light and heard voice, and angels used to greet me, and when I got cauterized, all of this disappeared from me." He further said: "We got cauterized, and by Allah, there was no success nor prosperity." Then, he repented from that, and turned to Allah Almighty, thereupon Allah restored to him what he used to find concerning the angels. In his comment on that he said to Mutarrif Ibn Abdullah: "Do you not see the angels therewith Allah Almighty honored me, and how He restored them to me?" earlier, he told him that he had lost them (after he got cauterized).

Exposition of the fact that leaving medicine might be praiseworthy in some cases, and that it indicates to the power of reliance, and that it does not contradict the act of the messenger of Allah "Allah's blessing and peace be upon him"

It should be known to you that the number of the righteous predecessors who got medical treatment from ailments are beyond calculation. But at the same time, some among the elite left it. Being so, it might be thought to be shortage of reliance. But had leaving it been out of perfection of reliance, surely, the Messenger of Allah "Allah's blessing and peace be upon him" would have left it, for none else could be expected to be more reliant on Allah than him "peace be upon him".

It is narrated from Abu Bakr "Allah be pleased with him" that when he fell ill it was said to him: "Would that we invite a physician to see you." He said: "The (Real) physician caught a glimpse of me and said: 'I do what I like to do.'" In another context, it was said to Abu Ad-Darda' "Allah be pleased with him" during his fatal illness: "What do you complain?" He said: "My sins." It was further said to him: "Then, what do you desire?" He said: "The forgiveness of my Lord." They asked him: "Should we not invite a physician to see you?" he said: "No doubt, the physician has made me ill." It was said to Abu Dharr "Allah be pleased with him" when he got eye trouble: "Would that you treat them!" he said: "Indeed, I am engaged from them." It was said to him: "Then, would that you ask Allah Almighty to cure them." He said: "I ask Him only for what is more significant in my sight than them."

It is further narrated that Ar-Rabie Ibn Khuthaim was paralyzed, thereupon it was said to him: "Would that you get medicine!" he said: "I intended to do so, but I soon remembered Aad and Thamud people, and the others like them: although they had so many physicians among them, both the physician and the ill were destroyed, and the medicine availed them naught."

Ahmad Ibn Hanbal used to say: "It is better for such as follows the way of reliance on Allah Almighty to leave medicine, and if he has ailments, he should not tell the physician about them whenever he asks him."

It was said to Sahl: "When would the servant's reliance become valid?" he said: "When harm befalls him in his body, shortage afflicts him in his property, and he gives no care for that, and rather cares for being maintained and sustained by Allah Almighty."

Some of them then discarded medicine at all, and others disliked it. How to accommodate the act of the Messenger of Allah "Allah's blessing and peace be upon him" with theirs could be evident only with enumerating the impediments of medicine. Let us say that there are many reasons for leaving medicine, and they go as follows:

The first reason is that the patient is among these to whom some of the unseen is revealed to whom it is revealed that it is time for his death, and this means that the medicine avails him naught. That is known to him once by a true vision, once by anticipation, once by certain revelation, etc. Abu Bakr As-Siddiq "Allah be pleased with him" seemed to have left medicine for that reason, for he was among these to whom some unseen matters were revealed. It is narrated that he said to A'ishah "Allah be pleased with her" concerning the inheritance: "You have two sisters." At that time, she had only one sister, but his wife was pregnant, and gave birth to a female child. Thus, it was learnt that it was revealed to him that his wife was pregnant and that she would give birth to a female child. So it is not unlikely that the extermination of his time was revealed to him, otherwise, he was not to reject medicine, given that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having got medicine, and ordered the Muslims to do so.

The second reason is that the patient is occupied by his own state and destination in the hereafter, which causes him to forget the pain of disease. The result is that his heart is engaged from thinking about medicine. To this fact the speech of Abu Dharr "Allah be pleased with him" refers when he said: "I am occupied from them" and the statement of Abu Ad-Darda' "Allah be pleased with him": "I complain of my sins." The pain of his heart for fear of his sins was more grievous than the pain of his body because of his physical ailment.

As such Sahl was occupied: it was said to him: "What is sustenance?" He said: "To remember Allah, the Ever-Living, the Self-subsisting, Eternal." It was said to him: "We asked you about what sustains life." He said: "What sustains life is knowledge." It was said: "We asked you about food." He said: "Food is the remembrance (of Allah)." It was said: "We asked you about the nourishment of the body." He said: "What do you have to do with the body? Let Him Who took care of it in the first take care of it in the last. Whenever an ailment befalls it, return it to its maker. Do you not see that if there is a defect in anything, you return it to its maker to repair it?"

The third reason is that the ailment is chronic and the medicine prescribed for it is of no benefit, like cauterization and charming, and that is why the reliant leaves it. To this fact the statement of Ar-Rabie Ibn Khuthaim refers: "I intended to do so, but I soon remembered Aad and Thamud people, and the others like them: although they had so many physicians among them, both

the physician and the ill were destroyed, and the medicine availed them naught." This might be so in reality, or only in the sight of the patient in view of his little practice and experience of medicine. This is why it is close to his certainty that it is of no profit to take it. No doubt, the experienced physician has belief in the benefit of medicine more than anyone else. That is because confidence and assumption are based on belief, and belief depends on experience and practice.

That is the argument of almost all the worshippers and ascetics who left medicine, for medicine in their sight remains groundless and illusive. That is true of some medicines in the sight of those who are well acquainted with the science of therapy, and not true of others. But the non-physician might see all kinds of medicine with one eye, thinking that all are in the same position of cauterization and charming, which causes him to leave medical treatment.

The fourth reason is that the servant intends, by leaving medical treatment, to have the disease continue to exist in order to get reward for his patience on the trial of Allah Almighty, or to put himself to experiment of his power to keep patient. There are many narrations concerning the reward for ailment and disease.

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "We, the company of Prophets, are the most tolerable of trials among the people, followed by those who are next (to us in degree), and those who are next (to them). The servant is put to trial in proportion to the strength of his faith. The more his faith is strong, the more his trial is severe, and the weaker his faith is, the less his trial is." (Ahmad, Abu Ya'li and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas).

According to another narration: "Indeed, Allah Almighty tries His servant with ordeals in the same way as anyone of you tries his gold with fire: some come out as pure gold with no blemish, others less than that and others as black and burnt." (At-Tabarani on the authority of Abu Umamah).

It is narrated on the authority of one from the household of the Prophet "peace be upon him": "Verily, if Allah Almighty loves a servant, He would try him; and if he keeps patient, He would select him; and if he is contented, He would choose him." (Sahib Al-Firdaws on the authority of Ali).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Do you like to be like the straying red camels, neither fall ill nor become weak?" (Ibn Abu Asim, Abu Na'im and Ibn Abd-Al-Barr on the authority of Abu Fatimah).

Ibn Mas'ud "Allah be pleased with him" said: "You find that the believer has the healthiest heart and the most diseased body, unlike the hypocrite who has the healthiest body and the most diseased heart."

When ailment and trial were praised in such a great way, some people liked ailment and seized the opportunity of being ill to get the reward for patience on it. Some of them had an ailment which he hid and did not mention to the physician who came to treat him. He favored to tolerate the suffering of the ailment and accept the judgement of Allah Almighty, knowing that the truth

that prevails over his heart is greater than the ailment which possesses his organs could occupy him from it. They also learnt that their prayer while sitting and keeping patient on the fate of Allah Almighty is better than their prayer while standing with health and power.

In confirmation of that, it is narrated that Allah Almighty says to His angels: "Write for My servant the best of what he used to do (when he was healthy), for he is in My fetters, and if I release him, I would substitute him with flesh better than his, and blood better than his; and if I send him to death, I would send him to My mercy." (At-Tabarani on the authority of Abdullah Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The best deed (in reward) is that which people force themselves to do." In interpretation of it, it said that it refers to the diseases and disasters that afflict people, to which the following statement of Allah refers: "But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you." (Al-Baqarah 216)

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ﴾

Sahl used to say: "To leave medicine even if it leads to weakness of acts of worship and shortage of obligatory duties is better than to get medicine for the sake of acts of worship." He was suffering from a chronic disease from which he never got medicine, although he medicated the people from it. Whenever he saw a servant offering prayer while sitting and could not do righteous deeds because of ailment from which he got medicine in order to be able to offer prayer while standing and do the righteous deeds, he would be astonished and say: "No doubt, his prayer while sitting, along with satisfaction and pleasure with his state is better for him than getting medicine to become too powerful to pray while standing." He, like these of Basrah, used to weaken the soul with hunger and break desires, for their knowledge that as little as an atom of deeds of hearts like good pleasure, patience and reliance is much better than as much as mountains of the deeds of organs, and by no means could sickness hinder from the deed of hearts, unless its pain is intolerable. Sahl said once again: "The ailment of body is a mercy from Allah Almighty, whereas ailment of hearts is a punishment from Him."

The fifth reason is that a servant has previously committed sins of which he feels afraid, and for which he is too powerless to make expiation. He then sees that if his ailment lasts long, it might be an expiation for those sins, thereupon he abstains from getting medicine for it, for fear the traces of ailment would go soon.

In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fever still befalls a servant (so long) until he comes to walk on earth as pure of sins and mistakes." (Abu Ya'li and Ibn Adi on the authority of Abu Hurairah; and At-Tabarani on the authority of Abu Ad-Darda').

According to another narration: "The fever of a single day is expiation for the sins to be committed along a whole year." (Al-Quda'i on the authority of

Ibn Mas'ud). In interpretation of it, it is said that it does so because it ruins the power of a whole year. It is also said that man has three hundred and sixty joints, and fever afflicts and pains all of them, and thus the pain of each is expiation for one day.

When the Messenger of Allah "Allah's blessing and peace be upon him" mentioned that the fever of one day is expiation for a sins to be committed in a whole year, Zaid Ibn Thabit "Allah be pleased with him" asked his Lord to remain fevered, thereupon fever did not leave him at all until he died. The same was asked by a group of Ansari people whom fever did not leave until their death. (Ahmad and Abu Ya'li on the authority of Abu Sa'id Al-Khudri).

Furthermore, when the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, whom Allah Almighty takes away the sight of his eyes, He accepts for him no reward less than Paradise", a lot of Ansari people hoped to be blind.

Jesus "peace be upon him" said: "He is not a learned who does not rejoice of being stricken with ailments in his body and calamities in his property, for the expiation for sins expected from that."

It is narrated that Moses "peace be upon him" saw a servant suffering from great ordeals and trials, thereupon he said: "O Lord! Bestow mercy upon him!" on that Allah said to him: "How should I bestow mercy upon him in that with which I have mercy upon him, i.e. therewith I expiate his sins, and increase him in degrees?"

The sixth reason is that a servant feels the commencements of arrogance and haughtiness because of the long period of being healthy, thereupon whenever he is afflicted with a disease, he leaves medicine for fear that when he recovers, he would soon return to his arrogance and tyranny. However, health is the power of attributes therewith the desires and inclinations are stimulated, and summon one to sins and mistakes, the least of which is to call for enjoyment of what is permissible, which means to waste time and neglect the great profit of opposition of the soul and adherence to the acts of worship. If Allah Almighty intends good for a man, He always alerts him with diseases and calamities. For this reason, it is said: "No believer is free from a disease, a destitution or a slip."

It is narrated that Allah Almighty says: "Poverty is My prison, and disease is My bond therewith I detain whomever I like of My creatures." if it is a disease, it would detain from tyranny and committing sins; and which good is better than it? But even, the good health is to abstain from sins and mistakes. A Gnostic said to a man: "How have you been?" he said: "I have been in good health." He said: "If you have not disobeyed Allah Almighty, you then are in good health; and if you have disobeyed Him, then, which disease is more destructive than disobedience? Not healthy is he who disobeys Allah Almighty."

Ali "Allah be pleased with him" said when he saw the adornment made by those of Nabath in Iraq on the day of Id: "What is that which they did?" they said to him: "O Commander of Believers! That is a day of Id belonging to

them." On that he said: "Everyday on which we do not disobey Allah Almighty is an Id for us."

Allah Almighty said: "and disobeyed it after He brought you in sight (of the Booty) which you covet." (Al Imran 152)

﴿وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أُرْكُمْ﴾

It is said that it refers to the health and wellbeing. He further said: "Nay, but man does transgress all bounds, In that he looks upon himself as self-sufficient." (Al-'Alaq 6-7)

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَإِتْصَفَىٰ ۚ ۝١٠ أَن رَّاهُ اسْتَعْصَىٰ ۚ ۝١١﴾

I.e. if he is self-sufficient with health.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remember more often (death which is) the destroyer of pleasures." (At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Abu Hurairah).

Allah Almighty said: "See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed." (At-Tawbah 126)

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ ۚ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ۝١٢﴾

It is said that they are tried with ailments and diseases,

It is said that if a man falls ill twice and does not turn to Allah in repentance, the angel of death says to him: "O heedless man! A messenger after a messenger from me has come to you, and you gave no response."

For this reason, the righteous predecessors disliked that a year should elapse without their suffering from ailment in their body or shortage in their property. They said that a believer could hardly be free from being befallen by a terror or a disaster at least every forty days. In this respect, it is narrated that Ammar Ibn Yasir "Allah be pleased with him" married a woman who never fell ill, thereupon he divorced her. It is further narrated that a woman was offered to the Messenger of Allah "Allah's blessing and peace be upon him" and he intended to marry her because of her good qualities described to him, and when it was said to him: "And she has never fallen ill", he "peace be upon him" said: "Then, I have no need for her." (This is reported by Ahmad on the authority of Anas).

Once, the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of ailments and pains like headache, etc, thereupon a man asked: "What is the headache? Indeed, I have never experienced it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep away from me! Whoever likes to have a glance of one from among the denizens of the fire, let him look at so and so." (Abu Dawud). That is because it is narrated that "Fever is the portion of every believer from the fire (of Hell)." (Al-Bazzar and Ahmad on the authority of A'ishah; Ahmad on the authority of Abu Umamah; At-Tabarani on the authority of Anas; and Abu Mansur Ad-Dailami on the authority of Ibn Mas'ud).

It is narrated on the authority of Anas and A'ishah "Allah be pleased with them" that it was said to the Messenger of Allah "Allah's blessing and peace

be upon him": "O Messenger of Allah! Would there be anyone else in the same position of martyrs?" he said: "Yes, whoever remembers death twenty times a day" or according to another version: "He who remembers his sins and grieves for them." No doubt, the patient remembers death more often than the ordinary man. Thus, when the benefits of ailment are numerous, a set of people saw it better not to seek to remove it. They saw abstention from medicine a means of superiority, whereas taking medicine a shortage. But how should it be regarded shortage given that the Messenger of Allah "Allah's blessing and peace be upon him" did it?

Refutation Of The Claim That Leaving Medicine Is Better In All States

It might be argued that the Messenger of Allah "Allah's blessing and peace be upon him" did it only in order to be enacted for others than him, otherwise, it is the state of the weak, and the degree of the powerful requires them to be reliant by leaving medicine at all. In reply to that, let me say that this means that it is requisite for a reliant to abstain from cupping and bloodletting when blood erupts and boils in the body, as well as to leave the scorpion and female-snake bite the body without even attacking or averting it from him. But this should apply to hunger, thirst and cold/heat, for which the reliant should not take food, drink or clothes to satisfy it. Therefore, none adopts that argument. There is no difference between those, for all of those causes are organized and manipulated by Allah Almighty, the Causer of causes.

What confirms the fact that this is not requisite for reliance is the narration from Umar and companions "Allah be pleased with them" concerning the story of the plague. When they aimed at Sham and arrived at Jabiyah, the news of the plague reached them. The people were divided into two divisions: Some said: "We never enter upon the plague and contribute in the destruction of ourselves." Others said: "No, let's enter and rely on Allah Almighty, and do not flee away from the fate of Allah Almighty, nor escape from death, thereby we become like those in connection with whom Allah Almighty said: "Did you not turn your vision to those who abandoned their homes, though they were thousands (in number), for fear of death?" (Al-Baqarah 243)

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ﴾

They returned to Umar "Allah be pleased with him" and asked him about his opinion, thereupon he said: "Let's return and enter not upon the plague." Those who had a different opinion said: "Should we flee away from the fate of Allah Almighty?" Umar "Allah be pleased with him" said: "Yes, we should flee away from the fate of Allah to the fate of Allah." Then, he set forth an example for them: "Tell me: if anyone of you has cattle and sheep and descends a valley of two sides: one fertile and the other infertile. Tell me: if he pastures them in the fertile one, would he not do so by the fate of Allah Almighty? If he pastures them in the infertile one, would he not do so by the

fate of Allah Almighty?" they answered in the affirmative. Then, he asked for Abd-Ar-Rahman Ibn Awf "Allah be pleased with him" to seek his verdict, and he was absent at that time. In the morning Abd-Ar-Rahman "Allah be pleased with him" came to him and he asked him about his opinion, thereupon he said: "O Commander of Believers! I have something I heard from the Messenger of Allah "Allah's blessing and peace be upon him"." Umar "Allah be pleased with him" said: "Allah is Greater." Abd-Ar-Rahman "Allah be pleased with him" resumed: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you hear about the plague in a land, do not enter it; and if it emerges in a land in which you are, do not come out in flight from it." Umar "Allah be pleased with him" rejoiced and praised Allah that this agreed with his opinion. Thus, he returned with the people from Jabiyah. (Al-Bukhari)

Then, if that is requisite for reliance, how did all the companions "Allah be pleased with them" leave reliance unanimously, given that it is one of the highest stations in religion?

You may argue: "Then, why was it forbidden to leave the land in which the plague emerges in flight from it, given that the medical cause of infection is the air, and the best way to get medicine is to leave the unclean air? Here, it is permissible to leave reliance." In reply to that, let me say, and Allah Almighty knows best, that the harm does not lie in the air's direct touching the body in so much as in inhaling it regularly for a long time. The putrefied air enters into the lungs and starts to damage them, and the apparent trace of the plague does not emerge unless the inside is damaged. So, leaving the land in which the plague emerges does not save the body from its traces, which would appear some time later. Salvation here is illusive, like cauterization and charming.

Nevertheless, if this is abstracted, it might seem to contradict reliance. But it is not forbidden in itself in so much as for the fact that if all the healthy are given permission to come out, there remains in the land none but the patient, who are afflicted with the plague: Who then should take care of them and look after their affairs? However, if the healthy remain in the land, their stay does not mean decisive death; and if they come out, their departure does not mean decisive salvation from death, given that their departure accelerates the death and destruction of the infected ones, in opposition to the principle that Muslims are like the building whose parts straighten each other; And the believers are like one body: If a member of it falls ill, all the remaining members call each other to share it.

That is the reason given to the forbiddance. It applies to him who has not entered the town in which the plague emerged, whom the air has not yet affected, nor are the inhabitants of the town in need of him. But even, if remains only the plagued in the town, who come to be in need of such as takes care of them, in this case, it might be favorable for those outside to enter upon them, simply for the sake of care and aid. It should not be forbidden for it is an exposure to a harm in the hope of averting a further

harm from the Muslims. For this reason, the flight from plague is likened to the flight from the battlefield in many narrations, for it breaks the hearts of Muslims and hastens on to destroy them. (Ahmad on the authority of A'ishah and Jabir).

Those are subtle matters, and whoever observes them not and rather takes heed of the apparent side of the narrations and traditions, what seems contradictory to him would be more than what he hears. The mistakes of worshippers and ascetics in this issue are numerous. But it is for the sake of this that the honor and excellence of knowledge are.

You may argue: "Since there is excellence in leaving medicine, then, why did the Messenger of Allah "Allah's blessing and peace be upon him" not leave medicine for the sake of its excellence on the one hand, and to get the reward for that on the other hand?" in reply to that, let me say that it really is excellent but for him who has so many sins and he needs expiation for them; or him who fears on himself the tyranny of health and prevalence of desires; or him who needs what always reminds him of death as he is possessed by heedlessness; or him who needs to get the reward of the patient for his shortage of attaining the stations of the contented and reliant; or him who falls short of perceiving the benefits and advantages placed by Allah in the medicine, so that it becomes illusive in his sight like charming and bad omen; or him whose engagement in his own state prevents him from getting medicine, since medicine occupies him from his state in view of his inability to combine both, to the end of that series.

Those are the causes that impede from getting medicine. Those might be a source of perfection for many, and of shortage for others in the degree of the Messenger of Allah "Allah's blessing and peace be upon him", whose station is higher than all of those stations. His state required him to be on the same mode concerning the presence or absence of means. That is because in all of his states, he regarded only the Causer of causes and not the causes and means themselves; and whoever is in such a state is not harmed by the means and causes. The desire is shortage, and turning away from wealth is to have aversion for it; and even if it is perfection, it is shortage in the sight of him to whom it is the same to have or lose wealth. To regard both stone and gold with the same eye is more perfect than to flee away from gold. The state of the Messenger of Allah "Allah's blessing and peace be upon him" was like him to whom both gold and stone are equal. He did not keep gold just to instruct the people the station of asceticism, not for fear on himself of keeping it, for he is too high for the world to harm him, given that the entire world with its treasures was offered to him, and he did not accept it.

But at the same time, he did not leave medicine in order to follow the established way of Allah in this respect on the one hand, and to make it permissible for his Ummah to use it when they are in dire need of it on the other hand, given that it is harmless in the end, unlike wealth, which is extremely harmful. It is true that getting medicine does not cause harm except in terms of seeing medicine alone beneficial apart from its creator, and from

this point of view, it is forbidden; and in terms of intending health thereby to seek its aid in committing sins, and this is also forbidden. But fortunately, no believer intends that. None of the believers sees medicine beneficial in itself in so much as being made by Allah Almighty a means of advantage and benefit, just in the same way as he does not see food or drink to quench hunger and thirst in themselves in so much as being made a means to do so by their Creator.

Getting medicine is subject to the same ruling of earning. If one earns to seek its aid to do good or evil, it has its particular ruling; and if he earns to be blessed in what is permissible, it has its particular ruling; and so on.

From what we have mentioned, it has become clear that leaving medicine might be better in some cases, and getting medicine might be better in some cases; and this differs by the difference of persons, states and intentions; and neither doing nor leaving it is requisite for reliance, except for leaving such illusive things as cauterization, charming, omen, etc, which is unfitting for the reliant.

Exposition Of States Of Reliant In Disclosing And Concealing Illness

It should be known to you that concealing illness, and hiding poverty and all kinds of distress and trials are among the treasures of righteousness, and among the highest stations, for the contentment with the judgement and decree of Allah Almighty, and patience on His trials are included in the good treatment with Allah Almighty. To conceal that is safer from evils.

Nevertheless, to disclose that brings about no harm if the intention and purpose therein are true and good. There are three purposes of disclosure:

The first is to want to get medicine, thereupon one needs to make a mention of his ailment to the physician. In this case, he mentions it not by way of making a complaint but by way of describing the power of Allah Almighty on him that is shown in this ailment. Bishr used to describe his pains to Abd-Ar-Rahman the physician. Ahmad Ibn Hanbal used to tell about the ailments he experienced, saying: "I indeed describe the power of Allah on me."

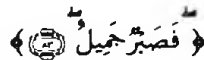
The second is to describe to anyone other than the physician, provided that he is of those followed by others and well-versed in knowledge. By description, he likes that he would learn from him not only the good patience on disease, but also the good gratitude, by disclosing that the ailment is a favor that deserves gratitude, telling about it in the same way as he tells about a favor. According to Al-Hassan Al-Basri: "If the patient praises Allah Almighty and gives thanks to him and then makes a mention of his pains, it would not be a complaint."

The third is to disclose his powerlessness and neediness for Allah Almighty; and that is good from him who is brave and powerful (in relation to the people) and helplessness is unlikely to be expected from him. In this issue, it is narrated that when Ali "Allah be pleased with him" fell ill, he was asked about his state, thereupon he said: "Evil." The attendants looked at each other as if they felt it and thought it to be a complaint, thereupon he said: "I just announce my neediness for Allah Almighty." In this way, he liked to disclose

his powerlessness and neediness for Allah Almighty with the etiquettes with which he was disciplined by the Messenger of Allah "Allah's blessing and peace be upon him" when he heard him saying while being ill: "O Allah! Make me patient on the trial!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You have asked Allah for trial, then, ask Him for health."

With those intentions, it is permissible to make a mention of disease. But in the absence of that, it turns to be a complaint, and to make a complaint against Allah Almighty is unlawful as I have already mentioned in the prohibition of begging for the poor unless there is a dire necessity. The disclosure turns into a complaint by the presumption of displeasure and showing aversion for the deed of Allah Almighty. If it is void of displeasure, and the intentions we have already mentioned, it would not be unlawful, although it is preferable to leave it, for it might give the false impression of complaint, or ostentatious description of the illness. Anyway, whoever leaves medicine out of reliance, has no right to disclose his disease, for to take rest with medicine is better than to take rest with disclosure.

In interpretation of the statement of Allah Almighty: "So patience is most fitting (for me)" (Yusuf 83)



It is said that it is a patience in which there is no complaint. It was said to Jacob "peace be upon him": "What has taken away your sight?" He said: "The bitterness of time and long sadness." On that Allah Almighty revealed to him: "He has devoted himself to complain of Me to My servants." He said: "O Lord! I turn to You in repentance."

It is narrated on the authority of Tawus and Mujahid that they said: "Even the moaning of the patient in his illness is written against him." They disliked moaning during illness, for it gives the impression of complaint. It was said in this context: "Iblis, may Allah curse him, got nothing from Job "peace be upon him" except for his moaning during his illness." In this way, the moaning was Iblis's portion from him.

It is narrated: "If a servant falls ill, Allah Almighty reveals to both angels the following: "Consider what he says to his visitors." If he praises Allah and talks with good, they would invoke good upon him; and if he makes a complaint and talks with evil, they would say: "Let it be against you."

For this reason, some worshippers disliked to be visited when they fell ill for fear of complaint. Whenever anyone of them fell ill, he would close his door against the people, and none would come to visit him until he would recover and come out to them. Among those who used to do so, a mention may be made of Fudail, Wuhaib and Bishr.

Fudail used to say: "I desire to remain ill without visitors to come to inquire about my health." He further said: "I dislike ailment only for the sake of visitors." "Allah be pleased with them".

End of Book of Monotheism and Reliance, by aid and good help of Allah Almighty, followed, Allah willing by the Book of Love, Longing, Intimacy and Contentment.

Book six: Love, longing, intimacy and contentment

It is the sixth book of the quarter of saviors of the revival of religion sciences
In the Name of Allah, Most Gracious, Most Merciful

All perfect praise to Allah Almighty Who diverted the hearts of His allies from devotion to the adornment and splendor of this world, and purified their sights from observing none but His presence. Then, He Almighty appeared with Glory to them, with His Names and Attributes until their minds rose with the lights of His gnosis, and revealed to them the lights of His Countenance until their hearts burnt with the fire of love for Him, and then He veiled Himself from them with His Glory until minds wandered in the vast land of His Supremacy and Grandeur.

All blessing and peace of Allah be upon Muhammad, the seal of all the Prophets, and upon his family and companions, the chiefs of all the people, and imams and leaders and guides to the truth.

Coming to the point: the love for Allah Almighty is the farthest degree and the highest station after which there is no station but that it is a fruit and product of it, like longing, intimacy and contentment; as well as there is no station before it but that it is an introductory to it, like repentance, patience, asceticism, etc. Although there is, concerning all stations other than the love for Allah Almighty, in case of their absence, a belief in their availability. But as for the love for Allah Almighty, belief in it is very rare, to the extent that many religious scholars go as far as to deny it, saying: "It has no significance other than the regular obedience of and compliance with the command of Allah Almighty. This is what caused us to reveal the real nature of this matter.

This book will be divided into two parts

Part one: Love, longing and intimacy

In this part, we are going to discuss the following:

The Sharia-based quotations in support of love

Exposition of its real nature and causes

Exposition of the fact that none deserves love other than Allah Almighty

Exposition of the fact that the greatest pleasure is to catch glimpse of His Bounteous Countenance

Exposition of the further pleasure achieved by the vision in the hereafter than the gnosis in this world

Exposition of the causes that strengthen the love for Allah Almighty

Exposition of the people's disparity of their love

Exposition of the cause why understanding falls short of gnosis of Allah Almighty as it should be

Exposition of the significance and meaning of longing

Exposition of the love of Allah for His servant

Exposition of signs of the servant's love for Allah Almighty

Exposition of significance of contentment with Allah Almighty

Exposition of elation produced from contentment with Allah Almighty

CHAPTER ONE

EXPOSITION OF THE SHARIA-BASED QUOTATIONS IN LOVE OF THE SERVANT FOR ALLAH ALMIGHTY

It should be known to you that there is a consensus among the Ummah that the love for Allah Almighty and His Messenger "peace be upon him" is an obligatory duty. But even, how should what exists be imposed an obligation? How should love be construed as obedience given that obedience is a product and fruit of love? The love should be the first and after that the lover would give obedience. That love is affirmed to Allah Almighty is attested from His statement: "whom He will love as they will love Him." (Al-Ma'idah 54)

﴿مُحِبِّهِمْ وَيُحِبُّونَهُ﴾

And: "but those of Faith are more overflowing in their love for Allah." (Al-Baqarah 165)

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

That is an indication to affirm love on the one hand, and prove disparity in it on the other hand.

There are many narrations in which the Messenger of Allah "Allah's blessing and peace be upon him" made the love for Allah Almighty requisite for faith. It is narrated that Abu Razin Al-Uqaili asked him "peace be upon him" saying: "O Messenger of Allah! What is faith?" He "peace be upon him" said: "It is that Allah and His Messenger become dearer to you than anyone else." (Ahmad).

He "peace be upon him" said in another Hadith: "None of you shall have faith (complete) until Allah and His Messenger become dearer to him than anyone else." (Al-Bukhari and Muslim on the authority of Anas).

He "peace be upon him" said in another Hadith: "No servant shall have faith (perfect) until I become dearer to him than his family, property and children." (Al-Bukhari and Muslim on the authority of Anas).

why not since Allah Almighty said in His Holy Book: "Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allah, Or His Messenger, or the striving in His cause - then wait until Allah brings about His decision: and Allah guides not the rebellious." (At-Tawbah 24)

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتُكُمُ الْخَيْرُ مِنْكُمْ وَأَمْوَالٌ آتَتْكُمْ فِي سَبِيلِهِ فَتَرْتَصَّوْنَ حَتَّى يَأْتِيَ اللَّهُ

بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦١﴾

The Messenger of Allah "Allah's blessing and peace be upon him" ordered people to love Allah saying: "Love Allah for His favors He provides you with, and love me for the love of Allah for me." (At-Tirmidhi on the authority of Ibn Abbas).

It is narrated that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I love you." He "peace be upon him" said: "Then, get ready for poverty." He further said: "I love Allah Almighty." On that he "peace be upon him" said: "Then, get ready for trial." (At-Tirmidhi on the authority of Abdullah Ibn Mughaffal).

It is narrated on the authority of Umar "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" looked at Mus'ab Ibn Umair coming and he had a hide of ram with which he wrapped his waist, thereupon he "peace be upon him" said: "Look at that man whose heart Allah has illuminated. I saw him with his parents seducing him with the most pleasant food, but the love for Allah and His Messenger "peace be upon him" invited him to such (a state) as you see." (Abu Na'im in his Hilyah).

It is narrated in a famous Hadith that Abraham "peace be upon him", said to the angel of death when he came to take his soul: "Have you seen a bosom friend sending his bosom friend to death?" Allah Almighty revealed to him: "Have you seen a lover disliking to meet his beloved?" on that Abraham "peace be upon him" said: "O angel of death! Now then take my soul." None but a servant who loves Allah from the depth of his heart could do so. If he learns that death is the cause of his meeting with his beloved, he would hasten to it. In confirmation of that our Prophet "peace be upon him" said in his supplication: "O Allah! Endow me with Your Love, and the Love for such as brings me close to You, and make Your love dearer to me than the cold water."

It is further narrated that a Bedouin came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! When will the Hour (of Judgement) be?" The Prophet "peace be upon him" said: "What have you prepared for it?" he said: "Indeed, I have not prepared for it much prayers or fasts, except that I love Allah and His Messenger." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "The man would be in the company of whomever he loves." Anas "Allah be pleased with him" said: "I have never seen the Muslims happy with anything after embracing Islam more than they were with that (statement of the Prophet)." (Al-Bukhari and Muslim on the authority of Anas).

Abu Bakr As-Siddiq "Allah be pleased with him" said: "Whoever tastes the love of Allah Almighty, it occupies him from the pursuit of this world, and lets him keep aloof from all the people." According to Al-Hassan "may Allah have mercy upon him": "Whoever knows his Lord loves him, and whoever knows this world abstains from it; and the faithful believer is not amused until he becomes heedless, and once he meditates, he grieves." According to Abu

Sulaiman Ad-Darani "may Allah have mercy upon him": "From among the creation of Allah Almighty, there are such as whom even Paradise with the pleasures and delights it contains never diverts from Him: then, how should they be occupied from Him by this world?"

It is narrated that Jesus "peace be upon him" came upon three persons whose bodies grew lean and the color of their faces turned pale, thereupon he asked them: "What has caused you to reach such a state as I see?" They said: "The fear of the fire (of Hell)." He said: "It is incumbent upon Allah to secure the fearful." Then, he left them and came upon other three whose body were more lean and the color of their faces more pale, whom he asked: "What has caused you to reach such a state as I see?" they said: "The longing for Paradise." He said: "It is incumbent upon Allah to give you what you hope for." Then he left them and came upon other three whose bodies were more lean and the color of their faces changed as if they were mirrors because of light, thereupon he asked them: "What has caused you to reach such a state as I see?" they said: "We love Allah Almighty." On that he said to them: "You are these brought close to Allah! You are these brought close to Allah! You are these brought close to Allah!"

Abd-Al-Wahid Ibn Zaid said: I came upon a man standing in the ice thereupon I asked him: "Do you not sense cold?" He said: "Whomever the love of Allah occupies never senses cold." It is narrated that Sari As-Saqati said: "On the Day of Judgement, the different nations would be called by their Prophets "peace be upon them" saying: "O nation of Moses! O nation of Jesus! O nation of Muhammad", except for the lovers of Allah Almighty, who would be called as "O allies of Allah! Come to Allah Almighty." At that time, their hearts would almost burst out of joy." According to Haram Ibn Hayyan: "If the faithful believer knows his Lord Almighty, he loves Him; and once he loves Him, he turns to Him wholeheartedly; and once he tastes the sweetness of turning to Him, he would not look at the world with the eye of desire, nor to the hereafter with the eye of regret."

According to Yahya Ibn Mu'adh: "His (Allah's) forgiveness absorbs sins, what do you think about His good pleasure? And His good pleasure absorbs all hopes, what do you think about His love? And His love astonishes minds, then, what do you think about His affection? And His affection causes one to forget anything else, then, what do you think about His kindness?" According to a Scripture: "O My servant! By your right, I love you. So, by My right on you, love Me." According to Yahya Ibn Mu'adh once again: "As little as a mustard seed of love is dearer to me than worship for as long as seventy years without love." he further said: "O my God! I am standing at your courtyard, engaged in Your praise. You have taken me to Your presence since I was still young, dressed me in the dress of Your gnosis, made me well-established in Your kindness, and moved and turned me between different deeds: Screening and repentance, asceticism and longing, love and contentment, letting me drink from the springs of Your fountains, and graze in Your gardens, and I am adherent to Your command and concerned with Your statement."

However, the narrations about the love for Allah Almighty are beyond calculation, and this is apparent. What is abstruse in this issue is to clarify its meaning. So, let's engage in it.

CHAPTER TWO

EXPOSITION OF REAL NATURE AND CAUSES OF LOVE FOR ALLAH; AND VERIFICATION OF THE SERVANT'S LOVE FOR ALLAH ALMIGHTY

It should be known to you that the purpose of that chapter is achieved only by exposition of the real nature of love in itself, and then of its conditions and causes, and then consideration of its significance as regards Allah Almighty.

The first principle: the point to clarify here is that no love is imagined before knowledge and perception. Man could love only what he knows. For this reason, love is characteristic of the living perceptive organism, apart from the non-living being. On the other hand, the perceptibles are divided into what agrees with, befits and pleases the perceiver, what disagrees with, opposes and pains the perceiver, and what is neutral in effect on him. The perceiver loves all that is pleasing and comfortable in perception, and hates all that is painful in perception, and what is neutral is neither loved nor hated. This means that what is pleasant is lovable in the sight of him who is delighted and pleased with it. That it is lovable means that there is inclination to it by disposition, whereas that it is hateful means that there is disinclination from it by disposition. Love is an inclination by disposition to a pleasant thing, and if that inclination is confirmed and strengthened, it is called attachment. On the other extreme, dislike is a disinclination by disposition from a troublesome painful thing, and if it is strengthened it is called abomination. That is the first principle of the meaning of love.

The second principle: as love follows perception and knowledge, it is divided in accordance with the division of the perceptibles and senses themselves. Each sense perceives a kind of perceptibles, and each has its certain pleasure, because of which the nature inclines to, and henceforth loves it. The pleasure of the eye lies in seeing and perceiving the beautiful things and good pleasant and nice-to-see pictures and images; the pleasure of the ear lies in the good harmonious tunes; the pleasure of smelling lies in the good pleasant smells; the pleasure of taste lies in the delicious flavors; and the pleasure of touching lies in smoothness and softness.

Since those perceptibles are pleasant, they are loved. That is, the sound nature inclines to them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three things of your world have been made lovable to me: Perfume and women, and the comfort of my eye has been made in prayer." (An-Nasa'i on the authority of Anas). Perfume was included among the lovable things, although neither the eye nor the ear has a portion in it. Similarly, women were enlisted among the lovable things although only the eye and touching, apart from smelling, hearing and tasting, have a portion in them. The prayer was called the comfort of the eye and made the best among the lovable things, although none of the five senses has a portion in it. But there is a sixth sense whose source is the heart, and none perceives it but him

who has a sound heart.

Animals share man in the five senses. But if love is restricted to the five senses, to the extent that it is said that since Allah Almighty is not perceived by anyone of the five senses, nor is He imaged in imagination, He then is not loved, then, the characteristic of man and the sixth sense that distinguishes him from all living beings would become invalid. That sixth sense is expressed by mind, heart, light, or by any such thing. To be sure, the internal insight is stronger than the apparent sight, and the heart is more perceptive than the eye, and the beauty of the meaning perceived by the mind is greater than the beauty of the apparent images visible to the sights. Thus, the pleasure of the heart it receives from perception of the Divine noble matters which the five senses fail to perceive, is more perfect and impressive, and it causes the sound nature and mind to incline to them more. There is no significance for love but to incline to that whose perception brings about pleasure, as will be shown later. None then denies the love for Allah Almighty except him whose shortage keeps him in the rank of animals, and does not go beyond the perception of the five senses.

The third principle: It is not hidden that man loves himself, and it is not hidden too that he might love others for his own sake. It is not imagined that he could love anyone else for his sake apart from the lover's own sake. That is abstruse on the weak persons who think that it is not imagined that man could love anyone else for his sake unless there is a certain benefit to return to the lover himself more than his self-perception. In fact, this is possible. So, let's explicate the reasons and divisions of love.

The first beloved in the sight of every living being is his own self. That he loves himself means that he inclines, by disposition, to his survival, and disinclines from his annihilation and destruction. That is because the beloved is that which befits the lover, and which thing is more fitting than his own self and his own survival? And which thing is more unfitting and disgusting than his annihilation and destruction? For this reason, man loves to survive, and dislikes to die or be killed, not for fear of what he might receive after death, nor for fear of death agonies, for were he to be snatched by death without pain nor punishment nor reward, he would not accept it. None loves death, nonexistence and annihilation but for the suffering and pain he receives in his life. If he is put to trial, what he loves is to remove that trial. So, he loves death, he indeed does not love it because it is nonexistence in so much as because it removes the trial from him. Thus, destruction and nonexistence are hateful, whereas survival and existence are lovable. That is instinctive in human nature, according to the established way of Allah Almighty, and "no change will you find in the established way (approved) of Allah." (Al-Ahzab 62)

﴿وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

Thus, the first thing man loves is his own self, then the soundness of his organs and parts of his body, then his children, property, relatives, kith and kin, clan, friends, etc. the organs and parts of body are lovable, and their soundness is required, for the perfection of survival and permanent existence

depend on them. Property is lovable for it is an instrument of the permanent and perfect existence, and the same is true of all causes and means. Man then loves those things not for their sake in so much as for the fact that his perfect and permanent existence is suspended on them.

He loves his child, even if no portion from him returns to him, and tolerates the difficulties for him, simply because he is to succeed him in existence after his destruction and turning into nonexistence. His offspring are a continuation of his existence. Because he loves to survive, he loves the survival of him who would exist on his behalf as if he were a part of him when he fails to survive any longer. It is true that if he is given the freedom to choose the killing of him or the killing of his child, he would give preference to his own survival over the survival of his child, for the survival of his child resembles his own survival in one point, but it is not really his own survival. The same is true of his love for his clan and kith and kin, which goes back to his love for the perfection of himself. He sees himself powerful and perfect with their great number. To be sure, the clan, kith and kin, property, and all the other external causes are like the wing that completes man, and the perfection and permanence of existence are inevitably and necessarily lovable.

Thus, the first beloved to any living being is his own self, the perfection and permanent existence of his own self; and what he dislikes is the opposite of all that. That is the first cause.

The second cause: Doing good. Man is a servant of the doing of good, and the hearts have been predisposed to love these who do good to them and dislike these who do evil to them. In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Cause not me to be under obligation to a wicked or a disbeliever lest my heart would love him." (Abu Mansur Ad-Dailami on the authority of Mu'adh). He indeed refers to the fact that one loves the person who does favor to him, and he loves him by force in such a way as he could not but do so. It is an inclination by predisposition which one has no power to change. By that cause, man might love him who is foreign to him, although there is no relationship between them.

However, this goes back to the first cause, since the doer of good is he who provides another with wealth, aid and all means that help in the survival, permanence and perfection of existence. But there is a difference here: The organs and parts of body are loved because with them his existence and survival are realized, whereas the doer of good is but one of the means to that perfect existence, just like the physician which might be a means to the health and soundness of the organs and parts of body. There is difference between the love for the health and the love for the physician who is the cause of that health, for the health is required for itself, whereas the physician is loved for he is the means to that health. The same is true of knowledge and teacher: Knowledge is loved for itself, whereas the teacher is loved for he is the means to that loved knowledge. Food and drink are loved, and Dinars also are loved. But food and drink are loved for themselves, whereas Dinars are loved for

they are a means to them.

The third cause: To love a thing for itself and not for a portion or a fortune to get from it. That is the real and extensive love whose permanence is reliable. It is like the love for beauty and prettiness. Every beautiful and pretty is loved for itself by the perceiver of beauty and prettiness, for pleasure lies in the perception of beauty and prettiness, and the pleasure is loved for itself and not for anything else. Think not that the love for the beautiful pictures is imagined only to fulfill the desire, for fulfilling the desire is another pleasure for which the beautiful pictures might be loved, and the perception of the beauty itself is pleasant and thus it might be loved for that.

Why not since greenery and current water are loved not to eat the greenery nor to drink the water? No portion but vision one has in them. The Messenger of Allah "Allah's blessing and peace be upon him" used to admire greenery and current water. It is characteristic of the sound natures and healthy dispositions to get pleasure in looking at lights, flowers, and birds of good colours and harmonious forms. In so many cases, one finds release from his distresses by looking at such sceneries and landscapes.

Those causes are pleasant, and every pleasure is loved. Furthermore, the perception of every beauty and prettiness brings about pleasure. No one denies that the beauty is loved by disposition. Since it is proved that Allah Almighty is beautiful, He should be loved by him to whom His beauty and Glory are revealed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is beautiful and He loves beauty." (Muslim on the authority of Ibn Mas'ud).

The fourth principle: Exposition of the meaning of beauty and prettiness. It should be known to you that the one who is detained in the limited sphere of fancies and sensible things might think that the beauty has no significance other than the harmony of character and form, and the good and pleasant colour. The beauty, for the most part, is judged by sight, and people more often care for the form of the man. They think that what is not visible or imagined is not beautiful. Since its beauty is not imagined, then, there is no pleasure in perceiving it, which means that it is not loved.

But even, that is a clear mistake. Beauty is not restricted to the visibles, nor to the harmony of forms and colours. We say, for instance, that is a good handwriting, that is a good voice, and that is a good horse. We also say, that is a good dress, and that is a good utensil. Which meaning then lies in the beauty of the handwriting, voice, and all the other things, if we limit beauty only to the picture and form? It is a well-known fact that the eye gets pleasure in looking at the handwriting, the ear in listening to the good and sweet tones. All the perceptibles are divided into what is good and what is ugly. What is the meaning of beauty in which all those things share?

We should look for it. But it would take too long to do that search which is, anyway, unfitting for the science of practical religion. So, let us say, with frankness, that the beauty of everything lies in its being fittingly and possibly perfect. If it is entirely perfect, it would be in the highest degree of beauty. If

only some of its parts are perfect, its portion of beauty is determined by the extent of the perfect parts in it. The good horse is that which combines all that is fitting for a horse in terms of good appearance, stature, colour, good running, ease of attacking and escaping on it; and the good handwriting is that which combines all that is fitting for the handwriting, in terms of the harmony, arrangement and good order of letters; and so on. Everything has its perfection that is fitting for it. Thus, the beauty of anything lies in its perfection that is fitting for it. Of course, the elements of beauty and prettiness of the man differ from those of the beauty and prettiness of the horse; and the elements of beauty and prettiness of the handwriting differ from those of the beauty and prettiness of the voice; and the elements of the beauty and prettiness of the utensil differ from those of the beauty and prettiness of the clothes; and so on.

But even, you may argue: "It is true that those things are not perceived by the sight, they, therefore, could not be perceived but by anyone of the five senses. They, by that consideration, are among the sensibles, and the beauty of sensibles is not deniable, nor is the pleasure by perceiving their beauty and prettiness, for this is denied only in the insensible things."

In reply, it should be known to you that beauty and prettiness lie also in the insensible. It is said, for example, that is a good moral character, that is a good knowledge, that is a good conduct, those are good and beautiful manners, etc. The good and beautiful manners are intended to combine knowledge, mind, piety, chastity, bravery, generosity, to the end of those good attributes. None of those attributes is perceived by the five senses, in so much as by the light of the internal insight. Therefore, all those good attributes are loved, and the one who has them is also loved accordingly by him who knows well his characteristics and qualities.

The sign of that is that natures are predisposed to love the Prophets "peace be upon them", the Companions "Allah be pleased with them", although they did not see them. Furthermore, they are inclined to love the men of four juristic schools like Ash-Shafi'i, Malik, Abu Hanifah and Ahmad "may Allah have mercy upon them" to the extent that one might go in his love as far as to spend his entire wealth in support of the school of jurisprudence whose leader he loves, and exposes himself to danger in fighting such as criticizes or tries to find fault with that leader or imam whom he follows.

Anyone of those who love Ash-Shafi'i "may Allah have mercy upon him", for example, did not see him, and even if they saw him, he might not seem good-looking to them. However, what causes them to love him is his internal and not external image, for his external image turned into dust in the earth. They love him then for his internal attributes of religiousness, piety, abundance of knowledge, chastity, and his eagerness and endeavor to benefit the science of Sharia and jurisprudence, and publicize those good things in the world. Those are beautiful matters whose beauty and prettiness could be perceived only by the light of the internal insight, of which the five senses are short.

The same is true of him who loves Abu Bakr As-Siddiq "Allah be pleased with him" and gives him preference over anyone else among the people; or of him who loves Ali "Allah be pleased with him" and gives him preference, and shows fanaticism for him: he loves them only for he regards as good their internal images of knowledge, religiousness, piety, chastity, bravery, generosity, to the end of this series of the good attributes and qualities. It is well known that whoever loves As-Siddiq "Allah be pleased with him" does not love his flesh, bones, skin, limbs and form in general, since all of this perished by his death. But he loves him for the very thing that remained therewith As-Siddiq gained the quality of being truthful, i.e. the praiseworthy attributes which are the sources of the good conduct. Thus, love survives with the survival of those attributes, although all external forms and images disappear.

All those attributes go back to both knowledge and power. That is, one knows the real nature of things and then has power to force himself to them by oppressing his desires. All good characteristics depend on those two attributes, which are beyond the perception of senses, although they are inseparable part of the body, and it is that part which is the real beloved. That inseparable part has no form, nor features, nor a colour to seem to the sight in order to be loved for that. Beauty lies in the conduct, and in the absence of knowledge and insight, that good conduct would not be loved. What is really loved is the source of that good conduct, i.e. the praiseworthy good manners and noble virtues, which go back, in total, to the perfect knowledge and power, which are loved by nature, although they are not perceived by senses.

If we like to endear an absent or a dead to a child, for example, our sole way to do so is to exaggerate in praising him and ascribing all good qualities and attributes to him, and once the child believes that, he could not help love him. The Companions "Allah be pleased with them" were loved whereas people like Abu Jahl were hated only by means of exaggeration in describing the good and bad attributes, which are not perceived by senses. When the people described Hatim At-Ta'i with generosity, and Khalid Ibn Al-Walid "Allah be pleased with him" with bravery, the people loved them because of those good attributes, although they did not see them with their own eyes, nor did they covet of any fortune to get from them. If it is related from a particular king anywhere in the land that he is just and kind to his subjects, the people would love him, although they do not covet of getting any portion of his good or kindness.

This means that man does not love only him who does good or favor to him. The doer of good in himself is loved although his good might not reach the lover. That is because every beauty and prettiness is loved in itself. Beauty and prettiness combine both the external and internal images. The external images are perceived by the external sight, whereas the internal images by the internal insight. Whoever is deprived of the internal insight could not perceive by it, nor get pleasure in it, nor love nor incline to it. Whoever is possessed by the internal insight more than the external sight, he inclines more to love the

internal meanings than the external meanings. How great the difference is between him who loves a picture inscribed on the wall, whose beauty lies in its external form, and him who loves one of the Prophets "peace be upon them" for the beauty of his internal image.

The fifth cause: the hidden relevance between the beloved and the lover. It may be that two persons love each other not because of beauty or prettiness, nor because of any fortune or the like of it, but just because there is a kind of harmony between their souls. In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Souls are mobilized soldiers: Those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be at odds (in the world)." [Muslim] we have previously explained that in the Book of the Etiquettes of Companionship.

In sum, there are five causes of love: the man's love for his perfect and permanent existence; His love for him who does good or favor to him, that helps him survive and avert harm from himself; His love for him who does good in general, even though his good does not reach him; his love for what is beautiful and pretty in itself, whether its beauty lies in its external or internal image; and his love for the one due to a hidden relevance between them. If all those causes gather in a man, the love for him increases in degree and strength, like a son who combines beautiful features, good moral character, perfect knowledge, good manipulation, who always does good to others, and is kind to his parents: He would be extremely loved. No doubt, the strength and degree of love are determined by the strength, perfection and presence of all or some of those attributes.

On the other hand, it is not imagined that all those causes gather in perfection but in Allah Almighty. For this reason, none deserves the real love but Allah Almighty.

CHAPTER THREE

EXPOSITION OF THE FACT THAT NONE DESERVES LOVE OTHER THAN ALLAH ALMIGHTY ALONE

It should be known to you that Whoever loves anyone else other than Allah Almighty not for the sake of Allah does so because of his ignorance or shortage; and that the love for the Messenger of Allah "Allah's blessing and peace be upon him" is praiseworthy for it is a part of the love for Allah Almighty; and the same is true of the religious scholars and pious for the beloved of the beloved should be loved, the messenger of the beloved should be loved, and the lover of the beloved should be loved. All of this goes back to the love for the primal One and does not go beyond Him. There is no beloved, in the sight of those endued with deep insights, other than Allah Almighty, and none deserves love other than Him.

To clarify this, we should go back to the five causes we have previously mentioned, and show that they never gather together with perfection in anyone other than Him Almighty, and anyone else has only one or two of them.

Furthermore, they are real for Allah Almighty, and allegorically imagined for anyone else, for which there is no reality. Once that is revealed, what would seem evident is the opposite of what is imagined by the weak-minded, that it is impossible to love Allah Almighty in reality, and that verification requires to love in reality none other than Allah Almighty.

As for the first cause, i.e. the man's love for himself, his perfect and permanent survival and existence, and aversion for what destroys or threatens to exterminate his existence and perfection, that is the predisposition of every living being, and none is imagined to do the opposite of that. But even, that requires the utmost degree of love for Allah Almighty. Whoever knows himself well, and knows Allah Almighty becomes certain that he could never bring himself into existence by himself: but his existence, i.e. permanent and perfect survival is dependent upon, from, to and by Allah Almighty. He is the Inventor of him, Who brings him into existence, and causes him to survive, and his existence to be perfect, by creating for him the attributes of perfection, and the means to attain them.

In total, nothing in the existence could survive by itself other than Allah, the Self-Subsisting, the Eternal, Who survives by Himself, and anything else survives by Him. If one loves himself, and his existence is caused by another than him, of a surety, he necessarily loves the causer of his existence. If he does not love Him, that is due to his ignorance of himself and of his Lord. Love is the fruit of knowledge: it exists by its existence, disappears by its disappearance, becomes strong and weak by its strength and weakness. That is the significance of the statement of Al-Hassan Al-Basri "may Allah have mercy upon him": "Whoever knows his Lord should necessarily love Him; and whoever knows this world should necessarily abstain in it."

How should it be imaginable that a man would love himself and not his Lord, upon Whom his own survival depends? It is well-known that the one tried with the scorching heat of sun loves the shade, and along with it loves the trees with which it is made. All that is in existence, in comparison with the power of Allah Almighty, is like the shade in comparison with the trees, and the light in comparison with the sun. All things result from His power, and their existence follows His existence, in the same way as the existence of the light follows the existence of the sun, and the existence of the shade follows the existence of the trees.

If one should necessarily love himself, he should, more inevitably, love Him Who sustains his existence and perfect survival. Whoever lacks that love does so because he engages in himself and his own desires from his Lord and Creator, and does not know Him as He should be known, and rather restricts his vision to his desires and sensibles, i.e. the world of the visibles in which animals share him, apart from the dominion of invisibles, which none tramples but he who is closer to the angels: He sees from it as much as he is close in his attributes and qualities to the angels, and falls short of it as much as he is far from them, and rather close to the world of the animals.

As for the second cause, i.e. that one loves such as does good to him, is

kind to him, consoles him with his wealth and good words, provides for his aid, hastens to support and help him, averts evil and harm from him, gives him a means to attain of fortunes what is beneficial and advantageous to him, his children and relatives, he should inevitably be loved. This very fact requires that one should love none but Allah Almighty. If he knows Him as He should be known, he would learn that the real doer of good to him is only Allah Almighty. His favors He does to all of His servants are too numerous to measure or calculate, as confirmed by Allah Almighty in His statement: "And He gives you of all that you ask for. But if you count the favours of Allah, never will you be able to number them." (Ibrahim 34)

﴿وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ﴾

We have already referred to something of that in the Book of Gratitude. But now, let's limit ourselves to explicate that the doing of good on the part of the people is unimaginable except with allegory, for the real and sole doer of good is Allah Almighty.

Suppose that somebody confers a favor upon you by making available to you all of his treasures and putting them under your disposal: Of a surety, you think that this doing of good is from his own. That is wrong. The good he has done to you has been achieved by His (Allah's) power, with the help of His wealth and property, and as a result of the motive He created in him to give you that wealth. Who has given the favor of creating him, creating his property and wealth for him, and creating his power and will to do so? Who has endeared you to him, caused him to turn in love to you, and made him believe that the rectitude of his religion and world lies in his doing good to you? Had it not been for all of that, surely, he would have given you nothing of his wealth.

But when Allah Almighty causes him to give you, and makes him believe that the rectitude of his religion and world lies in giving you out of his wealth, he then is forced to surrender to the will of Allah Almighty, and not to oppose it even in the least. The real doer of good then is He Who forces him and subjugates him to you, and causes him to give you. His hand is but a medium through which the good of Allah Almighty reaches you. The man of the hand is forced to do so in the same way as the watercourse is forced to be ready for the water to run in it. If you think he is a doer of good, or give thanks to him for his doing good to you in terms of his being a real doer of good and not merely a medium, you then are ignorant of the truth of the matter.

Doing good on the part of the man is unimaginable but to himself. But to do good to another is impossible from a creature to a creature like him, for one does not give his wealth but for a certain purpose that is to serve his own benefit. That benefit might be later like the reward in the hereafter, or sooner like to make reminder of generosity, subjugate others in his service, gain praise and gratitude from others, get fame for generosity and spending, or attract the hearts of people to obey and have love for him. As well as man does not throw his wealth into the ocean, since he has no benefit to get from that, he also does not throw it into the hand of another unless there is a certain benefit to get from that. That benefit is

his purpose he seeks for and pursues.

As for you, you are not his purpose and your hand is no more than an instrument of receiving until he gets his purpose of praise, gratitude, or reward because of your receiving the money. Thus, he subjugates you to receive the money in order for him to achieve his purpose. He then is a doer of good to himself, and is recompensed for what he gives of wealth, and that recompense, in his sight, overweighs the money he gives, and had it not been preponderant, he would not have given up his wealth to you.

Thus, he deserves neither gratitude nor love from two points of view:

One is that he is forced, by Allah's investing motives with authority over him to do so, and has no power to oppose that will. He is in the position of the king's treasurer: He does not render himself a doer of good by giving the king's gift to him to whom it is assigned, for he is forced to obey and comply with the commands of the king, and has no power to oppose his order. However, if the king lets him be to himself, he would not give anything of that to anyone. Similarly, the same is true of every doer of good: if Allah Almighty lets him be to himself, he would give nothing of his property to anyone, until Allah invests motives with authority over him, and causes him to believe that his good fortune from religion and world lies in giving his wealth, and it is only for this that he gives.

The other is that the recompense he gets in substitution for what he gives is better and dearer in his sight than what he really gives. As well as the seller is not regarded a doer of good because of what he gives for a compensation which is dearer to him than what he gives, similarly, the grantor is recompensed with the reward, praise or gratitude, or any such compensation. It is not requisite for the compensation to be in the form of money or priced thing. No doubt, all fortunes are regarded as compensations, in comparison with which all items of wealth and commodities are insignificant.

Doing good lies in generosity, and generosity is to give wealth with no compensation nor fortune to return to the giver; and that is impossible except in relation to Allah Almighty. It is He Who confers favors upon the worlds out of doing good to them, and for their sake, with no fortune nor compensation to return to Him. In this way, the pleasure of generosity and doing good in relation to anyone else other than Him is false, or at least allegoric. It is, in relation to anyone else other than Him, as impossible as to combine both whiteness and blackness. Generosity and doing good are unique to Him Alone. If one should, by nature, love the doer of good, then, the Gnostic should not love but Allah Almighty, since doing of good from anyone else other than Him is impossible. It is He Alone Who deserves that love. Anyone else deserves love for doing of good provided that one is ignorant of the meaning and real nature of doing good.

As for the third cause, i.e. to love the doer of good in himself even if his good does not reach you, that is natural. If the news of a just worshipping good king who is kind to his subjects reaches you, and his kingdom is far from you, and the news of another wrongful wicked, arrogant and harsh king

reaches you, whose kingdom is far from you, of a surety, you would, by disposition, incline to the former in love, and disincline from the latter in aversion, given that you have no hope of the good of the former, and are safe from the evil of the latter. That is the love for the doer of good in himself as being a doer of good in general, and not as being a doer of good to you in particular.

This requires, therefore, to love none but Allah Almighty. That is because it is Allah Alone Who does good to all the worlds, and confers upon them out of His bounty and favor, first, by bringing them into existence, second, by perfecting them with the organs and means necessary for their survival, third, by getting them blessed in the means and things He has created to fulfill their unnecessary needs, and fourth by beautifying them with the additional traits and accessories to serve their adornment, although they are not necessary for them, nor are they in dire need of them.

The necessary organs are like the head, the heart, and the liver. These which one needs are like the eye, the hand and the leg. Those that serve the adornment are like the bowedness of the eyebrows, the redness of the lips, and the colorfulness of the eyes, to the end of those things missing which does not affect the life.

The necessary favors outside the parts of the body are like water and food. Those which man needs are like medicine, flesh and fruits. The additional traits and accessories are like greenery, the good forms of lights and flowers, and the pleasant delicious kinds of food and fruits, missing which does not affect the life.

Those three divisions are available not only to man, but also to animals, plants and all living beings. This means that it is He Alone Who is the doer of good. How should anyone else be a doer of good? Anyone doing good is but a single good of His power. He is the Creator of the good, of the doer of good, of the doing of good, and of the causes of doing good. To love anyone else because of that is also out of ignorance. Whoever knows this fact would not love but Allah Almighty.

As for the fourth cause, i.e. to love everything that is beautiful just for the sake of beauty and not for a certain fortune or benefit to return to the lover, this is natural to all dispositions. Beauty is divided into the beauty of the apparent form that is visible to the eye, and the beauty of the internal form perceived by the eye of the heart and the light of the insight. The first is shared by people and animals, whereas the latter is unique to the masters of hearts and none shares them in it, I mean of those who do not know but the apparent side of this life of world.

Every beauty is loved by him who perceives beauty. If it is perceived by the heart, then, it is loved by the heart. Its example in reality is the love for the Prophets "peace be upon them" and the religious scholars and learned and those of high manners and noble qualities among men. Their love is imaginable given the distortion in the mind or even the absence of the features and appearance. That is what is intended by the beauty of the internal

image, which is beyond the reach of the five senses. But it might be perceived by the apparent traces indicative of it until when the heart is guided to it, it inclines to and loves it. Whoever loves the Messenger of Allah "Allah's blessing and peace be upon him" or Abu Bakr As-Siddiq "Allah be pleased with him" or Ash-Shafi'i "may Allah have mercy upon him" loves them only because of their good traces and effects they left after them, and not because of their good image or even their apparent acts. However, their good acts signify their good qualities and high manners which are the source of those acts.

However, the internal qualities of acts go back, with verification, to both the knowledge and power. The more the learnt is noble and perfect, the more the knowledge of it is noble and beautiful; and similarly the more the thing under power is more noble and high, the more the power over it is noble and high. To be sure, the noblest of all things to be learnt is Allah Almighty. No doubt, the best and the noblest of knowledge is the gnosis of Allah Almighty; and the more the thing to be learnt is close and attached to Him, the more it is noble and high.

Thus, the beauty of the qualities of the sincere lovers of truth whom the hearts love by nature goes back to three things: The first is their knowledge of Allah Almighty, His angels, Books, Prophets, and the laws and religions of His Prophets. The second is their power to amend their own selves and the servants of Allah by guiding and leading them to the straight path. The third is their abstention from vices, abominable things and prevailing desires, which divert from the established ways of good and rather draw to the ways of evil.

It is with the like of those things that the Prophets "peace be upon them", religious scholars, caliphs, just and generous rulers and kings are loved by hearts. Compare then those qualities with the attributes of Allah Almighty.

As for knowledge, where is the knowledge of the earlier and later generations from the knowledge of Allah Almighty that encompasses all things, to the extent that even no atom's weight escapes from Him in the heavens and on earth. He Almighty addressed all the people saying: "of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra' 85)

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

Moreover, if all the inhabitants of the heavens and the earth gather together to comprehend His knowledge and wisdom about the details of creating such a little thing as an ant or a mosquito, by no means would they be able to learn even one-hundredth of it: "Nor shall they compass aught of His knowledge except as He wills. His Throne does extend over the heavens and the earth." (Al-Baqarah 255)

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

As for that little amount of knowledge which the people learn, it is by virtue of His instructing them that they learnt it. He Almighty said: "He has created man: He has taught him speech (and Intelligence)." (Ar-Rahman 3-4)

﴿ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ ﴾

Thus, if the beauty and nobility of the knowledgeable should be loved, and at the same time, the one endowed with knowledge is perfect, by that consideration, none deserves to be loved other than Allah Almighty. The sciences of all the scholars and learnt among men are ignorance in comparison with His knowledge. Whoever knows the most knowledgeable and the most ignorant of his time, in no way would he love but the most knowledgeable, given that the most ignorant learns of knowledge what is required for him in his living.

On the other hand, the disparity between the knowledge of Allah and the knowledge of the creatures is greater than the disparity between the knowledge of the most knowledgeable and the knowledge of the most ignorant among the people. That is because the most knowledgeable excels the most ignorant only with a limited number of sciences, which the ignorant is possibly imaginable to attain by acquisition and effort. But the excellence of the knowledge of Allah Almighty over the sciences of all the people is infinite, and beyond measure. His knowledge is infinite unlike the knowledge of the people which is limited.

As for the attribute of power, it is perfection, whereas powerlessness is imperfection. Every kind of perfection, grandeur, glory and Excellency should be necessarily loved by the hearts, since their perception is pleasant. One might hear in the stories about the bravery of Ali and Khalid "Allah be pleased with them" and the other courageous men, and their power with which they excelled their fellows, thereupon his heart is moved, rejoices and gets comforted only by the pleasure of hearing, let alone the vision, which develops love in the hearts. Compare then the power of all the people with that of Allah Almighty.

The most powerful who has the greatest and the most extensive kingdom, the ablest to overpower his desires and curb the vices of the self, and the most capable of leading himself and the people: What is the limit of his power? He might excel many among the people in many things. But at the same time, he has no power to give himself life or death or resurrection, nor to cause harm or benefit to himself whenever and however he likes. He even has no power to keep his eye from blindness, his tongue from muteness, his ear from deafness, and his body from ailment. The things over which he has no power in himself and in the people are beyond reckoning, let alone what is beyond the reach of his power, like the dominion of the heavens with its horizons and celestial bodies, and the earth with its mountains, oceans, rivers, plants, animals, etc, over which he has no power.

And even his power of that which is under his power does not come from his own self. It is Allah Who created him and created his power, and created the means to attain that power. If a mosquito is invested with authority over the strongest who has the greatest and the most extensive kingdom among the people, surely, it would destroy him. The servant has no power unless he is established in power by his Master and Lord. In confirmation of that, He

Almighty said about the greatest king on the earth, i.e. Dhul-quatrain: "Verily We established his power on earth, and We gave him the ways and the means to all ends." (Al-Kahf 84)

﴿ إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴾

He did not gain all of his kingdom and ruling without being established in power by Allah Almighty in a part of the land. However, the whole earth is but a gnat in comparison with the celestial bodies of the galaxy; and all parts which the people govern on it are but a few molecules of that earth. That few molecules are out of the favor and bounty of Allah Almighty.

Thus, it is impossible to love anyone of the servants of Allah Almighty for his power, and does not love Allah Almighty for the same reason, given that there is neither strength nor power but with Allah Almighty. He is the Irresistible, the Powerful, the Exalted in wise and knowledge, in Whose Right Hand the heavens are rolled up, and in Whose grasp the earth with all of its kings and what it contains is, and under Whose power the forelocks of all the people are: Were He to destroy all of them, this would decrease nothing of his sovereignty, and were He to create thousands times the like of them, no fatigue nor trouble would befall Him. In this way, there is no power nor a powerful but that they are a trace of the traces of His power. Whose is the beauty, brightness, brilliance, power, grandeur, and supremacy. If it is imaginable to love a powerful for his perfect power, then, none other than Him Almighty deserves such love by that consideration.

As for the attribute of being deemed far above all shortcomings and defects, and exalted from vices and wickedness, it is one of the things that makes love binding and is required for beauty in the internal images. It is true that the Prophets "peace be upon them" and sincere lovers of truth, are deemed far above vices and wickedness, but the absolute perfection is not imagined except for Allah, the One and Only, the Real, the Sovereign and the Holy One, the Lord of Glory and Honor. But every creature should have a kind of defect. His being created and subjugated is the utmost degree of deficiency and helplessness. The absolute perfection belongs to Allah Alone, and none other than Him has that absolute perfection except in proportion to what is given to him by Allah Almighty. It is beyond one's capacity to have the utmost perfection, for the utmost perfection, in its least degree, is not to be a servant subjugated to and sustained by another. That imperfection is impossible to the other (i.e. Allah), it is He Alone Who has the absolute perfection, is deemed far above imperfection, and exalted from shortcomings and defects.

By that consideration, the real nature of beauty and perfection to be loved is not attained but by Him Alone. The perfection of anyone else is not absolute, but it is so in comparison with what is inferior to it in perfection. It is like the horse which has perfection in comparison with the donkey, the man in comparison with the horse, and so on. Imperfection includes all creatures, but they vary in the degree of imperfection.

The beautiful is loved, and the absolute beautiful is the One and Only, to Whom there is no equal, the Unique Whom none disputes, the Independent

Who is free of want, the Omnipotent Who does what He wills and decrees what He likes, and none could cancel out His decree, or change His fate, from Whose knowledge even an atom's weight in the heavens and on earth never escapes, the Irresistible in Whose grasp are the forelocks and necks of all the tyrants, the Eternal Whose existence has no beginning, the Never-Ending, Whose survival has no end, the Self-Subsisting, who is sustainable by Himself, and every existing is sustained by Him, the Compeller of the heavens and the earth, the Creator of the non-living and living beings, Who Alone is the Exalted in honor and supremacy, kingdom (of the visibles) and dominion (of the invisibles), the Lord of bounty, beauty, glory, brilliance, power and perfection. In the knowledge of His glory the minds are put to confusion, and His description is beyond the capacity of the tongues. The perfection of the gnosis of the Gnostics is to acknowledge their inability to fathom Him, and the utmost degree of the Prophethood of the Prophets "peace be upon them" is to admit their shortage of describing Him, as stated by the Messenger of Allah "Allah's blessing and peace be upon him": "I could not calculate praises on You, You are as You praised Yourself."

Love by that consideration is stronger and more confirmed than the love for doing good, for doing good increases and decreases. For this reason, Allah Almighty revealed to David "peace be upon him": "The closest in love to Me is a servant who loves Me without expecting any gift to receive from Me, but rather gives the Lord His due estimate." According to the Psalms: "And Who is more wrongful than a servant who worships Me for Paradise or Hell? Had I not created Paradise or Hell, would I not have been worthy of worship?"

Once, Jesus "peace be upon him" came upon a set of worshippers whose bodies were lean, and when he asked them about the reason they said: "We fear the fire (of Hell) and expect for Paradise." On that he said to them: "Do you fear a creature and expect for a creature?" He then came upon another group of worshippers whose bodies were lean, and they said to him: "We worship Allah out of love for Him and Honoring His Glory." He said to them: "You are really the allies of Allah Almighty, and with you I have been commanded to stay."

According to Abu Hazim: "I feel shy of worshipping Allah Almighty just because of reward and punishment, thereupon I would be like the evil servant, who would not work unless he feels afraid of his master, or like the wicked hireling who would not work unless he is given." It is reported in a certain narration: "None of you should be like the evil hireling: If he is not given a charge, he would not work; nor like the evil servant: If he does not feel afraid of his master, he would not work."

As for the fifth cause of love, it is the relevance and resemblance, for the match of a thing is attracted to it. For this reason, the boy gets affable with the boy like him, the old man with the old man, the bird with a bird of its kind, and drives away from that which is different from it. Similarly, the scholar gets affable with a scholar like him more than he does with a craftsman, and the carpenter gets affable with a carpenter like him more than

he does with a farmer, and so on. This is confirmed by experience and different narrations and traditions, as we have previously clarified in the chapter of Brotherhood in (the religion of) Allah Almighty in the Book of the Etiquettes of Companionship.

If relevance is a cause of love, it might be apparent like the boy's resemblance to the boy in the boyhood, or hidden in such a way as none knows, like the accord between two persons without observing beauty, or covet of wealth. To this the Messenger of Allah "Allah's blessing and peace be upon him" referred in his statement: "Souls are mobilized soldiers: those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be at odds (in the world)." [Muslim] recognition here stands for resemblance, whereas opposition for disagreement.

This cause also requires to love Allah Almighty, for an internal relevance which does not go to the resemblance in the form and image in so much as to internal meanings, a part of which might possibly be mentioned, and the other part is impossible to be mentioned in the books, but rather left under the cover of molecules until the sojourners find it once they fulfill the condition of following the path.

What might be possibly mentioned here is the servant's closeness to his Lord in the attributes in accordance with which he is commanded to behave. It is said: "Let your morals similar to the morals of Allah Almighty." It is to acquire the praiseworthy qualities which are the attributes of the Lord, like knowledge, dutifulness, doing of good, kindness, overflowing with good and mercy upon the people, sincerity in advice to them, guiding them to the truth and preventing them from the falsehood, to the end of the noble manners and good conduct approved by Sharia. All of this brings one close to Allah Almighty, not in the place in so much as with the attributes and qualities.

What is impossible to be written in books is that which is referred to by Allah Almighty in His statement: "They ask you concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra' 85)

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

He showed here that it is a Divine matter beyond the reach of the human mind. More evident is His statement: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall you down in obeisance unto him." (Sad 72)

﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾

This is why He caused His angels to fall in prostration to him. To this the statement of Allah Almighty refers: "I will create a vicegerent on earth." (Al-Baqarah 30)

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

Adam "peace be upon him" did not deserve the vicegerency of Allah

Almighty on earth but for this relevance, to which refers the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah Almighty created Adam on His Image." But the short-minded think that there is no image but the external one that is perceived by senses, for which they went on making manifestations and embodiments, Exalted be Allah, the Lord of the worlds from all the ignorant ascribe to Him. To this He Almighty refers in His saying to Moses "peace be upon him": "I fell ill and you did not visit me." He asked: "O Lord! How could I visit You?" He Almighty said: "My servant so and so fell ill and you did not visit him; and had you visited him, you would have found Me with him."

This relevance does not appear evident unless one is regular on the supererogatory deeds after completing the obligatory duties. In confirmation of that, Allah Almighty says as told by the Messenger of Allah "Allah's blessing and peace be upon him": "My servant continues to come close to Me with the supererogatory deeds until I love him, and once I love him I become his ear therewith he hears, his eye therewith he sees, and his tongue therewith he speaks." (Al-Bukhari on the authority of Abu Hurairah).

Here, we should withhold the rein of the pen, for the people have divided into parties: the short-minded inclined to making manifestations and embodiments, and extremists went beyond the limits of relevance to immanentism and pantheism, to the extent that one of them said: "I am the real." The Christians went astray concerning Jesus "peace be upon him" saying: "He is the god." Little are those to whom it has been revealed the impossibility of manifestations and embodiments, as well as the impossibility of immanentism and pantheism. But at the same time, the real nature of the mystery have become clear to them.

That is the greatest and the strongest cause of love.

In sum, those are the five causes of love, and they are perfect and complete, really and not allegorically, in their highest and not in their lowest degree, in Allah Almighty, and not in anyone else. For this, it is reasonable and acceptable to those endowed with deep insights to love none but Allah Almighty, as well as it is reasonable and acceptable to the blind to love anyone other than Allah Almighty. On the other hand, whoever loves anyone for one or two of those causes, is imagined to love another for he shares him in that one or two causes, and partnership in itself is shortage in love. None from among the creatures is loved but that he has a partner in one or two causes for which he is loved, unlike Allah Almighty Who has no partner at all. Thus, there is no partnership in His love, which means that no shortage lies in His love, just as no partnership lies in His attributes. He Alone deserves the principal and perfect love, in which none shares Him.

CHAPTER FOUR

EXPOSITION OF THE FACT THAT THE NOBLEST AND HIGHEST PLEASURE LIES IN THE GNOSIS OF ALLAH ALMIGHTY AND LOOKING AT HIS BOUNTIFUL FACE; AND NO PLEASURE HAS THE SAME EFFECT UNLESS ONE IS DEPRIVED OF IT

It should be known to you that the pleasures follow perceptions, and the

man has many powers and instincts, each of which has its unique pleasure, which is to get what agrees with its nature for which it is created. Those instincts and powers have not been placed in man jestingly, but each serves a certain purpose that befits its very nature. The instinct of anger, for example, was created for retribution and revenge, and thus, its pleasure lies in the retribution and revenge that agree with its very nature. The instinct of the appetite for food was created to obtain nutrition that sustains the body, and its pleasure lies in obtaining that nutrition which agrees with its very nature. The same is true of the instincts of hearing, seeing and smelling. Overall, there is no instinct but that it should have pain and pleasure in relation to its perceptibles.

Similarly, in the heart, there is an instinct called the Divine light, as elicited from the statement of Allah Almighty: "Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah, (no better than one hard-hearted)?" (Az-Zumar 22)

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ - فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبِهِمْ﴾

This instinct might also be called the mind, the internal insight, the light of faith and certainty. Regardless of its different names and terms, the meaning is the same. The heart differs from all parts of the body with a quality therewith it perceives the meanings that are beyond imagination and sense, like the perception of the creation of the world, and its lack of an eternal powerful omnipotent wise creator, who has Divine qualities and attributes.

You may call that instinct the mind provided that it should not be construed as the means to the different ways of debate and disputation. It is the quality therewith man excels the animals, and perceives the gnosis of Allah Almighty, which makes it the noblest of all qualities. This instinct was created in order for man to know, with it, the realities of all things. Its nature agrees with knowledge and science, in which its pleasure lies. It is not hidden that there is a pleasure in the knowledge and science, to the extent that one rejoices when he is attributed to knowledge even of a little thing, and grieves whenever he is attributed to ignorance even of a little thing. Man always persists in acquiring knowledge and science in the particular field in which he is specialized. All of this goes back to the pleasure of knowledge, for knowledge is one of the attributes most unique to the Lord, which is the utmost degree of perfection.

On the other hand, the pleasure of knowledge of sowing and sewing is not like the pleasure of knowledge of ruling and politics, nor is the knowledge of grammar and poetry like the knowledge of Allah Almighty, His attributes, angels and the dominion of the heavens and the earth. However, the pleasure of knowledge is determined by the nobility of the knowledge, and the nobility of knowledge is determined by the nobility of that which is to be known, to the extent that whoever learns the innermost selves of the people finds a pleasure within himself because of that, and if he fails to know it, his disposition requires him to do his best to learn it. Of a surety, his knowledge of the internal self and states of the president or ruler, for example, is more pleasant in his sight than his

knowledge of the internal self of the farmer or a sewer, and the higher the one whose internal self he learns, the more pleasant and delightful it becomes to him.

It seems clear then that the most pleasant of sciences is the noblest among them, and its nobility is determined by the nobility of that to be known. If that to be known is the most perfect, the noblest, the most glorious and the greatest, of a surety, the knowledge of it should be the most pleasant, the most delightful and the noblest of all sciences. By my life, is there anything in the existence, more noble, more grand, more glorious and more perfect than the Creator of all things, Who gives them their perfection and adornment, Who begins the creation and would repeat it once again (in the hereafter), and Who manipulates and organizes all things? Is it imaginable that the presence of any king, no matter how excellent, bright, brilliant and graceful it might be, greater than the presence of the Lord whose glory and excellence are beyond the description of describers?

If you have no doubt about that, then, you should not have doubt as to the fact that the knowledge of the mysteries of the Lord is the highest, the most pleasant, the most delightful, and the noblest kind of knowledge, and it is more fitting for souls to feel perfection, beauty, glory, excellence, and souls are more entitled to rejoice, grow happy and get comforted with that. In this way, it seems evident that knowledge is pleasant, and that the most pleasant knowledge is the knowledge of Allah Almighty, His attributes, acts, angels, manipulation of His dominion, from the utmost height of His Throne (of Majesty) to the lowest bottom of the earth.

Thus, it should be learnt that the pleasure of knowledge is stronger than all other pleasures, i.e. the pleasures of desires and anger, and the pleasures of all five senses. Pleasures differ from each other, first in kind, like the difference of the pleasure of sexual intercourse from that of hearing, the pleasure of knowledge from that of authority; and second in weakness and strength, like the difference of the pleasure of orgasm of him whose sexual desire is strong from that of him who has only a weak sexual desire, and the pleasure of looking at a beautiful and pretty face from the pleasure of looking at a face of inferior beauty.

The strongest of pleasures is known by its effect and influence on the other pleasures. If one is given the freedom to choose to look at a beautiful picture, or smell good odors, and he chooses the former, it would be learnt that the pleasure of looking is stronger in his sight than that of smelling good odors, and so on. That is a true standard therewith it is known how a certain pleasure is preponderant over another.

Let's say that the pleasures are divided into the apparent like the pleasures of the five senses, and the internal like the pleasures of authority, supremacy, dignity, knowledge, and the like of that, which are beyond the five senses. The internal meanings prevail more than the apparent pleasures over the hearts of those endued with perfection. If a man is given the freedom to choose the pleasure of the fat chicken or the pleasure of authority and supremacy: the man of despicable ambitions would choose the flesh and sweet; and the man of high ambitions and perfect mind would choose authority and supremacy on the

exclusion of hunger.

As well as the pleasures of dignity and knowledge prevail over the hearts of those who transcend the age of boyhood and the state of madness, the pleasure of the gnosis of Allah Almighty, the beauty of the presence of the Lord, and looking at the mysteries of Divine things prevails more than the pleasure of supremacy, which is the highest of pleasure that prevail over the hearts of most people. The best expression of that is the statement of Allah Almighty: "Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds." (As-Sajdah 17)

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

He Almighty prepared for them that which no eye has ever seen, no ear has ever heard about, and which has never occurred to the mind of anyone.

But none knows that except him who tastes both pleasures together. Of a surety, he comes to know that the pleasure of authority and supremacy is perishable and limited for it is practiced over creatures who are perishable, unlike the other pleasure which is permanent, never-ending and eternal even after death which does not interrupt it in so much as disengages the self from anything that diverts one from it. Such pleasure is void of competition, contest and impurity, and extends to include all the creatures to come to it, for its width is like the breadth of both the heavens and the earth. The fruits of this Garden is eternal and heavenly, and death never exterminates them, since death never destroys the place of the gnosis of Allah Almighty, which is the spirit, and the spirit is a Divine heavenly matter: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord; They rejoice in the Bounty provided by Allah. And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve." (Al Imran 169-170)

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴾ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن

فَضْلِهِ وَتَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

Think not that this is particular to the one who is killed in the battlefield, for the Gnostic has, for each breath he takes, as much reward as is equal to that given to one thousand martyrs. According to a certain narration: "The martyr hopes in the hereafter to be returned to the world in order to be slain once again due to the great reward and honor he receives for martyrdom; and the martyrs hope they were Gnostics, due to the high degree of the Gnostics they see." (the first half of both Al-Bukhari and Muslim on the authority of Anas).

Thus, all sides of the dominion of the heavens and the earth form the field of the gnosis of the Gnostic from which he gets what he likes, with no need to move to it with his body and person. He sees the beauty of the dominion in a Garden whose width is equal to the breadth of the heavens and the earth. Each Gnostic has the same without reducing the portion of each other. But they vary in the width of their fields in proportion to their variation in the width of their vision and extension of their gnosis. They are of different degrees in the Sight of

Allah Almighty; and their degrees are beyond calculation.

It seems clear then that the pleasure of authority and supremacy, which is an internal pleasure, is, in the sight of those endowed with perfection, stronger than the pleasures of all five senses. That internal pleasure is not the portion of a boy, a mad, or an animal. At the same time, those endowed with perfection combine both the pleasures of the five senses along with the internal pleasure of authority, but they give priority to the pleasure of authority and supremacy.

That the pleasure of the gnosis of Allah Almighty, His attributes, acts, and mysteries of His dominion of the heavens and the earth, is stronger than the pleasure of authority and supremacy is unique only to him who attains the rank of knowledge, and tastes its pleasure. It is impossible to prove that fact to him who has no heart, for the heart is the fountainhead of that power, just as it is impossible to prove that the pleasure of the sexual intercourse is more preponderant than the pleasure of play to the boys or that it is more preponderant than the pleasure of smelling good odors to him who is sexually impotent, for he lacks the attribute therewith such pleasure is attained. But whoever is free from the sexual impotence, and his sense of smelling is good would know, for certain, the disparity between both pleasures. At that point, it might be said: "Whoever tastes should inevitably know (the pleasure of what he tasted)."

As for him who meditates in the gnosis of Allah Almighty, and even a little of the mysteries of the dominion of Allah Almighty has been revealed to him, his heart, at the moment of revelation, would rejoice so much, and wonder at himself, how he is firm and able to tolerate his strong joy and cheerfulness of what has been revealed to him. This is attained only by taste, and any speech in it longer than that is of no use.

This amount is sufficient to bring to your mind that the gnosis of Allah Almighty is the most pleasant thing, over which there is no pleasure.

For this reason, Abu Sulaiman Ad-Darani "may Allah have mercy upon him" said: "Allah Almighty has servants whom neither the fear of the fire nor the hope for Paradise occupies from Him, then, how should the world occupy them from Allah Almighty?" One of the brothers of Ma'ruf Al-Karkhi said to him: "O Abu Mahfudh! Tell us: which thing has caused you to devote yourself to worship and get isolated from the people?" He kept silent, thereupon he asked him: "Is it the mention of death?" He said: "Which thing is death?" He said: "Is it the mention of the grave and the hereafter life?" He said: "Which thing is the grave or the hereafter life?" he further asked: "Is it the fear of the fire and the hope for Paradise?" he said: "Which thing is all of that? No doubt, a king in Whose Hand all of this is, should cause you to forget all things once you love Him; and if there is knowledge between you and Him, this would be sufficient for you."

According to Jesus "peace be upon him": "If you see the man devoted to seek the Lord Almighty, you should know that this has diverted him from anything else." An old man saw Bishr Ibn Al-Harith in a dream and asked him: "What is the news of Abu Nasr At-Tamar and Abd-Al-Wahhab Al-Warraq?" he said: "I

have left them at that moment in front of Allah Almighty, eating and drinking." He further asked him: "Then, what about you?" he said: "Allah Almighty learnt my little desire for eating and drinking, thereupon he gave me the pleasure of looking at His Glory."

It is narrated on the authority of Ali Ibn Al-Muwaffaq that he said: I saw in a dream as if I were made to enter the Garden and behold! There was a man sitting on a repast with an angel on his right side and an angel on his left side giving him from all the delicious kinds of food, and he was eating. I also saw a man standing at the gate of the Garden looking at the faces of people, allowing some to enter and returning others with failure. Then, I left them to the garden of Holiness and I saw a man nearby the Throne (of Majesty), having stretched his sight to look at the Countenance of Allah Almighty. I asked Ridwan (the keeper of the Garden): "Who is that?" He said: "Ma'ruf Al-Karkhi, who worshipped Allah Almighty, not for fear of His fire, nor in longing for His Garden, but just in love for Him, thereupon He allowed for him to look at His Countenance on the Day of Judgement." He mentioned that the other two are Bishr Ibn Al-Harith and Ahmad Ibn Hanbal.

That is the significance of the statement of Abu Sulaiman Ad-Darani "may Allah have mercy upon him": "Whoever today is engaged in himself, would remain engaged in himself in the morrow; and whoever today is engaged in his Lord would be engaged in his Lord in the morrow."

Ath-Thawri asked Rabi'ah: "What is the real nature of your faith?" she said: "I have never worshipped Him for fear of His fire, nor in the hope of His Paradise, thereby I would be like the evil hireling. But I have worshipped Him out of love and longing for Him." In that meaning, she composed the following poetic verses: "I love You two loves: I love You out of passion, and I love You for You are fitting for love. As for the love out of passion, it is my engagement in Your celebration and remembrance from anything else. As for the love for which You are fitting, it is Your revealing to me the veils so that I would be able to see Your Glory. In both I am not praised, for all perfect praise be to You in both."

She intended by the love out of passion that she loved Allah for His kindness and favors upon her, through the transitory fortunes; and by the love for which He is fitting, she intended that she loved Him for His Beauty, Glory and Excellence, that was revealed to her, and that is the higher and stronger of both kinds of love. It is the pleasure of seeing the beauty of the Lord which the Messenger of Allah "Allah's blessing and peace be upon him" referred to in his statement relating from his Lord: "I have prepared for My good righteous servants that which no eye has ever seen, no ear has ever heard about, and which has never occurred to the mind of anyone." (Al-Bukhari on the authority of Abu Hurairah).

Some of those pleasures are hastened on in this world but for those whose hearts attain the utmost degree of purity; and this is the significance of the statement of one of them: "I say 'O Lord, O Allah', thereupon I find that on my heart heavier than the mountains, for the call is from behind a veil. Have you seen a sitter calling his sitter?" The purpose of all the Gnostics is to be in touch

with and meet Him Almighty. That is the comfort and pleasure of the eye, which no soul knows what is kept thereof for it. Once it is attained, all anxieties and desires vanish, and the heart is engrossed in its pleasure, to the extent that were he to be thrown in the fire, he would not sense its pain, and were the pleasures and delights of Paradise to be offered to him, he would pay no attention to it, due to the perfection of his pleasure, and attaining the utmost finale beyond which there is no further finale.

By my life, how one who does not understand but the love for the sensibles taste the pleasure of looking at the Countenance of Allah Almighty? What is the significance of Allah's promise of that to His servants in the hereafter, as it is the greatest of all pleasures at all? Furthermore, whoever knows Allah Almighty would come to learn that all desires and pleasures, whatever they might be, are included under that great pleasure. The pleasure of the gnosis of Allah Almighty prevails over all pleasures of eating, drinking, and even sexual intercourse. Paradise is to please the senses, whereas the pleasure of the heart is only to meet Allah Almighty.

Following is an example for the development of the pleasure among the people: the boy, with the commencements of his movement and discernment, an instinct appears in him, therewith he gets pleasure in play and amusement and it is in his sight the most pleasant of all things. After that, he experiences the instinct of adornment and putting on the smart clothes, and riding mounts, with which he regards with slightness the pleasure of play and amusement. After that, the pleasure of sexual intercourse and desire for women appears in him, with which he leaves all the other pleasures and does his best to attain it. Then, the pleasure of loftiness, authority, supremacy and multiplying (in rivalry) appears in him, and this is the last and the highest and the strongest of all the worldly pleasures, as confirmed by Allah Almighty in His statement: "Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude; how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?" (Al-Hadid 20)

﴿ اَعْلَمُوا اَنَّما الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ بِنَاتِهِ ثُمَّ يَسِيحُ فِتْرَتُهُ مُصْفًرًا ثُمَّ يَكُونُ حُطُمًا وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنْ اِلٰهِ وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَعٌ الْغٰوِرِ ﴿٢٠﴾ ﴾

After that another instinct appears in him, therewith he attains the pleasure of the gnosis of Allah Almighty and His acts and attributes, with which he regards with slightness all the previous pleasures. Thus, the more a pleasure appears later, the stronger it is than what is prior to it.

That is the natural gradation of pleasures: The love for play appears in the age

of childhood, the love for women and adornment in the age of adulthood, the love for authority and supremacy over twenty, and the love for knowledge towards the age of forty; and that is the supreme finale. As well as the boy laughs at him who leaves play and engages in adoration of women and pursuit of authority, the rulers laugh at those who leave authority and ruling and rather engage in the gnosis of Allah Almighty.

CHAPTER FIVE

EXPOSITION OF WHY THE PLEASURE OF LOOKING IN THE HEREAFTER EXCELS THE PLEASURE OF THE GNOSIS IN THE WORLD

It should be known to you that the perceptibles are divided into what is subject to imagination like the imagery and colourful and manifested forms of animals, persons and plants; and what is not subject to imagination like the Essence of Allah Almighty and all that is not a body such as knowledge, power, will, and the like of them. Whoever sees a man and then lowers his sight, he would find his picture present in his imagination as if he is looking at him. But once he opens his eye and looks at his person, he would detect differences between both (the imaged and the real pictures). Of a surety, the differences do not go back to the difference between both pictures, for the seen picture agrees with the imaged one. But those differences go back to the increasing clarity and brightness. The seen picture is clearer and more bright. Its example is like a person who sees a thing a short time before the daybreak, and then sees it once again when it is clear daylight. The difference between both pertains only to the increasing clarity and brightness.

Thus, imagination is the first commencement of perception, and vision completes that perception. It is the utmost degree of exposure. It is called vision for it is the utmost degree of exposure and not because it pertains to the eye. Were Allah Almighty to create the perfect perception in the forehead or in the breast, it would also deserve to have the name of vision.

Having understood this in the imaged things, it should be known to you that there are two degrees to perceive the information that are not formed in imagination: the first is essential and the second is complementary; and between both degrees, there are nuances of difference concerning clarity and exposure just like what is between the imaged and the real. The second is called, in comparison with the first, vision, contemplation, and meeting. It is called vision for it represents the utmost degree of exposure. As well as it is the established way of Allah Almighty that closing the eyelids prevents from perfect exposure through vision, as being a veil between the sight and what is seen, which should be removed in order for the vision to occur, it is also the established way of Allah Almighty that so long as the soul is veiled by the incidents of body and requirements of desires and prevailing human characteristics, it fails to achieve contemplation and meeting as regards the information outside the imagination. This life veils it as the eyelids veils the eye from vision. Why it is a veil takes too long to explain here, and it is not fitting for the knowledge of practical religion.

That is the significance of the statement of Allah Almighty to Moses "peace be upon him" when he asked to see Him: "By no means can you see Me (direct)." (Al-A'raf 143)

﴿ قَالَ لَنْ تَرِيَنِي ﴾

He further said: "No vision can grasp Him. But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things." (Al-An'am 103)

﴿ لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ ﴾

Of course He refers here to this world. It is true that the Messenger of Allah "Allah's blessing and peace be upon him" did not see Allah Almighty on the Night Journey to the Heaven. If the veil is removed by death, the soul remains contaminated with the impurities of this world, in which they are different: some of them have impurities and rust accumulated on them, thereupon they corrupted, and those are veiled from the vision of their Lord. Others do not reach the degree of rust, and are susceptible to be polished, and those would be offered to the fire for some time, until the impurities would be removed from them. The duration of that ranges from a short while to seven thousand years, according to the different narrations in this respect. No soul would leave this world without being stained with something of impurities of this world, no matter how little it might be. That is confirmed by the statement of Allah Almighty: "Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished. But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees." (Maryam 71-72)

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ۖ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۖ ﴾

Each souls is certain to pass over the fire, and uncertain of leaving it. If Allah Almighty purifies and justifies it to the best, and the decree is accomplished, and the reckoning promised by Sharia is finished, and the Garden becomes due, whose time is unspecific which none knows, at that time, every soul is engaged in its purity and cleanness, where neither dust nor dirt troubles the face, for in it the Real rises with His Glory, thereupon He rises to him in such a way that His emergence to him in comparison with what he learnt is like the emergence of the real in comparison with what he imagined. That contemplation and emergence are called vision.

Vision then is a fact, provided that it should not be construed as reference to an imagined thing in a particular place: Exalted be Allah from all of this. On the contrary, as you know Him perfectly in this world, with no imagination of a particular image or definite form, you would se Him as such in the hereafter. Let me say, therefore, that the same gnosis that is attained in the world would be completed and perfected in the hereafter by contemplation and vision, with no difference between what is known in the world and what would be seen in the hereafter other than the increasing clarity and brightness, just as the imagination is perfected and completed by vision.

If the gnosis in this world does not imply any definite form of His Countenance, when this gnosis is completed and perfected in the hereafter, it also would not imply any definite form of His Countenance, for the difference, as we

have already mentioned, does not go beyond the increasing clarity and brightness. To this He Almighty refers in His statement: "Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for You have power over all things." (At-Tahrim 8)

﴿نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَيَاثَمَنِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ﴾

To be sure, the perfection of light does not effect but in the increase of clarity.

That is why it is only the Gnostics in this world who would attain the degree of vision in the hereafter, for the gnosis in this world is the seed which turns into a tree of vision in the hereafter, just as the kernel turns into a date-palm; and whoever has no kernels in his land, how should he get date-palms in the end? Whoever does not sow the seeds in the land, how should he harvest the cultivation? Similarly, whoever does not know Allah Almighty in this world, how should he see Him in the hereafter? As well as the gnosis is of different degrees in this world, the vision in the hereafter accordingly would be of different degrees. The difference of vision according to the difference of gnosis is like the difference of plants according to the difference of seeds. From this perspective, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty would rise (with His Glory) to the people in general, and to Abu Bakr from among them in particular." (Ibn Adi on the authority of Jabir).

Think not that those who are less in rank than Abu Bakr "Allah be pleased with him" would taste the same pleasure of vision and contemplation as he would taste. If one's gnosis in this world is one-tenth that of Abu Bakr "Allah be pleased with him" he should taste only one-tenth Abu Bakr's pleasure of vision, and so on. As well as you see in this world such as gives priority to the pleasure of authority and supremacy over food and marriage, and such as gives preference to the pleasure of knowledge and exposure of the mysteries of the dominion of the heavens and the earth, and all Divine matters over the pleasure of authority and supremacy, food, marriage, and all corporal pleasures, similarly, in the hereafter, there would be such as give priority to the pleasure of looking at the Countenance of Allah Almighty over the bliss of Paradise, whose pleasure goes back only to food and marriage. It is those who give preference in this world to the pleasure of knowledge, gnosis and acquaintance with the mysteries of the Lord Almighty over the pleasure of marriage, food and drink, with which almost all the people are concerned.

For this reason, when Rabi'ah was asked about her opinion in the Garden, she said: "The neighbour should be first and then the abode." She showed that she had no concern with the Garden but with the Lord of the Garden. Whoever does not know Allah in this world would not see Him in the hereafter, and whoever does not taste the pleasure of gnosis in this world would not detect the pleasure of vision in the hereafter, for none harvests but the produce of what he cultivates, nor would he be mustered in the hereafter but on the very thing on which he dies in this world, nor does he die but on the very state in which he

lives. It is the gnosis that accompanies him in this world which would be the provision with which he would be blessed in the hereafter, with the difference that it turns into vision and contemplation, by removing the lid, thereupon the pleasure is multiplied in the same way as the pleasure of the lover is multiplied if the imagined picture of his beloved is replaced with seeing his/her person; and this is the utmost degree of pleasure.

On the other hand, the Garden is good and has for each one what he desires for. Whoever desires only for the meeting of Allah Almighty would taste no pleasure other than that, and even any other pleasure might harm him. Thus, the bliss of the Garden is in proportion to the love for Allah Almighty. The principle of happiness is the gnosis which Sharia describes as the faith.

You may argue: "If the pleasure of vision is to be measured on the pleasure of gnosis, it should be weak, for the latter is weak, and even if it is multiplied, it would not become too strong to cause one to regard with slightness all other pleasures of Paradise." In reply to that, it should be known to you that this slightness with which the pleasure of gnosis is regarded goes back to the absence of gnosis: whoever lacks gnosis, how should he be able to taste its pleasure? Even, if he has only weak gnosis and his heart is attached to the things and benefits of this world, how should he be able to perceive its pleasure? The Gnostics in their gnosis, meditation, and private talk with Allah Almighty, have of indescribable pleasures that if the Garden with all its pleasures is offered to them in this world, by no means would they replace them with it. On the other hand, the pleasure of meeting and contemplation is incomparable to this pleasure of gnosis, given its perfection and completion, just as the pleasure of seeing the real person of the beloved is incomparable to the pleasure of the picture imagined of him/her, and the pleasure of smelling the good smell of delicious food is incomparable to the pleasure of tasting it, and the pleasure of touching with the hand is incomparable to the pleasure of sexual intercourse.

In order to show how great the difference between both is, let's give an example: The pleasure of looking at the face of the beloved in this world varies due to many causes: First is the perfection and imperfection of the beauty of the beloved: The more the beloved is perfect in beauty, the more looking at his/her face is pleasant. The second is the perfection of the power of love, desire and attachment: the more one is attached to and desirous for the beloved, the more his looking at his/her face is pleasant. the third is the perfection and imperfection of perception: the more one sees his/her beloved direct and close, and not from behind a partition or a screen, the more his looking at his/her face is pleasant; and of a surety, the pleasure of sleeping with one's beloved as naked with no garment between both is incomparable to the pleasure of sleeping with him/her with a garment to separate between their bodies. The fourth is to eliminate the distracting impediments and pains that divert the heart: no doubt, the pleasure of the sound healthy one who is devoted to looking at his/her beloved is different from the pleasure of the unhealthy or scared one, or him whose heart is engaged in something else.

On that basis, you should compare looking in the hereafter with gnosis in this world: the screen represents the body, scorpions and bees represent the desires and lusts, the weakness of desire and love represents the self-shortage in this world and lack of love for the highest company (of angels), and rather devotion to the lowest of the low things, just like the boy's shortage of observing the pleasure of authority and supremacy and rather devotion to the pleasure of the play with the bird.

No matter how strong the gnosis of the Gnostic in this world, it could hardly be free from distracting impediments, which might be weak in some cases. No doubt, what seems from the beauty of gnosis might astound the mind, and bring about pleasure so much that the heart is about to rent asunder because of its enormity, but it is only like the flash of lightning which lasts only for a very short time. This is characteristic of this perishable life, unlike the permanent good life after death, in which there would be no trouble, nor suffering, nor fatigue, as confirmed by the Messenger of Allah "Allah's blessing and peace be upon him": "The real life is that of the hereafter." Allah Almighty also said: "What is the life of this world but amusement and play? But verily the Home in the Hereafter, that is life indeed, if they but knew." (Al-Ankabut 64)

﴿ وَمَا هِيَ إِلَّا لَهُمْ وَلِئِبَّ وَرَبِّ الدَّارِ الْآخِرَةِ لَهِيَ الْخَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴾

Whoever attains that rank loves, indeed, to meet Allah Almighty, and loves death accordingly, which he does not dislike except as much as he expects to increase his gnosis in life before death. The gnosis is like a deep vast ocean which has no limit. It is impossible to fathom the glory and majesty of Allah Almighty. The more the gnosis of Allah Almighty, His attributes, acts, and mysteries of His dominion of the heavens and the earth, increases and is intensified, the bliss and pleasure in the hereafter increase and become strong, just in the same way as the more one's sowing is good, the more the cultivation and harvest increase and become good. That sowing is possible only in this world, and it could not be cultivated in a place other than the heart, and the harvest would be gathered only in the hereafter.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best happiness is the long lifetime to be spent in obedience of Allah Almighty." That is because the gnosis of Allah Almighty becomes more complete, perfect and vast the more one's lifetime is long. Whoever loves death then loves it because he thinks he has reached the utmost and farthest extreme of gnosis after which there is no gnosis available to him; and whoever dislikes death does so because he hopes for more gnosis to attain through his long lifetime. That is why death is liked and disliked in the sight of Gnostics.

But all the other people are limited in their vision of death to their worldly desires and lusts: If they are extensive, they would like to survive in this world, and if they are limited, they would hope to die and leave this world. All of this is out of deprivation and loss whose source is ignorance and heedlessness. Both ignorance and heedlessness are the fountainhead of every kind of misery and wretchedness, whereas gnosis and science are the cause of every kind of happiness and pleasure.

With what we have previously mentioned, you have known the significance of love and attachment, the significance of the pleasure of gnosis, the significance of vision, the pleasure of vision, and why it is the most pleasant of all the other pleasures in the sight of those endued with minds and perfection, and not so in the sight of those of shortage, just as the pleasure of authority and supremacy is not the most pleasant in the sight of children.

You may ask: "What is the place of this vision in the hereafter: the heart or the eye?" In reply, it should be known to you that the people are different in this issue. But these endued with deep insights do not care about that difference. However, the mindful eats the herbage without asking about the ground in which it is planted, and whoever desires to see his/her beloved, his attachment engages him from asking whether his vision would be with his/her heart or eye. That is because his/her intention is the vision and its pleasure, whether with the eye or with anything else.

As for what would be in the hereafter, we could not give any judgement but depending on what is heard from traditions and narrations. According to the people of established way and community, it seems to them depending upon the quotations and evidences of Sharia and traditions, that this vision would be attained with the eye, taking the verbs of vision and looking on their apparent meaning, which should not be removed unless there is a compelling necessity for it; and Allah Almighty knows best.

CHAPTER SIX

EXPOSITION OF CAUSES THAT STRENGTHEN LOVE FOR ALLAH ALMIGHTY

It should be known to you that the happiest of people in the hereafter are those who have the strongest love for Allah Almighty in this world. That is because the hereafter is that one comes to Allah Almighty and attains the happiness of meeting Him; and how great the bliss of the lover is when he comes to his beloved after an extensive longing, and is able to see him with his own eyes forever, with neither embitterment nor disturbance, neither watcher nor competitor, neither fear nor worry of interruption. But this bliss is always estimated in proportion to the strength of love: The more one's love increases, the more the pleasure increases accordingly.

The servant obtains that love for Allah Almighty in this world, and almost all the faithful believers experience the fundament of that love, for they have the fundament of knowledge and gnosis. What most of them have not is the strong and high degree of love that possesses the self and reaches up to the level of attachment.

However, there are two causes why that love for Allah Almighty increases in this world and becomes strong as such:

One is to cut off all relations with this world, and disengage the heart from love for anyone else other than Allah Almighty. The heart is like a utensil which could not contain vinegar unless water comes out of it first. In confirmation of that, Allah Almighty said: "Allah has not made for any man two hearts in his (one) body." (Al-Ahzab 4)

﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۖ ﴾

The perfection of love is to love Allah Almighty wholeheartedly. As long as he turns to anyone else, then, a corner of his heart is engaged in another than Allah. As much as one is engaged in another than Allah Almighty, his love for Allah Almighty decreases, just in the same way as in proportion to what remains of water in the utensil, the quantity of poured the vinegar decreases. To this fact Allah Almighty referred in His statement: " Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ قُلِ اللَّهُ تَرَدَّدُهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴾

And: "In the case of those who say, "Our Lord is Allah," and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear you not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), that which you were promised!" (Fussilat 30)

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا تَنْزِيلَ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا

بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴾

Nay! It is the significance of your testification: "There is no god but Allah", i.e. there is none worthy of worship and love except for Allah Almighty. One worship only whomever he loves. That is the significance of the statement of Allah Almighty: "Then see you such a one as takes as his god his own vain desire?" (Al-Jathiyah 23)

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ ﴾

For this reason, he "peace be upon him" said: "The most hateful god to be worshipped on earth is one's inclination and desire." He "peace be upon him" further said: "Whoever said with sincere faith 'There is none worthy of worship except for Allah' shall enter Paradise." Sincere faith here is to devote oneself to Allah Almighty in such a way as there remains in his heart no partner with Allah Almighty. In this way, Allah Almighty becomes his sole beloved, purpose and desired goal and objective. Whoever is in such a state, then, the world is his prison, for it impedes him from seeing his beloved, whereas death is his salvation from that prison, and coming to his beloved.

No doubt, one of the causes of the weakness of love for Allah Almighty is the strength of love for this world, including the love for property, family, offspring, kith and kin, estates, riding mounts, gardens, etc, to the extent that he who rejoices at the sweet voice of birds and the soft touch of dawn breezes is devoted to the bliss of this world, which exposes him to the reduction of the love for Allah from his heart. As much as he is affable with this world, his intimacy with Allah Almighty decreases. None is given anything in this world but that he would be deprived of the like of it in the hereafter, just as much as one comes close to the East, he moves away from the West, and as much as he pleases the heart of one of his wives, he disturbs the heart of her fellow-wife. Both the world and the hereafter are fellow-wives, and they are like the East and the West. This fact has

been revealed to the masters of hearts and insights clearer and more evident than the vision with the eyes.

The way to remove the love for this world from the heart is to abstain in it, stick to patience and perseverance, and be led to Allah Almighty by the rein of fear and hope. What we have already mentioned of the stations of asceticism, patience, gratitude, repentance, fear and hope, are commencements towards one of both corners of love, i.e. to disengage the heart from anything other than Allah Almighty. The first step in it is to have faith in Allah Almighty, the Day of Judgement, the Paradise and fire, therefrom spring fear and hope, therefrom spring repentance and patience on them. All of this leads to abstinence from this world, property, majesty, and all worldly fortunes, until the heart gets purified from all things other than Allah Almighty, and expanded to the gnosis and love for Allah Almighty. All of this is but commencements of purifying the heart. That is one of both corners of love, to which refers the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Purity constitutes half the faith." (Muslim on the authority of Abu Malik Al-Ash'ari).

The second cause of the strength of love for Allah Almighty is the strength and extension of the gnosis of Allah Almighty, and the extent to which it possesses the heart. After purifying the heart from all worldly benefits and engagements, it becomes ready for the seed of love to be sowed in it, like the good soil after being cleaned from grass and its like. There springs from that sowing the tree of love and gnosis. It is the goodly word which Allah Almighty set forth as an example when He said: "See you not how Allah sets forth a parable? A goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens, It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition." (Ibrahim 24-25)

﴿ أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿١٠﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۚ وَنَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١١﴾ ﴾

He also said: "To Him mount up (all) words of Purity: It is He Who exalts each Deed of Righteousness." (Fatir 10)

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ ﴾

Those words of purity stand for gnosis, and the good and righteous deed is like the riding mounts that raise this gnosis, or like the servant. The purpose of the righteous deed is to purify the heart from all the worldly benefits. It is intended only for that gnosis. As for the knowledge of how to work, it is intended only for work. Knowledge, in this sense, is the first and the last. But the first is the science of practical religion (Mu'amalah), whose purpose is work, and the purpose of practical religion is to purify the heart in order for the real to seem evident in it, and it get adorned for the science of gnosis, which is the science of revelation (Mukashafah).

Once this gnosis occurs, love necessarily follows it. It is like the case in which if the one of good temper perceives and sees the beautiful thing with his eyes, he

would soon incline to and love it, and once he loves it, he receives pleasure from that love, for pleasure necessarily follows love, and love necessarily follows gnosis. This gnosis is attained after disengaging the heart from all worldly relations and benefits only through permanent celebration (of the Praises of Allah), pure meditation, earnest seriousness in pursuit of it, and continuous reflection of Allah Almighty, His attributes, acts, the dominion of His heavens and earth, and all of His creatures.

The obtainers of this rank are divided into: The strong, who know Allah Almighty first, with Whom they come to know anything else; and the weak, who know the acts first, from which they promote to know the actor. To the former refers the statement of Allah Almighty: "Is it not enough that your Lord does witness all things?" (Fussilat 53)

﴿أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

And: "There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He the Exalted in Power, the Wise." (Al Imran 18)

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِأَلْفِ سُتْرَةٍ لَّهُ الْإِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

From this perspective, somebody was asked: "With which thing have you known your Lord?" he said: "I have known my Lord first, and had it not been for my Lord, I would not have known my Lord at all." To the latter refers the statement of Allah Almighty: "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth." (Fussilat 53)

﴿سُورِهِمْ يَتَّبِعُونَ فِي الْأَفَاقِ وَيَتَّبِعُهُمْ فِي الْغُيُوبِ أَنَّهُ لَئِنْ شَاءَ لَيُخْرِجَنَّهُمْ لِيَفْجُرْنَ السُّبُحَ﴾

And: "Do they see nothing in the government of the heavens and the earth and all that Allah has created?" (Al-A'raf 185)

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ﴾

And: "Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not." (Yunus 101)

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

And: "He Who created the seven heavens one above another: No want of proportion will you see in the Creation of (Allah) Most Gracious. So turn your vision again: see you any flaw? Again turn your vision a second time: (your) vision will come back to you dull and discomfited, in a state worn out." (Al-Mulk 3-4)

﴿الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ﴾

﴿ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

This way is easier on the majority, and larger for the sojourners. To it the Qur'an invites people most when it calls them to consideration, meditation and reflection on the signs of Allah Almighty.

You may argue: "But even, both ways are difficult. So, clarify to us with which of them could aid be sought to acquire gnosis and attain love therewith." In reply to that, it should be known to you that the higher way is to attest, with the Real Almighty, the existence of all the creatures. But it is abstruse, and to talk about it is beyond the reach of understanding of most people. So, there is no benefit to talk about it in the books whatever they might be. As for the easier and lower way, the greatest part of it lies within the limits of the understanding of most people. But minds fall short of understanding it for they turn away from meditation and reflection, and rather engage in the worldly benefits and desires. But the signs with which the gnosis of Allah is attained are beyond calculation, for there is no atom in the heavens or on earth or in what is between them but that it signifies to the perfect power, wisdom, glory and beauty of the Real Almighty. In confirmation of that, Allah Almighty said: " Say: "If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."" (Al-Kahf 109)

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلَّمْتُ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝ ﴾

To delve into that is to plunge into the sciences of revelation. Moreover, by no means could we make it intrude the sciences of practical religion.

It is by the easier and lower of both ways that the gnosis of Allah Almighty increases, and by the increase of the gnosis of Allah Almighty, the love for Him increases.

So, if you pursue the happiness of meeting Allah Almighty (in the hereafter), you should leave the world with all that it contains behind your back, and dedicate your entire lifetime to the permanent remembrance of Allah Almighty and continuous meditation and reflection of His signs, perchance you would get a little amount of this gnosis, but with that little amount, you would attain a great endless dominion.

CHAPTER SEVEN

EXPOSITION OF WHY PEOPLE VARY IN LOVE

It should be known to you that the faithful believers are equal in the principle of love, for they are equal in love itself. But, at the same time, they vary according to their variance in their portion of gnosis and love for this world. However, things differ in accordance with the disparity of their means and causes, and most people do not know from Allah Almighty other than His names and attributes which they heard and which hit their ears, thereupon they kept and memorized, and perhaps imagined for them meanings from which Allah Almighty, the Lord of all lords, is exalted and hallowed; and perhaps they did not understand their real nature, nor imagined any meanings for them, and rather believed in them by way of submission and trust, and engaged in work and left search. Those are the safe among the companions of the right hand, versus these of imaginations, who belong to the straying ones. The third class are the Gnostics who are knowledgeable of the realities and facts, and those are the nearest to Allah Almighty.

Allah Almighty mentioned those three classes in His statement: "And you shall be sorted out into three classes. Then (there will be) the Companions of the

Right Hand; what will be the Companions of the Right Hand? And the Companions of the Left Hand; what will be the Companions of the Left Hand? And those Foremost (in Faith) will be foremost (in the Hereafter). These will be those Nearest to Allah." (Al-Waqi'ah 7-11)

﴿وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿١﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٢﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٣﴾

﴿وَالسَّابِقُونَ السَّابِقُونَ ﴿٤﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿٥﴾﴾

He Almighty mentioned their states in detail, and then said: " Thus, then, if he be of those Nearest to Allah, (There is for him) Rest and Satisfaction, and a Garden of Delights. And if he be of the Companions of the Right Hand, (For him is the salutation), "Peace be unto you," from the Companions of the Right Hand. And if he be of those who treat (Truth) as Falsehood, who go wrong, For him is Entertainment with Boiling Water, And burning in Hell-Fire." (Al-Waqi'ah91:94)

﴿فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٦﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ ﴿٧﴾ فَتَزَلَّ مِنْ حَيْمِرٍ ﴿٨﴾﴾

﴿وَتَضَلَّىٰ حَيْمِرٍ ﴿٩﴾﴾

Both the layman and the insightful share in the love for Allah Almighty, as being the Creator and Lord of all the worlds. But the insightful contemplates the wonders of the making of Allah Almighty, which astounds his mind and puts him to astonishment, and increases the greatness, glory, majesty and perfection of attributes of Allah Almighty in his heart, thereupon he increases in love for Him. The more one knows and perceives of the wonders and marvels of the making of Allah Almighty, the more he attests the glory, majesty and perfection of Allah Almighty, and the more he increases in gnosis and love for Him. To be sure, the ocean of this kind of gnosis, i.e. the knowledge of the wonders of the making of Allah Almighty, is endless, which means that the disparity of Gnostics in their love also is endless.

The disparity of love also might go back to the difference of the five causes we have mentioned for love: whoever loves Allah, for example, for He does good to, and confers favors upon him, and not for the sake of Him only, his love is weak for it changes by the change of the good that he receives. Of a surety, his love in the state of trial and distress differs from his love in the state of pleasure and satisfaction. But whoever loves Him for the sake of Him only, as He deserves love because of His perfection, glory, beauty and grandeur, his love remains unchangeable, for it is not subject to the different states of good he receives. This is why people are different in their love. Of a surety, the disparity in love leads to disparity in happiness of the hereafter. That is the significance of the statement of Allah Almighty: " but verily the Hereafter is more in rank and gradation and more in excellence." (Al-Isra' 21)

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَٰئِذَا خَرَا أُكْبَرُ دَرَجَتٍ وَآكْبَرُ تَفْضِيلًا ﴿١٠﴾﴾

CHAPTER EIGHT

EXPOSITION OF WHY PEOPLE'S MINDS FALL SHORT OF GNOSIS OF ALLAH ALMIGHTY

It should be known to you that the most evident and the most apparent in existence is Allah Almighty, and this requires that gnosis of Him should be the first to occur to minds, and be easier upon understanding. But it is the opposite of that which is observable. So, it is necessary to explicate the cause that lies behind it.

To be sure, the existence of Allah Almighty, His power, knowledge, perfection, glory, majesty, and all of His attributes are attested by all that is visible and perceptible by the external and internal senses, like the heavens, the earth, the trees, the mountains, the plants, the stones, the oceans, the planets, the stars, etc. Moreover, the first testimony to it comes from our own selves and bodies with their attributes and characteristics, our changing states and turning hearts, and our movement from stage to another, and so on. The most evident things to our knowledge is our selves, and then the external perceptibles that under our five senses, and those under our mind and insight. Each of those perceptibles have only one sense, one indication and one testimony. But all that is in the universe are indications and testimonies to the existence of their Creator, Manipulator, Mover, and Disposer, and to His power, knowledge, perfection and wisdom. The perceptible existents are beyond calculation and measure. Each atom in existence confirms that it does not exist nor move by itself, but it needs to such as brings it to existence and then moves it.

That is attested first by the composition of our bodies from bone, flesh, blood and nerves, in a marvelous and miraculous way that is beyond the reach of the power of any human being to imitate or even understand entirely. Of a surety, we know, for certain, that this is not composed by itself, in so much as it needs to a composer. Since there is nothing in universe, be it abstract or concrete, present or absent, but that it is a testimony and evidence for Allah's grandeur and perfection, minds have been dazzled and confounded from perceiving that.

What our minds fall short of perceiving goes back to two causes: the first is its being extremely hidden and abstruse, and this matter is self-evident. The other is its being extremely clear and apparent. Its example is like the bat which sees at night and fails to see during the day, due to the extreme clarity and appearance of the daylight, for the bat's sight is very weak and thus is affected and dazzled by the sunlight when sunrises, for the strength of clarity with the weakness of its sight causes it to fail to see. We do not see a thing unless light is mixed with darkness in a way that makes weak its emergence. Similarly, our minds are weak, and the beauty and glory of Divine presence are in the utmost degree of brightness and clarity, illumination and rising, comprehension and perfection, to the extent that no atom in the dominion of the heavens and the earth escapes from His emergence. In this way, His emergence is a cause of His concealment. Glorified be Allah Who has been veiled by the rising of His light, and been hidden from sights by the emergence of His glory and majesty.

One should not wonder at anything's being hidden because of its being

apparent, for things seem clear on the light of their opposites. Such as whose existence is too comprehensive and perfect to have an opposite, its perception is very difficult. If things are different, their difference would indicate to each other, unlike the case of similarity, in which perception becomes difficult. The example of that is the light of the sun that rises on earth. We know that it is an accident that occurs in the earth and then vanishes when sun disappears. Were sun to rise forever and never sets, we would have thought that bodies have no definite forms other than their colours, i.e. whiteness and blackness, and what is between them. We do not see in the black but the blackness, and in the white but the whiteness. But as for light itself, we do not perceive it alone. But when sun disappears and it becomes dark, we come to know the difference between both states. We learn that bodies are illuminated by the sunlight, which gives them a characteristic different from that they acquire when sun sets. Thus, we know the existence of light from its absence, and but for its absence, it would have been very difficult for us to know that. That is because we see things similar to and not different from each other during darkness and light, given that light makes visible all perceptibles since with it all things are perceived.

Sun then is self-evident, and it makes visible all things. Consider then how it becomes abstruse because of its emergence, unless its opposite occurs upon it. Allah Almighty, therefore, is the most evident and the most apparent, and with Him all things are made apparent and visible. Were He to become absent or disappear or change (for a moment like such creatures as sun), Exalted be Allah from that, the dominion of the heavens and the earth, and all things in existence would have ceased to function, and people then would have come to know the difference between both cases. Similarly, were some things to exist by Him and some by another one else, you also would have come to know the difference between both things. But since all things exist by Him Alone, and thus indicate to the existence of Him alone, and His existence is eternally permanent and it is impossible to otherwise imagine, such utmost degree of emergence led to concealment. That is why minds fall short of understanding.

But whoever has his insight strong does not see, in case he is in his normal state, nothing in existence but Allah Almighty. His acts are but traces of His power and will. They do not exist in reality, for the real existence is for the One and Only, with Whom all acts exist. Whoever is in such a state does not look at an act but that he sees the Actor and Maker, and do not regard the act itself as being the heavens, earth, animals and trees, in so much as being the making of the One and Real. In this way, his sight does not go beyond Him. All the world is but the composition of Allah Almighty. Whoever regards it from this perspective, i.e. as being the making and composition of Allah Almighty, and knows that it is the act of Allah Almighty, and loves it simply because it is the act of Allah Almighty, he indeed does neither see nor know nor love but Allah Almighty. That is the real monotheist who does not see but Allah Almighty. He does not look at himself but as being one of the servants of Allah Almighty. It is that who consumes himself in monotheism.

Those matters are known to those endued with deep and strong insights. But

they are abstruse only for minds fall short of understanding and perceiving them, and the religious scholars fail to clarify and explicate to be understandable enough to the people, or because they engage in themselves and think that it does not matter them to explicate those issues. This is why minds fall short of having gnosis of Allah Almighty.

Additionally, all the perceptibles that attest the existence of Allah Almighty are perceived by man from the early childhood, i.e. before the age of discernment. Then, the instinct of reasoning grows in him step by step, while he is involved in his desires and lusts, and affable with his perceptibles, whose impact thus vanishes from his heart. For this reason, if he sees, all of a sudden, a strange animal, plant or a supernatural act of Allah Almighty, his tongue would soon speak with gnosis saying: "Exalted be Allah!" but even, although he sees, during night and day, the parts of his body, animals, plants, and all things familiar to him, which all attest the existence of Allah Almighty, he does not sense their testimony due to his long intimacy with them.

Suppose that there is a blind mature rational man, and suddenly the covering of darkness is removed from his sight, and his sight stretches towards the sky, the earth, the trees and the animals and their like, all at once, his mind might likely be confounded by his great astonishment of the numerous testimonies of these wonders of the existence of their Creator.

This, and its like of causes, in addition to man's involvement in desires and lusts have impeded people from seeking light with the light of gnosis. People, in their pursuit of the gnosis of Allah Almighty, are like the astounded man who searches for his donkey, though he is riding it. If a very evident thing is pursued, it would turn abstruse. That is the mystery which lies behind this matter. So, it should be investigated with verification.

CHAPTER NINE

EXPOSITION OF MEANING OF LONGING FOR ALLAH ALMIGHTY

It should be known to you that whoever denies the reality of love for Allah Almighty, should, necessarily, deny the reality of longing for Him, since longing could not be imagined but for a beloved, and we affirm the existence of longing for Allah Almighty, to which the Gnostic is forced, by way of consideration and vision through the lights of insights, and by way of transmission through the narrations and traditions about it.

As for the way of consideration and vision, what has previously been mentioned to affirm love is sufficient to affirm longing here. Of a surety, every lover has longing for his beloved in his absence. If he is present, no doubt, he would have no longing for him. Longing is only for that which is absent. To explicate it, longing is imagined to be for a thing that is perceived in part and not perceived in another part. But as for what is not perceived at all, there is no longing for it. If one does neither see nor hear about somebody, he would not have longing for him at all. Similarly, there is no longing for a thing that is perceived entirely, given that the perfect perception is achieved by vision. Whoever sees his beloved regularly is not imagined to have longing for him. That is because, as we have mentioned, longing pertains to that which is perceived in

part and not perceived in part. This could not be made clear, from two perspectives, but through an example from the reality:

Let's say that if one has his beloved absent from him, and only his image remains in his mind, he needs to perfect this image with vision. If his image, remembrance and knowledge are removed from his mind, to the extent that he comes to forget him, he is imagined to have no longing for him at all. Were he to see him regularly, he is not imagined to have longing for him at the moment of vision. Longing then means that he desires to perfect and complete his image with vision. Similarly, he might see him in darkness in a way that does not allow him to seem clear to him, thereupon he needs to complete that defective vision in the rising light.

The second is that he might see only the face of his beloved, and does not see his hair or any aspect of his beauty, and thus he has longing for seeing them, even if he has not already seen them at all, nor formed a true image within himself resulting from his vision. But he knows that his beloved has beautiful parts of his body, and since he does not perceive the details of their beauty with vision, he has longing for uncovering what he has not seen.

Both perspectives are imaginable for Allah Almighty, and necessarily inherent in the sight of the Gnostics. What appears to the Gnostics from the Divine matters, regardless of being extremely clear and evident, seems as if it were from behind a thin screen. This means that it does not seem extremely clear in their sight in so much as stained with the effects of their imaginations, for imaginations in this world never weary to imitate and represent the data given to them. They indeed, by so doing, embitter and contaminate gnosis. Add to that the engagements of this world. To be sure, the perfect clarity is achieved by contemplation and complete rising emergence, which would be possible only in the hereafter. This requires necessary longing, for it is the highest beloved of the Gnostics. This is one of two kinds of longing, i.e. to perfect clarity in what seems clear to some extent.

The other is that the Divine matters are infinite, and what is revealed to every servant is only some of them, and there remains abstruse infinite matters which the Gnostics know that they exist and are known to Allah Almighty, as well as the Gnostic knows, for certain, that what is absent from his mind of information is much more than what is available to him. Thus, he remains in longing for getting knowledge of what he has not acquired of the remaining information that he has never known, whether in abstruseness or in clarity.

The first longing ends in the hereafter with what is called meeting, vision and contemplation. It is not imagined to be appeased in this world. In this issue, it is reported that Ibrahim Ibn Adham was one of those who had longing. He related: One day, I said: "O Lord! Should you give one of Your lovers what appeases his heart before meeting You, then, give it to me, for worry has harmed me so much." He resumed: I saw in a dream as if He made me stand in front of Him and He said to me: "O Ibrahim! Have you not felt shy of asking Me to give you what appeases your heart before you meet Me? Should the longing of the lover be appeased before meeting his beloved?" I said: "O Lord! I have wandered in

Your love and have not known what to say. So, please, forgive for me, and teach me what to say." He said: "Say: 'O Allah! Make me satisfied with Your fate, persevere on Your trial, and give thanks for Your favor', for this longing would be appeased only in the hereafter."

As for the second longing, it seems to be endless either in the world or in the hereafter. That is because its end is to be revealed to the servant in the hereafter of Allah's glory, majesty, wisdom, acts and attributes what is known to Allah Almighty; and this is impossible, for it is infinite and endless. The servant continues to know that there remains of glory, beauty and majesty what has not been made clear to him. This means that his longing is never appeased, particularly if he is of those who sees many degrees over his own. But it is a longing for the perfection of connection, given that the connection itself is present, for which he has pleasant longing in which he experiences neither pain nor trouble. It is not unlikely that the subtleties of revelation are endlessly consecutive, and this means that bliss and pleasure continue to increase forever. The pleasure of the new subtleties of bliss engages one from the sense of longing for what he has not got, provided that revelation of what he has not got in this world is possible, otherwise, the bliss would continue forever, but with no increase.

To this refers the statement of Allah Almighty: " Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for You have power over all things."" (At-Tahrim 8)

﴿ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا ۖ ﴾

﴿ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

It means that one would have his light perfected so long as he gets the light itself from this world. In confirmation of that, He Almighty said: " One Day will the Hypocrites - men and women - say to the Believers: "Wait for us! let us borrow (a light) from your Light!" it will be said: "Turn you back to your rear! then seek a light (where you can)!" (Al-Hadid 13)

﴿ يَوْمَ يَقُولُ الْمُتَّقُونَ وَالْمُتَوَفَّاتُ لِلَّذِينَ آمَنُوا انظُرُوا نَفْسٍ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ۚ ﴾ (13)

However, any judgement in this matter is based on probabilities and assumptions, and no reliable judgement is possible. So, we ask Allah Almighty to increase us in knowledge and guidance, and show us the truth as truth, and help us follow it. This amount of the lights of insights is sufficient for disclosing the realities and meanings of longing.

As for the quotations from Prophetic narrations and traditions, they are beyond calculation. The following famous supplication is reported from The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah! I ask You to endow me with contentment after fate, abundance of living after death, pleasure of looking at Your Bounteous Countenance, and longing for Your meeting." (Ahmad and Al-Hakim).

It is also reported that Abu Ad-Darda' said to Ka'b "Allah be pleased with

them"; "Tell me about the most unique Verse" i.e. in the Torah. He said: Allah Almighty says: 'The longing of the dutiful for meeting Me has increased so much, and My longing for meeting them is stronger.' Besides it, the following is written: 'Whoever demands Me would find Me, and whoever demands anyone else would not find Me.'" On that Abu Ad-Darda' "Allah be pleased with him", said; "I testify that I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying so."

It is narrated that Allah Almighty revealed to David "peace be upon him": "O David! Tell the inhabitants of the earth that I am a lover of him who loves Me, a sitter of him who sits with Me, a remover of loneliness of him who is affable with My remembrance, a companion of him who seeks my company, a chooser of him who chooses Me, and an obedient of him who obeys Me. No servant loves Me, with certainty from the depth of his heart but that I choose him for Myself, and love him more than anyone of My creatures. Whoever demands Me in truth finds Me, and whoever demands anyone else other than Me finds Me not. So, O inhabitants of the earth! Give up the arrogance and deception of the world you live in, and rather stick to My company and sitting with Me, and become affable with Me, so that I would hasten to remove your loneliness, and love you. I created My lovers from the same clay from which I created Abraham, My bosom friend, Moses to whom I spoke direct, and Muhammad, My chosen and selected. I also created the hearts of those who have longing for Me from My light, and blessed them in My glory."

It is reported from one of the righteous predecessors that Allah Almighty revealed to a sincere master and affirmer of truth the following: "I have servants who love Me as well as I love them, have longing for Me as well as I have longing for them, remember me as well as I remember them, and look at Me as well as I look at them. If you imitate them, I would love you; and if you deviate from them, I would hate you." He asked: "O Lord! What is their distinctive sign?" He said: "They care about shades during the day in the same way as the merciful shepherd takes care of his sheep, and incline to sunset in the same way as a bird inclines to its nest when sun sets. When night falls, darkness prevails, beds are prepared, and each lover becomes in private with his beloved, they would soon hold their feet in standing before Me, and spread their faces (on the ground in prayer) for Me, talk with Me in private with My speech, and praise Me for My favors on them, with some of them weeping, some crying, some complaining, some moaning, some standing, some sitting, some bowing and some prostrating. I see with My eyes what they suffer for My Sake, and hear what they complain of My love. My first gift I would give them would be three things: I would cast of My light into their hearts, thereupon they would tell about Me as well as I would tell about them; second, if the heavens and the earth, with what they contain, are to be placed in their balances of deeds, I would regard them not sufficient for them; the third, I would turn to them with My Face, and none would know what I like to give anyone of them to whom I turn with My Face."

It is reported from David "peace be upon him" that Allah Almighty revealed to him: "O David! To which time would you remember Paradise and do not ask

longing for Me?" He said: "O Lord! Who are those who have longing for You?" He said: "Those who have longing for Me are those whom I have purified from every kind of impurity, alerted with caution, and made their hearts exposed directly to Me, through which they look at Me. I carry their hearts and place them on My heaven, and then call the intelligent among My angels and when they assemble, they fall in prostration to Me, thereupon I say to them: "I have not called you to fall in prostration to Me, but rather I have called you to show you the hearts of those who have longing for Me, and commend you to these who have longing for Me. Their hearts indeed illuminate in My heaven to My angels, just as sun rises to the inhabitants of the earth. O David! I created the hearts of those who have longing for Me from My good pleasure, blessed them in the light of My Countenance, and took them for Myself to talk to, made their bodies the places where to look at the earth, and carved from their hearts a way to look through it at My Face, and thus their longing for Me increases everyday."

David "peace be upon him" said: "O Lord! Show me your lovers." He said: "O David! Come to the mount of Lebanon where you would find fourteen persons from different ages. When you come to them, greet them on My behalf and say to them: "Your Lord salutes you, and says to you: 'Do you have any need from Me? You are My lovers, chosen and allies. I rejoice for your joy and hasten to love you.' Then, David "peace be upon him" went to them and found them sitting on a spring, in meditation and reflection of the greatness and grandeur of Allah Almighty. When they saw David "peace be upon him" they got up to disperse from him, thereupon he said to them: "I am the Messenger of Allah to you. I have come to you to convey to you a message from your Lord." When they heard that, they came to him, paid attention to his speech, and lowered their sights down to the ground. David "peace be upon him" said to them: "I am the Messenger of Allah to you. I have come to convey His greeting to you and inform you that He says to you: 'Do you not have any need from Me? Do you not call Me so that I answer your call? You indeed are My lovers, chosen and allies. I rejoice for your joy and hasten to love you, and look at your faces every moment in the same way as a merciful mother looks at her babes.'" Then, tears flowed over their faces, and they started to speak one after the other:

Their old man said: "Exalted be You (O Allah)! Exalted be You (O Allah)! We are Your servants, and the sons of Your servants. Please, forgive for us our not celebrating You in the past."

Another one said: "Exalted be You (O Allah)! Exalted be You (O Allah)! We are Your servants, and the sons of Your servants. Confer upon us with the good vision in what is between You and us."

The third said: "Exalted be You (O Allah)! Exalted be You (O Allah)! We are Your servants, and the sons of Your servants. Could we dare to invoke You given that we have no need for the sake of ourselves. So please, make us permanently stick to the way to You, and perfect for us Your favor on us."

The fourth said: "We fall short of seeking Your good pleasure. So, please, help us on ourselves with Your generosity and bounty."

The fifth said: "You created us from a dropped sperm and conferred upon us

the favor of meditation in Your greatness and grandeur. So, could anyone engaged in meditation of Your greatness and glory dare to speak in anything else? We just ask to bring us close to Your light."

The sixth said: "Our tongues have wearied to invoke You due to Your grandeur and majesty, Your closeness to Your allies, and Your great favors on those who love You."

The seventh said: "You guided our hearts to celebrate Your praises, and devoted us to engage in You. So please, forgive for us our indulgence in giving thanks to You for all of this."

The eighth said: "You have known our need. It is just to look at Your Bounteous Countenance."

The ninth said: "How could a servant dare to exceed his limits before his Master? You commanded us to supplicate You with Your generosity and bounty. So please, grant us light to be guided in the darkness from the firmaments of the heavens."

The tenth said: "We invoke You to turn with Your face to us, and be with us forever."

The eleventh said: "We ask You to perfect Your favor upon us in what You granted to us out of Your bounty."

The twelfth said: "We have no need for anyone of Your creatures. So please, grant us with the favor of looking at the beauty of Your Countenance."

The thirteenth said: "I, from among them, ask You to make me blind from seeing the world with its inhabitants, and my heart from engagement in the hereafter."

The fourteenth said: "I have known that You, Exalted and Blessed be You, love Your allies. So please, grant us with the favor of engagement in You from all things."

Allah Almighty revealed to David "peace be upon him": "Tell them that 'I heard your speech and responded to what you like. So, leave each other, and let each one of you take for himself a tunnel: I am going to remove the veil that is between Me and you until you would be able to look at My light and glory.'" David "peace be upon him" said: "O Lord! By which thing have they attained that honor from You?" He said: "By their good assumption, abstention from this world with its people, wholehearted devotion to Me and talking to me in private. To be sure, this rank is attained only by him who rejects this world and its people, devotes his heart to me Alone, and gives me preference over all of My creatures. At this point, I sympathize for him, purify himself, and remove the veil that is between Me and him, until he is able to look at Me in the same way as a beholder looks at a visible thing. I also show him My honor every moment, and bring him close to the light of My Countenance. If he falls ill, I nurse him in the same way as a merciful mother nurses her babe; and if he is thirsty, I would water him and make him taste the flavor of My remembrance. Once I do this with him, O David, I make his soul blind from this world with its people, and his heart from loving it, so that he never wearies to engage in remembering Me. He asks me to hasten his death to come to Me, whereas I dislike to send him to death for he is,

from among My creatures, the place of my vision: I see none but him, and he sees none but Me. Would that you see him, O David, while his soul has been melted, his body lean, his organs crashed, and his heart removed once he hears about Me. I commend him to My angels and the inhabitants of My heavens, while he increases in fear and worship. By My Honor and Glory, I would make him abide in the highest part of Paradise, and quench his thirst of looking at My Countenance until he is satisfied."

It is also reported from David "peace be upon him" that Allah Almighty revealed to him: "Tell My servants who devote themselves wholeheartedly to Me in love the following message: 'What harm would you receive if I veil Myself from My creatures, and remove the veil that is between Me and you, until you see Me with the eyes of your hearts? What harm would you receive from such of world as I keep away from you so long as I spread My religion for you? What harm would you receive from the displeasure of the people with you if you seek My good pleasure with you?'

It is further reported from David "peace be upon him" that Allah Almighty revealed to him: "You claim you love Me. So, if you really love Me, then, take the love for this world out of your heart, for the love for Me and for it never gather together in one heart. O David! Be sincere in love for Me, and mix with the inhabitants of this world. Stick to what seems to you to agree with My love. I would give you before you ask Me, and aid you against the difficulties. I have taken oath on Myself not to reward but a servant whom I know to love and have longing for Me, and that nothing avails him from Me. If you are so, I would remove humiliation and loneliness from You and place satisfaction in your heart. The gnosis of Me is infinite and endless, and once you ask Me for increase, I soon increase you with no limit.

It should be known to you, O child of Israel, that there is no relationship between Me and anyone of My servants. So, let them strengthen their desire and wish for Me, I soon give them that which no eye has ever seen, no ear has ever heard about, and which has never occurred to the mind of any human being. Put Me in front of you and see Me with the sight of your heart and not with your eye that is in your head. I have taken oath on Myself not to give My reward to a servant who entered into My obedience just by way of experiment and procrastination. Behave humbly towards those whom you know, and do not be arrogant over the beginners on the path to Me. If those who love Me know the position of the beginners on the path to Me in My sight, they would make themselves the ground on which they walk.

O David! It is better for you to deliver a beginner on the path to Me from a difficulty, so that I would write you a Mujahid, and whomever I enlist as a Mujahid, he suffers no loneliness nor want of anyone of the creatures. O David! Stick to My speech, and take from yourself to yourself, and do not make it a point for others to come to you through it, lest I would veil from you My love. Do not make My servants despair of My mercy. Devote your desire to Me Alone. I indeed made desires permissible just for the weakness of mankind. What is the matter with the strong that they get their desires in this world, given

that it decreases the sweetness of their private talk with Me? The least punishment I have prepared for the strong for their worldly desires is that I veil their minds from Me. I do not approve the world for My beloved, whom I deem far beyond it. O David! Make not between Me and you a world to veil you from My love. Those cut the way on My servants who seek Me. Seek the aid of permanent fasting on giving up desires. O David! Be lovable to Me by being enemy to yourself. Withhold desires from it perchance I would look at you (with the eye of mercy and love), and the veils between Me and you would be removed."

It is also narrated that the following was revealed to David "peace be upon him": "O David! Were these who turn back from me to know how I am waiting in expectation for them, kind and merciful to them, and have longing for them to leave sins and misdeeds, they would die out of longing for Me, and their joints would be cut off out of love for Me.

O David! This is my will concerning those who turn back from Me. What do you think My will to be concerning those who devote themselves to Me? O David! The servant is in the direst need for Me when he dispenses with Me; and I am the most merciful to My servant when he turns back from Me; and he is the most glorious and the most dignified in My sight when he turns to Me (in repentance)."

Those traditions and their like, which are beyond calculation, affirm love, longing for, and intimacy with Allah Almighty. But the verification of its meaning is uncovered only by what has already been mentioned.

CHAPTER TEN

EXPOSITION OF ALLAH'S LOVE FOR SERVANT, AND ITS MEANING

It should be known to you that the evidences from the Holy Qur'an confirm Allah's love for His servants. So, it is necessary for us to explain its meaning. But let's first present the quotations from the Holy Quran. Allah Almighty said: "O you who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him." (Al-Ma'idah 54)

﴿يَتَّخِذُ الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

And: "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure." (As-Saff 4)

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُم بُيُوتٌ مَّرْصُوصٌ﴾

And: "Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (Al-Baqarah 222)

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

When Both the Jews and the Christians say: "We are sons of Allah, and His beloved." He Almighty said in reply to them: "Why then does He punish you for your sins?" (Al-Ma'idah 18)

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُمْ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ﴾

It is narrated on the authority of Anas "Allah be pleased with him" from the

Prophet "peace be upon him" that he said: "Indeed, if Allah Almighty loves a servant, no sin he commits shall harm him; and the one who repents from a sin is like him who has never committed a sin." Then, he recited the following statement of Allah: "Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (Al-Baqarah 222)

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (٢٢٢)

(Sahib Al-Firdaws and Ibn Majah on the authority of Ibn Mas'ud). It means that if Allah Almighty loves a servant, he accepts his repentance before death and this requires that the sins he has committed in the past shall not harm him, no matter how much they might be, just as the past disbelief never harms one when he reverts to Islam. Allah Almighty made it requisite for love to forgive sins as confirmed by His statement: "Say: 'If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful.'" (Al Imran 31)

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٣١)

It is further reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty gives this world to whomever He loves and whomever He loves not, but He never gives faith except to whomever He loves." (Al-Hakim and Al-Baihaqi on the authority of Ibn Mas'ud.)

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever humbles himself before Allah Almighty, Allah raises him (in degree); and whoever is arrogant to Allah Almighty, Allah lowers him (in rank); and whoever celebrates and remembers Allah more often, Allah loves him." (Ibn Majah on the authority of Abu Sa'id Al-Khudri).

It is also narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah says: 'My servant keeps on coming closer to Me through supererogatory deeds till I love him, so I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" (Al-Bukhari on the authority of Abu Hurairah).

It is reported on the authority of Zaid Ibn Aslam that he said: "Allah Almighty loves the servant to the extent that He says to him: 'Do what you like, for I have forgiven for you.'"

The narrations and traditions about the love of Allah for His servants are beyond calculation.

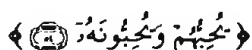
We have already mentioned that the servant's love for Allah Almighty is real and not allegoric. Love, in language, is that a soul inclines to such of things as agrees with its disposition and nature, unlike attachment which is the excessive overwhelming inclination to a thing. We have also showed that doing good agrees with the nature and disposition, and so is beauty; and both beauty and doing of good might sometimes be perceived by the sight and sometimes by the insight,

and love follows each, for it is not unique to the sight on the exclusion of the insight.

But Allah's love for the servant is not like this in principle. More even, if all names are attributed to Allah Almighty as well as to the creatures, they would not give the same meaning. Take, for example, the term 'existence', which is the most common name: it does not give the same meaning when it is attributed to the Creator and the creature. The existence of all things other than Allah Almighty is taken from the existence of Allah Almighty, and by no means could the resulting existence be equal to the followed existence. It is unlike the case in which both the tree and the horse share in the term 'body'. Their being bodies is common to both without the body of any of them being taken from the other. This quite difference in names appears more evident in such names as power, will, and knowledge, in which the Creator is not similar to the creature at all.

Love, in language, as we have mentioned, is that a soul inclines to what agrees with its nature and disposition. This notion is imagined to apply to an imperfect soul, which inclines to what agrees with it, therewith it perfects itself and gets pleasure in attaining it. This is impossible in relation with Allah Almighty, for all perfection, beauty, glory, excellence, majesty, brilliance, etc, is imagined to be permanent and everlasting only for the Lord Almighty, in the sense that it is not imagined to be renewed or removed. For this reason, He has no care about anything or anyone else as being another than Him, in so much as about His essence and acts only. There is nothing in existence other than His essence and acts.

For this reason, when it was recited: "Whom He will love as they will love Him" (Al-Ma'idah 54)



To Abu Sa'id Al-Maihani "may Allah have mercy upon him", he said: "Do He really love them? He does not love but Himself." He refers to the fact that He is the whole, and there is nothing in existence other than Himself. Whoever loves himself, his acts, essence and composition, his love never goes beyond himself and its appurtenances.

He Almighty then loves none but Himself, and all narrations about His love for His servants should be construed as allegoric and not literal. Its meaning is to remove the veil from his heart in order for him to be able to see Him well with his heart, and bring him close to His presence, and this is decreed for whomever He likes in eternity. Thus, His love for whomever He loves is eternal if it is attributed to the eternal will which enables that servant to follow the right way to come close to Him. But if it is attributed to the act therewith He removes the veil from the heart of His servant, it is then occurrent, in the sense that it occurs by the occurrence of the cause that requires it, as confirmed by Allah in His statement as related by the Messenger of Allah "Allah's blessing and peace be upon him": "My servant keeps on coming closer to Me through supererogatory deeds till I love him." Thus, his closeness with the help of supererogatory deeds is a cause of the purity of his inside, the removal of the veil from his heart, and

coming close to the presence of his Lord Almighty. All of this is out of Allah's act and kindness for His servant; and this is the significance of His love for him.

If Allah Almighty loves a servant, He does not love him for he agrees with His disposition, Exalted and Hallowed be Allah from all of that, nor to get benefit from him. But He loves him for he has of pleasing manners and praiseworthy qualities what makes him entitled to come close to the presence of Allah Almighty. The beloved of Allah Almighty then is he who is close to Him. The closer a servant is to the presence of Allah Almighty, the farther he is from the beastly, devilish and brutal qualities, as much as he is I close to the Divine manners and qualities. In this way, it is closeness by attributes and not by place. Whoever was not close and then came to be close, has changed. By the occurrence of closeness, it might be thought that this change applies to the servant and the Lord equally; and of course, it is impossible in relation with the Lord Almighty. This change is possible only for the servant and not for the Lord, Who remains in perfection and glory as He is in eternity.

For example, if two persons like to be close to each other, there are two ways to do so: Either both of them move to each other, or one of them moves towards the other who, in turn, remains stationary. This means that closeness has occurred by a change in the one who moved, and not in the other. The same applies also to the closeness in attributes. The pupil seeks to be close to his mister in degree of perfection and beauty of knowledge, while the mister remains in his degree of perfection and beauty of his knowledge, and does not move down to the degree of his pupil, while the pupil remains in movement and promotion from the bottom of ignorance to the summit of knowledge until he becomes close to his mister in the degree of knowledge. In this way the promotion of the servant in the degrees of closeness should be understood. The more one becomes perfect in attributes, encompassing of the knowledge of the truth of matters, stronger in oppressing Satan and curbing desires, and abstaining from vices, the closer he becomes to the degree of perfection; and the utmost degree of perfection is unique to Allah Alone, and each one becomes close to Allah Almighty in proportion to the degree of perfection he attains.

It is true that the pupil might be very close to his mister, equal to and even excel him in many cases, but this is quite impossible in relation with Allah Almighty. That is because the perfection of Allah Almighty is infinite, whereas the degrees of perfection available to the servant are limited. For this reason, he should have no hope of attaining equality in it. Moreover, the degrees of closeness vary endlessly, for the perfection is infinite and endless.

In sum, Allah's love for His servant is to bring him close to His presence, by averting all worldly engagements and sins from him, and purifying his soul from the impurities and stains of this world, and removing the veil from his heart until he contemplates Him as if he sees Him with his heart.

The servant's love for Allah Almighty is to incline to attain that degree of perfection of which he has short and lacking. This means that he has longing for getting what he lacks, and if he attains anything thereof, he takes pleasure

in it. Both love and longing, in this meaning, are impossible in relation with Allah Almighty.

You may argue: "But in this meaning, Allah's love for the servant is puzzling. Then, how should a servant know that he is the beloved of Allah Almighty?" in reply to this, let me say that he should know this by the signs that indicate to it. Here, I quote the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "If Allah Almighty loves a servant, He puts him to trial, and if He loves him with the utmost degree of love, He chooses him (for Himself)." It was said: "What is to choose him (for Himself)?" He "peace be upon him" said: "He leaves for him neither family nor property." (Sahib Al-Firdaws on the authority of Ali Ibn Abu Talib).

The sign of Allah's love for His servant then is to make him in solitude, and impede him from anything else other than Him Almighty.

It was said to Jesus "peace be upon him": "Why do you not buy a donkey to ride?" he said: "I am too dear to Allah Almighty to make me engage from Him with a donkey."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty loves a servant, He puts him to trial, and if he perseveres, He chooses him, and if he is pleased, He selects him (for Himself)."

According to a religious scholar: "If you love Him, and He puts you to trial, you should know then that He purifies you to select you (for Himself)." One of the beginners on the path to Allah said to his mister: "I have experienced a portion of love (from Allah Almighty)." He asked him: "O my son! Have He tried you with a beloved over which you gave Him Almighty preference?" He answered in the negative, thereupon he said: "Then, have no hope of love, for He never gives it to anyone until He puts him to trial."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty loves a servant, he assigns to him a preacher and deterrent from himself to enjoin good upon him, and forbid him to do evil." (This is reported by Abu Mansur Ad-Dailami on the authority of Umm Salamah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If Allah Almighty intends good for a servant, He lets him know his own defects and shortcomings." (Abu Mansur Ad-Dailami on the authority of Anas). One of the most characteristic signs is one's love for Allah Almighty, which indicates to the love of Allah for him.

As for the act indicative of his being loved, it is that Allah Almighty undertakes all of his affairs, outwardly and inwardly, secretly and openly, in such a way as He becomes his counselor, disposer, improver of his morals, mover of his organs and parts of body, grantor of success to him externally and internally, gatherer of all his concerns into only one concern, causer of this world and its things to be hateful in his sight, and of anyone else to be unfamiliar to him, eliminator of his loneliness by virtue of the pleasure of the private talk with Him in his solitudes, and remover of veils that are between him and the gnosis of Allah Almighty.

These and their like are the signs of Allah's love for the servant. Let's us now

mention the signs of the servant's love for Allah Almighty, since they are a part of Allah's love for him.

CHAPTER ELEVEN

EXPOSITION OF SIGNS OF SERVANT'S LOVE FOR ALLAH ALMIGHTY

It should be known to you that love is claimed by anyone, and how easy it is to claim, and how difficult it is to realize. So, man should not be deceived by Satan's dissembling and self trickery when it claims love for Allah Almighty, unless it is tried with signs and demanded to affirm that love with proofs and evidences. Love is a good tree whose root is well-established in the ground, branches are in the sky, and fruits appear in both the heart, tongue and organs. Its overflowing traces on the heart, tongue and organs indicate to love in the same way as smoke to fire and fruits to trees. They are numerous.

Among them is the love to meet the beloved by way of revelation and vision in the abode of peace. It is not imagined that heart loves a beloved and does not like to see and meet him. If he knows that there is no access to him unless he leaves this world by death, he should like death and not flee from it. It is not heavy nor difficult on the lover to leave his homeland for wherever his beloved resides in order to be blessed in seeing him. Death is the key to meet one's beloved and the doorway to enter into the world of vision.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever likes to meet Allah Almighty, Allah likes to meet him." (both Al-Bukhari and Muslim on the authority of Abu Hurairah and A'ishah).

When death approached Hudhaifah "Allah be pleased with him" he said: "(An appointment with) a beloved has come at a time one is in dire need for him: not prosperous is he who shows regrets (for death)."

One of the righteous predecessors said: "There is no characteristic Allah Almighty likes to be in a servant, after the love for meeting Allah, more than to fall in prostration (to Allah in prayer) more often." Thus, the love for meeting Allah Almighty has been given priority over prostration.

Allah Almighty made it requisite for the truthfulness and sincerity in love for Him to fight and be killed in the Way of Allah. People claimed that they love Allah, thereupon He Almighty made fighting and being killed in His Way and pursue of martyrdom a sign for His love. In confirmation of that, He Almighty said: "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure." (As-Saff 4)

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُتَيْنَ مَرْصُوصٍ﴾

He further said: "they fight in His Cause, and slay and are slain." (At-Tawbah 111)

﴿يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾

In his bequest to Umar "Allah be pleased with him" Abu Bakr As-Siddiq "Allah be pleased with him" said: "Although truth is heavy, it is, regardless of its heaviness, blissful; and although falsehood is light, it is, regardless of its lightness, detrimental. If you observe my bequest, then, nothing will become dearer to you than death which would inevitably approach you; and if you waste my bequest,

nothing will become more hateful to you than death, which you would never overpower."

It is narrated on the authority of Ishaq Ibn Sa'd Ibn Abu Waqqas that his father Sa'd "Allah be pleased with him" told him from Abdullah Ibn Jahsh "Allah be pleased with him" that on the day of the holy battle of Uhud, he said to him: "Should we not invoke Allah?" they moved aside and Abdullah Ibn Jahsh invoked Allah saying: "O Lord! I swear that if I meet the enemy tomorrow You should make me face a strong and hardy man, whom I fight in Your Cause, and he fights me, and then kills me and cuts off my nose and ear, and splits open my belly, until when I meet You, You would ask me: "O Abdullah! Who has cut off your nose and ear?" I then would say: "They were cut off in Your Cause, O Allah, and for the sake of Your Messenger "peace be upon him"." You then would say: "You have told the truth." Sa'd commented: "I saw him towards the end of the day, with his nose and ear hung in a thread." Sa'id Ibn Al-Musayyab said: "I hope that Allah should fulfill the last portion of his oath as He fulfilled the first portion of it." (At-Tabarani and Abu Na'im in his Hilyah).

Ath-Thawri and Bishr Al-Hafi used to say: "None but a doubtful (in faith) dislikes death, for the lover does not like to meet his beloved in whichever state he is."

Al-Buwaiti said to an ascetic: "Do you like death?" He seemed as if he stopped for a while, thereupon he said to him: "Had you been truthful, surely, you should have liked it." Then, he recited the statement of Allah Almighty: "then seek you for death, if you are sincere." (Al-Baqarah 94)

﴿ قَتَمْنَا أَلَمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴾

The man said: "But the Prophet "peace be upon him" said: "None of you should hope for death."" (both Al-Bukhari and Muslim on the authority of Anas). He said: "He said that none should hope for death because of harm that has befallen him, for to be pleased with the fate of Allah Almighty is better than to seek to flee from it."

You may argue: "Then, whoever does not like death: Is he imagined to be a lover of Allah Almighty?" In reply, let me say that the aversion for death might go back to the love for this world, and grief for leaving the family, property and offspring; And this contradicts the perfect love for Allah Almighty, for the perfect love is that which possesses the heart entirely. But it is not unlikely that one has, along with his love for his family, property and children, a little portion of love for Allah Almighty, for people indeed vary in love.

This disparity is attested from the narration in which Abu Hudhaifah Ibn Utbah Ibn Rabie'ah Ibn Abd-Shams "Allah be pleased with him" gave his sister Fatimah "Allah be pleased with her" in marriage to Salim "Allah be pleased with him", his freed slave, thereupon the Quraish people blamed him for that and said: "You gave one of the noble ladies of Quraish to your freed slave!" on that he said: "By Allah, I gave her to him in marriage although I know well that he is better than her." His statement was more difficult on them than his behaviour. They asked him: "How given that she is your sister and he is your freed slave?" on that he said: "No doubt, I heard the Messenger of Allah "Allah's blessing

and peace be upon him" saying: "Whoever likes to see a man who loves Allah from the depth of his heart (i.e. wholeheartedly), let him look at Salim." (A similar narration is reported by Abu Na'im on the authority of Umar). This Hadith indicates to the fact that from among the people, there is such as loves Allah Almighty, but not from the depth of his heart, as he loves other things along with Him Almighty. However, his bliss with meeting Him on coming to Him (by death) is as much as is equal to his love for Him, and his pain by departure from this world by death is as much as is equal to his love for it.

The second cause of aversion for death is that the servant is still in the first commencements of the station of love and he does not dislike death itself in so much as he dislikes its being hastened on for him before he gets ready for meeting Allah Almighty. This does not attest the weak love. His example is like him whom the news of the arrival of his beloved has reached, thereupon he likes for his arrival to delay for some time in order to be able to prepare the house for him, and get himself ready for meeting him as he likes, wholeheartedly devoted to him. Aversion by that consideration does not contradict the perfection of love.

Its sign is to work for that relentlessly and engage in getting ready for it. Another sign is to give preference to what Allah loves over what he himself likes, outwardly and inwardly, thereupon he works hard and avoids following his inclinations, and continues to obey Allah Almighty regularly, come close to Him through the supererogatory deeds, and seek to attain with Him the highest degrees, just as the lover seeks more closeness to the heart of his beloved. Allah Almighty described the lovers as those who give others preference over themselves in His statement: "But those who, before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْآيَمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

When love possesses the soul, it curbs inclination so much that the lover is not blessed with anything other than his beloved. His example is like that of Zulaikhah, the previous wife of Al-Aziz of Egypt: When she believed in Islam and got married to Yusuf "peace be upon him", she left him and devoted herself to the worship of Allah Almighty. Whenever he invited her to his bed by day, she would postpone him to the night, and whenever he invited her at night, she would postpone him to the day, and so on. She said to him: "O Yusuf! I loved you before I knew Him, and since I knew Him, my love for Him has left no place for anyone else in my heart to love, and I do not like to have a substitute for Him." He said to her: "Allah Almighty ordered me to have sexual relation with you, and told me that He would cause me to beget two children from you and make them Prophets." She said: "As Allah Almighty ordered you to do so, and made me a means to it, then, let it be in obedience of the

command of Allah Almighty." At that time, she found tranquility with him.

Whoever loves Allah does not disobey Him in the least. According to Sahl: "The sign of love for Allah is to give Him preference over yourself, and it is not that everyone acting upon the obedience of Allah becomes a beloved, but the real beloved is he who avoids what is forbidden." It is so as he said, for one's love for Allah Almighty is a cause of Allah's love for him, as He Almighty said: "whom He will love as they will love Him." (Al-Ma'idah 54)

﴿مُحِبِّهِمْ وَيُحِبُّونَهُ﴾

When Allah loves a servant, He undertakes all of his affairs, and supports and helps him emerge victorious over his enemies, and his principal enemy is his own self and desires: Allah then never disappoints him, nor entrusts him to his desires and inclinations. This is the significance of the statement of Allah Almighty: "But Allah has full knowledge of your enemies: Allah is enough for a Protector, and Allah is enough for a Helper." (An-Nisa' 45)

﴿وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا﴾

You may argue: "Does disobedience contradict love in principle?" in reply, let me say that it contradicts its perfection, and not it in principle. How many a man who loves himself and he is sick, and likes to be healthy, even though he eats what harms him, although he knows that it is harmful to him. This does not mean that he does not like himself. But gnosis might weaken, and desire, in return, prevail, with which he fails to do what is due to his love.

This is attested from the narration in which An-Nu'aiman used to be brought to the Messenger of Allah "Allah's blessing and peace be upon him" for sins he committed and required corporal punishment to be executed on him, until when he was brought to the Messenger of Allah "Allah's blessing and peace be upon him" one day, and the corporal punishment prescribed for crimes was implemented on him, a man cursed him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Curse him not for he loves Allah and His Messenger." (Al-Bukhari). Thus, his sins did not remove from him love in principle in as much as they removed the perfection of that love. According to a Gnostic: "If faith does not go beyond the surface of the heart, one loves Allah moderately, and when it goes beyond it and reaches the core of the heart, one loves Allah extremely, with which he leaves all sins."

In sum, the claim of love is very dangerous. For this reason, Al-Fudail said: "If you were asked whether you love Allah Almighty, keep silent, for if you answered in the negative, you would disbelieve, and if you answered in the affirmative, of a surety, you are not like the real lovers. So, beware of displeasure." According to a religious scholar: "There is in Paradise no bliss higher than the bliss of the real Gnostics and lovers; and there is in Hell no punishment more painful than that of the claimants of gnosis and love, which they have never realized."

Another sign is to persist in the celebration and remembrance of Allah Almighty, from which one's tongue never weakens nor his heart is void. Whoever loves a thing remembers it and remembers anything in connection with it more

often. The sign of love for Allah is to love to remember Him, love the Qur'an which is His speech, love His Messenger "peace be upon him" and love all that is attributed to Him Almighty, for whoever loves a man loves all that is related to him. If love becomes strong, its trace goes beyond the beloved himself to all that is surrounding him and related to him. This is not to join anything in love with him. Whoever loves the messenger of the beloved just for he is his messenger, and his speech just for it is his speech, his love for him does not exceed him to those things in so much as it signifies to the perfection of his love for him. Whoever, over whose heart the love for Allah prevails, loves all the creatures of Allah Almighty, just for they are His creation. How should he not love the Qur'an, the Messenger of Allah "Allah's blessing and peace be upon him" and the righteous servants of Allah Almighty?

For this reason, Allah Almighty said: " Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful."" (Al Imran 31)

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Love Allah for His favors He confers upon you, and love me for the love of Allah Almighty for me." (At-Tirmidhi on the authority of Ibn Abbas).

According to Sufyan: "He who loves whomever Allah loves has indeed loved Allah; and he who honors whomever Allah honors has indeed honored Allah Almighty."

It is related from one of the beginners on the path to Allah that he said: "I detected in myself the sweetness of private talk with Allah, thereupon I was addicted to recitation of the Qur'an by day and night. Then, I intermitted for a while during which I stopped from recitation. Then, during my sleep I heard a caller calling me: "If you claim to love Me, then, why have you abandoned My Book? Have you considered my kind blame in it?" I then awoke with the love for the Qur'an being inculcated in my heart, thereupon I returned to my first state."

According to Ibn Mas'ud "Allah be pleased with him": "None of you should ask about himself but the Holy Qur'an: If he likes the Holy Qur'an, then, he likes Allah Almighty, and if he does not like the Holy Qur'an, he then does not like Allah Almighty."

According to Sahl: "The sign of love for Allah Almighty is to love the Holy Qur'an, and the sign of love for the Qur'an is to love the Prophet "peace be upon him", and the sign of love for the Prophet "peace be upon him" is to love the sunnah, and the sign of love for sunnah is to love the hereafter, and the sign of love for the hereafter is to hate this world, and the sign of aversion for this world is not to take from it but a provision and a riding mount to convey him to the hereafter."

Another sign is to be affable with solitude, private talk with Allah Almighty, and recitation of His Holy Book. Thus, he performs Tahajjud prayer regularly, and seize the opportunity of quietness and pureness of night to be alone with Allah Almighty. Love at its least degree is to take pleasure in being with the beloved alone, and blessed in talking to him privately. Whoever has sleep and

engagement in talk with the people more pleasant to him than the private talk with Allah Almighty, then, how should his love for Allah be held valid?

It was said to Ibrahim Ibn Adham and he had descended from the mountain: "From where have you come?" he said: "From where I was in the company of Allah Almighty."

It is related that it was revealed to David "peace be upon him": "Do not be sociable with anyone of My creatures (on the exclusion of Me), for I cut two men from Me: A man who regarded My reward to have delayed to come to him, thereupon he abandoned Me; and a man who forgot Me and was satisfied with his state. The sign of that is that I entrust him to himself, and leave him confused in this world." As much as one is affable with anything else other than Allah Almighty, he feels estrangement from Allah Almighty, and far from His love.

It is related in the story of Barkh, the black slave with whom Moses "peace be upon him" invoked Allah for water, Allah Almighty said to Moses: "How excellent slave Barkh is in My sight, except that it has a defect." Moses "peace be upon him" said: "O Lord! What is his defect?" he said: "The breeze of dawn appeals to Barkh, with which he finds tranquility; and whoever loves Me should not find tranquility with anything other than Me."

It is narrated that a worshipper kept worshipping Allah Almighty in a garden for a long time. One day, he looked at a bird singing in a nest he took in a tree, thereupon he said: "Would that I turn my place of worship to that tree, in order to get sociable with the voice of that bird!" He did accordingly, thereupon Allah Almighty revealed to the Prophet of his time: "Tell so and so, the worshipper, the following: 'You have become affable with a creature. I would degrade you in rank which you would never attain with your deed.'"

The sign of love then is to be perfectly affable with talking privately to the beloved, to be perfectly blessed with becoming in seclusion with him, and to be perfectly estranged from such as hinders that seclusion and interrupts the pleasure of private talk with him. The sign of intimacy is to have the mind engaged in the pleasure of private talk with one's beloved. Such pleasure led one of those, while being in prayer, not to sense the burning of his house. The leg of another one was cut off, as a medical treatment because of ailment that afflicted it, during his prayer, and he felt not. When love and intimacy with the beloved prevail over the soul, seclusion and private talk then become the comfort of the eye, therewith he averts all concerns and anxieties. Moreover, the love and intimacy engage his heart entirely to the extent to which he could not understand the affairs of this world unless they are repeated to his hearing again and again. That is because the lover rests assured only with his beloved.

In his comment on the following statement of Allah Almighty: "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: For without doubt in the remembrance of Allah do hearts find satisfaction" (Ar-Ra'd 28)

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

Qatadah said: "I.e. rejoice to Him and become affable with Him."

As-Siddiq "Allah be pleased with him" said: "Whoever tastes the pleasure of

the pure love of Allah Almighty, it engages him from the pursuit of this world, and makes him feel estrangement from all its inhabitants."

According to Mutarrif Ibn Abu Bakr: "The lover never wearies from the talk of his beloved."

Allah Almighty revealed to David "peace be upon him": "False is he who claims he loves me if night comes upon him and he sleeps from Me. Does any lover like to meet his beloved? Here I am for such as wants Me."

According to Yahya Ibn Mu'adh: "Whoever loves Allah Almighty should necessarily hate himself." He said once again: "Whoever has not the following three characteristics, he then does not love Allah Almighty: to give preference to the speech of Allah Almighty over the speech of the people, the meeting with Allah Almighty over the meeting with the people, and the worship of Allah Almighty over the service of the people."

Another sign is not to grieve for what he misses other than Allah Almighty, and to grieve so much for any moment to elapse in which he does not remember and obey Allah Almighty. This requires him to pray for forgiveness, repent and ask for mercy of Allah so much once he finds himself heedless.

A Gnostic said: "Allah has many servants who loved Him so much and found reassurance and satisfaction with Him till they no longer grieved for anything that escaped them. They did not engage in their own fortunes, for their dominion was perfect: What was doomed to them reached them, and what escaped them did not aggrieve them, in reliance on His good manipulation of their affairs."

It is due upon the lover, once he returns from his heedlessness, to devote himself wholeheartedly to the beloved, and engage in blame, asking: "O Lord! By which sin have You cut off Your kindness from me, and deprived me of Your presence, and occupied me by myself and struggle of Satan?", of a surety, this brings about purity and kindness in his heart, which expiates for his previous heedlessness and his slip becomes a means to renew his remembrance of Allah Almighty, and the purity of his heart. Once the lover sees none other than the beloved, and sees nothing coming but from him, he neither grieves nor complains, but rather receives all things with good pleasure and contentment, knowing that the beloved decrees for him only what is good for him, remembering His statement: "But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you." (Al-Baqarah 216)

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

Another sign is to be blessed with obedience and acts of worship, of which one never wearies. In confirmation of that, one of them said: "I underwent with difficulty standing at night (for supererogatory prayer) for twenty years, and then enjoyed of it for further twenty years."

According to Al-Junaïd: "The sign of a lover is to be regularly active and enthusiastically devote himself to worship with which his body might weary, but his heart never wearies."

According to another one: "The work in love for Allah Almighty never intermits." According to a religious scholar: "By Allah, no lover of Allah Almighty has ever quenched his thirst by His obedience even through the

greatest means possible to him."

All of this is observable in reality. The lover never gets tired of seeking to please his beloved, and take pleasure in his service with his heart, no matter how troublesome it might be on his body. Whenever his body becomes powerless, the dearest hope to him is to restore his health and power in order to be able to engage in service of his beloved. As such the love for Allah Almighty should be. If love prevails over the soul, it overpowers what is inferior to it. If one's beloved is dearer to him than laziness, of a surety, he leaves laziness and becomes active in his service; and if he is dearer to him than property, he leaves property in love for him; and so on.

It was said to a lover and he had consumed his own self and property (in love of Allah): "What has caused you to reach such a state of love?" he said: "One day, I heard a lover while being in seclusion with his beloved, saying to him: "I, by Allah, love you from the depth of my heart, whereas you turn back your face from me." The beloved said to him: "If you really love me, which thing are you ready to spend on me?" he said: "O master! I give you all that is in my possession, and then strive with my soul for you until I die." I said (to myself): "This is from a creature to a creature, and from a servant to a servant: then, how should it be if it is from servants to the worshipped?"

Another sign is to have pity and mercy for all the worshippers of Allah Almighty, and be strong and strict on the enemies of Allah Almighty, as well as on such as commits what is forbidden by Allah Almighty, as confirmed by Him in His statement: "and those who are with him are strong against Unbelievers, (but) compassionate amongst each other." (Al-Fath 29)

﴿وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

It is also he who does not care about the blamer's blame, and nothing diverts him from being angry for the Sake of Allah Almighty. As such Allah Almighty described His allies when He said: "Such as are attached to Me in love in the same way as a child is attached to a particular thing in love of it, take shelter to celebration and remembrance of Me in the same way as an eagle takes shelter to its resting place, and grow angry for (violating) My sanctities in the same way as a tiger grows angry when it is provoked, careless whether people are more or less." Those are the signs of love. Whoever has these in perfection, his love for Allah then is perfect and sincere, and in the hereafter his drink would be pure, fresh and sweet. But he, whose love for Allah Almighty is mixed with the love for anything else, he would be blessed in the hereafter as much as is equal to his love for Allah, for his drink would be mixed with that of these nearest to Allah, as confirmed by the statement of Allah: "Truly the Righteous will be in Bliss... Their thirst will be slaked with Pure Wine sealed: The seal thereof will be musk: And for this let those aspire, who have aspirations: With it will be (given) a mixture of Tasnim: A spring, from (the waters) whereof drink those Nearest to Allah." (Al-Mutaffiffin 22, 25-28)

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾ ﴿عَلَى الْأَرْزَاقِ يُنظَرُونَ﴾ ﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ﴾ ﴿يُسْقَوْنَ

مِنْ رَّحِمِيٍّ مِّمَّنْ يُخَيِّمُ بِسَنِّكَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٠﴾ وَمَرَّا جَهُ مِنْ تَسْنِيمٍ
﴿٢١﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٢﴾

What then makes the drink of the righteous pure is its being mixed with the drink of those nearest to Allah. Drink here symbolizes the whole bliss of the Garden, just as the record indicates to all deeds, as confirmed by His statement: "Nay, verily the Record of the Righteous is (preserved) in Illiyyin. And what will explain to you what Illiyyin is? (There is) a Register (fully) inscribed, To which bear witness those Nearest (to Allah)." (Al-Mutaffifin 18-21)

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿٢٣﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿٢٤﴾ كَتَبَ مَرْقُومٌ ﴿٢٥﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢٦﴾﴾

What then makes high the record of the righteous is that these nearest to Allah bear witness to it. As well as the righteous find more and more in their state and gnosis by their closeness to and seeing those nearest to Allah Almighty, as such their state would be in the hereafter as confirmed by His statement: "And your creation or your resurrection is in no wise but as an individual soul: For Allah is He Who hears and sees (all things)." (Luqman 28)

﴿مَا خَلَقْنَاكُمْ وَلَا نَبْعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٧﴾﴾

And: "even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it." (Al-Anbiya 104)

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿٢٨﴾﴾

And: "A fitting recompense (for them)." (An-Naba 26)

﴿حِزَابٌ وَقَافًا ﴿٢٩﴾﴾

I.e. a reward to fit their deed: Pure drink for pure love, and mixed drink for mixed love, and so on. He Almighty said: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 7-8)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٣٠﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٣١﴾﴾

And: "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ﴿٣٢﴾﴾

And: "Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from His own presence a great reward." (An-Nisa' 40)

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٣٣﴾﴾

And: "We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account." (Al-Anbiya 47)

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا﴾

﴿بِهَا وَكَفَىٰ بِنَا حَسِيبًا﴾

Whoever has his love in this world in the hope of Paradise and what it contains of bliss, houris, and palaces, he would be made to abide in Paradise, and enjoy thereof whatever he likes, play with children and bless himself with women; and this is the utmost degree of his pleasure in the hereafter, for every one is given in love only what he desires for. Whoever has his purpose is the Lord of the abode and the Sovereign of the dominion and the King of the kingdom, Whose love prevails over his heart with sincerity and truthfulness, of a surety he would be "In an Assembly of Truth, in the Presence of a Sovereign Omnipotent." (Al-Qamar 55)

﴿فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

The righteous would enjoy themselves in the gardens and bless themselves with the houris and children, while these nearest to Allah Almighty would abide by the Presence of Allah to which they restrict their vision, and regard with slightness all pleasures of Paradise in comparison with the Presence of Allah Almighty. The former party would be engaged in fulfilling the desires of their abdomen and genitals, and the latter party would be engaged in sitting in the presence of Allah.

Another sign is to be in his love fearful and frightened by veneration and exaltation, thinking fear to contradict love, although it is not so. Perception of greatness and grandeur enjoins veneration and exaltation, whereas perception of beauty enjoins love. But lovers in particular have fears in the stations of love which are unique to them, some of which are more severe than others. The first is to feel afraid of turning away, and more severe is to feel afraid of veiling, and more severe is to feel afraid of remoteness. It is that significance which frightened the master of all lovers "peace be upon him" when he heard the statement of Allah Almighty in the Surah of Hud: "Ah! Behold! removed (from sight) were 'Ad, the People of Hud!" (Hud 60)

﴿أَلَا بُعْدًا لِّأَعَادٍ قَوْمِ هُودٍ﴾

And: "ah! behold! removed (from sight) were the Thamud!" (Hud 68)

﴿أَلَا بُعْدًا لِّلْثَمُودِ﴾

And: "Ah! Behold! How the Madyan were removed (from sight) as were removed the Thamud!" (Hud 95)

﴿أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِثْتُ نَمُودَ﴾

The veneration and fear of remoteness is aggravated in the heart of such as tasted the pleasure of closeness. The degrees of closeness are unlimited, and it is due upon the servant to strive his utmost in order to increase in closeness as much as he could. That is the significance of the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "He who has two days equal (in deed and reward) is a loser, and he who has his day worse than his yesterday is cursed." (This is narrated by Al-Baihaqi on the authority of Abd Al-Aziz Ibn

Abu Rawad, who said that he saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and asked him and he gave him this answer).

It is further reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Sometimes) shades heap up on my heart every day and night to the extent that I ask Allah for forgiveness seventy times." (Al-Bukhari and Muslim on the authority of Al-Agharr).

It is reported that Allah Almighty says: "The minimum punishment I inflict upon the religious scholar, if he gives preference to the worldly desires over the acts of worship, is to deprive him of the pleasure of private talk with Me." The laymen are deprived of more as a punishment because of desires, whereas the private are deprived of more because of only their claim, conceit and reliance on the apparent commencements of kindness. That is the hidden plan which none is able to avoid but him who is well-established in knowledge.

Furthermore, there is the fear of missing what has become unattainable after missing it. There is also the fear of abandonment. The lover persists in love and longing, and pursuit of more and more, and he does not abandon his beloved except with a new kindness, which might be a cause of his pause or even retraction. Abandonment afflicts him from wherever he feels not just as love strikes him from where he feels not. Those turning states have concealed heavenly causes which it is beyond the capacity of mankind to know. If Allah Almighty likes to do a plan against him, He conceals from him the would-be abandonment, thereupon he remains in his hope and is deceived by the good vision, prevailing heedlessness, inclination, or forgetfulness. All of those are among the soldiers of Satan that counteract oppose the soldiers of angels such as knowledge, mind, and remembrance of Allah. As well as there are, of Allah's attributes what stimulates love in the heart, such as kindness, mercy, and wisdom, there are other attributes which arouse abandonment such as compelling, exaltation in might and power, and freedom of want. Those are the commencements of plan, wretchedness and deprivation.

There is also a fear of replacement, i.e. that the heart should move from his love to the love of another. That is the aversion, whose commencements is abandonment; and turning away and veiling are commencements of abandonment; and breast constriction to do good and withdrawal of persistence in remembrance of Allah Almighty, and tiresomeness of the daily devotional recitals are causes and commencements of all of those.

The appearance of those causes indicates to the turning of the station of love into the station of aversion, we seek refuge with Allah from that. Persistence in fear of those matters and caution of them by permanent vigilance indicate to the truthfulness of love. Whoever loves a thing should necessarily feel afraid he might lose it; and this is why the lover remains in fear particularly if the beloved could be lost.

According to a Gnostic: "Whoever worships Allah Almighty by way of love without fear, he would be destroyed because of indulgence and pampering; and whoever worships Him by way of fear without love, he would be cut off from Him because of remoteness and estrangement; and whoever worships Him by

way of both love and fear, Allah Almighty loves him, brings him close to His presence, and enables and instructs him." The lover then should necessarily entertain fear, and the fearful should necessarily entertain love. But whoever has love possess his heart with only a little portion remaining thereof for fear, he is said to be in the station of love, and regarded among the lovers. If love alone is to prevail entirely, it would be beyond the power of humankind to tolerate. Fear counterbalances it and alleviates its trace on the heart.

It is related that one of the Abdal asked a sincere affirmer and lover of truth to ask Allah Almighty to bestow upon him only an atom of His gnosis. He did accordingly and Allah Almighty responded to him, thereupon the man wandered in mountains and his mind was confounded, and he remained for seven days unable to benefit from anything or be of any avail to anything at all. The sincere affirmer of truth asked Allah Almighty to reduce the atom of gnosis He had given to him, thereupon Allah Almighty revealed to him: "We have given him only a part of one hundred thousand of an atom of gnosis. Indeed, one hundred thousand servants asked Me to bestow upon them a portion of love at the same time this man has asked Me, and I postponed their answer until you interceded for this, and when I responded to your question, I also gave them the same as I gave him. Thus, I divided an atom of gnosis into one hundred thousand portions between them. What he is suffering is the trace of that." He said: "Exalted be You, the Wisest of all wise! Reduce from what You have given him." Allah then took away from him most of that portion, and there remained with him only a portion of ten thousand portions of an atom of gnosis. Thus, his love, fear and hope were counterbalanced, and he became quiet like the other Gnostics.

It is impossible for the people to share in such kinds of gnosis, and it is forbidden for anyone to disclose what is revealed to him thereof. Were all the people to share in it, the whole world would be destroyed. Wisdom of Allah requires that most of them should be heedless of it in order for the world to be well constructed. Were all the people to eat only the unlawful for forty days, surely, the whole world would be ruined, for they all would abstain in it, all markets would become idle. Moreover, if all the religious scholars and learned among the people to eat only the unlawful, they would engage in themselves, and tongues and pens would stop from writing knowledge. But there are mysteries and wisdoms in evil as well as there are mysteries and wisdoms in good; and His wisdom is infinite as well as His power is unlimited.

Another sign is to conceal love and avoid claim of it, and beware of disclosing affection and longing in exaltation and veneration of the beloved, and jealousy on his secret. Love indeed is one of the secrets of the beloved. Moreover, in the claim, one might exceed the due limits of the meaning to the point of defamation, for which there is a severe punishment, and disaster because of which might be hastened on in this world. It is true that the lover might come under intoxication of love, which befogs his mind and causes trouble to him, with the result that his love might appear on him. If this occurs to him unintentionally, he should be excused, for he is oppressed by the influence of love. In other cases, the fire of love might kindle so much that one

would not be able to tolerate its authority, and the heart might overflow with it ceaselessly.

One of the Gnostics said: "The more one refers to Allah Almighty, the farther he is from Him." Of a surety, he means such of people as remembers Him ostentatiously every moment and in the presence of anyone: this is hateful in the sight of lovers and Gnostics.

One day, Dhun-Nun Al-Misri visited one of his brothers who claimed love (for Allah Almighty), and found him suffering from a distress, thereupon he said to him: "He loves Him not who senses the pain of His harm." The man said: "But as for me, I say that he loves him not who is not blessed with the pain of His harm." Dhun-Nun said: "But I say that he loves him not who makes himself famous for His love." On that the man said: "I ask for forgiveness of Allah, and turn to him in repentance."

You may argue: "Since love is the highest station, to disclose it is to disclose good, then, why should it be disapproved?" In reply to that, it should be known to you that love is praiseworthy, and disclosing it also is praiseworthy. But what is blameworthy is to pretend it ostentatiously, for this develops claim and arrogance; and it is due upon the lover to have his states and deeds not his statements and words reveal his love. Were his love or act indicative of love to appear necessarily, he should do it without intention, for the lover's intention is to reveal his love only to the beloved. But to disclose the love to anyone else is to join him in that love, and this affects love. To disclose the love through deed and word then is blameworthy unless one is under the intoxication of love, with which the tongue speaks freely and organs and parts of body are shaken with trouble, in which case, one should not be held responsible.

What is hateful here is to pretend to love, for when the Gnostic knows about the states of the angels in their permanent love and inherent longing with which they glorify and exalt Allah Almighty relentlessly day and night, and that they neither weary nor disobey any command given to them by Allah Almighty, and always do what they are commanded to do, he despises his state, and disdains to disclose his love, for he comes to know that from among the lovers for Allah in the dominion of the Lord Almighty, he is the most despicable, and his love the shortest of all who love Allah.

In this respect, it is related from one who was revealed that he said: "I kept worshipping Allah Almighty for thirty years with the works of hearts and organs and parts of body, striving my utmost power, until I thought I have done a thing of significance to Allah Almighty." Then, he made a mention of things and signs of the heavens and the earth that were revealed to him by Allah Almighty in a long story at the end of which he said: "Then, I saw a row of angels as much as is equal to the number of all what Allah has created. I asked them: "Who are you?" they said: "We are the lovers for Allah Almighty, Whom we have been worshipping for three hundred thousand years, during which nothing else has ever occurred to our minds, nor have we remembered any other than Him." I then felt shy of (the insignificance of) my deeds (in comparison with theirs), and granted them to such of people as on whom punishment is due perchance his

torment would be alleviated in the Hell."

Then, whoever knows himself would necessarily know his Lord Almighty, of Whom he would feel shy, and disdain to claim any love ostentatiously. It is true that his movements and silence, daring and abstention, hesitation and reluctance, might bear witness to his love. In this respect, it is related by Al-Junaïd that he said: "Our mister As-Sari fell ill and we knew no reason for his ailment. An experienced physician was described for us and we brought him. He took hold of a bottle full of his urine and checked it and then said: "This is the urine of a lover (for Allah)." I swooned and fell unconscious and the bottle of urine fell from my hand. When I recovered and returned to As-Sari and told him, he smiled and said: "May Allah fight him! How insightful he is!" I asked: "O mister! Is (the trace of) love shown in urine?" he answered in the affirmative."

As-Sari said once again: "If I like to say, nothing made my skin stick to my bone, and made lean my body other than my love for Him." Then, he felt unconscious. Those are some of the signs and fruits of love.

Among those signs is the intimacy and contentment as will be shown later.

In sum, all good things of religion and noble manners are among the fruits of love. What love does not produce is the following of inclinations and fancies, and it is among the evil manners. It is true that one might love Allah Almighty for His doing good to him, and one might love Him for His glory and beauty, even though He does not do good to him. All lovers are but one of both divisions. For this reason, Al-Junaïd said: "People in their love for Allah Almighty are divided into laymen and private. The laymen acquired that love by their knowledge of Him in His continuous doing of good and bestowal of favors, thereupon they could not help please him, but their love varies in littleness and muchness in accordance with the favors and doing of good. As for the private, they acquired love by their perception of the grandeur of His will, power, knowledge, wisdom, and uniqueness of dominion and kingdom. When they knew His perfect attributes and complete beautiful names, they could not help love Him, for He deserved love in their sight for He is worthy of it, even though were He to take away from them all the favors."

It is true that from among the people, there is such as loves his own inclinations and Iblis, the enemy of Allah Almighty. But even, he is dissembled by means of arrogance and ignorance, thinking that he is a lover of Allah Almighty, and this is he who lacks those signs; or by way of showing off, in order to be seen and heard of men, and his purpose is only the transitory things of this world, although what seems from his outwardly contradicts what he conceals inwardly, and those are the evil religious scholars and reciters: Those are hateful to Allah Almighty on earth.

CHAPTER TWELVE

EXPOSITION OF MEANING OF INTIMACY WITH ALLAH

We have already mentioned that intimacy, fear and longing are among the fruits and traces of love. But those traces differ in relation with the lover according to his vision and what prevails over him in a particular time or state. If

it prevails over himself to look forward from behind the partition of the unseen to the utmost degree of beauty, feeling he is too short to fathom glory, the heart would be immediately moved and provoked to pursue that. This state is called longing, and it pertains to what is absent. If it prevails over him to rejoice of his closeness and vision of what is presently revealed to him, and his vision is restricted only to see the present revealed beauty, giving no care to what he has not attained yet, the heart then would cheer up with what it perceives, and this state of cheerfulness is called intimacy. If he is interested with the attribute of exaltation in might and power and freedom of want, carelessness and risk of removal and remoteness, the heart would feel pain, and this state of pain is called fear.

Those states follow observations, and observations are required by unlimited reasons and means. Intimacy, for example, is that the heart rejoices of the vision of beauty, to the extent that if it prevails in it over the observation of what is absent from it, and the risk of vanishing and disappearance, its pleasure and bliss would grow strong. This is the significance of the reply of one when he was asked: "Do you have longing?" he said: "No, because longing should be for what is absent." If the absent is present, then for which would he have longing? He, over whom the state of intimacy prevails, finds his pleasure only in seclusion and solitude.

It was said to Ibrahim Ibn Adham when he had descended from the mountain: "From where have you come?" He said: "From where I was in the company of Allah Almighty." That is because intimacy with Allah requires one to feel estranged from anything else other than Allah Almighty. Moreover, all that hinders that seclusion becomes the heaviest on the heart. In this respect, it is narrated that whenever Moses "peace be upon him" was communicated directly by his Lord, he would spend a long time during which he never heard the speech of anyone of the people but that he would be afflicted with nausea. That is because love requires the sweetness of the speech and remembrance of the beloved, which drives away from the heart any other sweetness.

For this reason, a wise man said in his supplication: "O Lord, Who made me affable with His remembrance, and estranged from His creatures." Allah Almighty said to David "peace be upon him": "Have longing for Me and be affable with Me, and estranged from anything else."

It was said to Rabi'ah: "By which thing have you attained that rank?" she said: "By leaving what concerns me not, and engagement and intimacy with Him Who is never-ending."

Abd-Al-Wahid said: "I came upon a monk to whom I said: "O monk! Has solitude appealed to you?" he said: "O man! Were you to taste the sweetness of solitude, you would feel estranged from everything else. Solitude is the leading act of worship." I asked him once again: "O monk! What is the least thing you find in solitude?" He said: "To be relieved of adulating the people and safety from their evil." I further asked: "O monk! When would the servant taste the sweetness of intimacy with Allah Almighty?" he said: "When affection becomes pure, and treatment sincere (to Him Alone)." I said: "Then, when would affection become

pure?" he said: "When all concerns turn into one concern in obedience (to Allah Almighty).""

According to a wise man: "Wonder at the creatures, how they seek a substitute for You! Wonder at the hearts, how they get affable with anything else other than You!"

You may argue: "Then, what is the sign of intimacy with Allah Almighty?" in reply to that, it should be known to you that its distinctive sign is to have one's breast constricted by mixing with the people, and annoyed by them, and, in return, enjoy of the sweetness of remembrance of Allah. Were he to be in a gathering, he is in solitude while being in assembly, and in assembly (with Allah Almighty) while being in solitude, a sojourner in residence, and a resident in journey, an attendant in absence and an absent in attendance, mixing the people only with his body, while he is in solitude with his heart, wholeheartedly involved in the sweetness of remembrance. That is the meaning of intimacy with Allah, and those are its indications and signs.

Some scholastic theologians went as far as to deny longing, intimacy and love for Allah Almighty, thinking that this gives false impression of likening (Allah to His creatures), and of course, this is not so, since it indicates to their ignorance of the fact that the beauty of perceiving what is invisible with insights excels in perfection the beauty of perceiving visibles with sights, and the gnosis of the invisibles is more pleasant to the masters of hearts. Among those scholastic theologians, a mention may be made of Ahmad Ibn Ghalib who denied the talk of love, longing and intimacy of Al-Junaid and his companions, and denied also the station of contentment, saying: "Nothing is possible but patience. As for contentment, it is unimaginable." But even, this speech is defective and imperfect, of a narrow-minded man who did not know of stations of religion but its external husks. All of what is visible in religion belongs to the external husks, whereas what is invisible to the internal core of religion. Whoever does not know from the nut but its external crust thinks, though falsely, that it has no oil at all; and he is excusable, although by no means would his excuse be accepted.

CHAPTER THIRTEEN

EXPOSITION OF MEANING OF ELATION AND PAMPERING PRODUCED BY OVERWHELMING INTIMACY

It should be known to you that if intimacy is permanent, strong and prevailing, and neither the pain of longing nor the fear of change embitters it, it indeed produces a kind of elation in deeds and words, and private talk with Allah Almighty. It might seem disapproving due to what it has of audacity and lack of veneration, but at the same time, it might be tolerable from him who is in the station of intimacy, and whoever is not in that station, and rather imitates them in word and deed, would be destroyed by it, and become on the threshold of disbelief.

The typical example of it is the private talk of Barkh the Black with whom Allah Almighty commanded Moses "peace be upon him" to invoke Him for rain after the children of Israel had suffered from famine for seven years, thereupon Moses "peace be upon him" set out in the company of seventy

thousand of his people to invoke Allah Almighty for rain. Allah Almighty revealed to him: "How should I respond to their invocation and their sins had overwhelmed them, and their innermost secrets were malicious? They invoke Me with no certainty nor fear of My plan. Return to one of My servants called Barkh and tell him to set out with you perchance I would respond to his invocation." Moses "peace be upon him" inquired about him, and failed to find him. One day, while Moses "peace be upon him" was on the way, a black slave received him, and there was dust in between his eyes because of the trace of prostration, and he had wrapped himself in a wrapper whose ends he had tied on his neck. Moses "peace be upon him" was led by his gnosis by virtue of the light of Allah Almighty, to salute him. He asked him about his name and the slave said: "Barkh." Moses said: "You have been sought by us. Come out to invoke Allah for rain for us."

He came out and invoked for rain and said during his invocation: "This is not fitting for Your deeds, nor for Your forbearance, nor for what seems to You. Do you suffer from shortage of springs or the winds proves disobedient of Your command or what you have was consumed, or you grew angry with the sinners? Had you not been forgiver of sins before You created the doers of mistakes? You created mercy and enjoined sympathy and kindness. Do You like to show us that You withhold from us? Or do you fear not to hasten on punishment?" He did not leave before the children of Israel were provided with rainfall in abundance, and Allah Almighty caused greenery to grow in half a day. When Barkh returned and Moses "peace be upon him" received him, he said: "Have you not seen that when I pleaded Him He immediately was just and fair to me?" When Moses "peace be upon him" intended to attack him, Allah Almighty revealed to him: "Barkh indeed makes Me laugh thrice a day."

It is further narrated on the authority of Al-Hassan that he said: "Many huts were burnt in Basrah, and one in the middle was not burnt; and at that time Abu Musa "Allah be pleased with him" was the governor of Basrah. When he was informed about that, he sent for the owner of the hut and he was brought to him. He was an old man, to whom he said: "O old man! What is the matter with you that your hut was not burnt?" He said: "I took oath that my Lord Almighty should not burn it." On that Abu Musa "Allah be pleased with him" said: I heard the Messenger of Allah "peace be upon him" having said: "There would be in my people men of disheveled hair and untidy clothes, and if they take oath that Allah should do a thing, He Almighty would fulfill their oath." (Ibn Abu Ad-Dunya).

It is further narrated that a burning broke up in Basrah and Abu Ubaidah Al-Khawwas came and started to step over the fire, and the Basrah governor said to him: "Beware lest fire would burn you." He said: "I took oath that my Lord Almighty should not burn me with the fire." He said to him: "Then, swear that fire should be extinguished (by permission of Allah Almighty)." He swore that fire should be put out (by permission of Allah Almighty), and it was put out.

It is related that one day Abu Hafs was walking when a confounded rural man received him and he asked him: "What is wrong with you?" he said: "I have lost my donkey and I have none other than it." Abu Hafs stopped and said: "By Your Honor, I would not take a step unless You restore to him his donkey." Then, the

donkey appeared immediately, and Abu Hafs left.

Those and others like them occur to those of intimacy with Allah Almighty, and it is not fitting for anyone else to imitate them in that.

According to Al-Junaid: "The men of intimacy say during their speech and private talks in their solitude and seclusion things that seem disbelief in the sight of the laymen...and were the laymen to hear them, surely, they would render them disbelievers." This is tolerable from and fitting for them but not for others. It is not unlikely that He Almighty is pleased with such a servant because of a thing for which He grows angry with another, so long as their stations are different. In the Qur'an there are alerts to those concepts if you make sense to them. All Qur'anic stories are but alerts to those endowed with insights and understanding perchance they would consider them with reflection and meditation.

The first narration pertains to the story of Adam "peace be upon him" and Iblis: Do you not see how both shared in sin and transgression, and then differed in selection and infallibility? As for Iblis, he was removed far from His mercy. As for Adam "peace be upon him" He Almighty said about him: "Thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for His Grace): He turned to him (in repentance), and gave him guidance." (Ta Ha 121-122)

﴿وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿٥١﴾ ثُمَّ أَجْتَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿٥٢﴾﴾

Furthermore, in another narration, Allah Almighty blamed His Prophet "peace be upon him" for his turning away from a servant, and turning his face to another servant, given that both were equal in servitude and different in state. He Almighty said making a comparison between both: "As to one who regards himself as self-sufficient, To him do you attend; Though it is no blame on you if he grow not (in spiritual understanding). But as to him who came to you striving earnestly, And with fear (in his heart), Of him was you unmindful." (Abasa 5-10)

﴿أَمَّا مَنْ أَسْتَعْفَىٰ ﴿٥٩﴾ فَأَنْتَ لَهُ تَصَدَّىٰ ﴿٦٠﴾ وَمَا عَلَيْكَ أَلَّا يَرْكَبُ ﴿٦١﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ﴿٦٢﴾ وَهُوَ يَخْشَىٰ ﴿٦٣﴾﴾

﴿فَأَنْتَ عَنْهُ تَلَهَّىٰ ﴿٦٤﴾﴾

On another occasion, Allah Almighty commanded him "peace be upon him" to sit with a group of people saying: "When those come to you who believe in Our Signs, say: "Peace be on you; your Lord has inscribed for Himself (the rule of) Mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), lo! He is Oft-Forgiving, Most Merciful." (Al-An'am 54)

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ﴿١﴾ أَنَّهُ مَن عَمِلَ

﴿مِنْكُمْ سُوءًا يَجْهَلُونَ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غُفُورٌ رَّحِيمٌ ﴿٢﴾﴾

Then, He ordered him not to sit with another group of disbelievers saying: "When you see men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, sit not you in the company of those who do wrong." (Al-An'am 68)

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾﴾

In confirmation of that, He said to him once again: "And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۚ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٩﴾﴾

Similarly, elation and pampering are tolerable from some servants and not from others. For example, Moses "peace be upon him" said out of elation of his intimacy: "This is no more than Your trial: By it You cause whom You will to stray, and You lead whom You will into the right path. You are our Protector: So forgive us and give us Your mercy; for You are the Best of those who forgive." (Al-A'raf 155)

﴿إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۚ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۚ وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿٣٠﴾﴾

A mention also may be made of his statement in reply to the Lord when He said to him: "Go you to Pharaoh, for he has indeed transgressed all bounds" (Ta Ha 24)

﴿أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣١﴾﴾

"O my Lord! I do fear that they will charge me with falsehood: My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron. And (further), they have a charge of crime against me; and I fear they may slay me." (Ash-Shu'ara 12-14)

﴿قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَايَ فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿٣٣﴾ وَهُمْ عَلَىٰ ذَنْبٍ ﴿٣٤﴾ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٥﴾﴾

He further said: "Our Lord! we fear lest he hasten with insolence against us, or lest he transgress all bounds." (Ta Ha 45)

﴿قَالَ رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَقْرَأَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٣٦﴾﴾

If this is from anyone other than Moses "peace be upon him" it would be impolite, for the one who is made to stand in the station of intimacy, should be dealt with gently and the like of this might be tolerable from him. What is less than this was not tolerable from Jonah "peace be upon him" when he was made to stand in the station of fear and veneration. He was put to punishment of prison in the belly of the fish for three days, in three darknesses, and "Had not Grace from His Lord reached him, he would indeed have been cast off on the

naked shore, in disgrace." (Al-Qalam 49)

﴿لَوْلَا أَن تَدَارَكُهُ نِعْمَةٌ مِّن رَّبِّهِ لَتُبْدِيَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٨﴾﴾

Our Prophet "peace be upon him" was forbidden to imitate him and Allah Almighty said to him: "So wait with patience for the Command of your Lord, and be not like the Companion of the Fish, when he cried out in agony." (Al-Qalam 48)

﴿فَأَصْبَرَ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٥٥﴾﴾

Those differences go back in part to the difference of states and stations, and in part to the preordained superiority given by Allah to some over others. In confirmation of that, Allah Almighty said: "We did bestow on some Prophets more (and other) gifts than on others." (Al-Isra' 55)

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ الْمُرْسَلِينَ عَلَىٰ بَعْضٍ ﴿٢٥٣﴾﴾

And: "Those Messengers We endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees (of honour)." (Al-Baqarah 253)

﴿تِلْكَ الْأَرْسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ﴿٣٣﴾﴾

Jesus "peace be upon him" was among those given superiority, and due to his being pampered, he greeted himself saying: "So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!" (Maryam 33)

﴿وَالسَّلَامُ عَلَى يَوْمٍ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٥٦﴾﴾

This from him was out of elation for what he contemplated while being in the station of intimacy.

As for John, son of Zechariah "peace be upon him", he was made to stand in the position of fear and shyness, and thus he did not speak until his Lord Almighty praised him saying: "So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!" (Maryam 15)

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿٥٦﴾﴾

Consider also how He Almighty tolerated from the brothers of Yusuf "peace be upon him". According to a religious scholar: I have counted about forty two sins committed by them, some more severe and mortal than others, beginning from their statement as related by Allah Almighty: "Truly Joseph and his brother are loved more by our father than we: but we are a goodly body! really our father is obviously wandering (in his mind)!" (Yusuf 8)

﴿إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُضَبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾﴾

But He Almighty excused them, and forgave for them, unlike the case of Uzair in which He did not tolerate from him only one question he asked about the Divine decree, and he was said to have been omitted from the register of Prophets. Similarly, Bal'am Ibn Ba'ura' was from among the leading learned religious scholars and when he devoured this world for the religion, this was not tolerable from him.

Asif was among the transgressors against himself, and his sins were corporal, and Allah Almighty forgave him. In this respect, it is reported that Allah Almighty revealed to Solomon "peace be upon him": "O chief of worshippers, and the son of the main ascetic! To which time would your maternal cousin Asif continue to disobey Me and I forbear him? By My Honor, if I seize him, I would make him a lesson to be considered by those to come after him." When Asif entered upon Solomon "peace be upon him" he told him of what had been revealed to him by Allah Almighty. He came out until he ascended a sandhill and raised his head and hands towards the sky and said: "O my God and Master! You are what You are, and I am what I am. How should I repent unless You accept my repentance, and how should I become infallible? Unless you protect me, surely, I would return to sin." Allah Almighty then revealed to him: "You have told the truth O Asif! You are only what you are, and I am what I am. I accept repentance, and I have turned to you in repentance; and I am Oft-Turning, Most Merciful."

That is the established way of Allah Almighty in His creatures: He gives some superiority and priority over others. Those stories are mentioned in the Qur'an in order to know the eternal established way of Allah in His servants who passed away. The Qur'an has nothing but that it is a light and guidance, in which Allah Almighty shows Himself to His creatures: sometimes by exaltation like His statement: " Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him." (Al-Ikhlās 1-4)

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ﴾

And sometimes by the attributes of His Glory like His statement: " Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, does declare His Praises and Glory; and He is the Exalted in Might, the Wise." (Al-Hashr 23-24)

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۝ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ﴾

And sometimes by showing to them His threatening and hopeful acts and reciting to them His established way in His enemies and allies like His statement: "' See you not how your Lord dealt with the 'Ad (people) Of the (city of) Iram, with lofty pillars, The like of which were not produced in (all) the land?" (Al-Fajr 6-8)

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝ إِرَمَ ذَاتِ الْعِمَادِ ۝ الَّتِي لَمْ تَخْلُقْ مِنْهَا فِي الْآلْبَدِ ۝ ﴾

And: " See you not how your Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent

against them flights of Birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up." (Al-Fil 1-5)

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾﴾

part two: contentment

Explication of contentment with the fate of Allah Almighty: Its meaning and real nature, and what is narrated about its excellence

It should be known to you that contentment is among the fruits of love, and one of the highest stations of the nearest to Allah Almighty. But at the same time, its meaning and real nature are abstruse on the majority of people, and none perceives it but those endowed with the talent of interpretation and religious understanding. Indeed, some denied contentment with what opposes inclination, under pretext that were one to be contented with all things as being acts of Allah Almighty, this requires that he should necessarily be contented with disbelief and sins. By this illusion, some were deceived, and claimed that contentment with disobedience and wickedness, and leaving objection and disapproval is to admit the fate of Allah Almighty. Were those mysteries to be disclosed to such as restricts his vision only to the hearsay of the apparent matters of Sharia, surely, the Prophet "peace be upon him" would not have invoked for Ibn Abbas "Allah be pleased with them" saying: "O Allah! Endow him with the faculty of religious comprehension and teach him the (talent of) interpretation." (Al-Bukhari).

Let us then begin with discussing the following:

Explication of excellence of contentment

Relating the tales of the contented

Explication of real nature of notion of contentment with what opposes inclination, and what is thought to belong to contentment and it is not of it, like leaving invocation and silence from sins and disobedience.

CHAPTER ONE

EXPLICATION OF VIRTUE OF CONTENTMENT

From the Holy Quran, a mention may be made of the statement of Allah Almighty: "Allah well-pleased with them, and they with Allah: that is the great salvation, (The fulfillment of all desires)." (Al-Ma'idah 119)

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾﴾

In confirmation of that, He Almighty said: "Is there any Reward for Good other than Good?" (Ar-Rahman 60)

﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾﴾

The utmost degree of good is the Allah's good pleasure with His servant,

which is the fruit of the servant's contentment with his Lord Almighty.

He Almighty further said: "Allah has promised to Believers - men and women - Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah: that is the supreme felicity." (At-Tawbah 72)

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

Here, Allah Almighty made the good pleasure superior to the Gardens of Eden, just as He raised His remembrance over prayer in His statement: "establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do." (Al-Ankabut 45)

﴿أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

As well as the contemplation of the remembered in prayer is greater than the prayer itself, of a surety, the good pleasure of the Lord of Paradise is greater than Paradise itself, for it is the utmost finale of the inhabitants of Paradise.

It is narrated in a particular Hadith that the Prophet "peace be upon him" told that Allah Almighty rises (with His Glory) to the faithful believers and says to them: "Ask Me for whatever you like." They say: "We ask for Your good pleasure." (Al-Bazzar and At-Tabarani on the authority of Anas). Their request for good pleasure after vision is the greatest preference.

As for the servant's contentment, we are going to explain its real nature. Concerning the good pleasure of Allah with the servant, it is different, though close in meaning to His love for him. But it is impermissible to be uncovered here, for the people's understanding falls short of perceiving it, and anyone of them has the power to perceive it keeps it within himself.

In sum, there is no rank superior to the vision of Him Almighty, and those who ask Him for His good pleasure, would do so in order to ensure their permanent vision of Him Almighty. The bliss of vision then is the highest finale and the greatest ambition, and when they are commanded to ask for more, they would not ask but to ensure the permanent vision of Him, for they know that the good pleasure is the cause of permanent removal of the veil.

Allah Almighty said too: "There will be for them therein all that they wish, and more besides in Our Presence." (Qaf 35)

﴿هُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

According to a commentator: "At the time of this more besides, the inhabitants of Paradise would receive three wonderful things from the Lord of the worlds: the first is a gift from Allah Almighty, the like of which they do not have in the Garden, as confirmed by the statement of Allah Almighty: "Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds." (As-Sajdah 17)

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

The second is their being saluted with peace by their Lord Almighty, and this is more excellent than the gift they would receive. In confirmation of that, Allah Almighty said: "'Peace!' a Word (of salutation) from a Lord Most Merciful!" (Ya Sin 58)

﴿ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴾

The third is the statement of their Lord to them: "I am well-pleased with you." This would be, of a surety, greater than both the gift and salutation, as confirmed by His saying: But the greatest bliss is the Good Pleasure of Allah: that is the supreme felicity." (At-Tawbah 72)

﴿ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾

I.e. greater than the bliss of Garden in which they are.

That is the excellence of the good pleasure of Allah with the servant, and it is a fruit of his contentment with Allah Almighty.

As for the narrations, a mention may be made of the following:

It is narrated that the Prophet "peace be upon him" asked a group of his companions: "Who are you (in faith)?" they said: "We are believers." He asked them: "What is the sign of your faith?" they said: "We persevere at the time of adversity, give thanks at the time of prosperity, and are contented with the fate of Allah Almighty (no matter how good or evil it might be)." On that the Prophet "peace be upon him" said to them: "You are really believers, by the Lord of the Ka'bah."

According to another version, he "peace be upon him" said: "Those are wise learned scholars who are about to (attain the rank of) Prophets because of their religious comprehension."

It is further narrated that the Prophet "peace be upon him" said: "Blessed be he who is guided to Islam and his sustenance barely suffices for his minimum requirements of living, with which he is contented." (At-Tirmidhi on the authority of Fadal Ibn Ubaid).

It is also narrated that the Prophet "peace be upon him" said: "Whoever is contented with the little sustenance from Allah Almighty, Allah then would be contented with the little deed from him." (Abu Mansur Ad-Dailami on the authority of Ali Ibn Abu Talib).

It is narrated on the authority of one from the household of the Prophet "peace be upon him": "Verily, if Allah Almighty loves a servant, He would try him; and if he keeps patient, He would select him; and if he is contented, He would choose him." (Sahib Al-Firdaws on the authority of Ali).

It is further narrated that the Prophet "peace be upon him" said: "When it is the Day of Judgement, Allah Almighty would create wings for a group of my people to fly therewith from their graves to the Garden of Paradise to graze and enjoy in them as they like. The angels would ask them: "Have you seen the reckoning?" they would say: "We have not seen any reckoning." They would further ask them: "Have you crossed the bridge (that is over the Hell)?"

they would answer: "We have not seen any such bridge." They would ask them once again: "Have you seen the Hell?" they would answer: "We have seen anything like that." The angels would then ask them: "To which people do you belong?" they would say: "To the people of Muhammad "peace be upon him"." They would say to them: "We beseech you by Allah to tell us about your deeds in the world." They would say: "We had two characteristics because of which we have attained that rank by virtue of Allah's mercy." They would ask them: "What are those?" they would say: "Whenever we were in seclusion, we felt shy of disobeying Him, and we were contented with the little that was doomed to us." On that the angels would say to them: "Then, this rank is due to you." (Ibn Hibban on the authority of Anas; but it is rejected since it contradicts the statement of Allah Almighty in the Qur'an: "Not one of you but will pass over it: This is, with your Lord, a Decree which must be accomplished." (Maryam 71)

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾

The Prophet "peace be upon him" further said in another narration: "O assembly of poor! Be contented with Allah Almighty from the depth of your hearts, perchance you would obtain the reward of your poverty, otherwise, you would obtain nothing."

It is narrated from the children of Israel that they said to Moses "peace be upon him": "Ask your Lord for a thing which, if we do, He would be well-pleased with us because of it." Moses "peace be upon him" said: "O my God! You have heard what they said." On that he said: "O Moses! Tell them to be contented with Me." This is attested by the statement of our Prophet Muhammad "peace be upon him": "Whoever likes to know what he has with Allah Almighty, let him first consider what Allah Almighty has with him, for the position of a servant in the Sight of Allah Almighty is determined by the position of Allah Almighty in the heart of the servant." (Al-Hakim on the authority of Jabir).

It is narrated from the news of David "peace be upon him" that Allah Almighty said to him: "What do My allies have to do with their concern in this world? Indeed, concern removes from their hearts the sweetness of the private talk with Me. O David! My love for My allies should make them spiritual, not distressed (with anything evil in this world)."

It is narrated that Moses "peace be upon him" said: "O Lord! Guide me to a thing in order to do and obtain Your good pleasure because of it." Allah Almighty revealed to him: "My good pleasure lies in what you dislike, and in no way could you persevere for what you dislike." Moses "peace be upon him" said: "O my Lord! Guide me to it." He said: "My good pleasure lies in your contentment with My fate."

Moses "peace be upon him" said in his private talk with Allah Almighty: "O Lord! Which of Your creatures is the dearest to You?" He said: "He, who, if I even take away his beloved from him, would remain in agreement with Me." He further asked him: "Then, which of Your creatures is that with whom You are displeased?" He Almighty said: "He who seeks My guidance of him to anything, and when I doom anything to him, he would be displeased with My fate."

What is more severe than that is narrated, as Allah Almighty says: "I am Allah and there is no god other than Me. Whoever does not persevere on My trial, does not give thanks for My favor, and is not contented with My fate, then, let him take a lord other than Me." (At-Tabarani and Ibn Hibban on the authority of Abu Hind Ad-Dari).

More severe is the narration in which our Prophet "peace be upon him" related from Allah Almighty that He says: "I have decreed the matters, manipulated the affairs, and perfectly made all things: Whoever is contented, would obtain My good pleasure with him until he meets Me; and whoever is displeased would incur upon himself My displeasure with him until he meets Me." (This narration is reported but with different wording by At-Tabarani on the authority of Abu Umamah).

According to a famous narration: Allah Almighty says: "I created both good and evil: Blessed be he whom I created for good and made good run on his hand; and woe to him whom I created for evil and made evil run on his hand; and woe to him who says disapprovingly: 'Why and how'." (Ibn Shahin on the authority of Abu Umamah).

It is narrated that one of the previous Prophets kept complaining to Allah of poverty, hunger and lice for ten years, and he received no answer. Then, Allah Almighty revealed to him: "How many your complaints are! As such your beginning was with Me before I created the heavens and the earth; and as such it went forward for you from Me; and as such I decreed upon you before I created this world: do you like Me to repeat the creation of this world for your sake, or do you like Me to replace the decree for your sake in order for what you like to prevail over what I like? By My Honor and Glory! If such complaints lurk in your breast once again, I would erase you from the register of Prophets."

It is further narrated that one of the young children of Adam "peace be upon him" used to ascend and descend on his back playfully, while he was lowering his head to the ground motionless and silent. One of his sons said to him: "O my father! Do you not see what this child is doing with you? Would that you forbid him to do so!" he said: "O my son! I have seen what you have never seen, and learnt what you have never learnt. I did a single movement, therewith I was caused to descend from the abode of dignity to the abode of humiliation, and from the abode of bliss to the abode of wretchedness; and I fear if I moved, I would be afflicted with what I know not."

It is further narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: "I served the Messenger of Allah "peace be upon him" for ten years, during which he never said to me of anything I did not do why I did not do it, or of anything I did why I did it, nor did he say of anything which was, would that it was not, or of anything which was not, would that it was; and if anyone of his family disputed with me, he would say to him: "Let him, if anything was decreed, it would have been." (both Al-Bukhari and Muslim).

It is narrated that Allah Almighty revealed to David "peace be upon him": "O David! You will and I will, and of course what I will should be. So, if you admit

what I will, I would suffice you what you will, and if you do not admit what I will, surely, I would trouble you in what you will, and nothing would be other than I will."

As for traditions, a mention may be made of the following:

Ibn Abbas "Allah be pleased with them" said: "The first of people to be invited to Paradise would be those who praise Allah Almighty in whichever state they are."

Umar Ibn Abd-Al-Aziz "may Allah have mercy upon him" said: "I do not rejoice but at what is decreed (by Allah Almighty)." He was asked: "What you desire for?" he said: "What Allah Almighty decrees."

According to Maimun Ibn Muhran "may Allah have mercy upon him": "Whoever is not contented with the fate (and doom of Allah Almighty), there is no medicine for his foolishness."

According to Al-Fudail "may Allah have mercy upon him": "If you do not persevere on the ordainment of Allah Almighty, you would not be able to keep patient on what is doomed to yourself."

According to Abd-Al-Aziz Ibn Rawad "may Allah have mercy upon him": "It is not necessary to eat parley bread with vinegar, nor to put on wool and hair, but what counts is to be satisfied and pleased with Allah Almighty."

According to Abdullah Ibn Mas'ud "Allah be pleased with him": "To lick up a piece of fire which might burn what it burns and destroy what it destroys is dearer to me than to say of a thing which was, would that it was not, or of a thing which was not, would that it was."

It is further related that a man saw a sore in the leg of Muhammad Ibn Wasi' "may Allah have mercy upon him" thereupon he said to him: "I have pity for you because of this sore." On that Muhammad said: "I have been grateful to this sore since it appeared, for it did not appear in my eye."

It is related in one of Israeli tales that a man worshipped Allah Almighty for a long time and once he was shown in a dream that 'so and so, the female shepherd is your companion in Paradise.' He inquired about her, until he found her. He hosted her for three days in order to check up her deed, during which he spent the night standing (in prayer), whereas she spent the night sleeping, and he spent the day fasting, whereas she did not fast. In the end he said to her: "Do you not have any deed other than what I have seen from you?" She said: "By Allah, I do nothing more than what you have seen, other than which I do not know." He kept urging her to remember until she said: "I have only one simple characteristic, i.e. I have never been in adversity and hoped to be in prosperity, and I have never been sick and I hoped to be healthy, and I have never been in sun and I hoped to be in the shade." The worshipper put his hand over his head and said: "Is this only a simple characteristic? It is, by Allah, a great characteristic which servants fail to attain."

According to one of the righteous predecessors: "Allah Almighty likes that if He decrees a thing in the heaven, the inhabitants of the earth should be contented with His decree."

According to Abu Ad-Darda' "Allah be pleased with him": "The peak of faith

is to persevere on the judgment and be contented with the fate."

According to Umar "Allah be pleased with him": "I do not care in whichever state of adversity or prosperity I become."

One day, Ath-Thawri "may Allah have mercy upon him" said and he was in the house of Rabi'ah "may Allah have mercy upon her: "O Allah! Be well-pleased with me." She said to him: "Do you not feel shy of Allah that you ask Him for His good pleasure while you yourself are not contented?" he said: "I pray to Allah for forgiveness." Ja'far Ibn Sulaiman said: "Then, when should the servant be contented with Allah Almighty?" she said: "When his joy of calamity is equal to his joy of favor."

According to Al-Fudail "may Allah have mercy upon him": "When both giving and withholding become equal in one's sight, then, he has become contented with Allah Almighty."

Ahmad Ibn Al-Hawari said: Abu Sulaiman Ad-Darani said: "It is out of Allah's bounty that He accepts from His servants the same as the servants accept from their masters." I asked: "How is that?" he said: "Is it not that the servant's purpose from the people is that his master should be pleased with him?" I answered in the affirmative, thereupon he said: "Similarly, Allah's love for His servants is that they should be contented with Him."

According to Sahl "may Allah have mercy upon him": "The fortunes of servants from certainty (of faith) is in proportion to their fortune of contentment; and their fortune of contentment is in proportion to the extent of their living with Allah Almighty."

The Prophet "peace be upon him" said: ""It is out of Allah's wisdom and glory that He made both satisfaction and joy in contentment and certainty (of faith), and grief and anxiety in suspicion and discontentment." (At-Tabarani on the authority of Ibn Mas'ud).

CHAPTER TWO

EXPLICATION OF REAL NATURE OF CONTENTMENT AND ITS NOTION WITH WHAT OPPOSES INCLINATION

It should be known to you that the one who argues that nothing opposes inclination except the patience, and that contentment is impossible, has indeed, denied love. If love for Allah Almighty is assured, as it engages the whole attention, no doubt, love develops contentment with the acts of the beloved, from two perspectives:

The first is that his sense of pain becomes ceaseless, to the extent that no matter how painful and aching his injury or wound might be, he feels not. The typical example is the fighter who might receive injury and, in the thick of his anger and fear, does not sense its pain, no matter how severe it might be, for his heart is entirely engaged. Moreover, if one gets an operation of cupping on his head while his heart is engaged, no doubt, he would feel no pain until the cupper finishes from the operation. That is because if the heart is engaged in anything to which it is wholly devoted, it perceives nothing other than it. The same is true of the lover, whose attention is wholeheartedly devoted to the vision or love of his beloved to the extent that anything to whose pain and grief

he is responsive while being in his normal state, might befall him, but he feels no pain, no matter how painful or gloomy it might be, due to his engagement in his love and attachment. This is in case he receives that from anyone else other than his beloved: Then, what do you think if he receives it from his beloved?

Indeed, the engagement in love and attachment is one of the greatest occupations that divert the heart from anything else. If it is imaginable in a little pain caused by a simple love, it also could be imaginable in a severe pain caused by a great love. Love, like pain, could be multiplied and intensified, and as well as the love for the beautiful external pictures perceived by the sense of sight might become strong, similarly, the love for the beautiful internal images perceived by the light of insight might also become strong. To be sure, the beauty and glory of the Divine presence are incomparable, to the extent that if something of it is revealed to anyone, he might be astounded and become unconscious so much that he might not sense anything occurring to him.

In this respect, it is narrated that the wife of Fath Al-Mawsili stumbled and the nail of her toe got broken, thereupon she smiled. It was said to her: "Do you not detect pain?" She said: "The pleasure of its reward has removed from my heart the bitterness of its pain."

It is also related that Sahl had an ailment from which he used to treat others but not himself, and when he was asked about that he said: "No doubt, the beating of the beloved does not ache."

The other perspective is that he perceives and feels the pain, but at the same time, he is contented with and desirous for it by his mind, even though it is unfavorable to him by disposition. The typical example is the one who seeks cupping and bloodletting: of course he feels the pain of both, but he is contented with and desirous for it, and would further be under obligation to him who does that for him. The same is true of the traveller in pursuit of profit: of course he perceives the trouble and difficulty he might suffer from the journey, but at the same time, his love for the fruit of the journey makes its difficulty and trouble seem pleasant to him.

If one is afflicted with a trial by Allah Almighty, and he is certain that its reward that is kept for him is more excellent than what he misses, he would be contented with and desirous for it. Moreover, he would love it, and be grateful to Allah for it. But it is possible that the love might be overwhelming so much to the extent that the lover's fortune from the beloved is only to seek his good pleasure, and nothing else. All of this is common among the people in their love to each other. It gains its significance only by observing the beauty of the external picture that is perceived only by sight, although this beauty is, in its reality, no more than skin stuffed with bone, flesh and blood, and it contains impurities and dirty things, and its beginning is from a dropped sperm, and its end to a putrefied corpse. As for the instrument that perceives that external beauty, it is the despicable eye which errs in what it sees in such a way that it magnifies the small and minimizes the big, brings close what is far, and far what is close, beautifies the ugly and defaces the beautiful.

If all of this is possible for the people in their relation with each other, then,

how should it be impossible in the love for the eternal beauty whose perfection is unlimited, and which is perceived by the light of the insight which never errs nor perishes by death in so much as it survives after death living in the Presence of Allah, and joyful of the sustenance that is given to it by Allah Almighty? This is clear if taken by consideration. It is also attested from the tales and statements of lovers.

According to Shaiq Al-Balkhi "may Allah have mercy upon him": "Whoever sees the reward for adversity would never desire to have a way out of it."

According to Al-Junaid "may Allah have mercy upon him": I asked Sari As-Saqati: "Should the lover detect the pain of trial?" He answered in the negative, thereupon I asked: "And even if he is struck with the sword?" He said: "Yes, even if he is struck with the sword seventy strikes, one after another."

Another one said: "I love everything that He loves, and even if He loves fire, I love to enter fire (because He loves it)."

According to Bishr Ibn Al-Harith "may Allah have mercy upon him": "I came upon a man who received one thousand lashes in the East of Baghdad and he remained motionless and silent. Then he was carried to the prison. I followed him and asked him: "Why have you received those lashes?" he said: "Because I am a lover." I further asked him: "Then, why have you remained silent?" he said: "Because my beloved was beside me looking at me." I said to him: "Then, what do you think if you catch a glimpse of the Greater Beloved?" he made a cry so loud that he fell dead out of it.

According to Yahya Ibn Mu'adh Ar-Razi "may Allah have mercy upon him": "If the inhabitants of Paradise look at (the glory and beauty of) Allah Almighty, their eyes would go into their hearts, out of the pleasure they receive from their vision of Allah Almighty for three hundred years and would never return to them. Then, what do you think of hearts that fall in between His beauty and glory? If they observe His glory, they would be taken by awe, and if they observe His beauty, they would be lost."

According to Bishr "may Allah have mercy upon him" once again: At first, I went to Abdan, and behold! There was a blind leper mad man who fell on the ground out of epilepsy, and ants gathered to eat his flesh. I raised his head and put it in my lap. When he restored his consciousness he asked: "Who is that parasite who interferes between me and my Lord? Were He to cut me to pieces, I would but increase in love for Him." Bishr commented: "Afterwards, I have never disapproved any displeasure between a servant and his Lord."

According to Abu Amr Muhammad Ibn Al-Ash'ath: "The people of Egypt remained four months during which they had no provision but their looking at the face of Yusuf As-Siddiq "peace be upon him": Whenever they became hungry, they would look at his face and be diverted by its beauty from the feeling of the pain of hunger. Moreover, in the Holy Qur'an there is what is more impressive than that, i.e. the women's cutting off their hands when they saw him for their engagement in observing his beauty to the extent that they felt no pain at all."

It is related that Jonah "peace be upon him" said to Gabriel: "Guide me to the one who worships Allah most among the inhabitants of the earth." He guided him to a man whom leprosy had torn his hand and feet and removed his sight. Then, he heard him saying: "O God! You have caused me to enjoy of them as much as You willed, and then deprived me of them as much as You willed, and kept for me the hope in You, O Most Kind, Beneficent."

It is narrated from Abdullah Ibn Umar "Allah be pleased with them" that one of his children fell ill and he grieved for him so much that the people said about him: "We fear this old man would be stricken if this child died." Then, the child died and Ibn Umar "Allah be pleased with them" set out leading his funeral procession, and none was cheerful than him. When Ibn Umar "Allah be pleased with them" was asked about that he said: "I grieved just out of pity and mercy for him, and when he died, we were contented with it."

It is narrated on the authority of Masruq "may Allah have mercy upon him" that he said: A man in the desert had a dog, a donkey and a cock. The cock used to awaken them for Fajr prayer, and the donkey was used to transport water and carry their tent for them, and the dog used to guard them. One day, a fox came and took the cock, thereupon they grieved for it so much. The man was righteous. He said: "May be it is good." Then, a wolf came and split open the belly of the donkey and killed it, for which they grieved so much. But the man said: "May be it is good." Then, the dog was afflicted and died, and he said: "May be it is good." In the morning of one day, they looked and behold! All people surrounding them were taken as captives and they were left. Those who were taken as captives were taken for what they had of the voices of dogs, donkeys and cocks. In this way, the destruction of those animals was for their benefit as decreed by Allah Almighty. Then, whoever knows what is hidden of the acts of Allah should necessarily be contented with them.

It is further related that Jesus "peace be upon him" came upon a blind leper paralyzed man whose flesh scattered about out of leprosy. He heard him saying: "All perfect praise be to Allah Who saved me from many diseases with which He tried a lot of His creatures." Jesus "peace be upon him" said to him: "O man! Which of trials I see that you do not have?" he said: "O Spirit of Allah! I am better than him in whose heart Allah did not place what He placed in my heart of His gnosis." He said to him: "Indeed, you have told the truth. Give me your hand." He gave it to him and behold! He turned to be the best and the most beautiful of people in features and appearance, after Allah Almighty had removed from him all that he had. He then accompanied Jesus "peace be upon him" and worshipped Allah while being in his company.

Once, the leg of Urwah Ibn Az-Zubair "may Allah have mercy upon him" was cut off because of a severe disease that afflicted it, thereupon he said: "All perfect praise be to Allah Who has taken only one from me. By Allah, if You have taken one from me, You have left one for me, and if You have afflicted one, You have cured the other." Moreover, that night, he did not leave his devotional recital.

Ibn Mas'ud "Allah be pleased with him" used to say: "Both poverty and

richness are two riding mounts, and I do not care whichever of them I ride. If it is poverty, patience lies in it; and if it is richness, generosity lies in it."

It was said to a Gnostic: "Have you attained the finale of contentment with Allah Almighty?" he said: "As for the finale, it is not, but I have attained the station of contentment, to the extent that were He to make me a bridge over Hell for the creatures to cross to Paradise and then were He to fill Hell with me in fulfillment of His oath, and to be sacrificed for all the people, I would love that as it is His decision, and be contented with it as it is doomed to me."

It is narrated that Imran Ibn Al-Hussain "Allah be pleased with him" spent the last thirty years lying on his back for he had ailment in his abdomen, and an opening was made in his bed in order to be able to answer the call of nature while lying. One day Mutarrif and his brother Al-Ala' came to visit him and Mutarrif went on weeping. He asked him: "Why are you weeping?" He said: "For this difficult state in which you are." He said to him: "Weep not, for as Allah Almighty likes it to me, I should necessary like it for myself." Then he said to him: "Let me tell you something may Allah benefit you with it, but do not announce it until I die. The angels come to visit me and I become affable with them, and they greet me and I hear their salutation, therewith I know that this trial is not punishment in so much as a cause of that great bliss. Whoever witnesses this in his trial, how should he not be contented with it?"

When Sa'd Ibn Abu Waqqas "Allah be pleased with him" came to Mecca, and he had lost his sight, the people hurried to him and ask him to invoke good upon them, and his invocation used to receive answer from Allah Almighty. He invoked for whomever asked him. Abdullah Ibn As-Sa'ib "Allah be pleased with him" said: I went to him and he recognized me and said: "Are you the reciter of the inhabitants of Mecca?" I answered in the affirmative. (He related a story which ends with the following): I said to him: "O uncle! You invoke good upon the people! Would that you invoke Allah for yourself that He should restore your sight to you!" he smiled and said: "O my son! The fate of Allah Almighty is dearer to me than my sight."

On another occasion, a Sufi man lost his child and it was said to him: "Would that you ask Allah Almighty to restore him to you!" on that he said: "To make objection to His fate is more difficult on me than to lose my child."

One of the worshippers said: "I committed a great sin because of which I have been weeping for sixty years." He strove his utmost in worship to repent from that sin. It was said to him: "What is that sin?" he said: "I said once of a thing which was, 'would that it was not!'"

In sum, the internal insight is more truthful than the external sight, and the beauty of the Divine Presence is greater and better than all kinds of beauty. Every kind of beauty in the world is but a part of that primal beauty. It is true that whoever loses his sight denies the beauty of pictures, and whoever loses his hearing denies the pleasure of harmonious melodies and tones. Similarly, whoever loses heart should necessarily deny these pleasures which lie only in the heart.

CHAPTER THREE

EXPLICATION OF THE FACT THAT INVOCATION NEVER
CONTRADICTS CONTENTMENT

It should be known to you that invocation is used in our worship and remembrance of Allah Almighty; and this is attested by the many supplications and invocations handed down from the Messenger of Allah "peace be upon him" therewith he used to supplicate on different occasions, and so did the Prophets and Messengers before him, as we have already clarified in the Book of Supplications. Moreover, Allah Almighty praised some of His servants who invoke Him saying: "they used to call on Us with love and reverence, and humble themselves before Us." (Al-Anbiya 90)

﴿وَيَذَعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيرًا﴾

As for disapproval, unfavorableness of and displeasure with sins and transgressions, Allah Almighty praised it, and further dispraised the people for their satisfaction and contentment with that saying: "Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the Present, and those who heed not Our Signs." (Yunus 7)

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ﴾

He further said: "They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not." (At-Tawbah 87)

﴿رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾

According to a famous tradition: "Whoever sees an evildoing which he accepts seems as if he has done it."

According to another Hadith the Prophet "peace be upon him" said: "The one who guides to evil is like him who does it." (Abu Mansur Ad-Dailami on the authority of Anas).

According to Abdullah Ibn Mas'ud "Allah be pleased with him": "Although a servant might not do an evildoing, his sin is equal to its perpetrator." It was said to him: "How is that?" he said: "That is because he accepts it."

According to another tradition: "If a servant is killed in the East (with no just cause), and a man in the West accepts his killing, he would be a partner in killing him."

As for good deeds and avoiding evil, Allah Almighty commanded the people to compete each other saying: "and for this let those aspire, who have aspirations." (Al-Mutaffiffin 26)

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ﴾

It is narrated that the Messenger of Allah "peace be upon him" said: "Envy is forbidden except in two things: a man whom Allah Almighty has given wisdom which he circulates among the people, and teaches to them; and a man whom Allah Almighty has given property and directed to consume it in its right places." According to another version: "...and a man whom Allah Almighty has given (the faculty of memorizing and reciting the) Qur'an with which he stands at night

and day (in prayer), thereupon the other says: "Were Allah Almighty to give me the like of this, I would do the same as he does." (Al-Bukhari on the authority of Abu Hurairah; and Muslim on the authority of Ibn Mas'ud).

As for aversion for the disbeliever, disapproval of their disbelief and displeasure with their evil deeds, what is mentioned in the Holy Qur'an and Hadith is beyond calculation. In confirmation of that, Allah Almighty said: "Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that you may guard yourselves from them." (Al Imran 28)

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا﴾

And: "O you who believe! take not the Jews and the Christians for your friends and protectors; they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust." (Al-Ma'idah 51)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And: "Thus do We make the wrong-doers turn to each other, because of what they earn." (Al-An'am 129)

﴿وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

According to a certain tradition: "Indeed, Allah Almighty has taken the covenant from every faithful believer to dislike all the hypocrites, and from every hypocrite to dislike all believers."

The Prophet "peace be upon him" said: "The man would be gathered in the company of whomever he loves."

The Messenger of Allah "peace be upon him" further said: "Whoever loves a people and takes them as friends and allies, would be gathered in their company on the Day of Judgement." (At-Tabarani on the authority of Abu Qarsafah; and Ibn Adi on the authority of Jabir "Allah be pleased with him").

The Prophet "peace be upon him" said: "The most trustworthy handhold of faith is the love in (the religion of) Allah Almighty, and the aversion in (the religion of) Allah Almighty." (Ahmad).

However, the evidences of that have already been mentioned in the love and aversion in the religion of Allah Almighty in the Book of Etiquettes of Companionship and the Book of Enjoining right and Forbidding evil.

But even, you may argue: "There are many Qur'anic Verses and Prophetic narrations that command people to be contented with the fate of Allah Almighty. Then, if sins are committed not by fate and decree of Allah Almighty, this would be quite impossible, if not to affect monotheism; and if they are committed by fate and decree of Allah Almighty, then, to dislike them is to dislike the fate of Allah Almighty. Then, what is the way to accommodate both contradictory notions? How could we accommodate both

contentment and aversion together?"

In reply to that, it should be known to you that this matter is abstruse on the weak-minded whose understanding falls short of perceiving the mysteries of knowledge. Some people were put to confusion because of it to the extent that they saw that silence from evil-doing is a station of contentment which they called "good conduct", and of a surety, this is quite ignorance. Let us say that both contentment and aversion contradict each other when they are on one thing from one perspective. It is not contradictory to accept a thing from one perspective, and dislike it from another perspective. For example, the enemy of you and of your enemy might die: in this way, you dislike his death from the perspective of his being the enemy of your enemy, and, at the same time, like his death from the perspective of his being your enemy. Similarly, sin has two perspectives: one pertains to Allah Almighty, as being an outcome of the act, preference, power and will of Allah Almighty, and from this perspective, it should be accepted, in submission to the Sovereign of the dominion, and satisfaction with what He does. The other perspective pertains to the servant, as being a fruit of his earning, described as evil, and given the sign that make it hateful to Allah Almighty and to him; and from this perspective, it should be disapproved.

It is due on every servant who loves Allah Almighty to dislike such as Allah dislikes, be displeased with such as Allah Almighty is displeased with, and become enemy to such as Allah Almighty drives away from His presence. To be sure, such as driven far from the degrees of closeness to Allah should be hateful and loathsome to all lovers of Allah Almighty, in agreement with the beloved, by showing aversion and anger with such as with whom the beloved is angry, through driving him away from His presence.

In this framework we should understand all narrations and traditions about love and aversion for the Sake of Allah Almighty, strictness and severity on the disbelievers, and at the same time, contentment and satisfaction with the fate and decree of Allah as being the fate of Allah Almighty. All of this stems from the mystery of preordainment which we have no concession to disclose, i.e. both good and evil are done by the will and power of Allah Almighty, but evil is hateful and good is accepted. Whoever claims that evil is not from Allah is quite ignorant; and the same is true of him who claims that both are from Him, without differentiation between contentment (with good) and aversion (for evil): this is out of deficiency of understanding.

It is impermissible to disclose this mystery, and it is rather preferable to keep silent from it, and get disciplined with the etiquette of Sharia. In this issue, the Prophet "peace be upon him" said: "Preordainment is the mystery of Allah Almighty, so disclose it not." (Abu Na'im in his Hilyah on the authority of Ibn Umar; and Ibn Adi on the authority of A'ishah, and both are weak). This pertains to the science of Mukashafah (Revelation). But our purpose now is to explicate the possibility to accommodate both contentment with the fate of Allah Almighty on the one hand, and aversion for sins and transgressions on the other hand, given that they are doomed by Allah Almighty. This purpose has become clear with no need to disclose the mystery of preordainment.

With this, it is also clear that supplication for forgiveness, and invocation for protection from committing sins and transgressions and acquisition of all means that help one fulfill his acts of religion do not contradict contentment with the fate of Allah Almighty. Allah Almighty enjoined upon the servants to seek His aid with supplication in order that invocation would extract from them the purity of remembrance, submissiveness of heart, and compassion of imploration, so that it would polish the heart, open the door of revelation, and bring about the means of kindness of Allah Almighty. Similarly, carrying the mug and drinking water do not contradict the contentment with the fate of Allah Almighty as regards thirst. As well as drinking water to quench thirst is a cause manipulated by the causer of causes, the same is true of invocation, which is a cause manipulated and enjoined by Allah Almighty, the Causer of causes. We have already mentioned that adherence to causes according to the established way of Allah on earth does not contradict reliance. Thus, it also does not contradict contentment for both contentment and reliance are adjacent. It is true that to disclose trial by way of making a complaint, and disapproving it within the heart to be done by Allah Almighty contradict contentment; whereas to disclose trial by way of giving thanks for it, and showing the power of Allah Almighty does not contradict contentment.

In this respect, one of the righteous predecessors said: "It is out of good contentment with the fate of Allah Almighty not to say 'It is hot by way of complaining.'" Of course, this applies to summer, and if it is in winter, it would be by way of giving thanks. To be sure, complaint contradicts contentment with the fate of Allah in whichever state one might be, and the same is true of criticizing food which contradicts the contentment with the fate of Allah Almighty, for to criticize the making is to criticize the maker, and all things are the making of Allah Almighty. Similarly, the statement: "Poverty is a trial and an ordeal, dependents a cause of trouble and anxiety, and work a source of toiling and difficulty", criticizes the contentment with the fate of Allah. Nay! One should submit manipulation to the manipulator, and the dominion to its sovereign, and rather say the same as Umar "Allah be pleased with him" said: "I do not care whether I have become rich or poor, for I do not know which of them is good for me."

CHAPTER FOUR

EXPLICATION OF THE FACT THAT FLIGHT FROM OR CRITICISM OF PLACES OF SINS AND DISOBEDIENCE DOES NOT DISAPPROVE OF CONTENTMENT

It should be known to you that the weak-minded might think, though falsely, that the forbiddance given by the Messenger of Allah "peace be upon him" to leave the town in which the plague breaks out extends to imply forbiddance to leave places where sins are committed, under pretext that each of both is to flee from the fate of Allah Almighty; and this is quite impossible. The reason which lies behind this forbiddance is that were the people to leave the town after the breakout of plague in it, all the healthy would then go and

leave the sick neglected with none to take care of them, which would hasten on their destruction. For this reason, the Messenger of Allah "peace be upon him" likened it, on many occasions, to flight from the battlefield. Were it to be flight from the fate of Allah, he would not have given permission to those who are close to such affected town to turn away and not enter it. We have already mentioned the ruling on that in the Book of Reliance. Being so, it is clear then that to flee from places where sins are committed is not to flee from the fate of Allah Almighty. Nay! It is out of fate to flee from that from which one should inevitably flee.

Similarly, to criticize the places where sins are committed, and the means and causes that stimulate them for the purpose of defacing sins is not blameworthy. The righteous predecessors used to do so to the extent that a group of people agreed on criticizing Baghdad publicly, and calling for flight from it. According to Ibn Al-Mubarak: "I have been to the East and West, and have never seen a town more evil than Baghdad." It was said to him: "How is that?" he said: "It is a town in which the favor of Allah Almighty is despised, and disobedience of Allah Almighty is regarded with slightrness." When he went to Khurasan it was said to him: "How have you seen Baghdad?" He said: "I have never seen in it but an angry policeman, a covetous trader, or a perplexed reciter." Think not that this is backbiting, for he did not refer to a particular person, but he simply intended to warn the people. He used to set out on journey to Mecca, and his stay in Baghdad in expectation for the caravan was sixteen days, and he used to give in charity sixteen Dinars, one for each day he spent there.

Furthermore, a group of people such as Umar Ibn Abd-Al-Aziz and Ka'b Al-Ahbar criticized Iraq. It is related that Ibn Umar "Allah be pleased with them" asked his freed slave: "Where do you live?" he said: "I live in Iraq." He said: "What do you do in it? I heard that none lives in it but that Allah Almighty assigns to him a companion of trial."

One day Ka'b Al-Ahbar "Allah be pleased with him" mentioned Iraq and said: "There lies in it nine-tenths the evil and the chronic disease." It was said that good was divided into ten parts, nine of which are in Sham and the remaining tenth in Iraq, and that evil was divided into ten parts, nine of which are in Iraq and the remaining tenth in Sham.

According to a traditionalist: We were sitting with Al-Fudail when a Sufi wrapped in his garment came, and he was made to sit near him. He turned his face to him and asked him: "From where are you?" he said: "From Baghdad." He then turned away from him and said: "One of them comes to us in the uniform of monks and when you ask him where he lives, he tells you that he lives in the nest of wrongdoers."

According to Ahmad Ibn Hanbal "may Allah have mercy upon him": "Had it not been for those disciples who are attached to us, we would have preferred to come out of this town." It was said to him: "Then, where do you like to live?" he said: "In the bordering openings."

This indicates to the fact that whoever is tried with a town in which sins Aare

committed, and good is little, he has no excuse to continue to stay in it: on the contrary, he should abscond it. In confirmation of that, Allah Almighty said: "When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were you?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell, what an evil refuge!" (An-Nisa' 97)

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِيَةَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْتَ مَا وَنُفْنُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝﴾

But if he is prevented because of dependents or relation with anything whatever it might be, he should not be contented with his state in it, nor self-reassured of it: But he should be always scared, with the following supplication running on his tongue: "Our Lord! rescue us from this town, whose people are oppressors; and raise for us from you one who will protect; and raise for us from you one who will help!" (An-Nisa' 75)

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ۝﴾

That is because if wrongness becomes widespread, distress would descend and destroy all the people including even the obedient among them, in realization of the statement of Allah Almighty: "And fear tumult or oppression, which affects not in particular (only) those of you who do wrong: and know that Allah is strict in punishment." (Al-Anfal 25)

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

However, there is difference among the religious scholars over which of the three stations is the best: a man hopes to die out of longing for meeting Allah Almighty, and a man prefers to live in order to serve his Lord Almighty, and a man says: "I never prefer anything, but rather I would be contented with what Allah Almighty wills." When this difference was raised to a Gnostic he said: "No doubt, the contented one is the best, for he has the least aspiration."

One day, Wuhaib Ibn Al-Wurd, Sufyan Ath-Thawri and Yusuf Ibn Asbat gathered together, and Ath-Thawri said: "Before today, I disliked the sudden death, and today I hope to be die suddenly." Yusuf asked him: "What is the reason for that?" he said: "For I fear affliction." Yusuf further said: "But as for me, I do not like to survive longer." Sufyan asked him about the reason and he said: "It may be that I would coincide with a day on which I would repent to Allah Almighty and work righteous deeds." When Wuhaib was asked about his opinion he said: "I never prefer anything. I like better what is dearer to Allah." On that Ath-Thawri kissed him in between his eyes and said to him: "You are a spiritual, by the Lord of the Ka'bah."

CHAPTER FIVE

EXPLICATION OF MANY STATEMENTS OF LOVERS

Allah Almighty said about His lovers (as related from Him): "My allies are

under My domes, and none knows them other than Me."

In confirmation of that, the Messenger of Allah "peace be upon him" said: "How many a disheveled one, covered with dust, having two coarse woolen garments, of whom the people are careless, and if he takes oath that Allah should do a thing, Allah Almighty would fulfill his oath." (Muslim on the authority of Abu Hurairah).

The Messenger of Allah "peace be upon him" further said: "The servant would not complete his faith until the little becomes dearer to him than the much, and to be anonymous dearer to him than to be famous." (Sahib Al-Firdaws on the authority of Ali Ibn Abu Talhah).

The Prophet "peace be upon him" said too: "If anyone has the following three characteristics, he shall have his faith complete: Not to fear, for the Sake of Allah, the blame of a blamer, not to show off with anything of his deed, and if two things are offered to him, one for the world and the other for the hereafter, he would prefer the thing of the hereafter." (Abu Mansur Ad-Dailami on the authority of Abu Hurairah).

The Messenger of Allah "peace be upon him" also said: "No servant will have his faith complete until he obtains the following three characteristics: If he grows angry, his anger would not cause him to deviate from the truth, and if he is contented, his contentment would not cause him to do falsehood, and if he has power over anything, he would not get what is not due to him." (At-Tabarani).

According to another narration, the Prophet "peace be upon him" said: "Whoever is given the following three characteristics has been given the like of what was given to the family of David "peace be upon him": Justice in both states of contentment and anger, moderation in both states of richness and poverty, and fear of Allah in secret and public."

Those are the conditions mentioned by the Messenger of Allah "peace be upon him" for those endued with faith. Wonder at him who claims the knowledge of religion and has in his heart even no atom of any of those conditions. According to a certain tradition, Allah Almighty revealed to one of His Prophets: "I only take for My bosom friend such as never wearies to remember Me, is not engaged with anything other than Me, nor gives preference to anything over Me, and even were he to be burnt with fire, he would not feel the pain of the fire, and were he to be cut off by saws, he would not feel the pain of iron."

Whoever does not attain this degree of overwhelming love, then, how should he know what is beyond love of revelations and marvels? All of this is beyond love, and love is beyond the perfection of faith; and the stations of faith and its degrees of increase and decrease are beyond calculation. That is the significance of the statement of the Messenger of Allah "peace be upon him" to Abu Bakr As-Siddiq "Allah be pleased with him": "No doubt, Allah Almighty has given you faith as much as is equal to the faith of all who believed in Him among my nation, and He has given me faith as much as is equal to the faith of all who believed in Him among mankind." (Abu Mansur Ad-Dailami on the authority of Al-Harith Al-A'war from Ali Ibn Abu Talib).

According to another narration, the Prophet "peace be upon him" said: "Verily, Allah Almighty has three hundred characteristics, and whoever meets Him while having any of them, along with monotheism, would enter Paradise." Abu Bakr As-Siddiq "Allah be pleased with him" said: "O Messenger of Allah! Do I have any of them?" the Messenger of Allah "peace be upon him" said: "You have all of them O Abu Bakr; and the dearest of them to Allah Almighty is munificence." (This is reported by At-Tabarani on the authority of Anas).

The Prophet "peace be upon him" further said: "I saw a balance hanging from the sky and I was placed in a pan and my nation in the other pan, and I overweighed them; and then Abu Bakr was placed in a pan, and the people of my nation were brought and placed in the other pan, and I also overweighed them." (This is reported by Ahmad on the authority of Abu Umamah).

However, the Messenger of Allah "peace be upon him" was wholeheartedly devoted in love to Allah Almighty to the extent that his heart did not expand to the intimate friendship of anyone else. In confirmation of that he "peace be upon him" said: "Were I to take a bosom friend from the people, I would have taken Abu Bakr as my bosom friend, but your companion (referring to himself) is the bosom friend of Allah Almighty." (both Al-Bukhari and Muslim).

Now, it is of great benefit to conclude the book with many statements about the love for Allah Almighty:

According to Sufyan: "Love (for Allah) is to follow the Messenger of Allah "peace be upon him"" or to persist in remembrance of Allah according to another one, or to give preference to the beloved according to a third, or to dislike to survive in this world. All of those statements are but fruits of love. As for love itself, we would not discuss it now.

One of the lovers said: "Love is a kind of attachment to the beloved, that is beyond the power of hearts to perceive, and the faculty of tongues to express."

According to Al-Junaid: "Allah Almighty forbade love to anyone who is attached to anything (other than Him)." He said once again: "Every love should be for compensation and once the compensation disappears, it should necessarily disappear."

According to Dhun-Nun: "Tell such as loves Allah Almighty to beware of humiliating himself to anyone else other than Allah Almighty."

It was said to Ash-Shibli: "Describe to us the Gnostic and the lover (for Allah)." He said: "As for the Gnostic, if he speaks (with what he knows), he would be ruined; and as for the lover, if he keeps silent, he would be ruined."

One day, Rabi'ah Al-Adawiyyah said: "Who is that who could guide us to our beloved?" one of her servant-maids said: "Our beloved is with us, but the world has severed us from Him."

According to Ibn Al-Jalla': "Allah Almighty revealed to Jesus "peace be upon him" the following: 'If I know the innermost secret of My servant and do not detect in it the love for this world and the hereafter, I then would fill it with My love, and safeguard it with My safeguard.'"

According to Ibrahim Ibn Adham: "O my God! You know for certain that Paradise does not counterbalance in my sight a mosquito's wing, in comparison

with what you honored me of Your love, and removed my loneliness with Your remembrance, and devoted me wholeheartedly to meditate Your magnificence and grandeur."

According to As-Sari: "Whoever loves Allah Almighty lives; and whoever inclines to this world deviates (from the right direction); and the foolish goes and returns in vain; and the mindful is he who inspects his defects."

It was said to Rabi'ah: "How do you love the Messenger "peace be upon him"?" she said: "By Allah, I love him so much, but my love for the Creator has engaged me from the love for the creatures."

He "peace be upon him" was asked about the best of deeds, thereupon he said: "To be contented with Allah Almighty, and love him."

According to Abu Yazid: "The lover loves neither the world nor the hereafter, but loves only his Master and Lord Almighty."

It is said: "Love is to be close to the beloved joyfully and cheerfully."

It is further said: "The lover is dealt with according to four ranks: love, reverence, modesty and exaltation, and the best of them all are exaltation and love for both are brought with the inhabitants of Paradise in Paradise, and the others are taken away from them."

According to Haram Ibn Hayyan: "If the faithful believer knows Allah Almighty, he loves Him, and once he loves Him, he devotes himself in love to Him, and once he detects the sweetness of devotion to Him, he does not look at this world lustfully nor at the hereafter desirously, since this sweetness detains him in this world, and relieves him in the hereafter."

According to Abdullah Ibn Muhammad: I heard a worshipping woman saying while shedding tears: "By Allah, I have detested this life, so much that were death to be a commodity, I would buy it out of longing for Allah Almighty and in love for meeting Him." I asked her: "Are you confident of your work?" she said: "No, but because I love Him and have good assumption of Him, do you think He would punish me and I love Him?"

It is related that Allah Almighty revealed to David "peace be upon him": "Were those who turn back from me to know how I expect them, how I am kind to them, and how I have longing for them to leave sins, surely, they would have died out of longing for me, and their joints would have been cut off because of My love. O David! This is My will concerning those who turn back from Me, then, what do you think about My will concerning those who turn to Me (in love)? O David! The servant needs Me most when he dispenses with Me, and I am the Most Merciful for My servant when he turns back from Me, and My servant becomes the most excellent when he returns to Me."

According to Abu Khalid As-Saffar: One of the Prophets met a worshipper and said to him: "O assembly of worshippers! You act upon a thing upon which we, company of Prophets, never act. You act upon fear and hope, whereas we act upon love and longing (for Allah Almighty)."

According to Ash-Shibli: Allah Almighty revealed to David "peace be upon him" the following: "O David! My remembrance is available only to those who remember Me, My Paradise to these who obey Me, My visit to those who have

longing for Me, and I am for the lovers in particular."

Allah Almighty revealed to Adam "peace be upon him": "O Adam! Whoever loves a beloved should necessarily give trust to his words, and whoever is affable with a beloved should necessarily be contented with his deeds, and whoever has longing for his beloved should necessarily be serious in his movement towards him."

Al-Khawas used to strike his breast with his hand saying: "How longing I am for Him Who sees me and I see Him not!"

According to Al-Junaid: "The Prophet Jonah "peace be upon him" kept on weeping until he became blind, on standing (the night in prayer) until his body got curved, and on praying until he got paralyzed, and then said: 'By Your Honor and Glory! Had there been an ocean of fire between You and me, I would have plunged it and crossed it to You out of longing for You.'"

It is narrated on the authority of Ali Ibn Abu Talib "Allah be pleased with him" that he said: I asked the Messenger of Allah "peace be upon him" about his sunnah and he said: "Gnosis is my capital, reasoning the foundation of my religion, love (for Allah) my basis, longing (for meeting Him) my vehicle, remembrance of Allah my companion, confidence my treasure, grief my friend, knowledge my weapon, patience my garment, contentment my booty, destitution (a source of) my pride, asceticism my craft, certainty (of faith) my power, truthfulness my intercessor, obedience my love, Jihad my conduct, and the comfort of my eyes is in prayer."

That is the end of the Book of Love, Longing, Intimacy and Contentment, and it would be followed by the Book of Intention, Sincerity and Truthfulness, Allah willing.

Book seven: Intention, sincerity and truth

It is the seventh book of the quarter of saviors of the revival of religion's sciences

In the Name of Allah, the Most Gracious, the Most Merciful

We praise Allah Almighty with gratitude, believe in him with certainty of faith, and admit His Oneness with truth. We testify that there is none worthy of worship except for Allah, the Lord of the worlds, the Creator of the heavens and the earth, Who obligates men, jinn and angels to worship Him Alone with sincerity as confirmed by His statement: "And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being True (in faith)." (Al-Bayyinah 5)

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

So, Allah Almighty does not want but the sincere religion, for He is not in need of the partnership of all partners.

Allah's blessing and peace as much as it could be upon His Prophet Muhammad, the chief of the Messengers, and upon all the Prophets and Messengers, and upon his pure and good family and companions.

Coming to the point: It has been revealed to the masters of heart, by the insight of faith and the light of the Qur'an that happiness could be obtained only by knowledge and worship. All the people are given to destruction except for the learned, and all the learned are given to destruction except for the workers among them, and all workers are given to destruction except for the sincere (in faith) among them, and the sincere are on the verge of a great risk: work without intention is a great suffering, and intention without sincerity is showing off, that is closer to hypocrisy and disobedience, and sincerity without truthfulness and certainty is useless. In confirmation of that, Allah Almighty said about every deed with which Allah Almighty is not intended: "And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about." (Al-Furqan 23)

﴿وَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَدَأَ فَجَعَلَنَّهُ هَبَاءً مَنْثُورًا﴾

By my life, how should one make good his intention who does not know the real nature of intention? How should one whose intention is good be sincere unless he knows the real nature of sincerity? Moreover, how should a sincere one be demanded to be true to his sincerity unless he knows the real nature of truthfulness? So, the first duty of every servant who wants to obey Allah Almighty is to learn intention in order to obtain knowledge, and then make it good by work, after understanding the real nature of sincerity and truthfulness, which are the servant's means to salvation. We are going to explicate those meanings in three chapters:

Chapter one: On the real nature and meaning of intention

Chapter two: On sincerity: Its real nature and meaning

Chapter three: On the real nature and meaning of truthfulness

CHAPTER ONE: INTENTION

It has the following topics:

Explication of virtue of intention

Explication of the real nature of intention

Explication of the fact that intention is better than deed

Explication of deeds that are related to the intention

Explication of the fact that intention is beyond choice

Explication Of Virtue Of Intention

It is narrated that the Messenger of Allah "peace be upon him" said: "Deeds (their correctness and rewards) depend upon intentions, and every person gets but what he has intended. So whoever emigrated for worldly benefits, or for a woman to marry, his emigration is for what he emigrated for." (Al-Bukhari on the authority of Umar Ibn Al-Khattab).

It is further narrated that the Messenger of Allah "peace be upon him" said: "The majority of the martyrs from among my people are those who die on their beds, and how many a man who is killed while fighting between both rows and Allah Almighty knows best his real intention." (Ahmad on the authority of Ibn Mas'ud).

Allah Almighty further said: "if they wish for peace, Allah will cause their reconciliation: for Allah has full knowledge, and is acquainted with all things." (An-Nisa' 35)

﴿إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا﴾

Thus He Almighty made intention a cause of reconciliation.

The Messenger of Allah "peace be upon him" said: "Indeed, Allah Almighty never regards your faces and property, but He rather considers your hearts and deeds." (Muslim on the authority of Abu Hurairah). He Almighty considers hearts for they are the places of intention.

The Messenger of Allah "peace be upon him" further said: "Verily, a servant might do good deeds with which the angels ascend in sealed books, and are put in front of Allah Almighty, thereupon He says: "Throw away this book for he did not intend My Countenance with what it contains." Then He calls the angels: "Write for him such and such deeds! Write for him such and such deeds!" the angels say: "O Lord! He did nothing of that." He Almighty then says: "But he intended to do it." (Ad-Daraqatni on the authority of Anas).

It is narrated on the authority of Abu Kabshah Al-Anmari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of (the people of) this nation is like the example of four persons: A man whom Allah gives both property and knowledge, upon which he acts in his property, which he spends on what is right; and a man whom Allah gives knowledge but He gives him no property, thereupon he says: 'Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same

as he does.' Both are equal in the reward; and a man whom Allah gives property, but no knowledge, and he misuses his property, which he spends on what is wrong; and a man whom Allah gives neither knowledge nor property, thereupon he says: 'Had I been given the like of what so and so had been given, surely, I would have done in it (the property) the same as he does.' Both are equal in sin." (Ibn Majah). Do you not see how the one who has not shared him who has just with the intention in the good deeds as well as in sins?

It is further narrated on the authority of Anas "Allah be pleased with him" that the Messenger of Allah "peace be upon him" said when he set out for the holy battle of Tabuk: "In Medina, there are people who, we neither cut a valley nor trample a place that fills the disbelievers with rage, nor spend a spending, nor are stricken by hunger, but that they would share us in (the reward of) that while they are in Medina." They asked: "How is that O Messenger of Allah and they are not with us?" he "peace be upon him" said: "They have been detained by a legal excuse, thereupon they have shared us with their good intention." (Al-Bukhari and Abu Dawud).

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that the Messenger of Allah "peace be upon him" said: "Whoever emigrates and he intends anything with his migration, (the reward of) that (intention) would be for him." A man emigrated and married a woman from us, for which he was called the Emigrant of Umm Qais. (This is reported by At-Tabarani).

According to a certain tradition, a man was killed in the Cause of Allah, and he was called the Killed of the donkey for he fought a man to take his belongings and donkey, and he was killed, and attributed to his intention.

It is narrated on the authority of Ubadah Ibn As-Samit "Allah be pleased with him" from the Prophet "peace be upon him" that he said: "Whoever fights with the intention of getting only a she-kid's rope, he would have only (the reward of) what he intended." (An-Nasa'i).

It is narrated on the authority of Ya'li Ibn Umayyah that he said: My father said: I sought the aid of a man to fight besides me, and he said to me: "No, unless you fix a charge to me for that." I fixed a charge for that to him. I made a mention of that to the Messenger of Allah "peace be upon him" who said: "He has from his world and hereafter only the charge you have fixed to him." (At-Tabarani and Abu Dawud).

According to an Israeli tale, a man came upon a heap of sandhills and it was a time of starvation, thereupon he said (to himself): "Had they been foodstuff, I would have distributed it among the people." On that Allah Almighty revealed to the Prophet of their time: "Tell him that Allah Almighty has accepted your charity, appreciated your good intention, and given you reward for your hope of being foodstuff and you would have given it in charity."

According to a famous tradition: "Whoever intends to do a good deed and he does not do it, it would be written as a good deed for him."

It is narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that the Prophet "peace be upon him" said: "Whoever intends only this world, Allah Almighty makes poverty in front of him, and causes him to leave the

world while being the most covetous of it; and whoever intends only the hereafter, Allah Almighty makes his independence within his heart, recompenses him with what he loses in the world, and causes him to leave it while being the most abstinent from it." (Ibn Majah on the authority of Zaid Ibn Thabit).

It is narrated on the authority of Umm Salamah "Allah be pleased with her" that the Messenger of Allah "peace be upon him" made a mention of an army which the earth would be caused to swallow up at Al-Baida', thereupon she said: "O Messenger of Allah! It would have such as forced and such as hired (to fight)." On that he "peace be upon him" said: "They would be mustered according to their intentions." (This is reported by Muslim and Abu Dawud).

It is further narrated on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that he said: I heard the Messenger of Allah "peace be upon him" having said: "Verily, those who fight each other would be raised according to their intentions." (This is reported by Ibn Abu Ad-Dunya).

It is also narrated that the Messenger of Allah "peace be upon him" said: "When both rows of fighters face each other, the angels descend and enlist the people according to their ranks: so and so fights for the sake of this world, so and so fights out of zeal, so and so fights out of fanaticism. Behold! Do not say then that so and so was killed in the Cause of Allah. Indeed, whoever fights only in order for the word of Allah Almighty to be superior really fights in the Cause of Allah." (Ibn Al-Mubarak ending it with Ibn Mas'ud; and Al-Bukhari and Muslim on the authority of Abu Musa but with a different wording).

It is narrated on the authority of Jabir "Allah be pleased with him" that the Messenger of Allah "peace be upon him" said: "Every servant would be raised on the same intention on which he dies." (This is reported by Muslim).

It is further narrated on the authority of Abu Bakrah "Allah be pleased with him" that the Messenger of Allah "peace be upon him" said: "If two Muslims face each other with their swords, both the killer and the killed would be in the fire (of Hell)." It was said: "O Messenger of Allah! That is the (destiny of the) killer. Then, what is wrong with the killed?" he "peace be upon him" said: "He also has the intention to kill his foe." (both Al-Bukhari and Muslim).

It is also narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "peace be upon him" said: "Whoever marries a woman on a certain dower which he has no intention to pay, then, is regarded an adulterer (in his relation with her); and whoever takes a loan which he has no intention to pay back is considered a thief." (Ibn Majah; and Ahmad on the authority of Suhaib).

It is narrated that the Messenger of Allah "peace be upon him" said: "Whoever gets himself perfumed for the sake of Allah Almighty would come on the Day of Judgement with his smell more pleasant than the smell of musk; and whoever gets himself perfumed for the sake of anyone else other than Allah Almighty would come on the Day of Judgement with his odor more stinking than the odor of the carcass." (Abu Al-Walid As-Saffar on the authority of Ishaq Ibn Abu Talhah).

As for the traditions, a mention may be made of the following:

Umar "Allah be pleased with him" said: "The best of deeds is to do what is enjoined by Allah Almighty, to abstain from what is forbidden by Allah Almighty, and make true one's intention in what is with Allah Almighty."

Salim Ibn Abdullah wrote to Umar Ibn Abd-Al-Aziz the following message: "It should be known to you that Allah Almighty is in the aid of a servant as much as is in proportion to his intention: if one has his intention perfectly good, the aid of Allah to him would be perfect, and as much as it decreases, the aid of Allah to him decreases accordingly."

According to a righteous predecessor: "How many a little deed that becomes great by the good intention; and how many a great deed that becomes little by the evil intention."

According to Dawud At-Ta'i: "piety is the ambition of the dutiful: If he is attached to this world even by all of his organs, his good intention should necessarily return him one day to good; and the reverse is true of the ignorant."

According to Ath-Thawri: "They used to learn how to be sincere in their intention to work in the same way as you learn work."

According to a religious scholar: "Seek the intention for work before you seek work, and as long as you intend good, you are good."

One of the beginners on the path visited the religious scholars and said to them: "Who could guide me to a work to do relentlessly for the Sake of Allah Almighty, for I would not like that an hour of night and day comes upon me without being one of the workers of Allah Almighty." it was said to him: "I have found your need: do good for the Sake of Allah Almighty as much as is within your capacity, and if you weary or intermit, then, intend to do it, for the intention to do a thing is like doing it."

A righteous predecessor said: "No doubt, the favors of Allah He bestows upon you is beyond your calculation, and your sins are too hidden from you to know. But at least, be repentant in the morning and evening, perchance (the sins you commit in the intervals) between both ends of the day would be forgiven for you."

According to Jesus "peace be upon him": "Blessed be an eye which sleeps with no intention to do evil, and gets up on no sin."

According to Abu Hurairah "Allah be pleased with him": "The people would be raised on the Day of Judgement according to their intentions."

It was the habit of Al-Fudail Ibn Iyad that whenever he recited the statement of Allah Almighty: "And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle)" (Muhammad 31)

﴿وَلْتَبْلُوْنَكُمْ حَتَّىٰ تَعْلَمَ الْمُجْتَهِدِيْنَ مِنْكُمْ وَالصَّابِرِيْنَ وَتَبْلُوْا اٰخِبَارَكُمْ﴾

He would repeat it while weeping and say: "O our Lord! If You try us, You would expose our defects and tear the screens (therewith we conceal our shortcomings)."

According to Al-Hassan: "It is the intentions that cause the inhabitants of Paradise to abide in Paradise and the denizens of the fire to abide in the fire."

According to Abu Hurairah "Allah be pleased with him": "The little of deeds

therewith My Countenance is intended is regarded abundant, and the abundance of deeds therewith anything else other than My Countenance is intended is considered little."

According to Bilal Ibn Sa'd: "A servant might say a statement of a faithful believer, thereupon Allah Almighty would leave neither him nor his statement until He regards his deed; and if he does a deed, Allah Almighty would not leave him until He regards his abstention (from evil); and if he abstains (from evil), Allah Almighty would not leave him until He regards his intention: if his intention is good, then, it is more fitting that anything else would be good accordingly."

In sum, intention is the fundament of work. Work lacks intention in order to become good thereby as long as the intention itself is good, even if work is impeded by an impediment.

Explication Of Real Nature Of Intention

It should be known to you that intention is a state in the heart which has two sides: knowledge and work. The knowledge is primary since it is its basis and condition, and work follows it for it is its fruit and offshoot. However, any work, i.e. any optional motion or quietness could be achieved only by three things: knowledge, will and power. Of a surety, man does not will what he knows not, for he should necessarily know what he wills, nor does he work what he wills not, for he should necessarily will what he works. Will is that the heart is moved to do what seems to agree with the purpose immediately or lately. Man is created in a way that allows for some things to agree with him and his purposes, and others to disagree from him and his purposes. Thus, he needs to draw what benefits him and agrees with his purposes, and avert from himself what harms and opposes him. Thus, he lacks to know and perceive the beneficial and harmful things in order to be able to bring the former and flee from the latter.

To be sure, whoever does not see food nor know it could not have it, and whoever does not see fire could not flee from it. Allah Almighty then created guidance and knowledge, and made for them means which are the external and internal senses. Furthermore, if he sees food and knows that it agrees with him, it does not suffice him to have it unless he inclines to, and desires for it. The patient, for example, sees food and knows well that it agrees with his disposition, but he could not get it in view of his lack of inclination to, desire and motive for it.

In sum, Allah Almighty created in man the desire, inclination and will. But even, this also does not suffice him. How many a man who sees food, has desire and motive for it, but fails to get it, in view of his being powerless. Thus, Allah created for him power and moving organs and parts of body in order to be able to get it. An organ does not move but by the power, and the power lies in wait of the stimulating motive, and the motive lies in wait of the knowledge and perception, or assumption and belief, i.e. to think, almost with certainty, that a particular thing agrees with one's disposition. If one thus believes, almost with certainty, that such a thing which agrees with his disposition should be done, the

will is raised which develops inclination; and once the will is raised, the power soon starts to move organs, for power serves will, and will follows the belief and knowledge.

Intention in this meaning is that quality which stands in the middle, i.e. the will which causes one, due to desire and inclination, to do what agrees with the purpose immediately or lately. The first motive is the required purpose, which is the stimulating rationale and the intended desire, and the intent is to be stimulated to do, and the work is the power's being motivated in service of will to move organs. But the power might be motivated by one motive, or by two motives which gather together on one work, and in case it is motivated by two motives, each one of both might be independent and sufficient alone to motivate the power; or both might be inseparable of each other; or one of both might be sufficient and the other only a supporting assistant. From this four divisions spring. Let's give an example for each of them.

The first is to have only a sole motive, such as the case in which a wild animal attacks a man: thus, every time he sees it, he flees from the place where it is. Nothing then disturbs him but to flee from the wild animal. That is because he has seen the wild animal and learnt that it is harmful, which motivated him to flee and have desire for that flight, thereupon the power was raised to do it. In this way, it is said that his intention to leave the place is caused only by the flight from the wild animal. This intention is called the sincere, and work upon it is called sincerity to the motivating purpose. In other words, this purpose is free from partnership of anything else.

The second is to have two motives, each of which is independent and sufficient alone to raise the will. Its example from the sensible observation is that two men co-operate to carry a thing, and each of them has of power as much as is sufficient to enable him alone to carry the same thing were he to carry it alone. Another example relating to our purpose is that one's poor relative begs something from him and he gives it to him because of his poverty and relationship together, knowing that he would have given it to him had it been only for his poverty, regardless of relationship, or had it been only for his relationship, regardless of his poverty. Its sign is that a non-relative poor comes to beg something from him, and a rich relative comes to beg something from him, and he desires to give it to both equally. A third example is of him whom the physician advises to leave food, and then the day of Arafah comes upon him which he fasts knowing that had it not been even the day of Arafah, he would also have left food in compliance with the diet; and had it not been even a diet, he would also have left food in order to observe fast of Arafah. But both motives here gathered together and caused him to do the act, in a way in which the second motive is to accompany the first. Let's call this the accompanying motive.

The third is that both motives are inseparable in the sense that each one alone is not sufficient to raise the will. An example for it from the visible observation is that two weak persons co-operate to carry something which each of them alone could not carry. An example for it to serve our purpose is that

one's rich relative begs a Dirham from him and he does not give it to him, and a poor non-relative begs the same from him and he also does not give it to him. But if his poor relative begs the same from him, he would give it to him. In this way what raises his will here is both motives together, i.e. both relationship and poverty. Another example is of a man who gives in charity publicly in pursuit of reward and people's appreciation in a way that were it only for reward, it would not be sufficient to raise his will to give in charity, and were the beggar a wicked and there is no reward for giving him in charity, only showing off would not be sufficient to raise his will to do it. But were both motives to gather together, they would join in moving the heart to give in charity. Let's call this kind the joining motives.

The fourth is that one of both motives is independent and sufficient to raise the will, whereas the other is not so, but since it is added to the first, it has a supporting and assisting effect. An example for it from the visible observation is that a weak person helps a strong one carry a thing, given that were the strong to be alone, he would be able to carry it, whereas were the weak to be alone, his power would not be sufficient to enable him to do it. An example for it to serve our purpose is that a man has a devotional recital in prayer and a custom in charity, and it happens that at their due time, some people attend, thereupon his act is reduced because of their seeing him, given that he knows that were he to be alone in privacy, he would not weary to do his deed, and that were his deed not to be an act of worship, only showing off would not be sufficient to motivate him to do it. This is something of suspicion with which the intention is stained. Let's call this kind the assistance.

In sum, the second motive might be accompanying, sharing or assisting. We shall explain the ruling pertinent to each of them in our talk about sincerity. Our purpose now is to make a mention of the divisions of intentions, since the deed follows its motive, and is subject to the same ruling. For this reason, it is said that '(the rewards of) deeds depend on intentions' because they are subject to their ruling, and have no ruling in themselves.

Explication Of The Mystery Lying Behind The Statement Of The Messenger Of Allah "Peace Be Upon Him": "The Believer's Intention Is Better Than His Deed"

It should be known to you that it might be thought that the mystery that lies behind such preponderance is the fact that the intention is hidden which none knows but Allah Almighty, and the deed is apparent, and to be sure, what is done in secret is superior to what is done in public. That is true. But that is not intended here, for if one intends to remember Allah Almighty within his heart, or thinks about the public interests of Muslims, then, the general implication of the Hadith requires that the intention of thinking is better than thinking itself. Furthermore, it might be thought that the reason for preponderance is that the intention survives to the end of deed, whereas the deeds do not survive. But this reasoning is weak since this would mean ultimately that the much deed is better than the little deed, and that is not true. To be sure, the intention of the acts of prayer might not survive except for a few moments, whereas the deeds survive;

and the general implication here requires that one's intention should necessarily be better than his deed. In a third interpretation, it might be said that it means that the intention in itself is better than the deed in itself without the intention. That is true, but it is unlikely to be intended here, since deed without intention or what is done heedlessly has no good at all, and intention in itself is good, and the preponderance here implies such as share in good.

The meaning is that every act of worship consists of an intention and a deed. If the intention is good, and the deed is also good, in this way, the intention is more effective and superior in such act of worship to the deed in it. Thus, the Hadith means that the believer's intention in his act of worship is better and more effective than his deed in it. The purpose is that a servant has the freedom of choice in his intention and deed, in which intention is better. That is the significance.

But why intention is preponderant is a thing which none understands but he, who learns the religion's purpose and way and the impacts of the different ways, and then compares the different traditions with each other in order to seem to him in the end what is preponderant in relation to the purpose. For example, whoever says that bread is better than fruits means that it is better in relation to the purpose of sustenance and nourishment, a thing which none knows but he who understands that nourishment has a certain purpose, which is health and survival, in which the various kinds of food have different effects, and learns the effect of each kind and compares effects with each other.

The acts of worship are nourishment of hearts, whose purpose is their cure, survival, safety in the hereafter, and happiness and enjoyment of meeting Allah Almighty. The real purpose then is the pleasure of happiness of meeting Allah Almighty. None would enjoy the meeting of Allah Almighty but he who dies as a lover for, and a Gnostic of Allah Almighty. However, none loves Him but he who has gnosis of Him, and none is affable with his Lord but he who remembers Him more often for a long time. Intimacy is obtained by the continuous remembrance, and gnosis by the permanent meditation, and love necessarily follows gnosis; and the heart would not be devoted to the permanent remembrance and meditation unless it is disengaged from the occupations of this world, and it would not be disengaged from its occupations unless one is cut off its desires, until he turns to be inclined to and desirous for good, disinclined from and disliking for evil.

One inclines to good deeds and acts of worship because he knows well that his happiness in the hereafter is suspended on them. This inclination which depends on knowledge is strengthened by regular work. Thus, by good deeds and acts of worship, the hereafter is intended, and by evils, the world is intended. The inclination of the soul to the hereafter good things and disinclination from the worldly evils disengage it to remembrance and meditation. This is confirmed only by doing the acts of worship regularly and leaving sins by organs for there is an interactive relation between the organs and the heart. The heart is the intended, and the organs are but means to it.

That is the significance of the statement of the Prophet "peace be upon him":

"Verily, in the body there is a piece of flesh (i.e. the heart), and if it is good, all parts of the body would be good accordingly." (This is reported by Al-Bukhari and Muslim on the authority of An-Nu'man Ibn Bashir).

The Prophet "peace be upon him" further said: "O Allah! Make right both the guardian and the subjects." By the guardian he meant the heart. In confirmation of that Allah Almighty said: "It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him." (Al-Hajj 37)

﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ الْقَوِيُّ مِنْكُمْ﴾

Piety is the inherent quality of the heart.

From this perspective, the deeds of hearts should be better than the movements of organs. Henceforth, intention should necessarily be better, for it is the heart's inclination to and desire for good. Our purpose of doing deeds with organs is to habituate the heart to will and incline to good and be disengaged from the worldly desires and occupations, and devoted to remembrance and meditation. This then should be necessarily good for it achieves the intended purpose. That is the effect of all acts of worship, whose purpose is to change hearts and alter their qualities apart from organs. Think not, for example, that putting the forehead on the ground in prayer has no purpose other than the confirmation of the quality of humility in the heart. Whoever finds humility in his heart and then is submissive with his organs in imitation of it, would surely confirm it within himself; and similarly, whoever finds smoothness in his heart on an orphan, and then passes his hand over his forehead and kisses him, this smoothness would be confirmed within himself.

That is why deed without intention is useless, for whoever passes his hand over the head of an orphan while he is heedless with his heart, no effect would spring from his organs to his heart in confirmation of smoothness, and similarly, whoever puts his forehead on the ground in prayer while he is engaged in the worldly concerns, no effect would spring from his forehead to his heart in confirmation of humility. Thus, worship without intention is useless and invalid. But if it is intended by means of showing off or honoring anyone else other than Allah Almighty, it would be more evil, for it does not confirm but the opposing quality, i.e. showing off, whose suppression is required, on the exclusion of the very quality whose confirmation is required.

That is the significance of the fact that intention is better than deed. It is within this context that you should understand the statement of the Messenger of Allah "peace be upon him": "Whoever intends to do a good deed which he does not do, it is written as a good deed for him." That is because the intention of the heart is its inclination to do good, and disinclination from the world and love for desires, and that is the highest good deed, and work only confirms it. What is intended by slaughtering the sacrifice is not the flesh and the blood in so much as the heart's disinclination from the love for this world, as shown in offering it for the Sake of the Countenance of Allah Almighty. This quality occurs when intention is made, even if the work itself is impeded by an impediment: "It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him." (Al-Hajj 37)

﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ الْقُلُوبُ مِنْكُمْ﴾

Piety is the inherent quality of the heart.

That is the significance of the statement of the Messenger of Allah "peace be upon him" in the holy battle of Tabuk: "Some people in Medina shared us in (the reward of) our Jihad." That is because their hearts were, in their true intention of good, offering property and soul, and desire for martyrdom in order for the word of Allah to be superior, like the hearts of those who set out for Jihad. But they differed from them in bodies for impediments unique to the causes that are external to the heart, which is required only to confirm the qualities of the heart.

It is with those meanings that you should understand all Hadiths and narrations we have mentioned in the virtue of intention. So, compare them with those, in order for their mysteries to be uncovered to you.

Explication Of Deeds That Are Related To Intention

It should be known to you that deeds, be they act, saying, movement, quietness, bringing what is beneficial, averting what is harmful, meditation, remembrance, or so, are ultimately divided into three categories: sins, acts of worship, and permissible deeds.

The first division: sins

They never change by intention, and the ignorant should not understand that, though falsely, from the statement of the Messenger of Allah "peace be upon him": "Verily, the (rewards of) deeds depend upon intentions", thinking that sin might turn into an act of worship by intention, like him who backbites a man in order to please the heart of another, or feeds an indigent from the property of another, or builds a school, a mosque or any such public building with an unlawful property, putting in mind that his purpose is good. That is out of ignorance, and intention does not change his act from being injustice, transgression and sin. His purpose of good via evil in opposition to Sharia is another evil. If he knows it, then he is an obstinate to the requirements of Sharia, and if he is ignorant of it, he then is disobedient with his ignorance, since the pursuit of knowledge is an obligatory duty binding on every Muslim, and the good deeds should be known for Sharia: then, how should evil be good?

How far! What causes the heart to do so is the hidden desire and internal inclination. If the heart, for example, is inclined to the pursuit of majesty and attraction of the hearts of people, Satan then takes it as a means of dissembling. That is the significance of the statement of Sahl "may Allah have mercy upon him": "No sin therewith Allah Almighty has ever been disobeyed more severe than ignorance." It was said: "O Abu Muhammad! Do you know anything more severe than ignorance?" he said: "Yes, ignorance of ignorance." It is true for ignorance of ignorance closes entirely the door of learning. Whoever thinks that he is a learned, then, how should he learn anything? This then requires that the best deed therewith Allah Almighty has ever been obeyed is knowledge; and the head of knowledge is the knowledge of knowledge, as well as the head of ignorance is the ignorance of ignorance.

Whoever does not know and distinguish the beneficial from the harmful sciences, surely, he would engage in those flowery sciences in which the people are involved, for they are their means to this world. That is the substance of ignorance and the fountainhead of corruption. The point is that whoever intends to do good with a sin out of ignorance, is not excused unless he is still a new convert to Islam, and has no opportunity to learn. Allah Almighty said: "if you realize this not, ask of those who possess the Message." (An-Nahl 43)

﴿ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

The Messenger of Allah "peace be upon him" said: "No ignorant should be excused for his ignorance, and it is unlawful for an ignorant not to seek to remove his ignorance, nor for a learnt to conceal his knowledge." (At-Tabarani and Abu Na'im on the authority of Jabir).

The ruler's building schools and places of worship with the unlawful property is similar to the evil scholar's teaching knowledge to the wicked and foolish among people, who are involved in dissoluteness and debauchery, and limit their concern only to disputation with scholars and contest with the weak-minded, attraction of the hearts of people and collection of the ruins and chattels of this world, and unlawful usurpation of the property of rulers, orphans and indigent. If those learn, they would be the travellers on Allah's way. This mischief might spread on earth, and the evil consequence of it returns in the end to the teacher who teaches knowledge to a particular one and he knows well his evil intention. The result is that this teacher dies, and the traces of his evil remain among the people for a long time after him. Blessed be he who, when he dies, all of his sins die with him.

Wonder at the ignorance of such as says: "The (rewards of) deeds depend on intentions, and by so doing, I intended only to spread the religious knowledge: So, if the learner uses it in mischief, then, the sin is due on him and not on me, for I intended only that he should seek its aid to do good." But it is the love for authority and majesty, and pride of knowledge that allure it in his heart, and Satan, by means of his love for authority and majesty, dissembles him. By my life! What does he says to him who gives a sword and a horse to a highway man and then says: "I wanted to give in charity out of generosity and munificence, with the intention that he should fight in the Cause of Allah with the sword and horse, given that to provide fighters with horses and steeds of war is among the greatest acts of worship therewith one comes close to Allah Almighty, and since he used those in cutting the highway on the people, it is he and not I who is sinful."

There is consensus among the juristic scholars that this is unlawful, although generosity is among the characters that is the dearest to Allah Almighty, so much that the Messenger of Allah "peace be upon him" said: "Allah Almighty has three hundred moral characters, and if one comes close to Him by any of them, he would enter Paradise, and from among them, generosity is the dearest to Him Almighty." By my life! Why has this generosity then been made unlawful? Why is it incumbent upon him to consider the presumption of the state of this wrongdoer? If it seems to him, from his behaviors, that he uses good in evil, it

becomes binding upon him to seek to deprive him of his weapon and not to provide him with another one. Knowledge is a weapon, therewith Satan and the enemies of Allah Almighty should be fought. But at the same time, the enemies of Allah Almighty might be aided with it, I mean here inclination. Whoever continues to give preference to his inclination over his religion, to his world over his hereafter, and he fails to change it due to his lack of virtue, then, how should he be provided with knowledge to give him access to his desires?

The righteous predecessors continued to inspect the state of such as frequented them to take knowledge from them. If he seemed to indulge in any of the supererogatory deeds, they would disapprove him and not deal with him generously; and if he seemed to be wicked and dissolute, they would discard him and abstain from teaching him, for their knowledge that whoever learns a question upon which he does not act and then skips to another one, seeks nothing but an instrument of evil. All righteous predecessors sought refuge with Allah Almighty from the wicked knowledgeable of the sunnah, and not from the wicked ignorant.

In this context, it is related that one of the companions of Ahmad Ibn Hanbal "may Allah have mercy upon him" used to frequent him for long years and then Ahmad happened to turn away from him, and abstained from talking to him. He continued to ask him about the reason for his changing attitude towards him and he told him not. But in the end he said to him: "I was informed that you had covered with clay the external side of the wall of your house and by so doing, you had taken as little as a finger's breadth, which is the thickness of the clay, from the street of the Muslims. Thus, you are unfitting to transmit knowledge."

In sum, the statement of the Messenger of Allah "peace be upon him": "The (rewards of) deeds depend upon intentions" is unique to the acts of worship and permissible deeds, apart from sins. Both acts of worship might turn into sins by the intention, and permissible deeds might turn into an act of worship or a sin also by intention, unlike the sin which never turns into an act of worship by intention.

The second division: acts of worship

They are related to intentions in terms of their validity and multiplying virtue. In order to be valid In principle, one should intend thereby only to worship Allah Almighty. If his intention is showing off, it turns into a sin. As for multiplication of virtue, the more there are good intentions, the more the virtue of the act of worship is multiplied, for by a single act of worship one might intend to do many good things, and thus have a reward for each one of them. Each has a good deed, and each good deed is multiplied ten times and more according to the tradition. A typical example is to sit in the mosque: It is an act of worship by which one might intend many good things, until it becomes one of the virtuous deeds of the pious, therewith he attains the ranks of the nearest (to Allah Almighty).

The first is to believe that it is the house of Allah Almighty and such as enters it is a visitor of Allah Almighty, and thus by sitting in it, he intends to visit

his Lord Almighty, in the hope of getting what is promised by the Messenger of Allah "peace be upon him" when he said: "Whoever sits in the mosque has indeed visited Allah Almighty, and it is incumbent upon the host to deal with his guest generously." (This is reported by Ibn Hibban on the authority of Salman; and Al-Baihaqi on the authority of some companions).

The second is to sit in wait of prayer after prayer, and whoever sits in wait of prayer seems as if he is in prayer. That is the significance of the statement of Allah Almighty: "and remain stationed." (Al Imran 200)



The third is monasticism, by being in seclusion, i.e. to hold back seeing, hearing and organs from motion and vibration, for sitting in seclusion in the mosque is similar to fasting, and it is a kind of monasticism. For this reason, the Messenger of Allah "peace be upon him" said: "The monasticism of my people is to sit in seclusion in mosques."

The fourth is to give one's attention to Allah Almighty, stick to remembrance and meditation in the hereafter, and avert what diverts from that by sitting in seclusion in the mosque.

The fifth is to devote oneself to the remembrance or at least hearing to the remembrance of Allah Almighty, or reminding others of Him. In confirmation of that, it is related in a tradition: "Whoever goes early in the morning to the mosque in order to remember Allah or remind others of Him, is like the fighter in the Cause of Allah Almighty." (At-Tabarani on the authority of Abu Umamah; and both Sahihs on the authority of Abu Hurairah, but both with a change in wording).

The sixth is to intend to benefit others with his knowledge, by enjoining what is right and forbidding what is evil. To be sure, the mosque could hardly be free from such as errs in his prayer, or does what is unlawful for him, thereupon one might order him to do good and guide him to the teachings of religion, thereby he becomes his partner in the knowledge which he teaches, and his good things are multiplied.

The seventh is to gain a brother in the religion of Allah Almighty, which is an ammunition for him in the hereafter; and the mosque is the nest of the people of religion and lovers for, and in the religion of Allah.

The eighth is to leave sins out of shyness from Allah Almighty, and from doing what violates the sanctity in the house of Allah Almighty. In this respect, Al-Hassan Ibn Ali "Allah be pleased with them" said: "Whoever frequents the mosque regularly, is provided by Allah Almighty with one of the following seven characteristics: a brother to be gained in the religion of Allah Almighty, a mercy descended (from Allah), beneficial knowledge, a word of guidance, disinclination from evil, leaving sins out of fear or shyness (from Allah)."

The third division: permissible deeds

There is no permissible deed but that it might turn, by intention, to one of the best acts of worship therewith one attains the highest ranks. How great is the loss of him who takes no heed of that, and deals with it like an animal. Furthermore, a servant should not regard with slightrness any of the passing thoughts or steps or

moments, for he would be questioned about all of this on the Day of Judgement: why has he done this, and what has he intended thereby? This applies to the permissible deed in which no unfavorableness lies.

That is the significance of the statement of the Messenger of Allah "peace be upon him" who said: "Its lawful brings about reckoning, and its unlawful brings about punishment."

It is further narrated on the authority of Mu'adh Ibn Jabal "Allah be pleased with him" from the Prophet "peace be upon him" that he said: "A servant would be asked, on the Day of Judgement, about all things, and even about applying kohl to his eyes, crumbling clay with his fingers and touching the garment of his brother."

It is narrated that the Messenger of Allah "peace be upon him" said: "Whoever gets himself perfumed for the sake of Allah Almighty would come on the Day of Judgement with his smell more pleasant than the smell of musk; and whoever gets himself perfumed for the sake of anyone else other than Allah Almighty would come on the Day of Judgement with his odor more stinking than the odor of the carcass." (Abu Al-Walid As-Saffar on the authority of Ishaq Ibn Abu Talhah). Using perfume in itself is permissible, but there should be intention in it.

But you may argue: "What could one intend by perfume and it is one of the fortunes of the self in this world? And how should he get himself perfumed for the Sake of Allah Almighty?" in reply to that, it should be known to you that whoever gets perfumed on Friday or at any time else, is imagined to intend to enjoy the pleasures of this world, or to show pride of the great wealth he has so that his fellows might envy him, or to be seen of men in order to attain majesty and have possession of their hearts and is famed among them for his pleasant perfume, or to gain affection therewith in the hearts of women who are foreign to him in case he regards it lawful to look at them lustfully: All of this makes it sinful to get perfumed, for which one's odor would be more stinking than the carcass on the Day of Judgement.

But an exception is made for the first intent, i.e. to enjoy the pleasures of this world, which is not sinful in itself. But he would be questioned about it on the Day of Judgement, and to be sure, whoever is called to account would inevitably be punished. Furthermore, whoever gets a permissible thing in this world would not be punished for it in the hereafter, but at the same time, his bliss in the hereafter would decrease as much as is in proportion to what he gets in this world. What a loss it is to hurry to get what is perishable on the expense of what is never-ending.

As for the good intention, it is that he should intend thereby to follow the sunnah of the Messenger of Allah "peace be upon him" on Friday, to intend to honor the mosque and respect the house of Allah, which he should not enter as a visitor of Allah Almighty unless he is pleasant-smelling, to exude good odor among his brothers when they sit beside him in the mosque, to avert the hateful odor from himself which causes harm to the sitters by his side, to close the door of backbiting against the backbiters when they like to backbite him because of

bad smell, thereby disobey Allah Almighty. However, whoever is exposed to backbiting and he is able to avoid it, let him do it, otherwise, he would be a partner in that sin. In confirmation of that, Allah Almighty said: "Reville not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance." (Al-An'am 108)

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

He also should intend thereby to treat his brain so that he would become more prudent and intelligent, and it would become easier upon himself to perceive the tasks of his religion by meditation. In this respect, Ash-Shafi'i "may Allah have mercy upon him" said: "He, whose smell is pleasant, becomes more mindful."

All of those good intentions are present when good prevails over the heart. But if it is only the pleasures of this world which prevail over his heart, nothing of those good intentions would be present in his mind, and even if they are mentioned to him, his heart would not be moved for them. However, the permissible deeds are numerous and intentions in them could not be calculated. So, measure on that anything else.

For this reason, one of the righteous predecessors said: "I like to have intention in anything I do, even whenever I eat, drink, sleep and enter the privy." All of this is intended to bring one closer to Allah Almighty, for all that is intended to sustain the body and disengage the heart from the burdens of the body helps one do the religious assignments enjoined upon him. Whoever intends by eating to devote himself to worship, by having sexual relation with his wife to safeguard his religion, please his wife and beget righteous offspring to worship Allah Almighty after him therewith the nation of Muhammad "peace be upon him" increases in number, he then is obedient in his eating and sexual intercourse, which constitute the greater part of the self fortunes in this world; and it is not possible to intend good thereby particularly for him who is mainly concerned with the hereafter.

For this reason, one should make good his intention even if he loses property, and say: "Let it be in the Cause of Allah." If he receives the news of being backbitten by others, he should soothe his heart with the argument that his sins and evil deeds would be born by the backbiter, whereas the backbiter's good deeds would be transferred to his account. Let him have such intention by keeping silent from response to backbiting.

In confirmation of that, it is related in a particular tradition: "Indeed, a servant would be called to account thereupon his deeds would be fruitless for their being stained with evil until fire becomes assured to him. Then, righteous deeds would be added to his account so much that Paradise becomes assured to him. On that he wonders and says: "O Lord! I have never done those righteous deeds." It would be said to him: "Those are the deeds of such as backbit, harmed and wronged you."" (Abu Mansur Ad-Dailami in his Firdaws on the authority of Shith Ibn Sa'd).

It is narrated in another tradition: "A servant would come to the Day of Judgement with good deeds as much as mountains, and were they to be pure for

him, surely, he would enter Paradise. But even, he would come and he had wronged so and so, insulted so and so, and beat so and so, thereupon each of them would take his right from his good deeds until no single good deed remains with him. The angels would say: "His good deeds have been consumed, and there are still claimants of rights." Allah Almighty would say: "Then, draw upon him of their sins, and prepare a deed for him to the fire."

In sum, beware and beware of looking down upon any of your movements, without avoiding its deceptive and evil nature, which you would not be able to refute on the Day of questioning and reckoning, for Allah Almighty watches over you, and sees all that you do: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

According to a righteous predecessor: "I wrote a message and liked to cover it with dust from the wall of the house of my neighbour, but I felt it. Later on I said to myself: "But it is no more than dust. What is its significance?" Then I covered it with dust. Then, a visitant said to me: "The one who regarded with slightness the dust of the wall of the house of his neighbour would know the evil reckoning he would receive in the morrow."

On another occasion, a man prayed in the company of Ath-Thawri and he saw his garment turned upside down, thereupon he wanted to set it right for him, but he withdrew it and did not set it right. When he asked him about the reason he said to him: "I put it on for the Sake of Allah Almighty, and dislike to set it right for anything other than Allah Almighty."

According to Al-Hassan: "A man might hang to another on the Day of Judgement and say to him: "Allah is in between me and you." He would say to him: ""By Allah, I do not recognize you." He would say: "Nay! You took a brick from the wall of my house, a thread from my garment, etc."

So, if you are one of those of determination and intelligence, and not of the deceived, then, consider yourself, and account it tightly, before it would be tightened on you, and watch your states minutely, and neither move nor keep quiet unless you know well what you intend by your motion or quietness, and what you get thereby from this world, and what you would lose from the hereafter, and by which thing the world becomes preponderant to the hereafter. If you know well that there is no motive other than religion, then, put your determination and what has occurred to your mind to practice, by permission of Allah Almighty, otherwise, abstain from doing it. On the other hand, watch your heart in your abstention, for not to do a thing is regarded an act in itself, which also needs a true intention. The motive should not be a hidden inclination which none knows. Furthermore, do not be deceived by the apparent matters and famous good things, and make sense to deep mysteries and secrets, that you would come out of the sphere of those who are deceived.

In this respect, it is narrated that Zakariyya "peace be upon him" was building a wall for charge in favor of some people who gave him a loaf since he did not eat but from the earnings of his labor. Then, some people came to visit him and he did not invite them to the meal until he finished from it. They wondered

because he was recognized for his generosity and asceticism, and they thought that good lies in one's asking others to share food with him. In justification, he said to them: "I am working for a people for charge, and they have given me this loaf in order to sustain my body and become able to persist in their work. If you eat with me, it would suffice neither you nor me, and I would further weary to complete their work." As such the insightful should look at the internal matters with the light of Allah Almighty. To weary to complete their work is shortage in an obligatory duty, whereas not to invite them to share the meal with him is shortage in a supererogatory deed, and of a surety, obligatory deeds should be given priority to supererogatory deeds.

On another occasion, a man said: I entered upon Sufyan and he was eating, and he did not talk to me until he finished and licked his fingers. Then he said to me: "Had I not taken it by loan, I would have liked you to eat of it."

Sufyan said once again: "Whoever invites another to share food with him and he has no desire for eating, then, in case he answers his invitation and eats, he would bear two sins, and in case he abstains, he would bear only one sin." One of the two sins is hypocrisy, and the other is to expose his brother to what he dislikes were he to know it.

As such one should inspect his intention in all of his deeds, and neither do nor abstain but with intention. But if the intention is not present, he should stop, for intention is beyond choice.

Explication Of The Fact That Intention Is Beyond Choice

It should be known to you that the ignorant might hear what we have mentioned as regards making good or multiplying one's intention, along with the statement of the Messenger of Allah "peace be upon him": "The (rewards of) deeds depend on intentions", thereupon he says in himself whenever he teaches, eats, or even trades: "I intend to eat, teach or trade for the Sake of Allah", thinking it to be a real intention. How far! That is no more than a self-talk and movement from one passing thought to another, and the real intention is far from all of that.

The real intention is the self being raised, devotion and inclination to what seems to it to agree with its purpose immediately or lately. If there is no inclination in principle, it could not be invented or acquired only by will. Nay! It is just like the statement of the satiated: "I intend to have appetite for and inclination to food", or the statement of the disengaged: "I intend to love, honor and be attached to in love so and so with my heart". That is quite impossible. There is no way to acquire the heart's devotion and inclination to a particular thing, unless its means and causes are acquired first, which one might or might not be able to do. The self is raised to do an act in response to the motivating purpose which agrees with and befits it. Unless man thinks that his purpose is a cause of a particular act, he would not turn to it by intention. But one might not be able to have such a belief every moment. If he thinks so, the heart would turn to it in case it is disengaged, and not diverted from it by another purpose of stronger effect, and this is not possible at any time.

Motives and diverters have many causes, which differ by the difference of

persons, states and deeds. If the desire for marriage is prevailing, and one does not believe in a right purpose from children in world and religion, by no means would he have sexual relation with the intention to beget children, and his intention would not go beyond the fulfillment of desire, since intention is to respond to the motive, and here there is no motive other than the sexual desire. Similarly, if it does not prevail over his heart to establish the sunnah of marriage in imitation of the Messenger of Allah "peace be upon him" whose virtue is great, in no way would he intend, by marriage, to follow the Prophetic sunnah, other than his saying so only with his tongue and heart, and that is a self-talk and not intention at all.

For this reason, a group of righteous predecessors abstained from a set of acts of worship under pretext that intentions concerning them were not present in their mind. They said: "No intention in that is present in our minds in order for us to do it."

It is said that Ibn Sirin did not offer funeral prayer on Al-Hassan Al-Basri "may Allah have mercy upon him" and said: "No intention is present in my mind to do so."

On another occasion, a man who was combing his head called his wife and asked her to bring the comb, and she said: "Should I also bring the mirror?" he kept silent for a while after which he answered in the affirmative. When he was asked about that he said: "I had intention to get the comb, and not the mirror and so I stopped for a while until intention was prepared by Allah Almighty."

It is narrated that Hammad Ibn Sulaiman died and he was one of the learned scholars of Kufah, and it was said to Ath-Thawri: "Would you not attend his funeral procession?" he said: "Had I had the intention to do so, surely, I would have done it."

Whenever anyone of those was asked to do any righteous deed he would say: "If Allah Almighty bestows upon me intention, I would do it."

Tawus "may Allah have mercy upon him" did not relate anything to others without intention, and it happened that he was asked to relate, and he did not do, and it happened that he related without being asked to do so. When he was asked about the reason for that he said: "Do you like me to relate to you without intention? If the intention is present in my mind to do, I would do it."

It is related that when Dawud Ibn Al-Muhabbar composed the book of Al-'Aql, Ahmad Ibn Hanbal "may Allah have mercy upon him" came to him and asked him for it, and he gave it to him. When he caught a glimpse of some pages from it he returned it to him. He asked him: "What is wrong with it?" he said: "It has many weak chains of transmission." Dawud said to him: "I have not directed it depending on the chains of transmission, but rather look at it with the eye of news, for I looked at it with the eye of work, thereupon I have benefitted with it." Ahmad said to him: "Then, return it to me in order to look at it with the same eye with which you had looked at it." He took it and it remained with him for a long time after which he said to him: "May Allah reward you, for I have really benefitted with it."

It was said to Tawus "may Allah have mercy upon him": "Invoke good upon

us." he said: "No, until I find intention within my self to do it."

A man said: "I am in pursuit of an intention to visit a patient to inquire about his health for a month, and it has not been present yet."

According to Isa Ibn Kathir: I was walking in the company of Maimun Ibn Muhran when he reached the door of his house, thereupon I turned away. His son said to him: "Would you not invite him to have dinner with us?" he said: "I have no intention to do so."

That is because intention always follows vision, and once vision changes, intention changes accordingly. In their sight, they should not do a deed without intention, due to their awareness of the fact that intention constitutes the spirit of the deed, and the deed without true intention is but showing off and ostentation, which is a cause of displeasure and not of nearness (to Allah). They also learnt that the intention is not to say with one's tongue 'I intend to do such and such', but it is that the heart is raised to do a thing, by virtue of Allah Almighty. It sometimes might be available and sometimes not available.

It is true that if one, over whose heart religion prevails, the intention to do good things more often would be present in his mind, for his heart is entirely inclined to good in principle, and thus is raised to do the deeds and acts relating to it. But if one over whose heart the worldly things prevail, and he inclines to it, such intention would not be available to him. Furthermore, the intention to do the obligatory duties would hardly be available to him, and it is sufficient for him in this issue to remember the fire, and beware of its torment, or the bliss of Paradise and develop within himself the desire for it, perhaps a weak motive might raise him to do and his reward would be in proportion to his desire and intention. As for the intention of worship of Allah Almighty out of honoring and glorifying Him for He is worthy of worship and exaltation, it is not available to the one who desires for the world, although it is the dearest and highest kind of intention, and a very few on the surface of the earth are those who could understand, and even to have it.

However, the people's intentions concerning the acts of worship are of different divisions: one of them does his deed in response to the motive of fear, therewith he safeguards himself from the fire; and one of them does his deed in response to the motive of hope, as he desires for Paradise. This, though being less in rank than the act of worship in exaltation and glorification of Allah Almighty for the Sake and Glory of Himself, and not for anything else, belongs to the true intentions, for it is an inclination to what is promised in the hereafter, and similar to what is familiar in this world. The desires of the abdomen and genitals constitute the greater part of motives, and Paradise is the place to fulfill them. So, whoever works for the sake of Paradise works indeed for his abdomen and genitals, like the evil hireling, and his degree is that of a mindless, and he would attain it by virtue of his deed, for the majority of the inhabitants of Paradise belong to the mindless.

But the worship given by the mindful does not go beyond the remembrance of Allah Almighty and meditation of His beauty and glory in a way that all deeds are but affirmatives and accessories to that. The rank of those are too high to

allow them to turn to food and sexual relation in Paradise, which they did not intend at all: but it is those who invoke their Lord every morning and evening, seeking only His Countenance. Since the people's reward is in proportion to their intentions, no doubt, those would be blessed with looking at His Bounteous Countenance, and mock at such as turn to the faces of the houris of lustrous eyes, just as those who are blessed with looking at the faces of the houris of lustrous eyes ridicule those who enjoy of looking at the faces of the women who are created from clay, although the discrepancy between the Divine beauty and glory on the one hand, and the beauty of the houris of lustrous eyes is greater than the discrepancy between the beauty of the houris of lustrous eyes and the beauty of women who are created from clay.

It is narrated that Ahmad Ibn Khadrawaih saw his Lord in a dream and He Almighty said to him: "All the people ask Me for Paradise except for Abu Yazid, who demands Me Alone." Abu Yazid saw his Lord in a dream and he asked him: "O Lord! What is the way to You?" He said: "Abscond yourself and come to Me." Ash-Shibli was seen in a dream after his death and he was asked: "What has Allah Almighty done with you?" he said: "He did not ask me for a proof for any claim other than one thing I have said. One day I said: "Which loss is greater than the loss of Paradise?" on that He Almighty said to me: "Which loss is greater than the loss of meeting Me?"

The point is that those intentions are of different degrees, and he, over whose heart any of them prevails, might not find it easy upon himself to move to another. The knowledge of those brings about acts and deeds which are not rejected by the juristic scholars. Let us say that he who have the intention to do a permissible thing, and have no intention to do a superior deed, then, to do the permissible is preferable, and to do the superior deed becomes shortage in him, for the (rewards of) deeds depend on intentions. It is like forgiveness, which is better than retribution for injustice. But even, one might have intention to exact retribution and have no intention to forgive: in which case, the former is better. Another example is to have intention to eat, drink and sleep, in order to comfort himself and become able to do the acts of worship in the future. But at the same time, he has no intention to observe fast or offer supererogatory prayer: in which case, eating, drinking and sleeping are better. Moreover, if one gets exhausted and tired of worship for he has been regular on it for a long time, and knows that were he to entertain himself for an hour he would refresh himself and become able to resume worship, then, entertainment is better for him. According to Abu Ad-Darda' "Allah be pleased with him": "I comfort myself with something of entertainment in order that it would be an aid for me on worship." According to Ali "Allah be pleased with him": "Soothe the hearts (with something of entertainment), for if they are forced (on worship), they would become blind."

Such subtleties are perceived only by the intelligent among the scholars. Do you not see how the experienced physician treats with the flesh the one who suffers from a high temperature, which the novice in medicine might relegate? Similarly, the experienced in fighting might flee from his enemy by way of trickery simply to draw him to a narrow place where he could attack and kill him

easily. Likewise, following the path to Allah Almighty is a journey of fighting with Satan and treatment of the heart, during which the insightful stops on subtleties of tricks which the weak relegates.

CHAPTER TWO

SINCERITY ITS VIRTUE, REAL NATURE AND DEGREES

Virtue Of Sincerity

From among the Holy Qur'anic Verses, a mention may be made of the statement of Allah Almighty: "And they have been commanded no more than to worship Allah, offering Him sincere devotion, being True (in faith)." (Al-Bayyinah 5) and: "Surely, to Allah sincere devotion is due." (Az-Zumar 3)

﴿إِلَّا لِلَّهِ الدِّينُ الْخَالِصُ﴾

And: "Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight; if so they will be (numbered) with the Believers." (An-Nisa 146)

﴿إِلَّا لِلَّهِ الدِّينُ الْخَالِصُ﴾ وَأَصْلَحُوا وَاعْتَصِمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ﴿١١٠﴾

And: "Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." (Al-Kahf 110)

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُتْرَكَ لِعِبَادَةِ رَبِّهِ أَحَدًا﴾

It was revealed in connection with those who do righteous deeds for the Sake of Allah, and like to be praised for it.

From among the Prophetic narrations, a mention may be made of the statement of the Messenger of Allah "peace be upon him": "There are three qualities which bring about no envy in the heart of a Muslim man: one of them is to be sincere in deed to Allah Almighty." (At-Tirmidhi on the authority of An-Nu'man Ibn Bashir).

It is narrated on the authority of Mus'ab Ibn Sa'd from his father (Sa'd Ibn Abu Waqqas) "Allah be pleased with him" that he said: My father thought he had superiority over those who were of a lower social class, from among the companions of the Messenger of Allah "peace be upon him" thereupon the Prophet "peace be upon him" said to him: "Verily, Allah Almighty helps this nation by virtue of the weak among its members and their invocations and sincerity (in their religion to Allah)." (An-Nasa'i; and Al-Bukhari but with a different wording).

It is further narrated on the authority of Al-Hassan from the Prophet "peace be upon him" that he said: Allah Almighty says: "Sincerity is one of My mysteries which I place in the heart of whomever I love from among My servants."

It is narrated on the authority of Ali Ibn Abu Talib "Allah be pleased with him" that he said: It should not concern you that your deed is little, but what should concern you is to be accepted (by Allah Almighty), for the Prophet "peace be upon him" said to Mu'adh: "Be sincere in your deed, perchance the little thereof would be sufficient for you." (Abu Mansur Ad-Dailami on the authority of Mu'adh).

It is further narrated that the Messenger of Allah "peace be upon him" said: "No servant is sincere in his deed to Allah Almighty for forty days but that the fountainheads of wisdom spring from his heart on his tongue." (Ibn Adi on the authority of Abu Musa).

It is narrated that the Prophet "peace be upon him" said: "Three persons would be the first to be questioned on the Day of Judgement: the first is a man whom Allah has given knowledge, thereupon Allah Almighty would ask him: "What have you done with what you had of knowledge?" He would say: "O Lord! I used to stand (in prayer and remembrance) for part of the hours of the night and the sides of the day." Allah then would say: "You have told a lie." The angels also would say: "You have told a lie. But you liked that people should say about you: 'So and so is a learned', and it was said." The second is a man whom Allah has given property, thereupon He would say to him: "I have bestowed favors on you: what have you done with that?" he would say: "O Lord! I used to give it in charity for part of the hours of the night and the sides of the day." Allah Almighty would say: "You have told a lie." The angels also would say: "You have told a lie. But you liked that people should say about you: 'So and so is generous', and it was said." The third is a man who was killed in the Cause of Allah, to whom Allah Almighty would say: "What have you done?" he would say: "O Lord! I was commanded to fight in Your Cause, and I fought until I was killed." On that Allah would say: "You have told a lie." The angels also would say: "You have told a lie. But you liked that people should say about you: 'So and so is brave', and it was said."

Then, Abu Hurairah "Allah be pleased with him" said: Then, the Messenger of Allah "peace be upon him" struck his thigh and said: "O Abu Hurairah! Those would be the first persons with whom the fire of Hell would be kindled to fierce heat on the Day of Judgement." Then, the narrator of that Hadith entered upon Mu'awiyah and narrated it to him, thereupon he went on weeping until he was about to die. Then, he commented: Allah has told the truth when He said: "Those who desire the life of the Present and its glitter, to them We shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do!" (Hud 15:16)

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَتْنَاهَا نُوفٍ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يَبْخَسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَشِلَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

It is narrated in an Israeli tale that a worshipper worshipped Allah Almighty for a long time when some people came to him and said: "There are some who worship a tree other than Allah Almighty." He grew angry for that matter and carried his mattock on his shoulder and went with the intention to cut off the tree. But on the way, Iblis received him in the form of an old man and said to him: "What do you want to do, may Allah have mercy upon you?" he said: "I want to cut off this tree." He said to him: "What do you have to do with it? Have you left your worship and engagement in your own affairs and devoted yourself to something else?" he said: "This is a part of my worship." He said to him:

"Then, I would not let you cut it." He fought him and the worshipper took hold of him and threw him on the ground and sat on his breast.

Iblis said to him: "Release me in order to talk to you." He stood from over him, and Iblis said to him: "O so and so! Allah has cancelled out that duty from you and has not enjoined it upon you. Since you yourself do not worship it, then, what do you have to do with the others? Allah Almighty has Prophets along the different sides of the earth, and had He willed, He would have sent anyone of them to its people and ordered them to cut it." But the worshipper persisted in his intention and Iblis fought him and the worshipper overpowered him, and threw him on the ground and sat on his breast. When Iblis failed to prevent him he said to him: "Do you desire for something to decide between you and me? It is indeed better for, and more beneficial to you." He asked him: "What is that?" He said: "Release me to tell you about it."

He released him and he said: "You are a poor man who has nothing: But you are dependent on the people who maintain you, and perhaps you prefer to confer favors on your brothers, console your neighbours and be satiated and independent from the people." He answered in the affirmative. He said to him: "Then, retract from that and I promise to deposit by the side of your head two Dinars every night and in the morning you take them and spend them on yourself and your dependents, and give in charity to your brothers: This would be more beneficial to you and to the Muslims than to cut off that tree in place of which another one might be planted, and in naught would cutting it harm them, nor would it benefit your believing brothers."

The worshipper thought about what he had said and said: "The old man has told the truth. I am not a Prophet upon whom it is binding to cut off that tree, nor have I been commanded by Allah to cut it so that I would be disobedient by leaving it. What he has mentioned to me is more beneficial." He promised to fulfill to him what he had vowed, and the worshipper returned to his worshipping place and spent the night there. In the morning, he found two Dinars by the side of his head, which he took. The same occurred on the next and third days. But on the fourth day when it was morning, he found nothing. He grew angry and carried his mattock on his shoulder and on the way Iblis received him in the form of an old man and asked him: "Where are you going?" he said: "To cut off that tree." He said to him: "You have told a lie. You are not capable of doing that, and you have no way to do so."

When the worshipper took hold of him in order to do with him the same he did in the first time, he said to him: "How far!" Iblis then caught hold of him and knocked him down and behold! He became like the bird between his legs. Iblis then sat on his breast and said to him: "You should desist from that otherwise I would slay you." The worshipper found that he had no power to resist him, thereupon he asked him: "O so and so! You have overpowered me. So, release me and tell me how I had overpowered you at first and now you have overpowered me." He said to him: "In the first time, you grew angry for the Sake of Allah, and your intention was for the hereafter, and for this reason, Allah Almighty subjugated me to you. But this time, you grew angry for your sake and

for the sake of this world, thereupon I overpowered you."

Those tales are related in confirmation of the statement of Allah Almighty: "Except Your servants among them, sincere and purified (by Your grace)." (Al-Hijr 40)

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

A servant could get rid of Satan only by being sincere in his worship to Allah Almighty.

For this reason, it is related that Ma'ruf Al-Karkhi "may Allah have mercy upon him" used to beat himself and say: "O my self! Be sincere (in your worship to Allah), perchance you would get rid (of Satan)."

According to Ya'qub the Blind: "The sincere one is he who conceals his good deeds in the same way as he conceals his misdeeds."

According to Sulaiman: "Blessed be he who takes even a single step that is held valid thereby he intends nothing other than Allah Almighty."

Umar Ibn Al-Khattab "Allah be pleased with him" wrote the following message to Abu Musa "Allah be pleased with him": "Whoever makes sincere his intention, Allah suffices him what is between him and the people."

One of the allies of Allah wrote to one of his brothers: "Be sincere in your deeds, the little thereof would be sufficient for you."

According to Ayyub As-Sikhtiyani: "To make sincere one's work is more difficult upon the workers than all deeds they do."

According to Mutarrif: "Whoever purifies (his intention to Allah), (the reward) would be purified for him; and whoever mixes (his intention to Allah with anything else), (the reward) would be mixed (with punishment) for him."

According to Yahya Ibn Mu'adh: "Sincerity purifies the deed from defects in the same way as the milk is purified from excrement and blood."

It is narrated that there was a man who used to set out in the uniform of women and attend everywhere women assembled. One day, he happened to attend a gathering of women. Then, a pearl was stolen and they cried to close the door in order to inspect for it. They inspected one by one until it was the turn of the man and there was a woman with him. He invoked Allah sincerely: "If I was saved from this scandal, I would never return to do the like of that once again." Then, the pearl was found with that woman. They cried: "Then, release the remaining free woman (i.e. the man who was putting on the uniform of women), for we have found the pearl."

According to Sari As-Saqati "may Allah have mercy upon him": "To offer a two-rak'ah prayer in seclusion with sincerity is better than to write seventy or even seven hundred Hadiths in order to be high."

According to another man: "In sincerity for even as little as an hour lies salvation (from punishment) forever, but sincerity could rarely be observed."

It is said: "Knowledge is seeds, and deed is to sow such seeds, whose water is sincerity."

According to a wise man: "If Allah Almighty is displeased with a man, He gives him three, and withholds from him three: He gives him the company of the righteous people, and withholds from him to be accepted by them; gives him the

righteous deeds, and withholds from him to be sincere in them; and gives him wisdom and withholds from him to be truthful in it."

According to As-Susi: "What Allah requires from the deeds of the people is to be sincere in them."

According to Al-Junaid: "Allah Almighty has servants who were endued with reason: when they were endued with reason, they did deeds, and when they did deeds, they were sincere in them, and then sincerity invited them to all doors of righteousness."

According to Muhammad Ibn Sa'id Al-Marwazi: "The whole matter goes back to two principles: An act from Him with you, and an act from you to Him. You then should accept what He does with you, and be sincere in what you do for Him, thereupon you would be happy by both and attain felicity in both abodes."

Explication Of Real Nature Of Sincerity

It should be known to you that everything is imagined to be mixed with another. If it is purified from all things, it is called pure. In this sense, to do a deed that is pure and not stained with anything else is called sincerity. Allah Almighty said: "From what is within their bodies, between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it." (An-Nahl 66)

﴿ مِنْ بَيْنِ فَزَثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِبِغًا لِلشَّرِبِينَ ﴾

In order for milk to be pure, it should not be contaminated with blood or excretion or anything else.

Sincerity or purity (of faith) then is opposed to ascription of partners. Whoever is not sincere (or pure in his faith) is an associator of partners. But ascription of partners is of several degrees: sincerity in observing the oneness of Allah, i.e. monotheism is opposed to ascription of partners to Allah Almighty (in worship), i.e. polytheism. On the other hand, polytheism might be hidden and apparent. The same is true of sincerity. Both sincerity and its opposite occur upon the heart, which is their place. That lies principally in intentions and purposes.

We have already mentioned the real nature of intention which goes back to response to motives. If the motive is one, the deed resulting from it is called sincerity to what is intended. Whoever gives in charity with the intention of showing off is sincere to his intention of showing off; and whoever does so with the intention to come close to Allah Almighty also is sincere to his intention of closeness to Allah. But it is customary to dedicate the name of sincerity to the sole intention of coming close to Allah Almighty, as being purified from all stains. It is like atheism, which means inclination: But it is dedicated only to deviation from the truth.

Let's now talk about such as is motivated by the intention to come close to Allah Almighty, but this motive is mixed with another one, whether it is showing off or anything else of the worldly fortunes. A typical example is to observe fast in order to benefit with the diet that he gains by fasting, along with the intention

to come close to Allah Almighty; or to emancipate a slave in order to get rid of his sustenance and relieve himself of his bad manners; or to perform Hajj in order to make good his mood, or flee away from an evil or enemy to which he is exposed in his country; or to offer night prayer with the intention to avert slumber from himself, and become able to watch his family; or to learn knowledge in order to become easy on him to get what suffices him of wealth, or to be honored among his clan, or to guard his house and property with the honor and power of knowledge; or to engage in teaching and preaching in order to relieve himself of the distress of silence and enjoy of the pleasure of discourse; or to perform Hajj while walking in order to relieve himself of the charge of hiring a riding mount; or to perform ablution in order to get clean or cold; or to take bath in order to make pleasant his smell; or to relate Hadith in order to be recognized for his high knowledge of Isnad; or to sit in seclusion in the mosque in order to alleviate from himself the rental fee of residence; or to observe fast in order to lighten from himself the burden of cooking food and rather devote himself to his engagements; or to visit a patient to inquire about his health in order to be visited when he falls ill; or to attend a funeral procession in order that the funeral processions of his family would be attended by the people; or to do good in order to be recognized for it, and regarded with the eye of rectitude and reverence: if his intention in all of those deeds is to come close to Allah Almighty, but something of those passing thoughts is mixed with that intention, which makes the deed easier on him, then, his deed would not be pure, and he would not be sincere in it to the Countenance of Allah Almighty, in so much as he would ascribe partners to Him in it. Allah Almighty said: "I am the most independent from all partners."

In sum, if the deed to be done for the Sake of Allah is intended also for any of the worldly fortunes with which the soul is comforted and to which the heart inclines, no matter how little or much it might be, its purity then would be contaminated, and the heart's sincerity in doing it stained. Man is more often involved in his fortunes and dipped in his desires, and anyone of his deeds and acts of worship could hardly be free from any of such transitory fortunes. For this reason, it is said: "Whoever has even a single moment in all his lifetime pure in which he is sincere (in his deed) to the Countenance of Allah Almighty has indeed been saved." That is because sincerity rarely occurs, and it is very difficult for the heart to be purified from all those stains.

The pure deed which one does with sincerity to Allah is that which is motivated only by seeking to obtain closeness to Allah Almighty. If the motives are only those worldly fortunes, then, it would be very difficult upon the person, and this is self-evident. But our subject is such of deeds intended, in principle, to obtain closeness to Allah Almighty, but this intention is stained with any of those worldly fortunes. Those stains might be compatible, sharing, or assisting, as we have already mentioned in intention. Overall, the psychological motive might be equal to, stronger or weaker than the religious motive. Each has its specific ruling as we shall see later.

Sincerity then is to purify the deed from all those stains, be they little or

much, in order to be intended only to get closeness to Allah, in such a way that there is no motive other than it. This is imagined only from him who loves, and is wholeheartedly devoted to Allah Almighty, and mainly concerned with the hereafter, which leaves in his heart no place for the love for this world, to the extent that he even does not like eating or drinking: but he desires it only in the same way as he desires to answer the call of nature, as being necessary by predisposition. In other words, he has no desire for food because it is food in so much as because it makes him strong enough to worship Allah Almighty, hoping to be sufficed the evil of hunger in order not to need eating at all. In this way, there remains in His heart no place for the unnecessary fortunes of this world, and what is necessary is required by him just because it is essential to maintain his religion. He is concerned only with Allah Almighty.

If such a person does any deed like eating, drinking or answering the call of nature, he would be sincere in his deed and his intention true in his movement and stillness. For example, if he sleeps in order to become strong enough to resume his worship, his sleep would be regarded an act of worship, and he would attain the degree of the sincere in it. But whoever is not so, then, the door of sincerity in worship is closed against him. As well as he, over whose heart the love for Allah Almighty and the hereafter prevails, would be sincere in his deeds, similarly, he, over whose heart the love for the world, majesty and supremacy, i.e. the love for anything other than Allah Almighty prevails, would lose that sincerity in his acts of worship. Thus, the treatment of sincerity is to break the self fortunes and sever from worldly covets and rather dedicate oneself to the hereafter until it prevails over the heart. In this way, sincerity becomes easy.

Many are the deeds in which one is troubled, thinking he does them with sincerity to the Countenance of Allah Almighty, and he is deceived in that assumption, simply because he does not see the evil that stains them. In this respect, it is narrated from a man that he said: "I compensated the prayers of thirty years which I had offered in the mosque in the first row. That is because one day I delayed for a legal excuse, and offered the prayer in the second row. But I felt shy of people for they saw me praying in the second, and they used to see me praying in the first row. Then, I came to know that people's vision of me in the first row was the cause of my pleasure and the comfort of my heart, whereas I felt not."

This is an abstruse subtlety from which the deeds could hardly be safe, and few are those who make sense to it, except such as helped and guided by Allah Almighty. But the heedless see all their good deeds in this world misdeeds in the hereafter, and it is those who are intended by the statement of Allah Almighty: "But something will confront them from Allah, which they could never have counted upon! For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at!" (Az-Zumar 47:48)

﴿وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٨﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٤٩﴾﴾

And: "Say: "Shall we tell you of those who lose most in respect of their deeds? "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?" (Al-Kahf 103-104)

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۖ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۖ ﴾

From among the people, the scholars and learned are exposed most to this affliction, because what motivates the majority of them to spread knowledge, for the most part, is the pleasure of possessing the hearts of people, and having a great number of followers, and cheerfulness of praise and gratitude they receive, and Satan always dissembles them by saying to them: "Your purpose is to spread the religion of Allah Almighty and defend the Sharia enjoined by the Messenger of Allah "peace be upon him"." Thus, the preacher more often reminds the people of the favor of advising them and admonishing the rulers, and rejoices of the people's accepting his speech, and turning to him, while he claims that he rejoices of his supporting the religion that is made easy for him, given that were anyone of his fellows better than him to appear, and were the people to turn to him and leave that preacher, this would aggrieve him so much. Had his motive been only the religion, he would have thanked Allah Almighty for He has sufficed him this task by anyone other than him.

But even, Satan does not leave him, and rather says to him, by way of dissembling: "Your grief is not because of the people's turning from you in so much as because of the reward's being cut from you, for had they been admonished by your speech and advice, surely, you would have received reward for that." Therefore, the poor man does not know that his submission to the truth and relieving himself of the matter is better, more rewardable and more beneficial for him in the hereafter.

By my life, were Umar "Allah be pleased with him" to be aggrieved for Abu Bakr "Allah be pleased with him" undertook the imamate of prayer, would his grief be praiseworthy or blameworthy? However, no religious man has doubt that had he been aggrieved, his grief would have been blameworthy. But his submission to the truth, and giving the matter to him who was more fitting for it than him was more beneficial for him in religion than to take care of the affairs of people, given its great reward. Moreover, Umar "Allah be pleased with him" rejoiced for somebody more fitting than him undertook the matter. What is the matter with the learned and scholars that they do not rejoice of the like of this?

The knowledge of real nature of sincerity is a deep ocean in which all the people sink, barring the extraordinarily preeminent and distinguished, who is excepted in the statement of Allah Almighty: "Except Your servants among them, sincere and purified (by Your grace)." (Al-Hijr 40)

﴿ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ۖ ﴾

So, let the servant be vigilant in watching those subtleties, otherwise, he would join the devotees of Satan while he feels not.

Explication Of Statements Of Righteous In Sincerity

According to As-Susi: "Sincerity is not to see sincerity (from yourself), for whoever sees sincerity from himself, then, his sincerity needs sincerity." His

statement refers to the necessity to purify the deed from conceit because of it, for to turn to and regard sincerity with importance is a kind of conceit, and conceit itself is one of evils. The pure deed which one does with sincerity is that which is purified from all evils. But even, that is only one evil.

According to Sahl "may Allah have mercy upon him": "Sincerity is that the servant's movement and stillness are only for Allah Almighty and not for anything or anyone else." However, this statement is comprehensive. Similar to it is the statement of Ibrahim Ibn Adham: "Sincerity is that the intention should be true with Allah Almighty." On another occasion, it was said to Sahl: "Which thing is more difficult on the soul?" he said: "Sincerity, for it has no portion from it."

According to Ruwaim: "Sincerity in deed is that its doer does not want recompense for it in both abodes (i.e. the world and the hereafter)." This statement refers to the fact that the fortunes of the soul are but transitory and deferred evils. The worshipper whose purpose is to be blessed in the pleasures and delights of Paradise is also defective, for the deed should not be intended but for the Countenance of Allah Almighty, in reference to the sincerity of the sincere affirmers of truth. That is indeed the absolute sincerity. Nevertheless, whoever does deeds in the hope of Paradise and for fear of the fire is also sincere but simply in relation with the transitory fortunes, since he pursues only the fortunes of both abdomen and genitals. Therefore, what should be really pursued is the Countenance of Allah Almighty. He further said: "None moves but for a certain fortune, and freedom from fortunes is a Divine quality, and whoever claims it is a disbeliever."

Abu Bakr Al-Baqillani judged as disbeliever the one who claims freedom from the fortunes, under pretext that such freedom is characteristic only of the God. What he has mentioned is indeed true. But the people intended by such freedom is purification from what they call fortunes, which stand for the desires that are described in Paradise. But to take pleasure in gnosis, private talk and looking at the Countenance of Allah Almighty is the sole portion of those, and they do not regard it a fortune. Were all pleasures and delights of Paradise to be offered to those in recompense for the pleasure of obedience, private talk and prostration to Allah Almighty, of a surety they would regard them with slighthness, and rather look down upon them all. Their movement then is for a certain fortune, and their obedience for a certain fortune, but this fortune is their worshipped god alone and not anything else.

According to Abu Uthman: "Sincerity is to forget the vision of all the creation with the permanent looking at the Creator." This is, however, a reference to the evil of showing off only. For this reason, one of them said: "Sincerity in the deed is that no Satan should see it lest he would corrupt it, nor an angel lest he would write it." That is a reference to the concealment only. In confirmation of that, it is said: "The sincere among deeds is that which is hidden from the people, and purified from all engagements and relations." That comprehends all intended purposes. According to Al-Muhasibi: "Sincerity is to banish the people in treatment with the Lord." This refers only to the negation

of showing off. It is similar to the statement of Al-Khawas: "Whoever drinks from the cup of authority has indeed deviated from the sincerity of worship."

The disciples asked Jesus "peace be upon him": "What is the pure among the deeds?" he said: "It is that which one does with sincerity to Allah Almighty and dislikes that none else should praise him for it." This also encourages to leave showing off. According to Al-Junaïd: "Sincerity is to purify the deed from all stains of impurities." According to Al-Fudail: "To leave the deed for the sake of people is showing off, and to do deeds for the sake of people is polytheism; and sincerity is that Allah delivers you from both."

It is also said: "Sincerity is to forget all fortunes and persist in watching (over yourself)." That is, indeed, the comprehensive account.

However, the statements in this issue are too numerous for this context to permit to mention, and there is no benefit to relate many transmitted texts after the reality is uncovered. The satisfactory account is that of the master of the foremost and the last of people "peace be upon him" when he was asked about sincerity thereupon he said: "It is to say: 'My Lord is Allah', and then to stand straight as you have been commanded." (Ibn Majah and Muslim on the authority of Sufyan Ibn Abdullah Ath-Thaqafi but with change of wording). i.e. not to worship your inclination nor yourself, and not to worship but your Lord Alone, and stand straight in His worship as you have been commanded. That is a reference to cutting off everything other than Allah Almighty from the field of vision; and this is indeed the sincerity.

Explication Of Degrees Of Impurities And Evils That Stain Sincerity

It should be known to you that the evils and impurities that stains sincerity are hidden in part, apparent in part, weak and clear in part, and strong and hidden in part. But their different degrees concerning appearance and concealment could hardly be understood without an example. The most apparent impurity that distracts sincerity in this respect is showing off. So, let's set forth an example for it.

The first degree: Satan gets the evil into the praying person in his prayer no matter sincere he might be. If some people look at or enter upon him, he tells him to improve his prayer in order for that attendant to look at him with the eye of reverence and rectitude. The result is that his organs become submissive, his limbs calm and his prayer improved; and that is the apparent showing off, which is not hidden even from the novice.

The second degree: according to which the novice understands that evil, and bewares of it, thereupon he does not obey Satan, and rather continues in his prayer as he is with no change. But Satan comes to him while he is doing good and says to him: "You are followed and imitated by others in all of your deeds, and all you do influence the people, and of course, you would receive the reward of their good deeds in which they follow you if you do good, and their sin would be due on you if you do evil. So, make good your deed in front of them, perchance they would follow you in submission and improvement of worship." That kind is more abstruse than the first, which might deceive him who is not deceived by the first. But it is showing off which invalidates sincerity. If he sees

submissiveness and perfect worship good he approves for the person who follows him, why should he not approve the same while being in seclusion? Of course no one could be dearer to him than his own self. That is, indeed, dissembling. Whoever follows him would receive reward for his good worship. But as for him, he would be punished for disclosing from himself what is not his reality.

The third degree is more subtle than this: according to which the servant tests himself and takes heed of the Satan's scheme, putting in mind that his difference in worship in the presence of an assembly from his being in seclusion is indeed showing off, and that sincerity is that his prayer in seclusion should be the same as his prayer in the presence of the assembly. He should feel shy of his Lord Almighty and of himself to be submissive only in the presence of the people more than he is usually when he is in privacy, thereupon he devotes himself to worship in privacy and improves his prayer as much as he approves for himself in the presence of an assembly, for this is also an abstruse and subtle degree of showing off, for the intention to improve his prayer in privacy is just to make it the same in the presence of an assembly, with no difference then between them. Thus, his devotion in both privacy and assembly is to the creatures and not to the Creator. But sincerity is that it is the same for him to be seen in his prayer by men or animals.

The fourth degree is more abstruse and subtle: according to which it is true that the people look at him in his prayer, but at the same time, Satan fails to tell him to be more submissive in prayer for their sake, for he knows well that he has made sense of that. Therefore, he says to him: "Think about the glory and grandeur of Allah Almighty, before Whom you are standing now, and feel shy that Allah Almighty should look at your heart while it is heedless of Him." The result then is that his heart would be present, and his organs submissive, thinking it to be sincerity, although it is plotting and cunning. Were his submissiveness to be for the Sake of Allah's Glory and Grandeur, surely, this passing thought would occur to his mind while being in privacy, and not in the presence of the assembly.

The sign of safety from this evil is that this passing thought should be familiar to him in privacy as well as in the presence of anyone else, and that the presence of anyone else is not the cause of that passing thought, just as the presence of the animal is not so. As there is still difference within himself between the man's seeing him and the animal's seeing him, he has not become purely sincere, and his internal secret is still contaminated with the hidden polytheism manifested in showing off. That concealed polytheism is more hidden within the heart of mankind than the creeping of the black ant in the dark night on the soft rock.

None is saved from Satan but he whose sight is delicate and he is happy with the protection and guidance of Allah Almighty, otherwise, Satan always sticks to those who devote themselves to the worship of Allah Almighty, and never is heedless of them for a single moment in persistence to turn them to showing off in all they do, even when they apply kohl to their eyes, trim their mustaches, get

perfumed and put on fine clothes on Friday. Those are customs to be done on particular occasions, and one has a hidden fortune in them, for they are visible by others, and with them disposition is affable. Satan then invites him to those and urges him not to leave them at all. In this way, the heart's being stimulated to do them is caused by response to that hidden desire, which turns him from the sphere of sincerity.

Whoever is not safe from all of those evils is not sincere in his worship. For this reason, it is said that a two-rak'ah prayer to be offered by a learned scholar is better than a year of worship from an ignorant. What is intended here is the learned scholar who is insightful of the subtleties of the evils of deeds, in order to be able to purify himself from them. But the ignorant's vision is restricted to the apparent worship, by which he is deceived. In this way the acts of worship are different among the people, and the ways of evils to them is beyond calculation. So, let this amount, no matter little it might be, benefit the reader, and of course, the prudent is satisfied with the little and the foolish is not influenced even by the much. So, it is of no avail to give him more.

Explication Of The Ruling Of The Deed In Connection With Which Sincerity Is Stained; And To What Extent It Is Rewardable

It should be known to you that if the deed is not pure to Allah Almighty, and rather stained with anything of the worldly fortunes, its state is debatable among the scholars, who differ whether it deserves reward, punishment or nothing at all. As for that thereby nothing other than showing off is intended, of a surety, it deserves punishment and displeasure. As for that which is pure thereby the Countenance of Allah Almighty alone is intended, no doubt, it is a cause of reward. But our talk now is about that which is stained .

What seems from the different narrations is that there is no reward for it. But even, there are some traditions that contradict the majority . What we see, and all knowledge is with Allah, is to look at the strength of the motive: If the religious motive is equal in strength to the self motive, then, the deed would neither get reward nor bear punishment. If the motive of showing off is stronger, then, the deed is fruitless and harmful, and leads to punishment. It is true that the punishment for it is less in degree than that of the deed thereby only showing off is intended. If the intention of coming close to Allah is stronger than the other motive, then, it deserves reward as much as is equal to the extent of strength by which the religious motive excels the other.

That is confirmed by the statement of Allah Almighty: " Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 7-8)

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ ﴾

And: " Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from His own presence a great reward." (An-Nisa' 40)

﴿ وَإِنْ تَكَ حَسَنَةً يَّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴾

Thus the intention of good should not be caused to suffer along with that of evil.

Let us say, in explanation of this, that deeds effect the heart by confirming their qualities. The motive of showing off is among the destructives, and it is nourished and sustained by doing according to it; Whereas the motive of good is among the saviors, and it is nourished and sustained by doing according to it. If both qualities gather together in the heart, they are opposing. Thus, if one does according to the requirement of showing off, he would strengthen the quality of showing off, and if he does according to the requirement of coming close (to Allah), he would confirm the quality of coming close, and so on. One of them is destructive, and the other is a savior. If both are strengthened equally, they would counterbalance each other. Of course the more one of them is prevailing, the more it is effective on the heart; and in no way could this effect be lost.

If one does what brings him a span closer to Allah and then does what moves him a span farther from Him, then, he would return to his original state, with neither reward nor punishment. If he does what brings him two spans closer to Allah and does what moves him a span farther from Him, then, he would remain only a span close to Allah. In confirmation of that, the Prophet "peace be upon him" said: "And do the good deed simply following the misdeed, so that it would erase it." If sheer showing off is erased by sheer sincerity, then, when both gather together in the heart, they would necessarily counterbalance each other. That is attested by the consensus of the nation on the fact that whoever sets out for Hajj and he has goods to traffic therewith, his Hajj would be held valid for which he would receive reward, given that the intention pertaining to it is stained with a worldly fortune.

Regardless of what might be said in this respect, the right is to say that as long as the intention of Hajj is the main motive for setting out on journey, and the traffic no more than an assisting motive, he would get reward for the journey no matter how little or much it might be. In my sight, there is no differentiation, in relation to the fighters in the Cause of Allah, between fighting disbelievers in a place where there is a plenty of war spoils and fighting disbelievers in a place where there is a little or no spoils at all. It is unlikely to say that putting in mind that differentiation makes fruitless the entire reward of their Jihad. It is fair to say that if the main and principal motive is to make superior the word of Allah Almighty, while the desire for booty is secondary, the reward then would not become fruitless. It is true that his reward is not equal to him whose heart does not turn to the booty in principle, for this turning is shortage.

You may argue that the Holy Verses and traditions indicate that the stain of showing off thwarts the reward, and the same is true of the stain of pursuit of booty, traffic and all worldly fortunes. It is narrated on the authority of Tawus and others that a man asked the Prophet "peace be upon him" about him who does favor or gives in charity and likes to be praised for his deed: would he get reward for his deed? He "peace be upon him" did not know what to say to him until the following Holy Verse was revealed: "Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." (Al-Kahf 110)

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

(Ibn Abu Ad-Dunya and Al-Hakim). Of course, he intended to gather both reward and praise together.

It is narrated on the authority of Mu'adh "Allah be pleased with him" that the Prophet "peace be upon him" said: "The least degree of showing off is a kind of polytheism." (This is reported by At-Tabarani and Al-Hakim).

It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" from the Prophet "peace be upon him" that he said: "It would be said to him who joined partners with Allah in the deed he did: 'Take your reward from him for whom you did it.'"

It is narrated on the authority of Ubadah "Allah be pleased with him" that Allah Almighty says: "I am the most independent among those who are independent from any partner: whoever does a deed for Me in which he joins a partner with Me, I then give My portion to that partner." (Malik in his Muwatta').

It is also narrated on the authority of Abu Musa "Allah be pleased with him" that a Bedouin came to the Messenger of Allah "peace be upon him" and said: "O Messenger of Allah! A man fights out of bravery, and a man out of fanaticism, and a man fights in order for his high position to be known: Which of those fights in the Cause of Allah?" on that the Prophet "peace be upon him" said: "Whoever fights in order for the word of Allah to be superior fights in the Cause of Allah."

Umar "Allah be pleased with him" said: "You say that so and so is a martyr, and perhaps he (before he is killed) has filled in between his riding mount with silver coins."

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: The Prophet "peace be upon him" said: "Whoever emigrates seeking anything of those worldly fortunes, then, it would be for him."

In reply to that, let me say that those Hadiths do not contradict what we have mentioned. They address such as does not intend by his deed but the worldly fortunes. We have mentioned that this is obedience and aggression, not because pursuing the worldly fortunes is unlawful. What is unlawful is to pursue it by the religious deeds, for that implies showing off and perverting the worship from its right place. We seek refuge with Allah Almighty from that. Man could hardly be free from those secondary stains except rarely, and of course they reduce the reward, but do not thwart it entirely.

But this does not mean that man, by so doing, is not on the verge of a great risk, for he might think that the stronger motive is the intention to come close to Allah, while the self fortunes prevail over his innermost secret. That is extremely hidden. Reward does not come but by the sheer sincerity, and a servant could hardly be certain of his sincerity, no matter how cautious he might be. For this reason, even after perfect industriousness, he still continues to be wavering between acceptability and rejection, lest his worship might have an evil whose unfavorable consequence is more than the reward expected from it. As such were the fearful from among these endowed with deep insights, and as such everyone endowed with insight should be.

That is the significance of the statement of Sufyan "may Allah have mercy upon him": "I do not mind about what seems from my deed."

According to Abd-Al-Aziz Ibn Abu Rawad "may Allah have mercy upon him": "I have lived neighboring that house for sixty years, and performed Hajj sixty times, and I have never done any of the deeds of Allah Almighty but that I counted myself and found that Satan's share in it is greater than Allah's. would that I neither have a reward nor bear a sin."

Nevertheless, the deed should not be left when there is fear from the evil of showing off, for that is the final purpose of Satan. The point here is that sincerity should not be lost. When one leaves the deed, he has indeed wasted both the deed and the sincerity together. According to Al-Fudail: "To leave the deed for the sake of people is showing off, and to do deeds for the sake of people is polytheism; and sincerity is that Allah delivers you from both."

CHAPTER THREE: TRUTH ITS VIRTUE AND REAL NATURE

Explication Of Virtue Of Truth

Allah Almighty said: "Among the Believers are men who have been true to their Covenant with Allah." (Al-Ahzab 23)

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

The Messenger of Allah "peace be upon him" said: "No doubt, truthfulness leads to righteousness, and righteousness leads to Paradise, and one continues to tell the truth until he is written with Allah as a sincere affirmer of truth; and lie leads to wickedness, and wickedness leads to fire (of Hell), and one continues to tell lies until he is written with Allah as a liar." (Al-Bukhari and Muslim on the authority of Ibn Mas'ud).

It suffices for the virtue of truthfulness that Allah Almighty describes the Prophets "peace be upon them" as sincere affirmers of truth in His statement: "(Also) mention in the Book (the story of) Abraham: He was a man of truth: A prophet." (Maryam 41)

﴿وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

And: "Also mention in the Book (the story of) Isma'il: he was (strictly) true to (what he promised, and he was a Messenger (and) a Prophet." (Maryam 54)

﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا﴾

And: "Also mention in the Book the case of Idris: he was a man of truth (and sincerity), (and) a prophet." (Maryam 56)

﴿وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

According to Ibn Abbas "Allah be pleased with them": "There are four characteristics, and whoever gets them has indeed profited: Truthfulness, modesty, good manners and gratitude."

According to Bishr Ibn Al-Harith "may Allah have mercy upon him":

"Whoever treats Allah with truthfulness gets estranged from the people."

According to Abu Sulaiman Ad-Darani "may Allah have mercy upon him": "Make truthfulness your riding mount, truth your sword, and Allah Almighty your finale."

A man said to a wise: "I have never seen a truthful person." On that he said to him: "Had you been truthful, you would have recognized the truthful."

It is narrated on the authority of Muhammad Ibn Ali Al-Kinani "may Allah have mercy upon him": "We have found that the religion of Allah Almighty is based on three principles: Truth, truthfulness and justice. Truth pertains to organs and parts of body, justice to hearts, and truthfulness to minds."

In his comment on the following statement of Allah Almighty: "On the Day of Judgment will you see those who told lies against Allah; their faces will be turned black; is there not in Hell an abode for the Haughty?" (Az-Zumar 60)

﴿وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

Ath-Thawri "may Allah have mercy upon him" said: "It is those who claimed the love for Allah Almighty to which they were not true."

Allah Almighty revealed to David "peace be upon him": "O David! Whoever is true to Me in his secret, I would confirm his truthfulness among the creatures in public."

According to a learned man: "There is a consensus among the religious scholars and jurists on three characteristics, and if they are held valid, salvation lies in them, and none of them could be achieved without the others: Faith in Islam that is pure from religious innovations and inclinations, truthfulness to Allah Almighty in deeds, and the lawfulness of sustenance."

According to Wahb Ibn Munabbih "may Allah have mercy upon him": "I have found on the margin of the Torah twenty-two pieces of wisdom which the righteous among the children of Israel used to gather on and study: "There is no treasure more beneficial than knowledge, nor is there wealth more profitable than forbearance, nor is there a status lower than anger, nor is there a companion more pleasing than the good deed, nor is there a friend more disgraceful than ignorance, nor is there honor more cherished than piety, nor is there generosity more fulfilling than leaving inclination, nor is there a deed better than meditation, nor is there a good deed higher in rank than patience, nor is there a misdeed more shameful than arrogance, nor is there a medicine more lenient than kindness, nor is there an ailment more painful than foolishness, nor is there a messenger more just than the truth, nor is there an evidence more sincere in advice than truthfulness, nor is there poverty more humiliating than covet, nor is there richness more wretched than collecting wealth, nor is there a life more pleasing than health, nor is there a living more satisfying than chastity, nor is there a worship better than submission (of heart to Allah), nor is there asceticism better than satisfaction, nor is there a guard more keeping than silence, nor is there an absent closer than death."

According to Muhammad Ibn Sa'id Al-Marwazi "may Allah have mercy upon him": "If you seek Allah with truthfulness, He endows you with a mirror therewith to see everything of wonders of this world and the hereafter."

According to Abu Bakr Al-Warraq "may Allah have mercy upon him": "Observe truthfulness in what is between you and Allah, and kindness in what is between you and the people."

It was said to Sahl "may Allah have mercy upon him": "What is the foundation of that matter (of religion) on which we are?" He said: "Truthfulness, generosity and bravery." It was said to him: "Give us more." He said: "Piety, modesty and lawful sustenance."

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: The Prophet "peace be upon him" was asked about perfection, thereupon he said: "To tell the truth, and act upon truthfulness."

In his comment on the following statement of Allah Almighty: "That (Allah) may question the (Custodians) of Truth concerning the Truth they (were charged with)" (Al-Ahzab 8)

﴿يَسْئَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ﴾

Al-Junaid "may Allah have mercy upon him" said: "Those who are true to themselves would be questioned about the extent to which they are true to their Lord Almighty. That is, indeed, a very dangerous matter."

Explication Of Real Nature, Meaning And Ranks Of Truth

It should be known to you that truthfulness applies to six things: truthfulness in speech, truthfulness in intention and will, truthfulness in determination, truthfulness in fulfillment of determination, truthfulness in the deed, and truthfulness in achieving all stations of religion. Whoever is characterized by truthfulness in all of those six is a sincere affirmer of truth.

On the other hand, the truthful are of different ranks according to the fields to which they are true. Whoever has a fortune of truthfulness in anything of those six, he is regarded truthful but in relation with that very thing.

The first type: Truthfulness in speech. Its field is news and narrations. The news might pertain to the past or to the future, including the fulfillment of the promise. In this respect, it is incumbent upon every servant to keep his/her tongue, and not to tell but the truth. That is the most famous and prominent type of truthfulness. Whoever keeps his tongue from telling about things differently from what they really are is indeed truthful.

Therefore, this truthfulness has two supplementary conditions: the first is to avoid allusion and indirect reference to things. It is said that allusion acts on behalf of telling lies. What is forbidden concerning telling lies is to tell about a thing differently from what it really is. But in some cases, the allusion is needed and required to serve a particular benefit, like, for instance, disciplining children and women, caution from wrongdoers, fighting enemies, and avoiding their learning anything about the secrets of the king, and so on. Whoever is forced to do anything of that, his truthfulness in it is that his speech should be for the Sake of Allah Almighty, in so far as is commanded by truth and required by religion: if he observes that condition, then, he would be truthful in his speech even if he tells about the thing differently from what it really is, for truthfulness is not intended for itself in so much as to indicate and invite to the truth. So, let him regard not its external form but its internal significance.

It is true that in such cases, one should incline to allusion as much as is possible for him to do. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to set out for a holy battle, he would allude to another one, in order to conceal from the enemies the news of the originally intended battle. (This is reported by Al-Bukhari and Muslim on the authority of Ka'b Ibn Malik). That does not belong to telling lies at all.

In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not a liar is he who makes peace between two, by saying or conveying good words between them (on behalf of each other)." (Al-Bukhari and Muslim on the authority of Umm Kulthum Bint Uqbah Ibn Abu Mu'ait).

He "peace be upon him" gave concession to speak (be it true or false) according to what serves the benefit in three cases: Making peace between two persons, having two wives, and fighting in the Cause of Allah. Truthfulness in those cases turns to intention, according to which nothing is observed but the truthfulness of intention and will of good. If his purpose is valid, his intention is true, and his will is good, he would be truthful regardless of his speech, in which case, allusion is preferable.

The second condition is to observe the meaning of truthfulness in his words therewith he talks privately to his Lord Almighty. It is like his statement: "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79)

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

If, while saying so, his heart is diverted from Allah Almighty, and rather devoted to worldly hopes and his own desires, then, he is a liar. The same applies to his statement: "You do we worship" and: "I am the servant of Allah": if he is not characterized by the real servitude and has another purpose than Allah Almighty, he would not be truthful in his speech, and on the Day of Judgement, if he is asked to prove his servitude to Allah Almighty, he would fail to confirm it. That is because if he is a servant of himself, a servant of his world, or a servant of his desires, of a surety, he would not be true to his statement that he is a servant of Allah Almighty. That is the meaning of truthfulness in speech.

The second type: Truthfulness in intention and will. That kind goes back to sincerity. That is, there is no motive for his movement and stillness other than Allah Almighty. If it is stained with any of the worldly fortunes, then the truthfulness of intention would become invalid, and by that consideration, it is possible to call him a liar. A righteous said: "Truthfulness is to observe the oneness of Allah in your purpose." In confirmation of that, Allah Almighty said: "When the Hypocrites come to you, they say, 'We bear witness that you are indeed the Messenger of Allah.' Yea, Allah knows that you are indeed His Messenger, and Allah bears witness that the Hypocrites are indeed liars." (Al-Munafiqun 1)

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ

﴿الْمُنَافِقِينَ لَكَذِبُونَ﴾

Although they told the truth when they said that he is the Messenger of Allah,

Allah Almighty described them as liars, not in terms of their speech, but in terms of their intention and mysteries of hearts. Thus, one meaning of truthfulness goes back to the true intention, which is sincerity. Every truthful should be sincere in his intention.

The third type is truthfulness in determination. A man might have determination first before deed, saying: "If Allah bestows money upon me, I would give in charity", and "If I meet an enemy, I would fight in the Cause of Allah Almighty", and "If Allah Almighty endows me with an office of ruling, I would do justice and not disobey Allah Almighty", etc. That determination might coincide with truthful and perfect power in himself, or hesitation, reluctance or inclination in it, that contradicts truthfulness. Here, the truthful or sincere affirmer of truth is he whose determination coincides with perfect power in all good things, with neither reluctance, nor hesitation, nor inclination from it. It is the same as stated by Umar Ibn Al-Khattab "Allah be pleased with him": "To move forward with my head being chopped off is better for me than to be a ruler over a people including Abu Bakr "Allah be pleased with him"." He found in himself the decisive determination and truthful love not to be a ruler in presence of Abu Bakr "Allah be pleased with him".

Of a surety, the sincere affirmers of truth in determination are of different ranks: One might have determination, but not strong enough to lead him to accept killing. Moreover, among the truthful believers, there was such as if he was given the freedom to choose whether he or Abu Bakr should be killed, his life would be dearer to him than that of Abu Bakr "Allah be pleased with him"

The fourth type: Truthfulness in fulfillment of determination. The soul might have an immediate determination to do a particular deed, since there is no trouble nor difficulty in giving a promise. But when one comes to do the promised deed, his determination would weaken before the prevailing desires, and thus he would not be able to fulfill his determination. That contradicts truthfulness in it. This is the significance of the statement of Allah Almighty: "Among the Believers are men who have been true to their Covenant with Allah." (Al-Ahzab 23)

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ﴾

It is narrated on the authority of Anas "Allah be pleased with him" from his paternal uncle Anas Ibn An-Nadr "Allah be pleased with him" that he did not attend the holy battle of Badr with the Messenger of Allah "Allah's blessing and peace be upon him". He felt it difficult on himself and said: "I was absent from the first holy battle fought by the Messenger of Allah "Allah's blessing and peace be upon him". By Allah, if Allah gives me the opportunity to attend another holy battle with the Messenger of Allah "Allah's blessing and peace be upon him" I would show to Allah what I am going to do in fighting." In the coming year, he attended the holy battle of Uhud. Sa'd Ibn Mu'adh "Allah be pleased with him" received him and asked him: "Where are you going O Abu Amr?" He said: "How pleasant the smell of Paradise is! Indeed, I detect its smell behind Uhud." He fought until he was killed, and over eighty sword strikes and arrow shots were found in his body. His sister (Ar-Rubai) Bint An-Nadr said: "I have never recognized the body of my brother except from the dress he was wearing." On

that occasion, the following Holy Verse was revealed: " Among the Believers are men who have been true to their Covenant with Allah." (Al-Ahzab 23)

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

(This is reported by At-Tirmidhi).

It is further narrated that on the day of the holy battle of Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" stood at the body of Mus'ab Ibn Umair "Allah be pleased with him" while he was lying on his face as a martyr, and he was the carrier of the flag of the Messenger of Allah "Allah's blessing and peace be upon him" on that day. On that he said: "Among the Believers are men who have been true to their Covenant with Allah: Of them some have completed their vow (to the extreme), and some (still) wait: But they have never changed (their determination) in the least." (Al-Ahzab 23)

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا

بَدَّلُوا تَبْدِيلًا﴾

(Abu Na'im in his Hilyah on the authority of Ubaid Ibn Umair)

It is narrated on the authority of Fadalab Ibn Ubaid that he said: I heard Umar Ibn Al-Khattab "Allah be pleased with him" saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "The martyrs are four types: (The first is) a believing man of good faith who met the enemy and was true to Allah in fighting until he was killed: It is that to which the people would raise their eyes on the Day of Judgement as such" and he raised his head until his hat fell down from him. The sub-narrator said: "I do not know whether it was the hat of Umar "Allah be pleased with him" or the hat of the Messenger of Allah "Allah's blessing and peace be upon him" which fell down." "(the second is) a man of good faith, and when he met the enemy, he seemed as if his face was beaten with thorns, and while being so, he received an arrow and was killed: He would be in the second rank. (The third is) a believing man who mixed a righteous deed with a bad deed, and when he met the enemy, he was true to Allah in fighting until he was killed: such would be in the third rank. (The fourth) is a man who transgressed against his soul, and when he met the enemy, he was true to Allah in fighting until he was killed: that would be in the fourth rank." (At-Tirmidhi).

Mujahid "may Allah have mercy upon him" said: Two men came out before an audience and said: "If Allah Almighty bestows upon us wealth we would give in charity." But when Allah gave them wealth, they withheld it. On that occasion, Allah Almighty revealed: " Amongst them are men who made a Covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. But when He did bestow of His bounty, they became covetous, and turned back (from their Covenant), averse (from its fulfillment). So He has put as a consequence Hypocrisy into their hearts, (to last) till the Day whereon they shall meet Him: Because they broke their Covenant with Allah, and because they lied (again and again)." (At-Tawbah 75-76)

﴿وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَإِنْ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ﴾ فَلَمَّا آتَاهُمْ مِنْ

فَضْلِهِ يَحْلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٠﴾

That type of truthfulness is more severe on the people than the previous one. One might have determination to do a thing, and when it comes to implementation, he fails to fulfill his promise to do it, in view of his prevailing desire and inclination. For this reason, Umar "Allah be pleased with him" made exception in his statement when he said: "To move forward with my head being chopped off is better for me than to be a ruler over a people including Abu Bakr, unless myself makes alluring to me something at the time of killing which I do not detect now, for I do not feel safe that killing would be severe on it for which it might change and swerve from its determination."

The fifth type: Truthfulness in deeds. It is that one endeavors in order that his external deeds would not give false impression in opposition to what is really lurking within himself. It is not to leave the deeds in so much as to strive his utmost to make his inward confirm his outward behaviors. That is quite different from showing off, for the dissembler is he who does so intentionally, i.e. to make his apparent deed give false impression of his internal secret. One might seem to stand submissive in his prayer, but not with the intention that people should see him, and his heart is heedless of prayer. Whoever looks at him sees him standing in front of Allah Almighty, while his heart is engaged in his worldly desires and inclinations.

This kind of deeds gives false impression of the internal secret, in which one is liar and not truthful, although he does not do so with the intention to be seen of men. One could be saved from that only by being in secret just like being in public, i.e. to make his inside similar to, if not better than, his outside. In sum, if the outward appearance is different intentionally from the inward thoughts, then, it is called showing off, therewith sincerity is lost, and if it is different unintentionally, then, truthfulness is lost.

That is the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" in his supplication: "O Allah! Make my secret better than my public, and make righteous my public."

According to Yazid Ibn Al-Harith: "If one's secret is similar to his public, then, that is justice; and if his secret is better than his public, then, that is excellent; and if his public is better than his secret, then, that is injustice."

According to Atiyyah Ibn Abd-Al-Ghafir: "If the believer's secret agrees with his public, Allah Almighty then commends him before angels, saying: "That is really My servant."

According to Abd-Al-Wahid Ibn Zaid: "Whenever Al-Hassan ordered the people to do anything, he would act upon it most among them, and whenever he forbade them to do anything, he would leave it most among them. I have never seen a man whose secret is similar to his public than him "may Allah have mercy upon him"."

Overall, to have one's secret similar to (if not better than) his public, is a kind of truthfulness that is required from all the servants.

The sixth type: Truthfulness in the stations of religion. It is the highest degree and the dearest kind of truthfulness. It is like truthfulness in the stations

of fear, hope, honoring, asceticism, contentment, reliance (on Allah), love (for Him), and all such stations. Those stations have starting points, ending points, and final facts, and the truthful is he who attains their final facts.

In confirmation of that, Allah Almighty said: "Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones." (Al-Hujurat 15)

﴿أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

And: "But it is righteousness to believe in Allah and the Last Day...Such are the people of truth, the God-fearing." (Al-Baqarah 177)

﴿وَلَيَكُنَّ آلَیْمٌ مِّنْ ءَامَنٍ بِاللَّهِ وَالْيَوْمِ ۖ﴾

It is narrated that Abu Dharr "Allah be pleased with him" was asked about faith thereupon he recited that Holy Verse. It was said to him: "We asked you about faith!" he said: "I asked the Messenger of Allah "Allah's blessing and peace be upon him" about faith, thereupon he recited to me that Holy Verse."

Therefore, to attain the final facts of those stations is very difficult, for they are infinite. But every servant has a certain fortune from them in accordance with his state of weakness and strength. The stronger his fortune is, the closer he is to truthfulness, and vice versa. The gnosis of Allah Almighty, honoring Him and fear of Him are never-ending.

For this reason, the Prophet "peace be upon him" said to Gabriel "peace be upon him": "I like to see you in your real form on which you are created." He said: "You could not endure that." He said: "No, let me see you." He gave him an appointment in Baqi' on a night in which the moon was full, and when he came to him, the Prophet "peace be upon him" looked at him and behold! He filled the horizons, i.e. the sides of the sky. On that the Prophet "peace be upon him" fell unconscious. When he restored his consciousness, Gabriel "peace be upon him" had returned to his form in which he used to appear to him. The Prophet "peace be upon him" said: "I have never think that there is such one among the creatures of Allah." Gabriel "peace be upon him" said to him: "Then, what do you think if you see Israfil? Indeed, the Throne (of Majesty) is on his shoulder, and his feet are penetrating underneath the farthest end of the lowest earth. But even, he shrinks, out of the grandeur of Allah Almighty, until he becomes like a swallow." Consider then how grandeur and majesty overwhelm him so much that he is reduced to such a state. All the angels are not like this, due to their disparity in gnosis. That is the truthfulness in honoring.

It is further narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night I was made to set out on a night journey to the heaven, I came upon the highest company (of angels and Prophets), and Gabriel was as quiet as a worn-out covering (that is thrown on the camel's back), out of fear and honoring of Allah Almighty." (Al-Baihaqi on the authority of Anas).

Although the Companions were fearful, they never attained the degree of the

fear of the Prophet "peace be upon him". The Prophet "peace be upon him" said: "None shall attain the real nature of faith until he sees all the people like the dung in comparison with Allah, and when he returns to himself, he sees it the most despicable of them all."

On the other hand, the degrees of truthfulness are never-ending. If one is truthful in all those stations, he then is the sincere affirmer and lover of truth. But the people are different in their truthfulness according to their fortunes from them. According to Sa'd Ibn Mu'adh "Allah be pleased with him": "There are only three things in which I am strong, and in all things other than them, I am weak: I have never offered a prayer during which I engaged in a self talk until I finished from it; nor have I attended a funeral procession during which I engaged in anything other than it until its burial was finished; nor have I heard anything from the Messenger of Allah "Allah's blessing and peace be upon him" but that I thought it to be true." In his comment on that, Sa'id Ibn Al-Musayyab "may Allah have mercy upon him" said: "I have never thought that those characteristics could gather but in the Prophet "peace be upon him". Many are the companions who offered prayers and attended funeral processions, and did not attain such a high degree of truthfulness.

According to Abu Bakr Al-Warraq: "Truthfulness are of three kinds: the truthfulness of monotheism, the truthfulness of obedience, and the truthfulness of gnosis. The truthfulness of monotheism implies the laymen of believers. Allah Almighty said: " And those who believe in Allah and His Messengers, they are the Sincere Lovers and affirmers of Truth." (Al-Hadid 19)

﴿وَالَّذِينَ ءَامَنُوا بِاللّٰهِ وَرُسُلِهِۦٓ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ﴾

The truthfulness of obedience includes those of knowledge and abstention. The truthfulness of gnosis implies those alliance of Allah Almighty, which are like the mountains on the earth."

According to Ja'far As-Sadiq: "Truthfulness is self-mortification and not to give preference to anyone over Allah Almighty in the same way as He does not give preference to anyone over you, as shown in His statement: "He has chosen you." (Al-Hajj 78)

﴿هُوَ اَحَبُّ بَيْنِكُمْ﴾

It was revealed to Moses "peace be upon him": "If I love a servant, I would try him with distresses so heavy and severe that even the mountains could not withstand in order to see his truthfulness: If I found him truthful, I would take him as an ally and beloved, otherwise, if I find him complaining Me to My creatures, I would disappoint him and care not." Among the signs of truthfulness is to conceal both adversities and acts of worship, and dislike to show them to anyone of the people.

That is the end of the book of truthfulness and sincerity, and it would be followed by the book of watching and reckoning, and praise be to Allah.

Book eight: Watching and reckoning

It is the eighth book of the quarter of saviors of the revival of religion sciences

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who stands over every soul (and knows) all that it does, watches over every organ and knows what it commits, learns the secrets of the hearts when they have an inner thought, and accounts the passing thoughts of His servants when they are disturbed, from Whose knowledge nothing even as little as an atom's weight in the heavens and on earth escapes, Who would reckon His servant for all of their deeds, be they significant or insignificant, Who accepts the acts of worship from His servants, no matter how little they might be, and forgives for them their sins no matter how great they might be: Exalted be He Whose favor extends over all servants, and Whose mercy encompasses all the creatures in the world and hereafter. By virtue of His gifts, the hearts expand to faith, by virtue of His success and help, the organs and parts of body are devoted to and disciplined by the acts of worship, by virtue of His guidance, the darkness of ignorance is removed from the hearts, by virtue of His support, the plots of Satan become futile, and by virtue of His care, the scale of good deeds overweighs (that of misdeeds in the hereafter).

Allah's blessing and peace be upon Muhammad, the chief of all the Prophets and Messengers, and upon his family, the chiefs of the people, and his companions, the leaders of the pious and righteous. Coming to the point:

Allah Almighty said: "We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account." (Al-Anbiya' 47)

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ

خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾﴾

And: "And the Book (of Deeds) will be placed (before you); and you wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! it leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ

صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا ﴿٥٠﴾﴾

And: "On the Day that Allah will raise them all up (again) and show them the truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things." (Al-Mujadilah 6)

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

And: "On that Day will men proceed in companies sorted out, to be shown the Deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 6-8)

﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَلَهُمْ﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿وَمَنْ يَعْمَلْ

مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿

And: "And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly." (Al-Baqarah 281)

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

And: "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that serve Him." (Al Imran 30)

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

And: "And know that Allah knows what is in your hearts, and take heed of Him; and know that Allah is Oft-Forgiving, Most Forbearing." (Al-Baqarah 235)

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

Thus, those endowed with insights came to know that their Lord is (as a Guardian) on a watch-tower over them, and that on the Day of Judgement, they would be called to account, and questioned about even the atom's weights of passing thoughts and glances. Moreover, they have become certain that nothing would save them from that except their accounting and watching over themselves at every moment in this world. That is because whoever accounts himself in this world before he would be called to account, no doubt, his reckoning on the Day of Judgement would be lightened from him, but whoever does not account himself in this world, would persist in grief and regret, and his standing on the Day of Judgement would be very long, and his sins would lead him to humiliation and disgrace.

When this fact was exposed to them, they came to know that nothing would save them from that unfavorable consequence other than their obedience to Allah, Who commanded them to adhere to patience as he stated: "O you who believe! persevere in patience and constancy; vie in such perseverance; remain positioned permanently to guard yourselves; and fear Allah; that you may prosper." (Al Imran 200)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

They first remained positioned in guard of themselves by putting conditions, then by watching, then by reckoning, then by punishing themselves, then by

mortifying themselves, and finally by admonishing themselves. In this way, they have six stations concerning their being positioned in guard of themselves. Each of those should be explained in detail to explicate its virtue and real nature. The origin of them all is reckoning. But every kind of reckoning follows putting conditions and then watching, and in the event of loss, it leads to admonishment and punishment. So, let us go on explicating those stations, and success is with Allah Almighty.

CHAPTER ONE

FIRST STATION: PUTTING CONDITIONS

It should be known to you that the final demand of those involved in traffic who share in commodities and goods at the time of accounting is the sound profit. As well as the trader gives his property to his partner to invest it in traffic, and in the end he accounts him, the mind in this issue stands for the trader on the way to the hereafter. The profit he demands is the purification of the soul, therewith it prospers. In confirmation of that, Allah Almighty says: " Truly he succeeds that purifies it, And he fails that corrupts it!" (Ash-Shams 9-10)

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ ﴾

To be sure, its prosperity results from the righteous deeds. The mind seeks the aid of the soul in this trade, by using and subjugating it in what justifies and purifies it, in the same way as a trader seeks the aid of his partner to invest his wealth for him.

As well as the partner might turn into a foe to dispute with him over the profit, and this is why he needs first to put conditions on him, second to watch over him, third to account him, and fourth to punish or admonish him, similarly, the mind needs first to put conditions on the soul, by offering to it the duties and stipulating the necessary conditions, and guiding it to the way of prosperity, and asking it with firmness to follow the ways that are shown to it. Then, it does not neglect to watch over it even for a single moment, for were it to indulge in watching over it, it would prove treacherous and waste the capital.

After finishing from that, it should account it, and ask it to fulfill the conditions put on it. That is a traffic whose profit is the supreme Paradise, and attainment of the Lote Tree with the Prophets and martyrs. So, to account the self minutely is more important than to account anyone else in the profits of this world, given that they are despicable in comparison with the never-ending bliss of the hereafter. Whatever the worldly profits might be, they are perishable, and no good lies in a good that is perishable: On the contrary, perishable evil is better than perishable good, for when evil perishes, the pleasure with its disappearance becomes permanent, whereas the sorrow for the loss of the perishable good survives forever.

For this reason, it is incumbent on everyone who has faith in Allah and the Last Day not to indulge in accounting himself and making it tight upon it in its motion and stillness, passing thoughts and steps. Every breath one takes during his lifetime is a precious gem that could never be substituted, for by which a

treasure could be purchased, whose bliss is inexhaustible.

When one gets up in the morning and offers Fajr prayer, he should dedicate his heart for an hour to put conditions on himself, saying to it: "I have no good to traffic with other than the lifetime, and once it is over, the capital is consumed. That new day is a respite given to me by Allah Almighty, and were He to send me to death, I would hope that He should return me to the world even for one day to work righteousness. So, work as if you died and then returned once again to this world. Beware and beware of wasting any moment of that day, for any breath I take is a precious gem that could not be valued.

Furthermore, it should be known to you, O soul, that every day and night consists of twenty-four hours. It is narrated that "per a day and a night, twenty-four stores set in rows are spread before the servant. One of them is opened to him which he sees filled with lights, representing the good deeds he has done at that certain hour, for which he becomes joyful and cheerful because of seeing those lights, which are his means with Allah the Sovereign, so much that were it to be distributed among the denizens of the fire, that joy would dazzle them from feeling the pain of the fire. At the same time, another black dark store is opened to him, exuding stink whose darkness overwhelms him, representing the hour in which he has committed sins, for which he receives of terror and horror so much that were it to be distributed among the inhabitants of Paradise, it would distract their pleasure and delight in it. A third empty store is opened to him, having nothing to please or aggrieve him."

Thus, he should ask himself to strive its utmost to fill its store with good things on that very day, and not to rely on laziness and idleness, lest it would lose the high degrees of Illiyyun that others might attain, which brings about never-ending grief and regret, even were such to be forgiven and admitted to the Garden. A wise man said in this connection: "Suppose that the evildoer is forgiven, is it not that he would lose the reward of the doers of good?" by that, he refers to the loss and grief such would receive. In confirmation of that, Allah Almighty said: "The Day that He assembles you (all) for a Day of Assembly, - that will be a day of mutual loss and gain (among you)." (At-Taghabun 9)

﴿يَوْمَ نَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ﴾

As such his advice to his soul during his different times should be.

After that, he should resume advising it concerning its seven organs: the eye, the ear, the tongue, the abdomen, the genitals, the hand and the foot. These are servants to his soul in that traffic. For the Hell, there are seven gates, to each of which a portion is allotted. Those gates are assigned to the sinners according to the organ with which they disobey Allah. Thus, one should advise them to safeguard themselves from committing sins as follows:

The eye should be kept from looking at the unlawful, or looking at a Muslim with the eye of contempt, and in sum from looking at what is dispensable, for Allah Almighty would question the servant about his dispensable glances, in the same way as He would ask him about the useless speech. Once he diverts it from that, he should immediately engage it in what is profitable for it, i.e. to do only

that for which it is created. He should look at the wonders of the making of Allah Almighty with the eye of consideration to take lessons to learn, to look at the good deeds to take them as example to follow, to look at the Book of Allah and the sunnah of His Messenger "peace be upon him", and to go through the books of wisdom and knowledge to receive admonition and get benefit.

He should do the same concerning all organs, particularly the tongue and the abdomen. As far as the tongue is concerned, it is free in talking, and there is no restriction on it. Its crime is severe concerning backbiting, talebearing, telling lies, giving prestige to oneself, criticizing and condemning others, invoking evil on enemies and disputation in speech, etc. But it is created only to persist in remembrance and reminding others of Allah Almighty, learning and teaching, guiding the servants to the way of Allah Almighty, making peace and reconciliation between people, and the like of such good things. So, one should put condition on himself not to move his tongue during the day but in remembrance of Allah Almighty. One's speech should be remembrance, his look consideration, and his silence meditation: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿ مَا بَلَفْظٌ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

As for abdomen, one should force himself to leave greed and not eat but from the lawful, avoid what is suspicious, withdraw from appetite, and restrict himself only to what is necessary to sustain him. In this issue, he should put condition on himself that in case she does anything in opposition to that, he would punish it by withholding all abdominal appetites from it, so that it would lose more than what it gains.

As such he should put conditions on himself concerning all organs and parts of body. Then, he should resume his advice to it concerning the regular acts of worship which he does daily, and then the supererogatory deeds which he has power to do. Those conditions are lacking everyday. But if one gets accustomed to do so for many days and his soul complies with him in fulfillment of them, then there is need for him to repeat putting such conditions everyday. If it complies with him in part and not in all, he still needs to put conditions at least in the remaining part. But even, everyday, there is a new event that requires a new ruling and prescription, in which Allah Almighty has a right on him. That applies most to him who is engaged in anything of the worldly occupations, for no day could pass without a new incident in which he needs to observe the right of Allah. He then should put condition on himself to adhere to uprightness and honesty, comply with the truth concerning its course, and beware of the evil consequence of negligence.

That is the beginning stage of being positioned in guard of oneself. It is to reckon the self before the deed. However, reckoning might be after or before the deed by means of warning of what would be in the future, as confirmed by the statement of Allah: "And know that Allah knows what is in your hearts, and take heed of Him; and know that Allah is Oft-Forgiving, Most Forbearing." (Al-Baqarah 235)

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

In confirmation of such reckoning, Allah Almighty says: "O you who believe! when you go abroad in the cause of Allah, investigate carefully." (An-Nisa' 94)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَرْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا﴾

And: "O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done." (Al-Hujurat 6)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهْلَكِهِمْ﴾

﴿فَتُصِيبُحُوا عَلَىٰ مَا فَعَلْتُمْ تَتَذَكَّرُونَ﴾

And: "It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein." (Qaf 16)

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَخَنَّا أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

He said so by means of warning of what would be in the future.

In this respect, it is narrated on the authority of Ubadah Ibn As-Samit that the Prophet "peace be upon him" said to a man by way of instruction: "If you intend to do a thing, then, think first about its consequence: if it is right, then, do it, otherwise, desist from it."

According to a wise man: "If you like your mind to prevail over your inclination, then, do not behave in response to the desire immediately, until you think about the consequence: indeed, regret resides in the heart longer than does the relief of desire."

According to Luqman: "If a faithful believer sees the consequence (before he does anything), he would be safe from regret."

It is further narrated on the authority of Shaddad Ibn Aws "Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The intelligent among the people is he who accounts himself (during his lifetime), and works for what is to come after his death; and the foolish is he who subjugates his soul to its inclination and then expects from Allah (to forgive for him)."

According to Umar "Allah be pleased with him": "Reckon yourselves before you would be called to account (on the Day of Judgement), and weigh them before you would be weighed and be ready for the greater display."

He wrote the following phrase to Abu Musa Al-Ash'ari "Allah be pleased with him": "Account yourself at the time of ease even before you do at the time of adversity." He asked Ka'b "Allah be pleased with him": "How do you find it in the Scripture?" he said: "Woe to the accountant of the earth from the Accountant of the heaven." He struck him with the stick and said: "Except for such as reckons himself." On that Ka'b said to him: "O Commander of Believers! That (which you have said) is besides (what I have said) in the Torah, with nothing between them."

CHAPTER TWO

SECOND STATION: WATCHING

Once a man put such conditions on himself, there still remains his role of watching and observing it with the watching eye. That is because were it to be left freely, it would transgress the due bound and become corrupt. So, let us here mention first the virtue of watching, and then its different degrees.

Explication Of Virtue Of Watching

It is narrated on the authority of Abu Hurairah (Al-Bukhari) and Umar (Muslim) "may Allah be pleased with them" that Gabriel "peace be upon him" appeared in the form of a good-looking man and asked the Messenger of Allah "Allah's blessing and peace be upon him" about Ihsan (faithfulness), thereupon he said: "It is to worship Allah as if you see Him, and it is true that you really do not see Him, you should put in mind that He sees you."

Allah Almighty said, in confirmation of that: "Is then He Who stands over every soul (and knows) all that it does, (like any others)?" (Ar-Ra'd 33)

﴿أَفَمَنْ هُوَ قَابِئُ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ﴾

And: "Knows he not that Allah does see?" (Al-'Ajaq 14)

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۖ﴾

And: "for Allah ever watches over you." (An-Nisa' 1)

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۖ﴾

And: "Those who faithfully observe their trusts and their covenants." (Al-Mu'minun 8)

﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۖ﴾

Ibn Al-Mubarak "may Allah have mercy upon him" said to a man: "Watch (the commandments of) Allah Almighty." He asked him about its interpretation, thereupon he said to him: "Be as if you ever see Allah."

According to Abd-Al-Wahid Ibn Zaid "may Allah have mercy upon him": "If my master watches over me, then, I do not care about anyone else."

According to Abu Uthman Al-Maghribi: "The best thing to which one should adhere in this way is accounting and watching of himself, and driving his work with the help of knowledge."

According to Ibn Ata': "The best act of worship is to watch over the Real (the commandments of Allah) all the time."

According to Al-Jariri: "This matter (of religion) of ours is based on two principles: to adhere to watching over (the commandments of) Allah Almighty, and make knowledge stand to lead your outward behaviour."

According to Abu Uthman: Abu Hafs said to me: "When you sit to instruct the people, instruct first yourself, and do not be deceived by their gathering round you, for they indeed watch over your outward conduct, whereas Allah Almighty watches over your inward secret."

It is related that a Shaykh had a student whom he honored and highly

esteemed. His colleagues, who were older than him, complained to the Shaykh how he made that young man more eminent than them. To prove his worth of that estimation, he invited all of them and gave each a bird and a knife and asked each of them to slay his bird in a place where none could see him. All of them returned some time later with their birds slain, except for that young man who returned with his bird still living. He asked him why he had not slain it, thereupon he said to him: "I have not found a place where none could see me, for Allah Almighty watches over me wherever I am." They appreciated from him that watching (of the commandments of Allah) and said: "You are worthy of honoring more than us."

It is further narrated that when Zulaikhah intended to have sexual relation with Yusuf "peace be upon him" she stood and covered the face of an idol which she worshipped. On that he said to her: "What is wrong with you? Do you feel shy of watching a non-living being and I do not feel shy of watching (Allah) the Irresistible Sovereign?"

It is further related that a young man seduced a girl to have sexual relation with her and she said to him: "Do you not feel shy?" he said: "Of whom should I feel shy given that none sees us other than the stars?" she said: "Then, where is the Creator of those stars?"

According to Malik Ibn Dinar "may Allah have mercy upon him": "There are Gardens of Eden, from those of Paradise, in which there are houris created from the roses of Paradise." He was asked: "Then, who would live in them?" he said: Allah Almighty says: "Such as live in the Gardens of Eden are those who, when they intend to do sins, remember My grandeur and then watch Me, whose backs bow out of fear of Me. By My Honor and Glory, I intend to send punishment on the inhabitants of the earth, and once I look at those who are hungry and thirsty for fear of Me, I divert punishment from them."

When Al-Muhasibi "may Allah have mercy upon him" was asked about watching (of Allah) he said: "The first step of it is the heart's knowledge of the nearness of Allah Almighty."

It is narrated that Allah Almighty said to the angels: "You are entrusted to watch the outward conduct, and I am watcher over the inward secrets."

According to Sahl "may Allah have mercy upon him": "The heart does not get adorned with anything better and more honorable than the servant's knowledge that Allah is witness and watcher over him wherever he is."

When a wise man was asked about the following statement of Allah Almighty: "Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher" (Al-Bayyinah 7)

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾ (٨)

He said: "It is he who watches (the commandments of) his Lord, reckons himself and gets provision for his place of return

Dhun-Nun was asked: "By which should one attain Paradise?" He said: "By five things: uprightness in which there is no crookedness, vigilance in which there is no forgetfulness, watching (the commandments of) Allah Almighty in secret

and public, expecting death by getting ready for it, and reckoning yourself before you would be reckoned."

Humaid At-Tawil said to Sulaiman Ibn Ali: "Instruct me." He said: "If you disobey Allah while you are in privacy thinking that He sees you, then, you have dared to commit a grievous thing; and if you think that He sees you not, then, you have disbelieved in Allah."

According to Sufyan Ath-Thawri "may Allah have mercy upon him": "You have to watch (the commandments of) Him from Whom nothing is hidden, hope in the One Who has the power to fulfill the promise, and beware of Him Who has the power to punish."

It is narrated on the authority of Abdullah Ibn Dinar that he said: I set out in the company of Umar Ibn Al-Khattab "Allah be pleased with him" to Mecca and on the way we halted to spend the night for rest. Then, a shepherd came down towards him from the mountain and Umar said to him: "O shepherd! Sell me a goat." He said: "I am a slave (and those goats belong to my master)." He said: "Tell him that the wolf has eaten it." He said: "Then, where is Allah?" on that Umar wept and in the morning he went and bought that slave from his master and emancipated him. He said to him: "This word emancipated you in this world, and I expect it would emancipate you (from the fire) in the hereafter."

Explication of real nature and degrees of watching

It should be known to you that watching, in its real nature, is to observe the watcher, and devote the whole attention to him. Whoever avoids doing anything for the sake of somebody, it is said that he watches him, and observes his sake. Watching then is a state of the heart produced from knowledge. This state is reflected on the works of organs and the heart. As for the state, it is that the heart observes the watcher, is devoted and concerned with him. As for the knowledge which produces that state, it is the awareness of the fact that Allah Almighty knows all things concerning the innermost secrets and intentions, watches over the works and deeds of the servants, and stands over every soul and knows all that it does, and that the secret of the heart is exposed to Him in the same way as the outward conduct is exposed to the people.

Once this knowledge becomes certain, i.e. has no doubt at all, it then possesses and prevails over the heart. Such as have that certain knowledge are the closest to Allah Almighty. They are divided into the sincere affirmers of truth, and the companions of the right hand. Their watching is of two degrees:

The first degree is the watching of the nearest (to Allah) among the sincere affirmers of truth. It is the watching of honoring and veneration. That is, the heart is entirely engaged in observation of that glory and majesty, to the extent that it has no place to care about anything else. But we do not want to talk much about the works of that watching in detail, for it is restricted to the heart, whereas the organs abstain from turning to the permissible, let alone the forbidden. It is that man whose concerns turn into only one for Allah Almighty suffices him all concerns and anxieties. Whoever attains that degree becomes heedless of all the people, so much that he never sees who is with him given

that his eyes are open, nor hears what is said to him, given that his ears are sound. That is not impossible. One might be wholeheartedly concerned even with anything or anyone in this world, which is despicable in comparison with the Sovereign of the world, to the extent that he does not sense anything else.

It was said to Abd-Al-Wahid Ibn Zaid: "Do you know that anyone in this time of yours is entirely engaged in his own state from anything else in this world?" he said: "I do not know but a man who would enter upon you this hour." A short while later, Utbah Al-Ghulam came in, to whom Abd-Al-Wahid said: "From where have you come O Utbah?" he said: "From such and such a place" on the way of the market. He asked him: "Whom have you met on the way?" he said: "I have met none."

It is related that Yahya Ibn Zakariyya "peace be upon him" passed by a woman whom he pushed and she fell down on the ground. He was asked: "Why have you done so?" he said: "I did not think her to be but a wall."

It is further related on the authority of a man who said: "I came upon a group of people fighting each other, and there was one sitting apart from them. I moved forward towards him to talk to him and he said: "The remembrance of Allah Almighty is more pleasant." I asked him: "Are you alone?" he said: "I have my Lord and two angels." I asked: "Who among those started first?" he said: "He, for whom Allah has forgiven." I further said to him: "Where is the right way?" he beckoned to the sky and then stood and went away, saying: "Most of Your creatures are occupied from You.""

That is a speech of one who is wholeheartedly engaged in contemplation of Allah Almighty: he never speaks but from Him, nor hears but in Him. Such does not need to watch his organs and tongue, for they never move but within the limit of the state in which he is.

The second degree is the watching of the pious among the companions of the right hand. They have certainty of faith in Allah's knowledge of their outward and inward conduct and hearts. But their observation of glory and majesty does not confound their hearts: they rather remain in the moderate state, having a place to turn to different states and works, along with their watching and observation (of majesty and glory). It is true that their shyness from Allah Almighty prevails over them to the extent that they neither do nor abstain from doing anything before verifying of its validity. They also refrain from anything that might expose them to shame on the Day of Judgement. Since they see that Allah Almighty learns all things about them in this world, they do not need to wait the Day of Judgement.

Whoever is in that degree needs to watch all of his movements and stillness, passing thoughts and glances, and in sum, all his preferences. He should regard them twice: once before the deed and the other during the deed.

As for the consideration before the deed, he should check whether what seems to him and motivates him to do a thing is just for the Sake of Allah Alone or in compliance with the inclination of the soul and fulfillment of Satan's desires. He should stop at it until it is revealed to him by the light of the truth: if it is for the sake of Allah Almighty, let him implement it; and if it is for the sake of

anything else, let him feel shy of Allah, and desist from it, and blame himself for thinking about doing it. That pause in the beginning of matters until their reality are revealed is inevitable and there is no way to discard it. In confirmation of that, it is narrated that "Concerning every movement made by a servant, no matter how trivial it might be, three records are spread out: the first pertains to the reason, the second to the way it is done, and the third to the purpose of doing it."

Once a servant knows that he would be given to such demands and rebuke in case his work is done for anything or anyone other than Allah Almighty, of a surety, he would demand himself before it would be demanded (in the hereafter), and prepare an answer to the question. Let his answer be right. Let not him do anything before verification of its validity, nor move his eyelid nor his finger before meditation.

In confirmation of that, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said to Mu'adh Ibn Jabal "Allah be pleased with him": "The man would be questioned even about applying kohl to his eyes, rubbing clay and touching the garment of his brother with his fingers."

According to Al-Hassan "may Allah have mercy upon him": "It was the habit of the righteous predecessors that whenever anyone of them wanted to give in charity, he would think and verify first: If it would be for the sake of Allah Almighty Alone, he would implement it, otherwise, he would not do it."

That is the first (pre-work) consideration in that watching, from which none is delivered except by strong knowledge and real gnosis of the mysteries of deeds, innermost secrets of the soul and intrigues and plots of Satan. Unless one knows well himself and his Lord, his enemy Iblis, knows what agrees with his inclinations and desires, and differentiates in his intention between it and what Allah likes and approves, no doubt, he would not be delivered in that watching. Most people do things out of ignorance of what Allah Almighty dislikes, thinking that they do good. Think not that the ignorant who has the power to learn is excused for his ignorance. How far! Seeking knowledge is an obligation due upon every Muslim.

That is why a two-rak'ah prayer to be offered by a learnt is better than one thousand rak'ahs to be offered by a layman, for the learned knows well the evils of souls, intrigues and plots of Satan, and places of deception and conceit, from which he safeguards himself, unlike the ignorant who does not know that: then, how should he avoid it? The ignorant continues to trouble himself and Satan continues to be in joy and schadenfreude at him. We seek refuge with Allah from heedlessness and ignorance, for ignorance is the fountainhead of wretchedness and the basis of loss.

It is then the ruling of Allah that one should watch himself whenever he intends to do anything, and seeks to implement it with the organs, and pause until it is revealed to him, by the light of knowledge, that it is for the sake of Allah Almighty, thereupon he should implement it, or for the inclination of the soul thereupon he should desist from it. Unless the first step towards falsehood is driven away, it surely would develop desire, and desire would develop concern, and concern would develop decisive intention, and decisive intention would

develop the act, and the act would develop perdition and destruction. For this reason, the substance of evil should be cut off from its beginning and primal source, i.e. the passing thought, which leads to all things.

If the reality of the event is abstruse and darkens on anyone, he should discover it with the light of knowledge, and seek refuge with Allah Almighty from the cunning of Satan by means of inclination. If he fails to do so depending on his own knowledge, let him then seek guidance by the light of the knowledge of the religious scholars, and flee from the misleading scholars who devote themselves to this world in the same way as, if not more than, he flees from Satan. It is related that Allah Almighty revealed to David "peace be upon him": "Ask not about Me such of scholars as intoxicated by his love for this world, lest he would cut you of My love, for such scholars are those who cut the way upon My servants."

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah likes the judicious sight when there is a suspicious matter, and the perfect mind when there is an attacking desire." (Abu Na'im in his Hilyah on the authority of Imran Ibn Hussain). In this Hadith, he "peace be upon him" combined both things, i.e. sight and mind, which are concomitant. Whoever does not have a perfect mind to discern evil from good does not necessarily have a judicious sight to see such difference.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "You are now in a time, in which the best of you is he who hastens (to do good), and there would come upon you a time during which the best of people would be he who verifies (first before doing anything)."

That is why a set of companions, including Sa'd Ibn Abu Waqqas, Abdullah Ibn Umar, Usamah Ibn Zaid and Muhammad Ibn Maslamah "Allah be pleased with them" refrained from taking part in the conflict between those of Iraq and those of Sham when the matter was abstruse on them. Whoever does not refrain from doing a thing in which suspicion lies, indeed follows his own inclination and admires his own opinion, and deserves the description given by the Messenger of Allah "Allah's blessing and peace be upon him" in his statement: "You should keep enjoining what is good upon one another, and forbidding one another to do evil until when you see niggardliness being prevalent, the own desires and inclinations being followed, the world being given preference (over the hereafter), and everyone having an opinion will come to admire his own opinion, then, you just have to protect your own soul, and let the common people, for there will be days to come upon you, on which whoever patiently perseveres (on sticking to his faith) will be like the one grasping a piece of fire (in his hand), and whoever works (righteousness) will have a reward like the reward of fifty workers who work as your work." (Abu Dawud on the authority of Abu Tha'labah Al-Khushani).

Furthermore, whoever delves into a suspicious matter without verification opposes the following statement of Allah Almighty: "And pursue not that of which you have no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." (Al-Isra' 36)

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (٢٥)

He also, by so doing, disagrees with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Beware of assumption (with no evidence), for (groundless) assumption is the falsest of speech."

Due to the difficulty of that matter, Abu Bakr As-Siddiq "Allah be pleased with him" used to supplicate with the following supplication: "O Allah! Show me the truth as truth, and bestow upon me (the favor of) following it, and show me falsehood as falsehood and bestow upon me (the favor of) avoiding it, and make it not suspicious for me lest I would follow my inclination."

It is related that Jesus "peace be upon him" said: "The matters are of three kinds: one which seems clear, and it is that which you should follow. Another which seems false, and it is that which you should avoid. The third is suspicious: it is that which you should entrust to the one who is knowledgeable of it." (At-Tabarani on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate with the following supplication: "O Allah! I seek refuge with You from saying anything in religion without knowledge."

Knowledge then is the greatest favor Allah bestows upon the servants. Faith and revelation of truth also are kinds of knowledge. For this reason, Allah Almighty says, by way of reminding His servants of His favors: : "and great is the Grace of Allah unto you." (An-Nisa' 113)

﴿وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾ (٢٦)

Here, He Almighty refers to knowledge. He further says: "if you realize this not, ask of those who possess the Message." (An-Nahl 43)

﴿فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (٢٧)

And: "Verily We take upon Ourselves to guide." (Al-Lail 12)

﴿إِنْ عَلَيْنَا لَلْهُدَىٰ﴾ (٢٨)

And: "Nay more, it is for Us to explain it (and make it clear)." (Al-Qiyamah 19)

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ (٢٩)

And: "And unto Allah leads straight the Way." (An-Nahl 9)

﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ﴾ (٣٠)

According to Ali "Allah be pleased with him": "Inclination is a partner of blindness; and success lies in abstention from anything when you are put to confusion: how excellent certainty (of faith) is which drives away anxiety! Regret is always the consequence of falsehood; and in telling the truth lies safety. Perhaps a far thing is closer than another which seems close. The stranger is he who has no beloved; and the sincere affirmer and lover of truth is he whose truth in his absence is acknowledge. The evil assumption never produces a beloved. Generosity is the best character, and modesty is a means to every kind of beauty. The most trustworthy handhold is piety; and the strongest means you utilize is

that which is between you and Allah Almighty. You have from your world only what you mend therewith your resting place. Sustenance is of two kinds: that which you pursue, and that which pursues you, which, if you do not come to get, it would come to you. If you grieve for what is lost which is in your hand, then, do not grieve for what is lost which is not in your hand. Take evidence from what really was for what has not been yet. Indeed, all matters almost resemble each other, and man rejoices when he gets what he was not to lose, and grieves when he loses what he was not to get. So, do not rejoice so much at what you have from your world, nor should you grieve so much for what you lose from it: on the contrary, let your happiness be with (the good deeds) you have sent forward, and your grief be for (the good deeds) that you have failed to do, your engagement be in your hereafter, and your concern be with what is to come after your death."

In sum, the first consideration a watcher should have is to see whether his intention and deed are for the sake of Allah Almighty or for the sake of anything else. On that occasion, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one has the following three characteristics, he shall have completed faith: not to fear, in (the religion of) Allah the blame of a blamer; not to make show of anything of his deed; and if two things are offered to him, one for this world and the other for the hereafter, he would give preference to the hereafter over the world." (Abu Mansur Ad-Dailami in his *Firdaws* on the authority of Abu Hurairah).

What is revealed to him, for the most part, is that the deed is permissible, but does not concern him, thereupon he leaves it, out of faith in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "It is out of man's good faith in Islam to leave what does not concern him."

The second consideration of the watcher is when he starts to do the deed. It is to inspect the way it should be done in order to fulfill the right of Allah in it, make good his intention concerning it, complete its form and then do it in the best and most perfect way possible. He should do the same in all his states. If he watches Allah Almighty in all of this, he would be able to worship Him with good intention and deed, and observation of related etiquette.

If he is to sit, for instance, he should sit facing the Qiblah, out of faith in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The best posture of sitting is that in which one faces the Qiblah." (Al-Hakim on the authority of Ibn Abbas). He also should not sit on buttocks crossing his legs, for one does not sit with kings like this, and it is the Sovereign of kings Who sees him. According to Ibrahim Ibn Adham "may Allah have mercy upon him": "Once, I sat on my buttocks crossing my legs, thereupon I heard a caller saying to me: "It is as such that one sits with kings?" afterwards, I have never sat in that posture."

If he is to sleep, he should sleep on his right side, facing the Qiblah, and so on. In all of this, he should act upon all etiquettes we have already mentioned in this book. In all that one does, he is either in obedience, or in disobedience, or doing the permissible. His watching concerning obedience is to be sincere and

perfect in worship, observe the etiquettes, and safeguard himself from evil. His watching concerning disobedience is to turn to Allah in repentance and show regrets, give up the sin, feel shy and modest, and engage in meditation. His watching concerning the permissible is to observe the etiquettes, witness the benefactor in the favor, and give thanks for it. A servant, in all his states, has: either a distress on which he should patiently persevere, or a favor for which he should give thanks; and all of this is out of watching. Moreover, a servant, in all of his states, has an act which he should do, a forbidden thing which he should avoid, or a recommended deed which he is encouraged to do, to hasten to get forgiveness from Allah Almighty. Everyone of those has certain limits which should be observed by permanent watching, and whoever transgresses the limits set by Allah Almighty has indeed wronged himself.

One then should inspect himself continuously in those three divisions. If he finishes from the obligatory duties, and finds power in himself to do the supererogatory deeds, let him then seek the best of deeds to engage in, for whoever has the opportunity to get more profit and he wastes it, he indeed is in great loss. Profits are attained by the excellent deeds, and it is with this that the servant takes provision from his world for his hereafter as confirmed by Allah Almighty: "But seek, with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this World: but do you good, as Allah has been good to you." (Al-Qasas 77)

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ﴾

All of this might be obtained with patience for only an hour, for there are three types of hours: a gone hour, which the servant has spent in trouble or in pleasure; a coming one, which the servant does not know whether or not he would live until he catches; and a present hour in which he should strive his utmost and watches (the commandments of) his Lord Almighty. Thus, one should not have his hope in this world as long as, say, fifty years: on the contrary, he should live in present time as if he is in his last breaths, for it may be so and he does not know. If it is to be really his last breath, he should spend it in a way he does not dislike that death should approach him on it.

Let all his states be the same as narrated on the authority of Abu Dharr "Allah be pleased with him" that the Prophet "peace be upon him" said: "A faithful believer should not be on journey except in three cases: to get provision for a place of return, to sustain his living, or to take pleasure in what is not unlawful." (Ahmad, Ibn Hibban and Al-Hakim). It is further narrated that he "peace be upon him" said in the same Hadith: "A rational one should have only four hours: an hour in which he talks privately to his Lord, an hour in which he reckons himself, an hour in which he meditates on the making of Allah Almighty, and an hour in which he devotes himself to get food and drink." This hour helps him spend the other hours.

Moreover, even in the hour in which one devotes himself to food and drink, he should persist in doing the best of deeds, i.e. the remembrance of Allah

Almighty, and meditation on His wonders. Every kind of food has of wonders and marvels that which, if one thinks about, it would be much better than a lot of deeds to be done by organs. In this respect, the people are of many divisions:

some of them meditate that with the eye of consideration and contemplation; and that is the station of those endowed with sound minds. Others look at that with the eye of displeasure and aversion, and observe how they are forced to it, and hope to dispense with it, but they find themselves oppressed by necessity to be in need of it, and subjugated to their desires in it. That is the station of the ascetic. Some try to see the Maker in the making, from which they upgrade to the attributes of the Creator, and the contemplation of that is a means to remember gates of thoughts and revelations to be opened for them; and that is the highest station. It is one of the stations of the Gnostics and signs of lovers (for Allah Almighty). A fourth division of people look at that with the eye of desire and greediness, thereupon they grieve for what they have lost of it, and rejoice at what they get of it, criticize what disagrees with their inclination and disposition of it, and consequently, criticize its maker, without knowing that the maker of all things is Allah Almighty, and by criticizing the making, they indeed criticize Him.

That is the significance of the statement of the Messenger of Allah "peace be upon him" when he said: "Abuse not the time, for Allah is the (creator and disposer of) time." (Muslim on the authority of Abu Hurairah).

That is the second station of keeping positioned, by permanent watching of deeds.

CHAPTER THREE

THIRD STATION: RECKONING SELF AFTER DOING THE DEED

Virtue Of Reckoning Self

Here, a mention may be made of the statement of Allah Almighty: "O you who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah: For Allah is well-acquainted with (all) that you do." (Al-Hashr 18)

﴿إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ﴾

That is a reference to reckoning on the previous deeds. Similar to that is the statement of Umar Ibn Al-Khattab "Allah be pleased with him": "Reckon yourselves (in this world) before you would be reckoned (in the hereafter), and weigh them before you would be weighed."

It is narrated that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Advise me." He "peace be upon him" said: "Are you getting to act upon that advice?" he answered in the affirmative, thereupon he said to him: "If you intend to do a thing, then, consider first its resulting consequence: if it is right, then, implement it, otherwise, if it is error, desist from it."

In confirmation of that, Allah Almighty said: "And O you Believers! turn you all together towards Allah, that you may attain Bliss." (An-Nur 31)

﴿وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

Repentance is to consider the act after finishing from it and then show regrets for it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I pray for forgiveness of Allah Almighty, and turn to Him in repentance one hundred times per day."

Allah Almighty further said: "Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)!" (Al-A'raf 201)

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

According to Maimun Ibn Muhran: "A man does not become one of the pious until he reckons himself stricter than he reckons his partner." Of a surety, both partners account each other after finishing from the deed.

It is narrated on the authority of A'ishah "Allah be pleased with her" that Abu Bakr As-Siddiq "Allah be pleased with him" said to her when he was at his last breaths: "None among the people is more beloved to me than Umar." Then he said to her: "What have I said?" She repeated to him what he had said, and then he resumed: "None among the people is dearer to me than Umar." Look how he considered his word after saying it and when he reflected it, he replaced it with another one.

Consider also the narration of Abu Talhah "Allah be pleased with him" when the bird distracted his mind in prayer thereupon he reflected the matter and made his garden an object of charity for the Sake of Allah Almighty in regret for his sin and expectation of the recompense for the good he had lost.

It is further related that Abdullah Ibn Salam "Allah be pleased with him" carried a bundle of fire wood, and when the people saw him they said to him: "O Abu Yusuf! Your slaves and sons might suffice you that burden!" on that he said: "I liked to try myself whether or not it would have aversion for that."

According to Al-Hassan "may Allah have mercy upon him": "The faithful believer always stands over himself to reckon him strictly; and the reckoning (in the hereafter) would be light on a people who reckon themselves in this world; and reckoning would be heavy on the Day of Judgement on a people who take this matter without reckoning."

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: One day I set out in the company of Umar Ibn Al-Khattab until he entered a fenced garden and I heard him saying, and there was a wall between him and me: "Umar Ibn Al-Khattab, the Commander of Believers! Bravo! Bravo! By Allah, you should fear Allah, otherwise, He will punish you."

In his comment on the following statement of Allah Almighty: "And I do call to witness the self-reproaching spirit; (eschew Evil)" (Al-Qiyamah 2)

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾

Al-Hassan "may Allah have mercy upon him" said: "The faithful believer ever blames himself: What I have intended by my word? What have I intended by my food? What have I intended by my drink? But the wicked always goes on without blaming himself."

According to Malik Ibn Dinar "may Allah have mercy upon him": "May Allah

have mercy on a servant who says to himself: 'Am I not the owner of such and such a thing?' Then, he criticizes and then reins himself and forces it to abide by the Book of Allah Almighty which becomes his guide."

According to Ibrahim At-Taimi "may Allah have mercy upon him": "I imagined myself in Paradise eating of its fruits, drinking of its rivers and embracing its virgin houris. Then, I imagined myself in the fire (of Hell) eating of its Zaqqum tree, drinking of its pus, and being bound in its chains and fetters. On that I said to myself: 'O soul! Which of both you like?' it said: 'I like to be sent back to the world in order to work righteousness.' I said to it: 'Then, now you are still in your wish: so, work righteousness.'"

According to Malik Ibn Dinar "may Allah have mercy upon him": I heard Al-Hajjaj saying in his sermon: "May Allah have mercy upon a man who reckons his own self by himself before its reckoning would be entrusted to another one than him. May Allah have mercy upon a man who takes lead of his deed in order to consider what he intend by it. May Allah have mercy upon a man who considers his measure. May Allah have mercy upon a man who regards his weight..." he went on saying as such until he caused me to weep.

Explication Of Real Nature Of Reckoning After Doing The Deed

It should be known to you that as well as there is a time in the beginning of the day in which a servant puts conditions on himself by way of advising it, there should also be a time in the end of the day in which he demands the soul and reckons it for every movement and act it has done during the day, just like the traders, along the entire world, do with their partners in the end of every year, month, week or day. If they do so in the perishable worldly matters for fear they would lose anything of it, then, how should one not do so concerning his destiny which leads him to the permanent never-ending happiness or wretchedness? His indulgence in doing so results from heedlessness and lack of success and felicity: We seek refuge with Allah from heedlessness.

Reckoning with one's partner is to review the capital and the resulting increase or decrease, in order to know and distinguish profit from loss. If there is a profit, he would take it and give thanks to him; and if there is loss, he would demand him for surety and obligate him to amend it in the future. Similarly, the servant's capital in his religion is the obligatory duties, his profit results from supererogatory and excellent deeds, and his loss results from sins. The season of this trade is the whole duration of the day, and his partner is his soul which orders him to do evil:

First of all, he should reckon it on the obligatory duties: if he has fulfilled them perfectly, he would thank Allah Almighty for it, and exhort it to do the like of them; and if he has missed all or some of them, he would demand it to compensate the missed ones; and if he has fulfilled them imperfectly, he would obligate it to complete them with the supererogatory deeds; and if he has committed a sin, he would engage in punishing and mortifying it in order to take from it what he makes up therewith the things in which he has indulged. The same applies to every movement and act he does like his vision, passing thoughts, sitting, standing, eating, drinking, sleeping and even his silence.

Furthermore, one should reckon his own self for the entire lifetime day by day and hour by hour, concerning all of his external and internal organs, and even his breaths. Were one to put a stone in his house for every sin he commits daily, surely, his house would be filled with stones so much along a short time of his life. But unfortunately, one indulges in making a record of sins, nothing of which, anyway, is missed by the angels who record everything on him and keep it in the account of his deeds.

It is narrated that Tawbah Ibn As-Summah, who lived in Raqqa, used to reckon himself severely day by day. He accounted one day and behold! He found out that he was sixty years old. By accounting their days, he found out that they were twenty-one thousand and five hundred days. On that he cried saying: "Woe to me! Should I meet the Sovereign with nearly twenty-one thousand sins? How should it be then given that everyday there are more than ten thousand sins?" he fell unconscious, and behold! He died. Immediately, they heard a voice saying: "How good lying it is that leads directly to the highest Paradise!"

As such one should reckon his own soul relentlessly.

CHAPTER FOUR

FOURTH STATION: PUNISHING SELF

Whatever one reckons himself, it could hardly be free from committing sins and mistakes. For this reason, one should not neglect it. If he neglects it, it would be too easy on him to commit sins. He then should punish it. For example, if he eats a morsel of food whose source is suspicious with greed, he should then punish his abdomen by giving it to hunger; and if he looks at the unlawful, he should punish the eye by preventing it from looking at anything entirely. The same applies to punishing any organ and part of his body, in case it commits indulgence, by preventing it from its own desire and appetite. That was the habit of the travelers on the path to the hereafter.

It is narrated on the authority of Ibrahim Ibn Mansur that a worshipper talked to a woman (who was unlawful for him) and he continued to talk to her until he put his hand over her thigh. But he regretted and (to punish himself for that) he placed his hand into the fire until it got stiff.

It is further narrated that from among the children of Israel, there was a man who worshipped Allah in his hermitage for a long time. Once, he looked from the window of his hermitage and behold! There was a fascinating woman who attracted him. He intended to come out to her (to have sexual relation with her), and once he got out his foot to descend to her, Allah rescued him by reminding him of his previous good deeds. He said to himself: "What is that which I intend to do?" He restored his right direction and Allah Almighty protected him from that sin. When he intended to return his foot to the hermitage he said to himself: "How far! How far! How could a leg that has come out with the intention to disobey Allah return to my hermitage once again? That would never be." He left it hung outside the hermitage, exposed to sun, rain, frost and wind until it tore to pieces and then fell down. Allah Almighty appreciated for him that conduct, and revealed his mention in one of His Scriptures.

It is related that both Ghazwan and Abu Musa "Allah be pleased with them" were in a holy battle when a girl was exposed and Ghazwan looked at her (lustfully). Showing regret for his doing, he raised his hand therewith he slapped his eye until he gouged it out. He said to it: "You peep into what causes harm to you."

It is narrated from one of those righteous that he looked only once at a woman (lustfully), thereupon he made it binding upon himself, (by way of punishment) not to drink the cold water along his lifetime, and rather he kept drinking the hot water in order to embitter his life on himself.

It is narrated from Hassan Ibn Abu Sinan that he passed by a chamber and then asked himself: "When has this been built?" then he turned to himself and said to it: "How do you ask about what concerns you not? By Allah, I would punish you by observing fasts for a whole year." He then observed fasts for a whole year consecutively."

It is further related from Tamim Ad-Dari "Allah be pleased with him" that he slept one night and failed to stand for Tahajjud prayer. In order to punish himself for his indulgence, he kept standing in prayer for the whole night everyday for a complete year.

It is narrated on the authority of Talhah "Allah be pleased with him" that he said: One day, a man rushed in the street and put off his garment and rolled himself in the scorching sand, saying to himself: "Taste (the scorching heat), given that the fire of Hell is more sweltering." Such being the case, he saw the Prophet "peace be upon him" under the shade of a tree, thereupon he came to him and said: "My self has overpowered me." The Prophet "peace be upon him" said to him: "Was it necessary for you to do what you had done? Behold! The gates of the heaven were opened to you, and Allah Almighty showed pride to the angels because of you." Then he said to his companions: "Take provision from your brother." They went on saying to him, one after the other: "O so and so! Invoke good upon me." The Prophet "peace be upon him" asked him to comprehend them all in invocation, thereupon he said: "O Allah! Make piety their provision, and unite their decision on guidance." The Prophet "peace be upon him" said: "O Allah! Grant him success." The man said: "O Allah! Make Paradise their returning place." (Ibn Abu Ad-Dunya)

Hudhaifah Ibn Qatadah "may Allah have mercy upon him" said: It was said to a man: "How do you do with yourself concerning its desires?" he said: "Nothing on the surface of the earth is more hateful to me than it. Then, how should I fulfill for it its desires?"

Ibn As-Sammak entered upon Dawud At-Ta'i "may Allah have mercy upon him" when he died, and his dead body was lying on the ground. On that he said to him: "O Dawud! You have imprisoned yourself (in this world) before you would be put to prison and punished yourself before you would be punished (on the Day of Judgement); and today you would get the reward of Him for Whom you worked."

Wahb Ibn Munabbih said: There was a man who worshipped Allah for a long time, and then he seemed to have a need from Allah Almighty. He stood

(in prayer) for seventy Saturdays, on each of which he ate only eleven dates and then asked Allah Almighty for his need, but it was not given to him. Then, he returned to himself and said to it: "It is from you that I was put to affliction. Had there been good in you, surely, you would have been given your need." Then, an angel descended to him and said: "O man! This hour of yours is much better than your whole previous worship; and Allah Almighty has fulfilled your need."

Abdullah Ibn Qais said: "We were in a holy battle when the enemy faced us, and a cry was made to the people who, in turn, stood to the fighting on a very windy day. Behold! There was a man in front of me, and he was saying to himself: "O my soul! Have I attended such and such a battle and you said to me 'Guard yourself for the sake of your family and children', and I obeyed you and returned? Has the same not occurred in another battle? By Allah, on that day I would oppose you, and it is incumbent upon Allah to take away or leave you." I (the narrator) said to myself: "Let me peep at him to day in order to see what he would do." When the people attacked their enemy, he was among the first of them. When the enemy launched an opposing attack against us, and we were exposed, he was steadfast and remained firm in his place and persisted in fighting until he was killed in the end of the day. I counted over sixty wounds in his body and his riding mount."

There are a lot of examples for such punishment as therewith those of resolute power used to punish themselves whenever they committed sins or fell in mistakes. Wonder at you when you punish your slave, slave-girl, child, and their like when they err or sin for fear that if you indulge in punishing them, they might transgress against you. But at the same time, you neglect to punish your own self when you err or sin, given that it is the greatest enemy to and the most transgressing against you, and the harm you receive from its transgression against you is more than that you receive from the transgression of anyone of your children or slaves against you. Their final end is to distract the living of this world upon you, and were you to know, you would learn, with certainty, that the real good, and never-ending permanent bliss lie in the living of the hereafter; and it is your own self which embitters on you the living of the hereafter. That is why it is worthier of punishment than anyone else.

CHAPTER FIVE

FIFTH STATION: SELF-MORTIFICATION

When one reckons his own self and finds that it has sinned or erred, he should punish it with the previous punishments. But if he sees that it slows down, out of laziness, to do anyone of the excellent deeds or devotional recitals, he should discipline it, by giving it heavy religious assignments, and force it to adhere to a lot of religious duties and tasks, perchance he would compensate what he has missed. That was the custom of the righteous workers of Allah Almighty.

As such Umar Ibn Al-Khattab "Allah be pleased with him" punished himself when he missed the Asr prayer in congregation: He gave in charity a piece of land belonging to him priced at two hundred thousand Dirhams. It was the habit of

Ibn Umar "Allah be pleased with them" that whenever he missed an obligatory prayer in congregation, he would stand in prayer during the whole of that night. One night, he delayed offering Maghrib prayer until two stars appeared, thereupon he emancipated two slaves. On another occasion, Ibn Abu Rabie'ah missed the two-rak'ah prayer (to be offered before) Fajr, thereupon he emancipated a slave.

Some of them used to make it binding upon himself, by way of punishment, to observe fasts for a whole year consecutively or to set out on journey for Hajj on foot, or to give in charity the whole of his property. All of this was in order to keep the soul steadfastly stationed, and punish it with what saves it.

You may say: "My soul does not agree with me to be involved in that mortification and those devotional recitals regularly: then, what is the way to deal with it?" in reply to that, let me tell you that the way to do so is to listen to what is reported in the traditions about the excellence of self-mortification:

It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands for prayer by night with even ten Holy Verses, will not be enrolled among the heedless; and he who stands for prayer by night with one hundred Holy Verses will be enrolled among the devout; and he who stands for prayer by night with one thousand Holy Verses will be enrolled among the highest (assembly of) worshippers." (Abu Dawud)

It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water over her face; and Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water over his face." (Abu Dawud and Ibn Majah).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stick to standing at night (to offer supererogatory prayers), since it was the practice of the previous righteous before you." (At-Tirmidhi).

Among the best ways besides to treat it is to get the company of one of the servants of Allah Almighty who strives his utmost in worship, and take him as an example to follow. But this way of treatment now has become difficult for you could hardly find such as strives his utmost in worship in the same way as the previous ones did. So, one should turn from seeing to hearing, for nothing nowadays benefits more than hearing their news and knowing their states and traditions. Although their trouble was over (as they died) their reward and bliss remain perpetually and ceaselessly. How great is their dominion, and how sorry are those who do not imitate them!

Let us here relate of the attributes and good merits of those who strive their utmost in worship, in order for the novice on the path to Allah might be moved by desire to strive his utmost in imitation of them.

The Messenger of Allah "peace be upon him" said: "Allah's mercy be upon a people who seem sick (because of worship), although they are not sick." (Ahmad). According to Al-Hassan: "It is worship which fatigues them."

Allah Almighty said: "And those who dispense their charity with their hearts full of fear, because they will return to their Lord." (Al-Mu'minun 60)

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أُنْهِمَ إِلَى رَبِّهِمْ رَجْعُونَ﴾

According to Al-Hassan: "They do what they do of the deeds of righteousness, and at the same time fear that this might not deliver them from the punishment of Allah Almighty."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Blessed be he who lives long and his deed is good." (At-Tabarani on the authority of Abdullah Ibn Bishr).

It is narrated that Allah Almighty says to His angels: "What is the matter with My servants that they strive their utmost (in worship)?" they say: "O our God! You fairly frightened them of something which they came to fear, and attracted them to something for which they came to have longing." On that Allah, the Exalted and the Blessed says: "Then, how would they be if My servants see Me? Of a surety, they would strive their utmost more and more."

Al-Hassan Al-Basri "may Allah have mercy upon him" said: "I have caught a people and accompanied many of them, and they neither rejoiced at anything of this world they received, nor grieved for anything of it they lost, for it was, in their sight, more trivial than this earth which you trample. Anyone of them happened to have no more than a single garment along his entire life, nor did he ever order his wife to cook food for him, nor did he ever make anything between his body and the earth. At the same time, I caught them and they acted upon the (principles and teachings of the) Book of their Lord and the sunnah of their Prophet "peace be upon him": whenever night fell upon them, they would stand on their toes (in prayer) and spread their faces on the ground (in prostration), with their tears flowing over their cheeks, talking privately to their Lord Almighty in the hope of being released (from His punishment). If they did a good deed, they would rejoice at it, give thanks to Allah for it, and ask Him to accept it from them; and if they committed a misdeed, it would aggrieve them, and they would ask Allah Almighty to forgive it for them. By Allah, they remained as such and on the same state; and by Allah, they were neither completely free from sins, nor saved but by forgiveness."

The wife of Masruq said about him: "He was not seen but with his legs swollen because of the long times he used to spend in prayer. By Allah, I many times sat behind him, weeping out of pity for him."

According to Abu Ad-Darda' "Allah be pleased with him": "Had it not been for three things, I would not have liked to live in this world even for a single moment: To be thirsty for the Sake of Allah at the very noon when it is very hot; to fall in prostration to Allah in the middle of the night; and to sit with people who pick up the most pleasant of words, in the same way as the most pleasant of fruits are picked up."

It is related that Al-Aswad Ibn Yazid used to strive his utmost in worship: he

observed fasts during the scorching heat until his body would turn green and pale. Alqamah Ibn Qais said to him: "Why do you punish yourself as such?" he replied to him: "It is its dignity which I intend thereby." He used to observe fasts so much until his body would turn pale and to offer prayer for a long time until he would fall down out of tiredness. Both Anas Ibn Malik "Allah be pleased with him" and Al-Hassan "may Allah have mercy upon him" entered to visit him and inquire about his health and said to him: "Indeed, Allah Almighty did not order you to do all of this." He said to them: "I am but a slave owned (by Allah), and so I never leave anything leading to submissiveness but that I do it."

It is narrated from one of those righteous that he used to pray one thousand rak'ahs everyday until he became paralyzed. But he continued to pray the same one thousand rak'ahs everyday as sitting. Whenever he offered Asr prayer he would move crawling, and then say: "I wonder at the creatures: how do they like a substitute for You? I wonder at the creatures: how do they become affable with anything else other than You? I wonder at the creatures: how do their hearts seek light with remembrance of anyone other than You?"

It is said about Thabit Al-Bunani "may Allah have mercy upon him" that prayer was endeared to him, thereupon he said: "O Allah! If You are to permit anyone to pray in his grave, then, permit me to pray in my grave."

According to Al-Junaid: "I have never seen one more devoted to worship than As-Sari "may Allah have mercy upon him": Ninety-eight years came upon him, during which he was never seen lying except in his fatal illness."

According to Al-Harith Ibn Sa'd: Some people came upon a monk and saw how he strove his utmost extremely in worship. They talked to him about that and he said: "What is that to do when people are doomed to face terrors while they are heedless? They indeed dedicated themselves to their own fortunes from this world, and forgot their greater fortune from their Lord." On that all the people who were present went on weeping.

Abu Muhammad Al-Maghazili said: Abu Muhammad Al-Jariri spent a year in the neighbourhood of the Ka'bah in Mecca during which he never slept, nor spoke, nor even reclined his back against a pillar, nor stretched his legs. Such being the case, Abu Bakr Al-Kittani passed by him and saluted him. he asked him: "O Abu Muhammad! By which thing have you the power to spend that period in seclusion?" He said: "He (Allah) learnt my true secret, thereupon He helped me against my outward conduct." Al-Kittani lowered his head and turned away and was given to deep reflection.

According to Thabit Al-Bunani: "I caught a people anyone of whom used to offer (supererogatory) prayer so long that after prayer he would not be able to go to bed except as crawling."

It was said that Abu Bakr Ibn Ayyash spent forty years during which he never lay his side on the ground; and one of his eyes got troubled and his family did not know about it for twenty years.

It also was said that the devotional recital of Samnun was the prayer of five hundred rak'ahs everyday.

It was said to Abdullah Ibn Amir: "How could you persevere on the

sleeplessness at night and thirst at the scorching noon?" He said: "It is nothing except that I have turned the food of the day to the night, and the sleep of the night to the day; and that is of no significance."

It is narrated on the authority of one of the companions of Ali "Allah be pleased with him" that he said: I offered Fajr prayer behind Ali Ibn Abu Talib and when he concluded the prayer with the end salutation (Taslim), he turned away towards his right side and the signs of gloominess were visible on his face. He stayed as such until sun rose thereupon he turned his hand and said: "I saw the companions of Muhammad "peace be upon him", and by Allah I do not see today anyone like them. Whenever morning came upon them, they would be unkempt and pale, and covered with dust for they had spent the night in prostration and standing in prayer for the Sake of Allah, reciting the Book of Allah, and changing between their feet and foreheads; and whenever they remembered Allah, they would bend in the same way as the trees bend on a windy day, and their eyes would overflow with tears so much until their garments would be wetted. But it seems that those people (who were present with him when he said so) spent the night heedless."

It is further related that Abu Muslim Al-Khawlani hung a whip in the mosque of his house to frighten himself therewith. He used to say to himself: "Stand up, and by Allah, I would proceed on with you (in worship) until you and not I would get tired." But whenever he wearied, he would take hold of his whip and lash his leg with it saying: "You are worthier of beating than my riding mount." He used to say: "Do the companions of Muhammad "peace be upon him" think that they would take him for themselves on the exclusion of us? No, by Allah, we would contest them over him until they know that they left good successors after them."

It is further narrated that Safwan Ibn Sulaim had his legs twisted in view of his standing in prayer for a long time. He died while he was prostrating. He used to say: "O Allah! I like meeting You, so, like meeting me."

It is narrated on the authority of Al-Qasim Ibn Muhammad that he said: "Whenever I came out early in the morning everyday, I would go first to A'ishah "Allah be pleased with her" to pay her salutation. One day I went to her and found her offering Duha prayer and reading while weeping: "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind." (At-Tur 27)

﴿فَمَنْ أَلَّهِ عَلَيْنَا وَوَقْنَا عَذَابَ السُّمُومِ﴾ (٢٧)

She also went on supplicating, repeating and imploring and I kept standing for a long time and she remained in the same state. Saw that, I suggested to myself to go to the market and finish from my needs and then return to her. When I finished from my needs and returned to her, she was still in the same state of repeating the Holy Verse and supplicating and weeping."

According to a righteous predecessor: "I do not feel afraid of death except that it would impede me from standing at night (in prayer and remembrance)."

According to Ali Ibn Abu Talib "Allah be pleased with him": "The sign of the righteous is the paleness because of spending the night wakeful, bleary-eyedness

because of weeping so much, and dryness of lips because of observing fasts, and they also have the dust color of the submissive."

It was said to Al-Hassan "may Allah have mercy upon him": "What is the matter with those who offer Tahajjud prayer at night that they are the most good-looking among the people?" he said: "That is because they stay in seclusion with (Allah) the Most Gracious, thereupon He dresses them in the dress of His light."

According to Ja'far Ibn Muhammad: "Utbah Al-Ghulam used to interrupt the night with three cries: whenever he offered Isha' prayer, he would place his head in between his knees and go in meditation. When one-third the night elapsed, he would make a cry, and then place his head in between his knees and go on meditation. When two-thirds the night elapsed, he would make another cry, and then place his head in between his knees and go on meditation until when it was a short while before dawn, he would make a third cry. I related that to one of the inhabitants of Basrah who said: "Do not care about his cry, but rather about the state in which he is in the interval between the cries until he cries."

According to a wise man: "Allah Almighty has servants upon whom He confers favors thereupon they know Him, and expands their breasts thereupon they obey him and rely on Him in all of their affairs. Their hearts thus have become metals of pure certainty (of faith), containers of good wisdom, chests of grandeur, and stores of power. Although they seem to go and return among the people, their hearts tour in the dominion of the invisibles and take shelter in the unseen, and return with indescribable subtleties of benefits. Inwardly they are like good brocade, and outwardly like torn-out handkerchiefs. This rank could hardly be attained by ostentation, but it is the bounty of Allah Almighty which He gives to such as He pleases."

It is related by one of the righteous that he said: "While I was walking in between the mountains of Jerusalem, I descended to a valley and behold! There was a high voice that is responded to by those mountains. I followed the voice and behold! I became in the middle of a garden with clusters of trees, and there was a man standing, reciting repeatedly the following statement of Allah: "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that serve Him." (Al Imran 30)

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

وَيُحْذِرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾﴾

I sat behind him listening to him while he was repeating that Holy Verse after which he cried so high that he fell unconscious. An hour later he restored his consciousness and then I heard him saying: "I seek refuge with You O Allah from the rank of the liars. I seek refuge with You O Allah from the deeds of the false. I seek refuge with You O Allah from the deviation of the heedless (from the truth). To You the hearts of the fearful are submissive, the hopes of the indulgent aspire, and to Your grandeur the hearts of the Gnostics are humiliated."

Then, he shook off his hands and said: "What do I have to do with this world, and what does this world have to do with me?" I called him: "O servant of Allah! I have been sitting behind you, in expectation for your leisure." On that he said: "How could one have leisure who races the time for fear death might hasten to overtake him? how could one have a leisure whose days have gone by and only his sins remain?" then he resumed: "You are fitting for it and for every adversity I expect." Then, he was engaged from me for an hour after which he recited: "Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!" (Az-Zumar 47)

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِسْمَةِ﴾

﴿وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾

Then, he made a loud cry after which he fell unconscious and I thought he died. But when I came close to him and checked his body, I found him still breathing. When he recovered he said: "Who am I? Grant me pardon for my misdeed out of Your bounty and cover me with Your covering, forgive for my sin with Your Bounteous Countenance when I stand in front of You." I said to him: "I beseech you by Him Whom you expect for yourself and confide, to talk to me." He said to me: "I advise you to stick to the speech of Him Who benefits you, and leave the speech of him whom sins have destroyed. I have been in that place since Allah Almighty willed, struggling Iblis, who have not found an aid to divert me from what I have been in except for you. So, leave me, O deceived man: You have made idle my tongue and caused a part of my heart to incline to your speech. I seek refuge with Allah from your evil, and I expect to grant me refuge from His displeasure and confer from His mercy upon me." I then said to myself: "That might be an ally of Allah Almighty and I fear to engage him and incur punishment upon myself in this very place." I turned away and left him."

It is related that Karz Ibn Wabarah used to recite the Holy Qur'an in full thrice everyday and mortify himself in the acts of worship. It was said to him: "You have troubled yourself so much." He said: "What is the term of this world?" It was said: "Seven thousand years." He further asked: "What is the term of the Day of Judgement?" it was said: "Fifty thousand years." On that he said: "Then, how should anyone of you fail to do even one-seventh that Day and, at the same time, like to feel safe (from its punishment)?"

As such was the conduct of the righteous predecessors in keeping stationed and watching their own souls. So, whenever your own self rebels against you and fails to be regular on the acts of worship, at least consider the states of those righteous, for the like of them now are very rare. If you could see such of people as imitate them, it would be more effective on the heart, and more ready to stimulate you to follow them. Of a surety, the story, no matter impressive it might be, is not like the vision with the eye. If you fail to see such of people as imitate them, do not indulge in listening to the narrations about the states of the righteous predecessors. Then, give yourself the freedom to choose to imitate

them and they are the best rational and religious, or to follow the ignorant heedless among the people of your own time. If you think within yourself that those are too strong for anyone to imitate, then, consider the states of the striving women and encourage your own self to disdain to be less in rank than those righteous women:

It is narrated from Habibah Al-Adawiyyah that whenever she offered Isha' prayer, she would go up to the surface of her house after straightening her veil and headcover over her body and say: "O my God! The stars now have got sunken, eyes shut down because people have slept, and gates of houses closed, and every lover has become in seclusion with his/her beloved; and that is my standing in front of You." Then she would devote herself to prayer until when dawn rose she would say: "O my God! That night has gone away, and the morning has become bright: by my life: Have You accepted from me my (standing in prayer and supplication for You at that) night so that I would be pleased and get comforted, or rejected it from me so that I would grieve? By Your Honor: That would be my practice as long as You leave me in this world. By Your Honor: even if You drive me away from Your gate, I would not leave, for Your generosity and Bounty I am certain of."

It is further narrated that Ajzah, and she was blind, used to spend the whole night every night in prayer and remembrance. Whenever it was a short while before dawn, she would call with a sad voice: "O my God! To You worshippers have cut the darkness of nights, in a race among each other to Your mercy and the bounty of Your forgiveness. With You O my God, and not with anyone else, I ask You to make me in the first group of the forerunners (to the Garden), elevate me up to Your presence in Illiyyin, place me in the rank of these close to You, and join me with Your righteous servants: You are the Most Merciful of those who show mercy, the Grandest of those who are grand, and the Most Generous of those who are generous: O Most Generous!" then, she would fall in prostration and keep supplicating and weeping until dawn.

According to Muhammad Ibn Mu'adh: A worshipping woman told me: I saw in a dream as if I was admitted to Paradise, and behold! The inhabitants of Paradise were standing at their gates. I asked: "What is the matter with the inhabitants of Paradise that they are standing at their gates?" It was said to me: "They have come out to look at a woman who adorned the gardens of Paradise with her arrival." When I asked about her it was said to me: "She is a black slave-girl from the women of the Tree called Sha'wanah." I said: "That is my sister (in religion of Allah)." Such being the case, she was brought on a flying female horse. When I saw her I called her: "O my sister! Do you not see my position from you? Would you not invoke Allah for me to join me with you?" She smiled and said: "It is not time for your arrival here. But anyway, learn (and abide by) two things from me: Make grief abide in your heart, and give priority to the love for Allah over your inclination; and once you do so, death will harm you not whenever you die."

According to Abdullah Ibn Al-Hassan: "I had a Roman slave-girl of whom I

was very fond. She was sleeping beside me one night and when I got up I did not find her sleeping in the bed. I searched for her and behold! She was falling in prostration and saying: "O my God! I swear by Your love for me to forgive for me my sins." I said to her: "Do not say 'by Your love for me' but rather say 'By my love for You'." She said: "O master! By His love for me, he Has turned me out from polytheism to Islam, and by His love for me he made me get up (to remember Him) at night while a lot of people are sleeping."

It was the habit of Mu'adhah Al-Adawiyyah that whenever day came upon her, she would say: "That is the very day on which I would die." Then, she would not have food until night; and when night came upon her she would say: "That is the very night on which I would die." Then, she would remain in prayer and remembrance until morning.

According to Ad-Darani: I spent one night in the house of Rabi'ah Al-Adawiyyah, and then she stood (to offer prayer) in a Mihrab she had and I also stood (to offer prayer) in one corner of the house. She kept standing (in prayer and remembrance) until a short while before dawn. I asked: "What is the reward of he who has given us power to stand (in prayer) that night?" She said: "To observe fast for Him tomorrow."

Sha'wanah used to say in her supplication: "O my God! How longing I am to Your meeting, and how great is my hope in Your reward. You are the Most Generous with Whom the hope of the hopeful never fails, nor does cease the longing of those who have longing. O my God! If my appointed term has become near and nothing of my deeds have brought me close to You, I then have made the confession of my sins the means to justification. If You forgive for me, then, who is worthier than You to do so? And if you punish me, then, who is worthier than You of justice in this respect? O my God! I have wronged myself in looking at it and it remains only Your looking at it (with mercy): so, woe to it if You do not make it happy. O my God! You have been still munificent to me along all days of my lifetime, so, do not withhold Your munificence from me after my death. I hope that He Who has taken care of me during my life with His goodness to relieve me after my death with His forgiveness. O my God! How should I despair of Your good vision after my death given that You have conferred upon me but good favors during my life? O my God! If my sins have frightened me, then, my love for You has given me shelter. O my God! Had You wanted to put me to humiliation, You would not have guided me aright; and had You wanted to put me to shame, You would not have screened me: so, let me enjoy of that to which You have guided me, and make permanent for me that with which You have screened me. O my God! I do not think You would reject my need in which I have consumed my lifetime. O my God! But for the sins I have committed, I would never fear Your punishment; and but for Your generosity I know well, I would never hope in Your reward."

CHAPTER SIX

SIXTH STATION: SELF REPROACHING AND BLAMING

It should be known to you that your greatest enemy is your own self. It was

predisposed to enjoin evil and flee from good; and you have been commanded to justify and straighten it and bind it with the chains of oppression to abide by the worship of its Lord, and prevent it from its desires and wean it from its pleasures. If you neglect it, it would deviate and rebel against you and you would not be able to have control over it once again. But if you keep constant blaming and reproaching of it, your own self then would be the self-reproaching by which Allah Almighty took oath, and is expected to be the reassured self, that is invited to become one of the righteous well-pleased and pleasing servants of Allah Almighty.

It is said in this respect: "Be not heedless of reminding your own self (of Allah) and blaming it (for its evil) even for a single hour, and engage not in instructing others unless you engage first in instructing your own self."

It is related that Allah Almighty revealed to Jesus "peace be upon him": "O son of Mary! Instruct your own self first before you instruct the people! Behold! Feel shy of Me."

In confirmation of that, Allah Almighty said: "But teach (your Message): for teaching benefits the Believers." (Adh-Dhariyat 55)

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

Your way to do so is to turn to it, and show to it its ignorance and foolishness. It disdains so much whenever it is attributed to foolishness. You should also remind it of the state of heedlessness in which it is, of Paradise and Hell to either of which it would inevitably be destined to go, and of the fact that death always comes unexpectedly, for which it should get ready at any moment, asking it to consider the following statement of Allah Almighty: "Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away. Never comes (ought) to them of a renewed Message from their Lord, but they listen to it as in jest." (Al-Anbiya 1-2)

﴿أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلَّا

﴿اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ﴾

Send woes upon it saying:

"Woe to you O self! If you do evil thinking that your Lord never sees you, then, how disbelieving are you! But if you do evil in spite of your awareness of the fact that He sees you, then, how daring and rude are you! Woe to you! If anyone of the servants does with you what you dislike, how angry would you be with him: then, how do you dare to expose yourself to the anger, wrath, displeasure and punishment of Allah Almighty? How could you endure His punishment? do you deceive yourself with your reliance on the generosity and bounty of Allah Almighty, and His needlessness of your worship and obedience? Why do you not rely on the generosity and bounty of Allah Almighty in your worldly affairs? If you are troubled by a worldly desire which you need to fulfill with money, why do you strive your utmost to obtain it, without reliance on the generosity of Allah? Do you think that Allah Almighty is generous in the hereafter and not in the world? Of course you know that the

established way of Allah Almighty never changes, and that the Lord of the world and hereafter is the same One Lord, and man would not earn but the fruit of his work.

Woe to you O self! What a great hypocrite you are! You claim faith, although the trace of hypocrisy is visible on you. Allah Almighty said: "There is no moving creature on earth but its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: All is in a clear Record." (Hud 6)

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾

That is in connection with this world. As for the hereafter, He Almighty said: "That man can have nothing but what he strives for." (An-Najm 39)

﴿ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

In this way, He ensured to you your worldly affairs, and satisfied you from striving in it. But you have belied Him by your deeds, and come to compete for it. On the other hand, He entrusted the hereafter affairs to your striving, but you turned from it as deceived and conceited. That is not characteristic of faith. If faith depends only on the tongue, then, why would the hypocrites be in the lowest bottom of the fire?

Woe to you O soul! What is the matter with you that you do not believe in the Day of Reckoning? If that is your faith, then how disbelieving and ignorant are you! Do you give lie to the statement of Allah Almighty: "From a sperm-drop: He has created him, and then moulds him in due proportions; Then does He make his path smooth for him; Then He causes him to die, and putts him in his Grave; Then, when it is His Will, He will raise him up (again)." (Abasa 19-22)

﴿ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۖ ثُمَّ السَّبِيلَ يَسَّرَهُ ۖ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۖ ﴾

If you do not give lie to that, then, why do you not take your precaution? If you O self knows all of this, then, why do you postpone your work in this world given that death awaits to snatch you away at any time and without respite? By what consideration do you feel safe from death to be hastened on to you?

I do not think you slacken to take consideration but for one of two things: hidden disbelief or apparent foolishness. As for the hidden disbelief, it is your weak faith in the Day of Reckoning, and lacking knowledge of the great significance of reward and punishment. as for your apparent foolishness, it is your reliance on Allah's generosity and forgiveness, without turning to His plan and scheme, and needlessness of your worship, although you do not rely on His generosity in a morsel of food or a grain of money, or a single word you hear from the people. Nay! You fulfill your purpose in those worldly affairs using all tricks and ways available to you.

Do you not know, O self, that this world is the abode of the Sovereign of all kings, and what you have in it is not really yours? Do you not know that whatever you have in this world, you would inevitably leave by death? In confirmation of that, the Messenger of Allah "Allah's blessing and peace be

upon him", the chief of all Messengers and Prophets, said: "(Gabriel) the Holy Spirit inspired to me that it is the same for you to love whomever you love, for you are going to leave him; and it is the same for you to do what you like, for you would be rewarded for it; and it is the same for you to live as you will, for you would necessarily die."

Woe to you! Do you not know that whoever takes much pleasures in this world indeed increases his grief and detrimental poison at death where he feels not? Do you not consider those who were before you, how they built and raised their constructions and then went away and left what they had done, and how Allah Almighty make their enemies inherit their land and property? Do you not see how they gather what they eat not, build what they live not, and hope what they realize not? Anyone of them inhabits his world although he should inevitably leave it, and at the same time destroys his hereafter to which he should necessarily go. Do you not feel shy, O self, to help those in their foolishness? Suppose you are not insightful, and rather inclined, by disposition and nature, to imitation and emulation, then, at least, choose whomever you should imitate: Make comparison between the minds of the Prophets, scholars and wise men and the minds of those who turn over this world.

O self! It may be that the love for majesty and authority has intoxicated you from perceiving the real nature of those facts. But even, do you not know that majesty itself disappears by the disappearance of you as well as of those who obey you? How then should you sell the perishable for the never-ending? If you do not leave this world out of desire for the hereafter, due to your ignorance and blindness, at least, leave it out of refraining from your despicable partners in it. Why do you not abstain in its little given that its much discards you? Why do you rejoice at a world in which Jews and Christians might precede you to its pleasures and ornaments? Woe to a world in which those despicable people precede you! How ignorant and foolish are you, since you reject to be one of these close to Allah, from among the Prophets, martyrs, and sincere affirmers and lovers of truth, in the neighbourhood of Allah the Lord of the world, in order to be among the foolish and ignorant. What sorrow if you lose both the world and religion, then, you should hasten.

Woe to you O self! You now have become on the threshold of death: Who is it that would pray, fast or even give in charity on behalf of you after death? Woe to you! You have only a limited number of days in this world, which are your goods, and you have wasted the most part of it: If you keep weeping for the rest of your lifetime for what you have wasted of it, you would still run short of fulfillment. It should be known to you that death is your appointed term, grave is your abode, dust is your bed, worms are your companions in it, the great terror is ahead of you, and the soldiers of death are awaiting your soul to come out and leave your body. Do you not know that anyone after death hopes to return to this world even for a single day in order to compensate what he wasted in it? If you are to sell to anyone of them a single day of your lifetime for his entire world, he would buy it with good pleasure.

Woe to you! You always adorn your outward to the people and challenge

Allah Almighty in your secret. Do you feel shy of the creatures and not of the Creator? Do you enjoin good upon the people while you are stained with vices? Do you invite to Allah and you flee away from Him, and remind others of Him and you forget Him? do you not know that the sinful is more stinking than the dung, and the dung never purifies anything else? So, why do you covet of purifying others and you are not pure in yourself?

Woe to you! You have made yourself a donkey of Iblis to lead you wherever and however he likes. But even, you are fond of your deed which is full of mistakes and errors. Allah Almighty cursed Iblis for a single mistake after he had worshipped Him for two hundred thousand years; and drove Adam out of the Garden only for a single mistake although he is His Prophet.

Woe to you O self! You devote yourself to a world that is leaving you, and turning away from the hereafter which is coming to you. How many a man receives his day and does not complete it, and how many a man hopes in the morrow which he does not realize! Remember a day when Allah Almighty would not leave a servant, whom He ordered to do good and forbade to do evil, without questioning him about his deed, its significant and insignificant, its secret and public. Consider then with what you would stand in front of Allah and with which tongue you would answer Him, and prepare answer for every question, and make right your answer, and do deeds along the remaining short days of your lifetime for the sake of long days to live after death, in a perishable abode for the sake of a permanent abode, in an abode of grief and trouble for the sake of an abode of bliss and eternity. Work before you would not be able to work.

It should be known to you that religion has no substitute, faith has no replacement, body has no successor; and whoever has his riding mount the day and night, he would be conveyed to the end of his journey. So, get admonished, O self, with that admonition, and accept that advice, for whoever turns away from admonition seems to be pleased with the fire, and I do not think you are pleased with it. If it is harshness of the heart which prevents you from accepting admonition, seek the aid of Tahajjud and standing for prayer and remembrance of Allah by night. If it remains, then, be regular on fasting. If it still remains, abstain from mixing and talking to others. If it still remains, adhere to maintaining kinship ties and kindness to the orphans. If, after all of this, it does not vanish, then, you should know that Allah Almighty has set a seal on your heart which locked it and that the darkness of sins heaped up on its external and internal surface. In this way, habituate yourself to the fire, for Allah Almighty created Paradise and created men for it, and created fire and created men for it.

It is related by Wahb Ibn Munabbih that when Allah Almighty caused Adam "peace be upon him" to descend from the Garden to the earth, he kept shedding tears, and on the seventh day of his descent, Allah Almighty looked at him and he was grieved and sad. He revealed to him: "O Adam! What is that trouble I see in you?" he said: "O Lord! My calamity has got aggravated, and my sin encircled me. I have been driven out of the dominion of my Lord into the abode of humiliation

after dignity, in the abode of wretchedness after happiness, in the abode of suffering after comfort, in the abode of affliction after wellbeing, in the abode of loss after stability, in the abode of death and annihilation after survival and eternity. Then, how should I not weep for my mistake?" On that Allah Almighty revealed to him: "O Adam! Have I not chosen you for Myself, and made you live in My abode, and favored you with My dignity, and warned you of My displeasure? Have I not created you with My Own Hand, breathed in you of My Spirit, and made My angels fall in prostration to you? But you disobeyed My command and forgot My covenant and thus exposed yourself to My displeasure. By My Honor and Glory, were I to fill the earth with men like you all worshipping and exalting Me, and then they disobeyed Me, I would enlist them among the disobedient." On that Adam "peace be upon him" kept weeping ceaselessly for three hundred years.

Ubaidullah Al-Bajli used to weep so much. He used to say in his weeping along the night: "O my God! The more I live long, the more my sins increase. Every time I intend to leave a mistake, another desire appears to me."

According to Mansur Ibn Ammar: I heard one night a worshipper in Kufah talking privately to Allah with the following: "O Lord! By Your Honor, I have not intended by my sin to oppose You, and when I disobeyed You, I was not ignorant of Your position, nor regarding with slightness Your vision of me: But it is my soul which made it alluring to me, and my wretchedness helped me, and Your screening me deceived me. The result is that I disobeyed You with my ignorance, and opposed You with my act. Who is it now to deliver me from Your punishment, and by the rope of whom should I hold fast if You cut off Your rope from me? How sorry I would be when I stand in front of You in the hereafter, when those of light burdens would be permitted to cross the path and those of the heavy burdens would be ordered to place their burdens. In the company of each of both would I be?"

Those are the ways of people in their private talk to their Lord, and blaming and reproaching themselves, and their purpose of their private talk is to please Allah Almighty, and their purpose of blaming themselves is to alert and take care of their own selves. Whoever then neglects private talk to Allah and blaming himself is about not to please Allah, nor to look after his own self.

End of book of Reckoning and Watching, followed, Allah willing, by the Book of Meditation.

All perfect praise be to Allah Alone, and Allah's blessing and peace be upon our master Muhammad, his family and companions.

Book nine: Meditation

It is the ninth book of the quarter of Saviors in the revival of religion's sciences

In the Name of Allah, Most Gracious, Most Merciful

All perfect praise be to Allah Who did not make an ending limit to His Power and Honor, nor gave understandings and minds an access to His grandeur and majesty: On the contrary, He left the hearts and minds of the petitioner in the field of His supremacy confused and wandering, and every time they move thinking they would attain what they seek for, they would be repelled by the lights of glory, and every time they intend to turn away in despair, they would be called, from pavilions of beauty, to wait in patience, and asked to go on meditation in the glory of the Lord. But even, if they reflect the glory of the Lord, they would not be able to give it its due estimate; and if they seek further in their attributes, then, they should consider the favors of Allah He bestowed upon them in succession, and give Him thanks for every favor and grace, and reflect how the oceans of fate overflow upon the people in the worlds in good and evil, benefit and harm, ease and difficulty, felicity and loss, amendment and destruction, belief and disbelief, approval and disapproval. But if they go beyond considering the acts to the Divine essence, it would be extremely grievous.

May Allah send blessing and peace upon Muhammad, the chief of mankind, and upon his family and companions, each of whom has become a full moon in the heaven of religion. Coming to the point:

It is related in the Prophetic sunnah that "meditation (in the signs and favors of Allah) for an hour is better (in value) than worship for a year." (Ibn Hibban on the authority of Abu Hurairah; and Abu Mansur Ad-Dailami on the authority of Anas). Allah Almighty urges, more often, the people to meditate, reflect and consider. It is not hidden that thought is the key to lights and the beginning step towards insight, the network of sciences and the grid of knowledge. Although most people know its favor and grace, they, therefore, are ignorant of its real nature, fruit and source.

For this reason, it is important to reveal the reality of that, and this is the topic of this book:

We shall begin, Allah willing, by explication of the virtue of meditation; real nature and fruit of meditation; and then fields and areas of thought.

CHAPTER ONE

EXPLICATION OF VIRTUE OF MEDITATION

Allah Almighty enjoined meditation and consideration in many locations of His Book. He praised those who give thought as shown in His statement: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and meditate the (wonders of) creation in the heavens and the earth, (with

the thought): "Our Lord! not for naught have you created (all) this! Glory to You! Give us salvation from the Penalty of the Fire." (Al Imran 191)

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ﴾

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: A people meditated in (the essence of) Allah Almighty, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Meditate about the creatures of Allah and not in (the essence of) Allah, for you would never be able to give Him His due estimate." (Abu Na'im).

It is further narrated that once the Messenger of Allah "Allah's blessing and peace be upon him" came out to a people and they were sitting in meditation. He asked them: "Why are you silent?" They said: "We are silent because we are meditating in the creatures of Allah Almighty." On that he said to them: "As such you should do. Meditate about the creatures of Allah Almighty, and do not meditate about (the essence of) Allah Himself. However, in that West, there is a white land, whose light is its whiteness, and whiteness is its light, and it is as long as is the course of the sun (from East to West) along forty years. There are creatures from among the creatures of Allah Almighty, who have never disobeyed Him in the least." They asked: "O Messenger of Allah! Where is Satan from them?" he said: "They do not know whether or not Satan was created." They further asked: "Do they belong to the offspring of Adam?" he said: "They even do not know whether or not Adam was created." (this is narrated on the authority of Abdullah Ibn Salam).

It is narrated on the authority of Ata' that he said: I went in the company of Ubaid Ibn Umair to A'ishah "Allah be pleased with her" and she talked to us from behind a partition. She said: "O Ubaid! What prevents you from visiting us?" he said: "I follow the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Postpone your visit, perchance you would become dearer." He further said to her: "Tell us about the most wonderful thing you saw from the Messenger of Allah "Allah's blessing and peace be upon him"." She wept and said: "All his deeds were wonderful. Once, he came to me when it was my night-and-day turn, and when his skin touched mine he said to me: "Let me worship my Lord Almighty." He stood and went to the water-skin to perform ablution, and then offered prayer in which he wept so much that his tears wetted his beard. Then he fell in prostration so long until his tears wetted the ground. Then, he lay on his side until Bilal came to inform him of the due time of Morning prayer. He asked him: "O Messenger of Allah! What causes you to weep, given that Allah has forgiven for you your previous and later sins?" He said: "May Allah have mercy upon you O Bilal! Why should I not weep and Allah Almighty revealed to me that night: "Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding." (Al Imran 190)

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

Woe to him who recited it and then did not meditate because of it." (Ibn Hibban). It was said to Al-Awza'i: "How should one meditate about them?" he

said: "To recite and then understand them well."

It is narrated on the authority of Muhammad Ibn Wasi' that a man went to Umm Dharr after the death of Abu Dharr "Allah be pleased with him", to ask her about his worship, thereupon she said to him: "He used to spend his day in meditation in one corner of the house."

It is narrated that Al-Hassan said: "Meditation (in the signs of Allah) for an hour is better than standing for a night (in prayer)."

According to Al-Fudail: "Reflection is a mirror that lets you see your good and bad deeds."

It was said to Ibrahim: "You always have long reflection." On that he said: "Reflection is the marrow of mind."

According to Tawus, the disciples said to Jesus "peace be upon him": "O Spirit of Allah! Is there on the surface of the earth anybody like you?" he said: "Yes, he, whose speech is remembrance (of Allah), whose silence meditation (in the signs of Allah), and whose vision consideration, is like me."

According to Al-Hassan: "He, whose speech is not wisdom, it is falsehood; and he, whose silence is not meditation (in the signs of Allah), it is forgetfulness; and he, whose vision is not consideration, it is amusement."

It is said, in comment on the following statement of Allah Almighty: "Those who behave arrogantly on the earth in defiance of right, them will I turn away from My Signs: even if they see all the Signs, they will not believe in them" (Al-A'raf 146)

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا﴾

"It means I would prevent their hearts and minds from meditation and contemplation (of My signs)."

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give your eyes their fortune of worship." They said: "O Messenger of Allah! What is their fortune of worship?" He said: "To look at the Mushaf (the Qur'an), meditate its signs and Verses, and take consideration at its wonders." (Ibn Abu Ad-Dunya and Ibn Hibban).

It is related from a woman who lived in the desert near Mecca that she said: "Were the hearts of the pious to know, by virtue of meditation and contemplation, what is kept for them in the unseen, of the good of the hereafter, no living would be pleasing to them in this world, nor would they be satisfied with anything they have."

It is further related that Luqman used to sit in privacy for long times, and whenever his freed slave passed by him, he would say to him: "O Luqman! You sit in seclusion for long times. Would that you sit with the people!" he said: "Indeed, the long privacy is more convenient to stimulate meditation; and the deep meditation is an indication of the way to Paradise."

According to Wahb Ibn Munabbih: "The long meditation leads to knowledge, and knowledge leads to work."

According to Umar Ibn Abd-Al-Aziz: "The meditation of the favors of Allah Almighty is among the best acts of worship."

Abdullah Ibn Al-Mubarak said one day to Sahl Ibn Ali and he was silent, swimming in his meditation: "Where have you reached in your thought?" he said: "The bridge (that is held over Hell)."

According to Bishr: "Were the people to meditate about the grandeur of Allah Almighty, surely, they would never disobey Him."

According to Ibn Abbas "Allah be pleased with them": "A two-rak'ah prayer to be offered moderately with meditation is better than the standing for a whole night (in prayer) without meditation."

According to Abu Sulaiman Ad-Darani: "Habituate your eyes to weep so much, and your minds to meditate (about Allah's signs)." He said once again: "Meditation about this world veils one from the hereafter and leads to his punishment; whereas meditation about the hereafter develops wisdom and brings hearts to life."

According to Ibn Abbas "Allah be pleased with them": "Meditation about good invites one to act upon it; and regret for evil invites one to leave it."

It is related that Allah Almighty said in one of His Scriptures: "I do not accept the words of every wise man: but rather I consider his concern and inclination. If he is concerned with, and inclined to Me, I make his silence meditation and speech praise even if he speaks not."

According to Al-Junaid: "The noblest and highest assembly is to sit with meditation in the field of monotheism, to breathe from the breezes of wisdom and knowledge, to drink, with the cup of love, from the ocean of affection, and to regard Allah Almighty with good assumption."

According to Ash-Shafi'i: "Seek the aid of silence for talking, and of meditation for understanding." He said once again: "The correct vision of matters is the best salvation from the evil of conceit; and decisiveness in opinion is safety from indulgence; and regret, deliberation and meditation reveal firmness and good sense; and consultation of wise men makes firm the soul and strengthens the insight. So, think before you decide to do anything, be cautious before you take the initiative to do it, and consult (the wise men) before you proceed on." He further said: "Virtues are four: One is wisdom, and its substance is meditation. The second is chastity, and its substance lies in the desire. The third is power and its substance lies in anger. The fourth is justice, and its substance lies in the balance of the forces of the self."

CHAPTER TWO

EXPLICATION OF REAL NATURE AND FRUIT OF MEDITATION

It should be known to you that the meaning of meditation is to bring two items of knowledge into the heart in order to deduce therefrom a third item. A typical example is that if one inclines to the transitory things (of this life), and gives preference to the life of world, and at the same time, wants to know that the hereafter is more fitting to be given preference than the world, he has two ways to know this:

The first is to hear this fact from another one, i.e. that the hereafter is better and more fitting for preference than this world, thereupon he imitates him, and gives trust to his statement without having insight of the reality of the matter. He

then inclines, with his work, to the hereafter, simply depending on the statement of the other one. That is called imitation, and not knowledge.

The other way is to know that the more enduring should be more fitting for preference, and then learn that the hereafter is more enduring, and deduce, from both items of knowledge, a third item, i.e. that the hereafter is more fitting for preference. This third item is indeed based on the previous two, thus, to bring two item of knowledge into the heart in order to deduce therefrom a third item of knowledge is called meditation, consideration, contemplation, remembrance, reflection and deliberation: All are almost synonyms of the same meaning, with slight variation according to which each focuses on a certain point of the meaning. Remembrance, for example, is given to bringing the first two items of knowledge, without going beyond them to the third one. Thus, meditation/contemplation/reflection is more comprehensive than remembrance. The benefit of remembrance is to repeat knowledge in order to confirm them, whereas the benefit of meditation is to increase the different categories of knowledge and bring new kinds into the heart. That is the difference between remembrance and meditation.

If different items of knowledge gather in the hart in pairs according to a particular order, they would produce a further knowledge. Knowledge then is a fruit of knowledge, which turns into a cause of another knowledge to be produced therefrom, and so on. In this way, knowledge, sciences and meditation continue to develop and grow in the mind endlessly. To know the way to utilize and invest knowledge to be productive as such occurs once through a Divine light to be inspired to the heart, as was the state of the Prophets "peace be upon them"; and this is very rare. It once occurs by learning and practice; and this is more often.

On the other hand, the reflector might have those items of knowledge with their fruit, while he does not know the way it occurs, and fails to express it in words. How many a person knows, for certain, that the hereafter is better and more fitting for preference than this world. But were he to be asked about why he knows that, he would not be able to give answer, although his knowledge of that is produced from the two previous items of knowledge, i.e. that the more enduring should be more fitting for preference, and since the hereafter is more enduring, the hereafter then should be more fitting for preference.

That is the real nature of meditation, i.e. to bring two items of knowledge in order to deduce therefrom a result. As for the fruit of meditation, it lies in sciences, states and deeds. But its special fruit here is knowledge. It is true that when knowledge occurs in the heart and mind, their state necessarily changes, and the change of the heart's state leads to the change of the deeds of organs. Meditation, in this sense, is the key and fountainhead of all good things. It is that which reveals to you the excellence of meditation, as being better than remembrance and memorization. Since the meditation of the heart is more than remembrance, and to be sure, the remembrance of the heart is better than the deed of the organs. That is why meditation is more excellent than all deeds.

That is the significance of the statement: "Meditation for an hour is better

than the worship for a whole year.” It is said that it refers to the movement from what is disliked to what is liked, and from desire and prudence to asceticism and satisfaction. It is also said, in its interpretation, that refers to that which results in contemplation and piety in the hearts. For this reason, Allah Almighty said: “in order that they may fear Allah, or that it may cause their remembrance (of Him).” (Ta Ha 113)

﴿لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۖ﴾

There are then five degrees: First is remembrance, which is to bring two items of knowledge into the heart. The second is meditation, which is to pursue the knowledge that is intended by them, i.e. the result. The third is to obtain the desired knowledge which enlightens the heart. The fourth is to change the heart's state because of getting the new knowledge. The fifth is the organs' service of the heart according to the occurring state. This new knowledge which enlightens the heart enables it to see what it did not see before that, which, in turn, is reflected on changing its state. The result is that the organs do, on the light of the new knowledge, deeds which were not available before because of darkness in the absence of that light.

The fruit of meditation then is sciences and states, and sciences are limitless, and the states in which the heart is imagined to turn to are also beyond calculation. This means, of course, that the fields of meditation are innumerable.

It is true that we do our best to enumerate its fields according to the tasks of religious sciences and stations of the followers of the path (to the hereafter). But this, if done, would be general and not detailed, for the details require to give explanation to all sciences and branches of knowledge, and this is quite impossible. However, all contents of that book with its four volumes give explanation to some of them. But even, it is important to refer, though briefly, to the general fields of meditation; and this will be, Allah willing, the topic of the next chapter.

CHAPTER THREE

EXPLICATION OF FIELDS OF MEDITATION

It should be known to you that the fields of meditation might be religious or worldly. Our topic here is limited to the religious fields. By religion we mean the relation that is between the servant and his Lord. All thoughts of anyone are related either with the servant, his attributes and states, or with the worshipped Lord, His attributes and acts. What is related with the servant includes meditation in what is liked or what is disliked by Allah Almighty. What is related with the Lord Almighty includes meditation in His essence, attributes, most beautiful names, or in His acts, dominion and kingdom, i.e. all that is in the heavens and earth and what is in between them.

The fields of meditation are limited to those four things. The lover of Allah Almighty should not go, with his meditation, beyond his beloved. Since his meditation is limited to those four divisions, he then does not deviate from love in principle.

Let's begin with the first division, i.e. to meditate in one's attributes and acts,

in order to distinguish what is liked thereof from what is disliked. That division of meditation addresses the science of practical religion (Mu'amalah), which is intended from that book, whereas the other division addresses the science of revelation (Mukashafah). Therefore, what is liked and disliked, in the sight of Allah Almighty, is divided into the apparent, like the acts of worship and sins, and the hidden like the saving and destructive attributes, which lie in the heart; and we have mentioned them in detail in the quarter of Destructives and the quarter of Saviors.

Sins are divided into what is related only with the seven organs, and what is related with the whole parts of the body, like the flight from the battlefield, undutifulness to parents and living in an unlawful residence, etc. as far as what is disliked is concerned, meditation should include three things: first: to meditate whether or not it is disliked in the Sight of Allah Almighty. Second: To meditate that in case it is really disliked, then, what is the way to avoid it? Third: To consider: Does he have this disliked thing presently, which means that he should leave it immediately, or would he be exposed to it in the future, which means that he should do his best to avoid it, or did he commit it in the past, which means that he should make amend for it? The same also applies to what is liked.

If those divisions gather together, the fields of meditation then would be over one hundred. The servant is forced to meditate in some or most of them. It would be too lengthy to explain each one of those in detail. But anyway, all are included in four general divisions: acts of worship, sins, saviors and destructives. Let us refer to each briefly.

First, sins: In the morning of everyday, one should inspect his seven organs and then all parts of his body in general about a present sin which he is committing to avoid, a past sin which he did to make amend for, or a probable sin to which he might possibly be exposed in the future to keep himself far from. Let him first inspect his tongue which is apt to backbiting, talebearing, telling lies, insulting and abusing others, etc. he should state first, within himself, that those are disliked in the Sight of Allah, and then consider the evidences from the Qur'an and sunnah for the severe punishment resulting from them. Then, let him meditate in his state, and how he is exposed to any of those while he feels not, and how he should avoid them, putting in mind that he could not do so except by being in seclusion, or sitting only with the righteous among men, to disapprove of him whenever he speaks with what is disliked by Allah. As such he should meditate concerning all his organs and parts of body. Once he knows, by virtue of that meditation, the reality of his states, he would then engage in watching over himself along the day, in order to safeguard the organs from committing any such sins.

Second, the acts of worship: He should first consider the obligatory duties binding on him, how he should perform them, and guard them from any deficiency or indulgence, or amend the shortage therein by supererogatory deeds. Then, let him inspect organs one by one, and meditate in the acts unique to each, of what is liked by Allah Almighty. Let him say, for instance,

that "the eye has been created to look at the dominion of the heavens and the earth, by way of consideration, to be used in obedience of Allah Almighty, and look at the Book of Allah and the sunnah of His Prophet "peace be upon him": Then, since I am able to do so, why should I not do it?" The same is true of his remaining organs.

Third, the destructive attributes which lie in the heart. They include such evil attributes as desire, anger, niggardliness, envy, bad assumption, arrogance, haughtiness, showing off, heedlessness, etc. let him consider those attributes and whether or not his heart is free from them. If he thinks that his heart is free from them, let him think how to test it, by way of confirmation. Man always considers himself good although when putting himself to trial, he might not prove so. Each of those has a distinctive sign by which it might be recognized as we have mentioned in the quarter of Destructives. If the sign indicates that he has one of such attributes, he should then think how to deface it in his sight, in order to be able to avoid it. Once he knows the evil of each attribute, he should think about the way of remedy to remove that attribute from his heart. We have mentioned that one of the ways of remedy is to do the opposite of the evil attribute until it is removed from himself.

Fourth, the saving characteristics: It is to repent from sins, show regrets for disobedience, give thanks for favors and persevere with patience on the trials and ordeals, fear (from punishment), have hope (in the Garden), abstain in this world, be sincere and true in the acts of worship, love and honor Allah Almighty, be contented with His acts and decrees, be attached in love to meeting Him, be submissive and humble to Him, and so on. We have already mentioned all of this, along with the causes and signs, in this quarter of Saviors. So, let the servant meditate, everyday, about what he lacks of those characteristics which bring him close to Allah Almighty. If he detects that he lacks some of them, he should know that those are states which in themselves are fruits of sciences, and sciences are fruits of thoughts and reflections.

If he, for instance, likes to motivate within himself the state of repentance and regret, let him first inspect his sins and bring them to his mind, and regard them with seriousness in his heart and then consider the severe threat and promised punishment for them as mentioned in the Book of Allah and the sunnah of the Prophet "peace be upon him", putting in mind that by committing them, he exposes himself to the displeasure and wrath of Allah Almighty, which stimulates within himself the state of regret.

On the other hand, if he likes to motivate within himself the state of gratitude, let him first inspect the favors and grace of Allah He bestowed upon him. If he likes the state of love and attachment, let him reflect the glory, majesty, beauty and grandeur of Allah Almighty, by looking at the wonders of his wisdom and making as we shall show later in the second division of meditation. The same applies then to all the other states he likes to obtain.

That is the way of meditation to obtain sciences which produce the inclination to liked states and disinclination from disliked states. We have assigned to each one of those state a particular section in this book. Nothing

combines them more beneficial than recitation of the Holy Qur'an with meditation, for it contains all stations and states, and healing for the worlds from all heart diseases, develops in the soul both fear and hope, patience and gratitude, love and attachment, etc, and averts from all blameworthy attributes. So, the servant should recite it with reflection, and repeat each Verse he needs to meditate in again and again even if he is to recite it over one hundred times. Indeed, to recite a single Qur'anic Verse with meditation is better than to recite the entire Qur'an from the beginning to the end on one night without deliberation. Let him pause at each Holy Verse for reflection as long as it needs, for underneath every word lie countless mysteries, which could be understood only with deep reflection and pure heart and mind.

The same also is true of learning the news of the Messenger of Allah "Allah's blessing and peace be upon him" for he was given the faculty of expression with the shortest words that bear the widest and most comprehensive meanings. Each word of his is an ocean of wisdom. Consider, for instance, his statement: "The Holy Spirit (Gabriel) inspired to me that 'it is the same to you to love whomever you love, since you would inevitably leave him (by death), to live as long as it might seem to you, since you would necessarily die, and to do deeds as you like since you would be rewarded for them.'" This statement comprehends the wisdom of all the foremost and last generations, and is sufficient for those who reflect on it along their lifetime. Were to know its meaning, and have certain faith in it, surely, it would overtake them entirely so much that they would no longer turn to that world with all its pleasures and delights.

That is the way of meditation in the sciences of practical religion, and the attributes of the servant, and whether they are liked or disliked in the Sight of Allah Almighty. The beginner should spend his time in those thoughts in order to fill his heart with the praiseworthy manners and noble stations, and keep his inward and outward away from what is disliked. But even, one should put in mind that this, though being superior to the other acts of worship, is not the ultimate finale in itself: Indeed, whoever is engaged in it is veiled from the ultimate finale of the sincere lovers and affirmers of truth, i.e. to be blessed in meditation in the majesty and beauty of Allah Almighty, which involves the heart so much that it is consumed from itself, or in other words, is diverted from itself and its states, stations and attributes. That is because his concern is wholeheartedly devoted to his beloved. It is the utmost pleasure of lovers.

But what we have mentioned is to meditate in the way to fill the inward, to be fitting for closeness and connection. If one spends his entire lifetime in mending himself, then, when would he be blessed in the closeness to Allah? The self-consumption in the One and Real is the purpose of the petitioners, and the utmost bliss of the sincere affirmers and lovers of truth.

As such you should understand the way of religion if you are among the men of closeness. But if you are like an evil slave who never moves but for fear of punishment and in the hope of reward, then, sufficient for you are the physical movements with the apparent deeds, for in this case, there would be a very thick

veil between you and the heart. If you do the deeds to the best, it is true that you would be from among the inhabitants of Paradise, but still not one of these of closeness (to Allah).

If you know the fields of meditation in the sciences of practical religion between the servant and his Lord, you should take heed of them every morning and evening. Do not neglect yourself: neither your attributes that keep you away from Allah Almighty, nor your states that bring you close to Him. Every novice (on the path) should have a notepad to record in it both the destructive and saving attributes, both sins and acts of worship, and measure himself on it everyday. Ten suffice him for the destructives; and if he is saved from them, he would be safe from the others: niggardliness, arrogance, haughtiness, showing off, envy, extreme anger, greed for food, greed for sex, love for property, and love for majesty. For the saviors, ten also suffice him: Regret for sins, patience on trials and ordeals, contentment with the fate, gratitude for favors, moderate fear (from punishment) and hope (in the reward), abstinence from this world, sincerity in deeds, good manners and love for and submission to Allah Almighty. The total is twenty.

Let him first turn to the destructive ones and strive his utmost to remove them from himself one by one, and every time he purifies himself from one of them, let him tag it and move to the next one, and give thanks to Allah for helping him do so, putting in mind that if he succeeds to remove any of them, it goes back to the power and will of Allah Almighty; and were it to be entrusted to himself, he would not be able to remove even the least vice. On the other hand, let him turn to the saving attributes, one by one and do his best to acquire them and make them a part of his character, following the same method adopted in removing the destructive ones. That is the way to be followed by the serious novice.

As for the righteous, they should record in their notepads all apparent sins and crimes, for whatever righteous one might seem, he could hardly be free from some of those sins in his organs. Unless one engages in purifying his organs, by no means would he be able to engage in purifying his heart. Everyone should be concerned with the sins which he himself does more than in the sins committed by others. To be sure, religion is not in need of anyone, but none could dispense with religion. Among the most destructive attributes to be avoided particularly by scholars is showing off, according to which one seeks majesty and celebrity, thinking he serves the religion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Love for majesty and property causes showing off to grow in the heart in the same way as water causes seeds to grow in the earth." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No rabid wolves have been sent to a fold of sheep, more destructive than those two of love for property, honour and majesty in the religion of a Muslim person." (At-Tirmidhi and An-Nasa'i on the authority of Ka'b Ibn Malik).

If one detects in himself that characteristic, he should remove it, and it could not be removed unless one lives in seclusion and privacy from the people, and abstains from mixing with them. That is indeed the duty of the pious scholars. As

for the like of us, we should meditate in what strengthens our faith in the Day of Reckoning. Our deeds are not the deeds of such as has faith in Paradise and Hell. Whoever fears a thing should inevitably flee from it, and whoever has hope in a thing should necessarily pursue it. In order to flee from the fire, we should leave sins and crimes and keep away from what is suspicious. But we do not do so. In order to pursue Paradise, we should increase our supererogatory deeds, after fulfilling the obligatory duties. But even, we fall short of doing our obligatory duties, let alone the supererogatory deeds. Thus, we have obtained from the fruit of knowledge nothing other than our being imitated by the laymen in the greediness for the world, under pretext that had this been blameworthy, surely, the scholars would have been more entitled to leave it. Would that we were among the laymen and not scholars, and when we die, our sins die with us.

That is the field of meditation available to the scholars and righteous in the science of practical religion. Once they finish from that, let them promote therefrom to the meditation in the glory and beauty of Allah Almighty, and bless themselves with contemplating Him with the eye of the heart. But this could be achieved only after getting rid of all destructive attributes, and acquiring all saving characteristics. If something of that contemplation emerges to anyone before finishing from both tasks entirely, it would soon disappear like the flash of lightning.

The second division is the meditation in the glory, majesty and grandeur of Allah Almighty. It has two stations: the supreme station, which is to meditate in His essence, attributes, and the meanings of His names. But it is that from which we have been prevented. It is said: "Meditate in the creation of Allah Almighty, and not in the essence of Allah." That is because the minds are too limited to endure to comprehend Him Almighty in perception. The example of all the creatures, in their sights to Allah Almighty is like bats in their sights to the light of the sun: they never endure looking at it. The example of the sincere affirmers and lovers of truth, from among all the creatures, is like mankind in their sights to the sun: Although they could look at it, they could not persist in looking at it more than a few moments, after which the sight would be damaged and lost. The right then is not to expose oneself to meditation in the essence and attributes of Allah, for most minds could hardly endure that.

For this reason, Allah Almighty revealed to one of His Prophets: "Tell not My servant about My attributes lest they would deny Me, but rather tell them about Me with what they could understand of Me." Since the meditation in the essence and attributes of Allah Almighty leads to a great risk from that perspective, the discipline of Sharia and rectitude of the creatures require not to expose ourselves to meditation in that field.

Let's us then move to the second station, which is to meditate in His acts, areas of His power, and wonders of His making: This indicates to His glory and majesty, holiness and exaltation, perfect knowledge and wisdom, comprehensive overall power and will. In this way, we look at His attributes from the traces of His attributes, for we could not endure looking at His attributes in the same way as we could not endure looking at the light of the sun, but rather look at the

ground while illuminated with the light of the sun. we indeed attest how great the light of the sun is from the light of the moon and the other planets, for those are but traces of the light of the sun. All things in existence are among the traces of the power and will of Allah Almighty. We then see the attributes of the Maker from meditation in His making, which stands for intermediary between us and His acts and attributes. That is the significance of the Messenger of Allah "Allah's blessing and peace be upon him": "Meditate in the creation of Allah, and not in the essence of Allah."

CHAPTER FOUR

EXPLICATION OF THE WAY OF MEDITATION IN THE CREATION OF ALLAH ALMIGHTY

It should be known to you that all things in existence, other than Allah Almighty, are the creation and making of Him Almighty, and in each atom and molecule lie wonders and marvels indicative of His power, will, wisdom and glory. It is impossible to calculate all of this for "If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid." (Al-Kahf 109)

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِزَادًا لِّكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴾ (36)

However, let's refer to an example as representative of all.

We say that the created existents are divided into what is unknown to us, and thus it is impossible for us to meditate in them. How many existents which we do not know as confirmed by Allah Almighty: "and He has created (other) things of which you have no knowledge." (An-Nahl 8)

﴿ وَخَلَقَ مَا لَا تَعْلَمُونَ ﴾ (8)

And: "Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge." (Ya Sin 36)

﴿ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴾ (61)

And: "From changing your Forms and creating you (again) in (Forms) that you know not." (Al-Waqi'ah 61)

﴿ عَلَى أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَتُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴾ (62)

The second division of the existents are things which are known to us in general, but not in their details. It is those details then in which we could meditate. Those are divided into what we have perceived by the sense of sight, and what we have perceived but not with the sense of sight, like angels, jinn, devils, Throne (of Majesty), Kursi, etc. the area of meditation in those things is narrow and even abstruse. So, let us leave them for the visibles that are under the reach of understanding, like the seven heavens, the earth and what is between them. The heavens are visible with their planets, stars, orbs and their movements. The earth also is visible with its mountains, minerals, rivers, oceans, trees, plants, animals, etc. what is between the heavens and the earth,

i.e. the atmosphere, is also visible with its clouds, rains, snow, tempests, winds, thunders, lightning, etc.

Those are the visible things in the heavens, the earth and what is between them. Each of those things is divided into different kinds, and each into a variety of branches, diverse in character, form and external and internal attributes, and so on in an endless series. All of this represents the area and field of meditation. No atom, nor a mountain, nor a tree, nor a star, nor a planet, nor anything in the heavens, the earth and what is between them, moves but that it is Allah Almighty Who moves it for one, ten or even countless wisdoms lying underneath it. All of these are witnesses to the oneness, grandeur, supremacy and majesty of Allah Almighty. They are the signs that indicate to Him Almighty.

The Holy Qur'an invites us again and again to reflect those signs, saying: "Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding." (Al Imran 190)

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

Do you not see that Allah Almighty says, from the beginning to the end of the Qur'an: "And among His signs" is such and such? Let's mention here the way of meditation in those signs.

Among His signs is the man himself, who is created from a sperm-drop and ahs of and wonders marvels which one could spend his lifetime without being able to comprehend and encompass all of them. O heedless of his own self: how could you be ignorant of yourself and at the same time covetous of knowing others than you? Allah Almighty commanded you in His Holy Book to deliberate yourself saying: "As also in your own selves: Will you not then see?" (Adh-Dhariyat 21)

﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

He Almighty reminded you that He created you from a despicable sperm-drop saying: "Woe to man! What has made him reject Allah? From what stuff has He created him? From a sperm-drop: He has created him, and then moulds him in due proportions; Then does He make his path smooth for him; Then He causes him to die, and puts him in his Grave; Then, when it is His Will, He will raise him up (again)." (Abasa 17-22)

﴿قُلِ الْإِنْسَانُ مَا أَكْفَرُهُ ﴿١﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿٢﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿٣﴾ ثُمَّ السَّيْلَ بَسَرَهُ ﴿٤﴾

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٥﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٦﴾﴾

In confirmation of that, He Almighty said too: "Among His Signs is this, that He created you from dust; and then, behold, you are men scattered (far and wide)!" (Ar-Rum 20)

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾

And: "Was he not a drop of sperm emitted (in lowly form)? Then did he become a clinging clot; then did (Allah) make and fashion (him) in due proportion." (Al-Qiyamah 37-38)

﴿الَمْ يَكْ نُطْفَةً مِنْ مَّيِّ يُمْنَى ﴿٢٠﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٢١﴾﴾

And: "Have We not created you from a fluid (held) despicable? The which We placed in a place of rest, firmly fixed, For a period (of gestation), determined (according to need)?" (Al-Mursalat 20-22)

﴿الَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٧٦﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٧٧﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٧٨﴾﴾

And: "Does not man see that it is We Who created him from sperm? Yet behold! he (stands forth) as an open adversary!" (Ya Sin 77)

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٢٠﴾﴾

And: "Verily We created Man from a drop of mingled sperm, in order to try him: so We gave him (the gifts), of Hearing and Sight." (Al-Insan 2)

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢٠﴾﴾

Then, He Almighty clarified how He turned the sperm-drop into a clinging like-leech clot of congealed blood, then into a morsel of flesh, and the morsel of flesh into bones covering it in His saying: "Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best to create!" (Al-Mu'minun 12-14)

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿٢٠﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ

عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ﴿٢٢﴾﴾

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٢٣﴾﴾

The repetition of the word sperm-drop across the Holy Book is not intended to be heard without reflection. Consider the sperm which is no more than a despicable drop, and were it to be left in the air for an hour, it would putrefy. Consider then how Allah Almighty brings it out from between backbone and ribs; and how He gathers between the male and the female, and draws affection and love in their hearts; and how He leads them, by virtue of love and desire, to have sexual intercourse; and how He brings the sperm-drop from the male as a result of ejaculation of semen into the female's womb; and how He causes it to penetrate the ovum and fertilizes it to produce the first cell of the fetus; and how He develops the sperm-drop in the womb to turn into a clinging leech-like clot of congealed blood; and how He turns this clot of blood into a morsel of flesh; and how He extracts therefrom bones, nerves, strings, and veins; and how He forms from that the different organs and parts of body, beginning from the head, the eye, the ear, the nose, the mouth, and all the other outlets, and then creates hands and feet, ending with fingers which He divides by joints; and how He forms the internal organs like the heart, the stomach, the liver, the kidney, both lungs, the intestines, the uterus in the woman, the bladder, and so on, each having a particular form, to do a specific duty; and how He composes each of those

organs from different parts, each in proportion to its place and function; and so on. Were one to consider the wonders that lie in only one of those, surely, he would spend his entire lifetime even without being able to fathom it as it should be.

The point here is not to know the detailed anatomy of the body for this science is unique to the physicians which are more acquainted with it. But the purpose is to meditate, therefrom, in their Creator and Manipulator: how He creates them and gives them their due proportions, in the most fitting way that were they to change in form, increase or decrease even by one, they would cease to function. The purpose of the physician from regarding them is to know the way to remedy them, whereas the purpose of those endowed with insight is to attest the glory of their Creator Who gives them form. How different those views are from each other!

The field of meditation is to consider those parts of body one by one, and then as a whole. Each has countless wonders and marvels, given that the wonders of the attributes and characteristics which are not perceived by senses, are greater. If all of this is the making of Allah which He produces from a drop of despicable semen, then, what do you think about the wonders of His making in the dominion of the heavens and the earth and what is between them? Think not that even a single atom in the dominion of the heavens and the earth is free from one or more wisdoms. They are more perfect and more elaborate than the human body. Moreover, all wonders on earth are insignificant in comparison with the wonders of the heavens. That is the meaning of His statement: "What! Are you the more difficult to create or the heaven (above)? (Allah) has constructed it: On high has He raised its canopy, and He has given it order and perfection. Its night does He endow with darkness, and its splendour does He bring out (with light)." (An-Nazi'at 27-29)

﴿أَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾ رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا ﴿٢٨﴾ وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾﴾

Consider then the original state of the sperm-drop and the new state to which it turns to be, and think if both men and jinn gather together to create in it any of the five senses or any part of the body, or to breathe spirit into it, could they be able to do? Wonder at you when you look at a well-drawn picture on a wall and appreciate its making, given that the maker does not create it in so much as gathers together the different constituents which are originally created by another, i.e. the Real Creator, and composes it therefrom. Is there any comparison between that and the creation of man from a despicable sperm-drop? Were the cover to be removed from the womb, surely, one might be able to see how it acquires the form and shape step by step, without seeing the maker and giver of form himself: have you ever seen a thing being made with no direct relation or contact between it and its maker? Moreover, were the foremost and the last, from among jinn and men, to gather together in attempt to modify the figure of a man from the very form and shape in which it is created by Allah Almighty, of a surety, they would fail to find a form better than that in which it is created. Exalted be Allah: How excellent is He, and how evident is His proof!

Consider also how the womb of the mother is expanded in proportion to the growth of the fetus inside it, and how the fetus itself moves and bends within it in order to befit the size of the womb surrounding it; and when it is delivered as a babe, how he is guided to pick up the breast of his mother for milk; and how that milk is produced from between blood and excretion as nourishment palatable and suitable to the babe; and how this milk comes out from small holes made on the surface of the teat, and how they are narrow so much in order for milk not to come out without being sucked by the child; and how the child is guided to the process of sucking; and how, when he grows and milk becomes not suitable to his body, teeth are created for him gradually, in order to move from nourishment of milk to the nourishment of food. Consider also how his parents are guided to have affection and love for him which enables them to be in his service when he was powerless and helpless during his early childhood, until he becomes an adult, then a man, then old-aged, whether an obedient believer or a disobedient disbeliever, as confirmed by the statement of Allah Almighty: "Has there not been over Man a long period of time, when he was nothing, (not even) mentioned? Verily We created Man from a drop of mingled sperm, in order to try him: so We gave him (the gifts), of Hearing and Sight. We showed him the Way: whether he be grateful or ungrateful (rests on his will)." (Al-Insan 1-3)

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ ﴿٢﴾ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٣﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ ﴿٤﴾ إِمَّا شَاكِرًا ﴿٥﴾ وَإِمَّا كَفُورًا ﴿٦﴾ ﴾

That is a synopsis of the wonders of the making of your body which could not be surveyed at all. But anyway, your body is the nearest field to your meditation, and the clearest evidence indicative of the greatness and grandeur of your Creator. Therefore, you are heedless of that, for you are engaged in fulfilling the appetites of your abdomen and the sexual desires of your genitals. You know nothing about yourself except that whenever you become hungry, you eat, whenever you get tired, you sleep, whenever you grow angry, you fight, and whenever your sexual desire is provoked, you have sexual relation, and so on. Animals share you in all of this.

But the characteristic that is unique to human beings, from which the animals are veiled, is your gnosis of Allah Almighty through reflecting the dominion of the heavens and the earth, and the wonders in the horizons and within selves. It is with that reflection that a servant becomes a member in the company of the angels made near to Allah, and would be mustered in the company of the Prophets and sincere affirmers and lovers of truth made close to the presence of the Lord of the worlds. Of course, this rank is not fitting for animals, nor for a man who is contented from this world only with the same desires of animals. That man is worse than the animal, for the animal, in the end, has no power to do more than that, unlike him, for whom Allah Almighty created the power, but he himself makes it idle, and stops it from function. In this way, he is ungrateful to the favor of Allah in it: Such are like animals, and even more straying from the path.

If you then know the field of meditation in your body, move therefrom to

meditation in the earth on which you live, with its mountains, rivers, oceans, plants, animals and minerals, and then up to the dominion of the heavens. Reflect His statement: "With power and skill did We construct the Firmament: for it is We Who create the vastness of Space. And We have spread out the (spacious) earth: how excellently We do spread out!" (Adh-Dhariyat 47-48)

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَبِعِمِّ الْقَسْبِ وَالْمَسْجُودِ ﴿٤٨﴾﴾

And: "It is He Who has made the earth manageable for you, so traverse you through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection." (Al-Mulk 15)

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿٢٢﴾﴾

And: "Who has made the earth your couch, and the heavens your canopy." (Al-Baqarah 22)

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ ﴿٢٥﴾﴾

Allah Almighty, more often, remembers the earth in the Qur'an, due to its numerous wonders: Its surface is made a residence for the living, and its inside as a grave for the dead, as confirmed by His statement: "Have We not made the earth (as a place) to draw together The living and the dead, And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?" (Al-Mursalat 25-27)

﴿أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٦﴾ أَحْيَاءٍ وَأَمْوَاتًا ﴿٢٧﴾ وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٨﴾﴾

He further said, confirming the wonders of the earth and the heavens, and that He did not create them in vain: "We created not the heavens, the earth, and all between them, merely in (idle) sport; We created them not except for just ends: but most of them do not understand." (Ad-Dukhan 38-39)

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ﴿٢٩﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ

لَا يَعْلَمُونَ ﴿٣٠﴾﴾

In short, the wonders of the earth are countless, and everything on the earth, be it mountains, air, trees and plants, minerals, oceans, seas, rivers, birds, animals, etc, deserves to be an object of meditation and reflection. Were one to spend his entire lifetime in an attempt to extract the numerous pieces of wisdom lying behind a single one of those things, surely, his lifetime would be consumed without being able even to perceive a few number of them. Of course, all of those wonders we see indicate to the grandeur and majesty of the Creator Almighty.

Among His signs also is the dominion of the heavens and the earth and what is in between them of celestial bodies. Whoever perceives all things and fails to perceive the wonders of the dominion of the heavens has, indeed, perceived nothing at all. The earth, all with its oceans, mountains, rivers, plants and animals, in comparison with the heavens, are like but a single drop in a great ocean. Consider how Allah Almighty honored the heavens in His Book. There is almost no Surah but that the heavens are mentioned in it. Moreover, Allah Almighty

often swears by them in more than one Surah.

Allah Almighty did not swear by the sperm-drop which all the foremost and the last generations failed to perceive the mysteries lying behind it. Then, what do you think about that by which He Almighty swore, and made a place of sustenance saying: "And in heaven is your Sustenance, as (also) that which you are promised." (Adh-Dhariyat 22)

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

He also praised those of men who reflect on the creation of the heavens and the earth, saying: "and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught have you created (all) this! Glory to You!" (Al Imran 191)

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ

هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ﴾

On the other hand, He criticized those who are heedless of that, saying: "And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!" (Al-Anbiya' 32)

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ﴾

He further said: "And (have We not) built over you the seven Firmaments, And placed (therein) a Light of Splendour?" (An-Naba' 12-13)

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۖ وَجَعَلْنَا سِرَاجًا وَهَّاجًا﴾

And: "What! Are you the more difficult to create or the heaven (above)? (Allah) has constructed it: On high has He raised its canopy, and He has given it order and perfection." (An-Nazi'at 27-28)

﴿ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۖ رَفَعَ سَمَكَهَا فَسَوَّاهَا﴾

Think not that to be invited to see the dominion of the heavens means to stretch up your sight and look at the blueness of the sky and the light of the stars! Indeed, all animals share you in that vision. If that is what is intended, then, why did Allah Almighty praise Abraham "peace be upon him" saying: "So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude." (Al-An'am 75)

﴿وَكَذَٰلِكَ يُرَىٰ إِتْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ الْمَوْقِينَ﴾

In general, all that is perceived by the sense of sight is referred to in the Qur'an as kingdom of visibles, and all that is beyond the perception of sight is referred to as the dominion of the invisibles and unseen. Allah Almighty is the knower of the kingdom of the visibles, and the subduer of the dominion of the invisibles; and none encompasses anything of His knowledge except for what He wills, and He also never discloses His unseen to anyone except such of Messengers as He likes.

So, O rational man, hasten to contemplate the dominion of the invisibles, perchance the gates of the heavens might be opened to you and you tour with

your heart in their different sides until your heart becomes in front of the Throne (of Majesty) of Allah, Most Gracious. At that point, it may be that you are expected to attain the rank of Umar Ibn Al-Khattab "Allah be pleased with him" who said: "My heart has seen my Lord." That is because to attain the farthest, you should first exceed the nearest; and the nearest thing to yourself is your own self, then the earth which is your residence, then the atmosphere surrounding you, then the animals and plants and all that is on the surface of the earth, then the wonders of the area that is in between the heavens and the earth, then the seven firmaments of the heaven with their stars and celestial bodies, then the Kursi, then the Throne (of Majesty), then the angels, who are the carriers of the Throne (of Majesty) and the keepers of the heavens, and therefrom you raise up to contemplation of the Lord of the worlds: that is a rank between you and which there are long distances and great obstacles, given that you still has not finished from the nearest obstacle to you, i.e. the knowledge of your own self at least outwardly.

But instead of that, you give the free rein to your tongue to claim rudely that you know your Lord, and the creation of your Lord, then, in which thing further do you need to reflect? Nay! Raise your vision towards the sky and look at their perfect constitution and complete system in which there is no flaw. Among its great wonders is that there is nothing on earth but that it has a picture of its like in the heavens. Reflect also the course of the sun in its orb for a year round the galaxy, and how it rises and sets everyday, and how it is subjugated by its Creator to man, and but for its rising and setting, there would be no difference between both day and night, and it would rather be either perpetual night or perpetual day. The change of the position of the sun concerning the sky produces different seasons along the year, ranging from summer whose heat is scorching, autumn and spring, whose temperature is moderate, and winter, whose cold is severe.

Overall, there is no covet of calculating all wonders of the dominion of the heavens. That is only a guide to the way of meditation in it. There is nothing created by Allah Almighty in the heavens, on earth and in between them but that Allah has, in creating it, countless pieces of wisdom lying behind it. Measure on that the parts of your body, the wisdom of creating each of which is infinite. But even, there is no comparison between the wonders of the world of the earth and the wonders of the dominion of the heavens. Sufficient for example is to know that the men of knowledge have agreed that the sun is one hundred and sixty two times the earth. The same is true of the other stars. According to a certain narration, the distance between each two firmaments of the heaven is as long as a five hundred-year journey. (At-Tirmidhi on the authority of Abu Hurairah).

Consider also that the stars which are bigger than the earth are thousands of thousands. Consider also their movement so rapidly that you take no heed of it. Consider how Gabriel "peace be upon him" expressed that speed of movement in the narration in which the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Has the sun declined?" he said: "No, yes." He asked him: "How do you say no, yes?" he said: "From the moment I said no until I said yes,

the sun has moved as long as a five hundred-year journey." Consider also the power of Allah, Exalted in wise, how He fixed its image, given its great immensity and remoteness of its ends from each other, in the eyeball, given its very smallness.

But at the same time, you should not look at the sky with its hugeness and great stars and celestial bodies in so much as you should look at its Creator: how He created it and raised the heavens without any pillars that you can see, so that all the world seems to be like a single house, and the sky its ceiling. Wonder at you that you enter the house of a rich man and admire its good building, wonderful colouring, beautiful engravings, and the like of that, and, meanwhile, live in and see that big house with its earth, wonderful plants, animals, mountains, rivers, oceans, atmosphere and ceiling, and do not talk about it even with a single word of appreciation, given that the latter is incomparable to the former. There is no reason for this except that the latter is the creation of your Lord Almighty, and you have indeed forgotten yourself, your Lord and the house of your Lord Almighty, and rather engaged in the desires of your belly and genitals. You have no concern but to fill your stomach with food, although whatever you eat, you would not be able to eat one-tenth a lot of animals eat. In this way, they excel you in that appetite. The same is true of your sexual desire. You also have no concern but to gather wealth to be as rich as you could, and collect acquaintances to obtain majesty over others, although there might be in your city of Jews and Christians some who are richer and wealthier than you, and have of majesty and authority what is greater than you have. But you are deceived by that and heedless of reflection on the dominion of the heavens and the earth, and of the bliss of looking at the beauty and glory of the Lord of the dominion.

Your example is like an ant which made a hole for itself in the palace of a very rich king and when it comes out of that hole, it has been concerned only with its hole, which diverts it from having any care for the palace with its wonders and inhabitants. As well as the ant is heedless of the palace with its wonders and inhabitants, you are heedless of the house of Allah with its marvels and angels who form its inhabitants. You do not know from the sky no more than the ant knows from the ceiling of your palace, nor do you know from the angels of the heavens who are the inhabitants of the house of Allah no more than the ant knows about you and the inhabitants of your house. But there is a great difference between you and the ant: although the ant has no way to know more about you, the wonders and marvels of your palace and its inhabitants, you have the power to tour in the dominion and know of wonders what a lot of people are heedless of.

Now, let's withdraw the rein of talk in that matter, for it is a field which has no end. Were we to spend long lifetimes, by no means would we be able to explain what Allah Almighty conferred upon us of knowledge. All what we know is but a despicable little amount in comparison with what is known by the learned scholars; and all that is known by the learned scholars is but a despicable little amount in comparison with what was known by the Prophets "peace be upon them"; and all what was known by the Prophets is but a very little amount in

comparison with what was known by our Prophet Muhammad "peace be upon him"; and all what was known by all the Prophets is but a very little amount in comparison with what is known by the angels who are near to Allah Almighty, like Gabriel, Israfil, and others, "peace be upon them"; and all the knowledge given to all the creatures, including angels, jinn, men, is, in comparison with the knowledge of Allah Almighty, not worthy of the term of knowledge. It is more apt to be called confusion, bewilderment, amazement, shortage and failure than to be called knowledge. Exalted be He Who made His servants know what they are doomed to know, and then addressed all of them saying: "of knowledge it is only a little that is communicated to you, (O men!)" (Al-Isra' 85)

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

That is an explication of the general fields and areas in which the thought of those who give thought tours in the creation of Allah Almighty. It has no thought in the essence of Allah Almighty. But meditation in the creation inevitably leads to the gnosis of the Creator Almighty: His greatness, majesty, grandeur, glory and power. The more you know about the wonders of His creation, the more your gnosis of His glory and majesty is perfect.

The reflection on the wonders and splendor of the creation of Allah Almighty with the intention to know Him is limitless. But each servant gets from it only as much as is equal to what is doomed to him. Any normal person reflects that is inevitably led to his error and wretchedness, whereas only the one helped by Allah, who reflects on that, is led to his happiness and guidance. There is no atom in the heavens or on earth, or in between them but therewith Allah Almighty lets astray whomever He likes, and guides whomever He likes. Whoever reflects on those things only as being the act and making of Allah Almighty would profit the gnosis of the glory and majesty of Allah Almighty, and be guided aright; and whoever reflects on them as being acts and things effecting each other more than being related with the Causer of the causes, would be wretched and go astray.

We seek refuge with Allah Almighty from error and from falling in the slips of the ignorant, by virtue of His grace, favor, generosity, bounty and mercy.

That is the end of the ninth book of the Revival, all perfect praise be to Allah Alone; and Allah's blessing and peace be upon Muhammad, his family and companions. Next, Allah willing, is the book of death and hereafter with which the whole series is concluded.

Book ten: remembrance of Death and hereafter life

It is the tenth book of the quarter of saviors in the revival of religion sciences
In the Name of Allah, Most Gracious, Most Merciful

All perfect praise be to Allah, Who smashed, by death, the necks of the tyrants, and broke the backs of the Khosraus and Caesars, whose hearts remained heedless of the remembrance of death until the true promise came to them and threw them into the holes, thereby they were moved from palaces to tombs, from the light of the cradles to the darkness of the graves, from playing with girls and boys to suffering from insects and larva, from enjoyment of food and drink to rolling in the earth and dust, from company to loneliness, and from the soft beds and thrones to the harmful lying places. Consider then: Have they been able to protect and safeguard themselves from death? Consider also, do you sense the existence of anyone of them or hear his voice?

Exalted be He Who possesses the power over all things, and is Alone worthy of eternal survival thereby He humiliated all the others by what He doomed to them of death and nonexistence, and made death salvation for the pious and a promise for them to meet Him Almighty, and made the grave a narrow prison for the wretched up to the Day of Recompense and Judgement. His is the bestowal of apparent and hidden favors, and He has the right to exact retribution (from whomever He likes) with oppressive vengeance, and to Him be all thanks in the heavens and the earth, and all perfect praise be to Him in the world and the hereafter.

Allah's blessing and peace, as much as is fitting, be upon Muhammad, the master of apparent and evident marvels, and brilliant and outstanding signs, and upon his family and companions. Coming to the point:

It is fitting for him who is doomed to death, not to meditate, nor to remember, nor to get ready, nor to expect but for death, and he is more entitled to regard himself among the dead, and see it among the inhabitants of the graves. Everything to come is very near, and what is far never comes. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The intelligent is he who mortifies himself and works for the life to come after death; and the foolish is he who follows his own desires, and hopes from Allah (to reward him)." One could not find it easy to get ready for a thing unless its remembrance is renewed in his heart, and the remembrance is renewed only when one pays attention to the reminder when it is mentioned. In this respect, we are going to mention what a servant should know, by way of remembrance continually, the matter of death, its preceding and succeeding events, the states of the hereafter and resurrection, Paradise and Hell, in order to help him get ready for death. Indeed, departure from this world has become near, and only a little in the lifetime that remains, although the people are heedless of that: "Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away." (Al-Anbiya' 1)

﴿وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

Let us mention the issues related to death in two parts.

Part one: what precedes and succeeds death to the sounding of the trumpet

It contains eight chapters:

Chapter one: Excellence of remembrance of death and exhortation to remember it.

Chapter two: Remembrance of long and short hope.

Chapter three: Remembrance of death agonies and difficulties.

Chapter four: The death of the Messenger of Allah "Allah's blessing and peace be upon him", and his rightly-guided successors after him.

Chapter five: The speech of such as on the threshold of death, from among the rulers and righteous.

Chapter six: Opinions of the learned about funerals and graves, and ruling on visiting graves.

Chapter seven: The real nature of death, and what the dead receives in the grave until the trumpet is sounded.

Chapter eight: Concerning what is known about the states of the dead by revelation in the dreams (of the living).

CHAPTER ONE

EXCELLENCE OF REMEMBRANCE OF DEATH AND EXHORTATION TO REMEMBER IT

It should be known to you that such as involved in this world, and engaged in its deceiving desires and delights are heedless of the death, and whenever it is mentioned to them, they would have aversion for it. It is those in connection with whom Allah Almighty said: "Say: "The Death from which you flee will truly overtake you: then will you be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that you did!" (Al-Jumu'ah 8)

﴿ثُمَّ تُرَدُّونَ إِلَىٰ عِلمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

In this respect, the people are either involved (in the world), a beginning repentant, or an advanced Gnostic.

As for him who is wholeheartedly involved in this world, he rarely remembers death, and even were he to remember it, he does so in sigh for what he missed of his world, and he always mentions it simply in order to blame it. The mention of death does but increases such one in remoteness from Allah Almighty.

As for the repentant, he more often remembers death in order for fear to be stimulated in his heart, which helps him fulfill the requirements of repentance to the best. If he dislikes death, he does so for fear it would snatch him before completing his repentance and mending his provision. He indeed is excused for

that aversion he might have for death. Such is not included under the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Whoever dislikes to meet Allah, Allah dislikes to meet him." (Al-Bukhari and Muslim on the authority of Abu Hurairah). He does not dislike death for he dislikes to meet Allah Almighty in so much as he dislikes death for fear he might lose the meeting with Allah because of his shortage and indulgence. The distinctive sign for that is to be relentlessly engaged in getting ready for that meeting, otherwise, he would be joined with the one who is involved in the pleasures and delights of this world.

As for the Gnostic, he always remembers death for it is his appointment with his Beloved, and the lover never forgets his appointment with his beloved. Such a person, more often, feels death is too slow to come to him, for he likes it to come soon, in order to get rid of the abode of the disobedient and move to the neighbourhood of the Lord of the worlds. In this connection, it is narrated that when death approach Hudhaifah "Allah be pleased with him" he said: "A beloved has come while being in a state of destitution: never prospers such as regrets. O Allah! If You know that poverty is dearer to me than richness, sickness than health, and death than living, then, make death easy on me until I meet You."

The repentant then is excused for his aversion for death, and the Gnostic is excused for his love and hope for death. Higher than both in rank is he who entrusts his affair to Allah Almighty, and prefers for himself neither death nor living: on the contrary, the dearer to him is that which is the dearer to his Lord Almighty. That person, by his excessive love and alliance, attains the station of submission and contentment, which is the farthest finale. Anyway, the remembrance of death is rewardable and meritorious, even for the one who is involved in the pleasures of this world, for it helps him desert the life, since it embitters upon him the delights of this world; and anything which embitters upon one his desires and pleasures is among the means of salvation.

Explication Of Excellence Of Remembrance Of Death

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remember, more often, (death) the destroyer of pleasures." (At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Were animals to know about death what mankind know, you would never have eaten anything thereof." (Al-Baihaqi on the authority of Umm Habibah Al-Juhaniyyah).

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "O Messenger of Allah! Would there be anyone to be mustered in the company of the martyrs?" He said: "Yes, whoever remembers death twenty times per night and day." That superiority goes back to the fact that remembrance of death causes desertion from this world, and imposes readiness for the abode of the hereafter, whereas heedlessness of death invites to involvement in the desires and pleasures of the world.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Death is the gift of the faithful believer." (Ibn Abu Ad-Dunya, At-Tabarani

and Al-Hakim on the authority of Abdullah Ibn Umar). That is because the world is the believer's prison, in which he persists in suffering and difficulty of resisting his desires and appetencies, and averting his Satan; and death releases him from that torment.

The Prophet "peace be upon him" said too: "Death is expiation for every Muslim." (Abu Na'im, Al-Baihaqi and Al-Khatib on the authority of Anas). The Muslim intended here is the true believer, from the evil of whose tongue and the harm of whose hand the Muslims are safe, and who has the good manners of the faithful believers, and is not contaminated from disobedience but with the minor sins. Death purifies him from them, and plots them out so long as he avoids the major sins and establishes the obligatory duties.

It is further narrated on the authority of Ata' Al-Khurasani that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came upon a gathering of people who were laughing so much loudly, thereupon he said to them: "Mix your gathering with the remembrance of the disturber of pleasures." They asked: "What is the disturber of pleasures O Messenger of Allah?" He said: "Death." (Ibn Abu Ad-Dunya).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Remember death, more often, for it purifies from sins and causes abstinence from this world." (Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sufficient is death for a separator (of people from each other)." (Al-Harith Ibn Abu Usamah on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Sufficient is death for a preacher." (Al-Baihaqi and At-Tabarani on the authority of Ammar Ibn Yasir).

It is also narrated that once the Messenger of Allah "Allah's blessing and peace be upon him" came out to the mosque and found some people sitting there, and they were engaged in talk and laughter, thereupon he said to them: "Remember death! Behold! By Him in Whose Hand is my soul, were you to know what I know, you would laugh little and weep much." (Ibn Abu Ad-Dunya on the authority of Ibn Umar).

On another occasion, a mention was made of a man to the Messenger of Allah "Allah's blessing and peace be upon him" and they appreciated him so much. He asked them: "How does your companion remember death?" they said: "We have almost never heard him remembering death." On that he said: "Then, your companion is not fitting (for your appreciation)." (Ibn Abu Ad-Dunya on the authority of Anas; and Ibn Al-Mubarak).

It is narrated on the authority of Ibn Umar "Allah be pleased with them" that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of nine and I was the tenth of them. A man from the Ansar asked him: "Who is the most intelligent among the people O Messenger of Allah?" He said: "Who remembers death most among them, and gets ready for it most among them: those are the most intelligent among men for they have

combined both the honor of this world, and the dignity of the hereafter." (Ibn Majah and Ibn Abu Ad-Dunya).

From among the traditions, a mention may be made of the statement of Al-Hassan: "Death has scandalized the world and left no joy for such of men as endued with sound minds."

According to Ar-Rabie Ibn Khuthaim: "There is no absent which a faithful believer waits better for him than death." He said once again: "Let none sense of my death, and rather hand me over to my Lord stealthily."

A wise man wrote the following to one of his brothers: "O my brother! Be careful of death in this abode before you go to an abode in which you would hope for death, but you could not find it."

It was the habit of Ibn Sirin that whenever a mention of death was made in his presence, every part of his body would become motionless as if it died.

It was also the habit of Umar Ibn Abd-Al-Aziz to gather the juristic scholars and learned every night in order to remember death, resurrection and the hereafter until they would weep so much as if they were attending a funeral procession.

According to Ibrahim At-Taimi: "Two things have interrupted upon me the pleasures of this world: Remembrance of death, and standing in front of Allah."

According to Ka'b: "Whoever knows death (as it should be known), all calamities and anxieties of this world become insignificant in his sight."

It is narrated on the authority of Safiyyah "Allah be pleased with her" that a woman came to complain to A'ishah "Allah be pleased with her" about the harshness of her heart, thereupon she said to her: "Remember death more often, perchance your heart would become soft." She did accordingly, and her heart turned soft. She returned to thank A'ishah "Allah be pleased with her."

It was the habit of Jesus "peace be upon him" that whenever a mention of death was made in his presence, his skin would dribble blood.

It was the habit of David "peace be upon him" that whenever death and resurrection were mentioned in his presence, he would go on weeping so much that his joints would be about to dislocate; and whenever mercy was mentioned to him, he would restore his original state.

Umar Ibn Abd-Al-Aziz asked a religious scholar to admonish him thereupon he said to him: "You would not be the first caliph to die." He said: "Give me more." He said: "There were none of your fathers up to Adam "peace be upon him" but that he tasted death; and now it is your turn." Umar then wept so much for that.

Ar-Rabie Ibn Khuthaim was reported to have dug a grave in his house in which he slept many times every night in order to persist in remembrance of death. He said in this respect: "If the remembrance of death leaves my heart even for a single hour, it would corrupt."

According to Mutarrif Ibn Abdullah Ibn Ash-Shakhir: "Death indeed has embittered upon the people of bliss their bliss. Seek then bliss, if you could, in which there is no embitterment."

Umar Ibn Abd-Al-Aziz said to Anbasah: "Remember death more often: if your living is abundant, it would constrict it upon you; and if your living is constricted, it would enlarge it upon you."

Abu Sulaiman Ad-Darani said: I asked Umm Harun: "Do you like death?" she answered in the negative. I asked her why and she said: "If I disobey anyone of mankind, I would have no longing for meeting him. Then, how should I like to meet Him (Allah) since I disobey Him?"

Explication Of The Way To Remember Death

It should be known to you that death is of great risk and danger, and those who are heedless of death are so because they neither meditate in nor remember it; and even such as remembers it does not remember it with his heart disengaged from worldly desires. For this reason, the remembrance of death has no impression upon his heart.

The way to remember death with verification is first to disengage one's heart from anything except for remembrance of death that is ahead of him. Once he persists in remembering death, it would influence on his heart, and consequently his joy and pleasure with this world would decrease and his heart would get broken. The most effective way to that is to remember, more often, his fellows who preceded him to death, and how they turned into corpses under the earth, exposed to insects and larva, leaving behind them all their property they gathered, and children and families they had, and how they were heedless of death when it attacked them suddenly and they expected it not. At this point, let him consider his own self, and how he is heedless like them, and his consequence would be like theirs.

According to Abu Ad-Darda' "Allah be pleased with him": "When you remember the dead, regard yourself as one of them."

According to Ibn Mas'ud "Allah be pleased with him": "The happy is he who is admonished by the state of the other."

According to Umar Ibn Abd-Al-Aziz: "Do you not see that you prepare, every morning and evening, somebody to go to Allah Almighty, whom you place in a hole under the earth, taking dust as a cushion, leaving behind him his beloved, and cutting all means and relations with this world?"

To persist in those thoughts, along with entering the graves and seeing the patients renews remembrance of death in the heart until it prevails over one and becomes always before his eyes. At that point, one is about to dedicate himself to it, and desert the abode of deception, otherwise, to remember death only with tongue is of no significance and very little impact on the heart. If he is pleased with anything in this world, let him remember, at once, that he is going to leave it.

Once Ibn Muti' looked at his house and admired it so much. But a short while later, he wept so much and said: "By Allah, had it not been for death, I would have been pleased with you; and had it not been for the fact that we are going to be buried in the narrow graves, we would have got comforted with this world." Then, he wept more until his voice raised high.

CHAPTER TWO

CONCERNING LONG HOPE; AND EXCELLENCE OF SHORT HOPE; AND WHY IT IS LONG; AND HOW IT IS REMEDIED

Excellence Of Short Hope

It is narrated on the authority of Abdullah Ibn Umar "Allah be pleased with

them" that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "When you are in the morning, think not about the evening, and when you are in the evening, think not about the morning (of the next day); and take from your life provision that benefits you in your death, and from your health what benefits you during your sickness, for you do not know, O Abdullah, what you would be in the morrow." (Ibn Hibban and Al-Bukhari).

It is further narrated on the authority of Ali "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What I fear for you most is two things: Following inclination and the long hope. As for following inclination, it keeps off the truth; and as for the long hope, it is the love for this world." Then he "peace be upon him" resumed: "Behold! Allah Almighty gives the world to whomever He likes as well as to whomever He dislikes, and if He likes a servant, He gives him only faith. Behold! Religion has its men and the world has its men. So, be among the men of the religion, and be not among the men of the world. Behold! This world is about to leave, turning its back to you. Behold! The hereafter is about to come, turning its face towards you. Behold! You (in this world) are on a day of work on which there is no reckoning. Behold! You are about to go to a day of reckoning on which there would be no work." (Ibn Abu Ad-Dunya).

It is further narrated on the authority of Umm Al-Mundhir "Allah be pleased with her" that she said: One evening, the Messenger of Allah "Allah's blessing and peace be upon him" looked at the people and said: "Do you not feel shy of Allah?" they asked: "What is the matter O Messenger of Allah?" he said: "You gather (wealth) which you devour not, hope (for things) which you realize not, and build (houses in) which you live not." (Ibn Abu Ad-Dunya).

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: Usamah Ibn Zaid bought from Zaid Ibn Thabit a slave-girl by one hundred Dinar on credit for a month, thereupon I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do you not wonder at Usamah that he has bought on credit for a month? Verily, Usamah is of a long hope! By Him in Whose Hand is my life, my eyes have never twinkled but that I thought both eyelids would not close together before Allah takes my soul (by death), nor have I raised my limb but that I thought I would not put it down once again before I die, nor have I taken a morsel of food but that I thought I would not swallow it before I get choked out of death." Then he "peace be upon him" said: "O mankind! If you have sound minds, then, regard yourselves among the dead. By Him in Whose Hand is my soul, what you are promised would inevitably come, and you never frustrate (the power and will of Allah)." (Ibn Abu Ad-Dunya).

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that the Messenger of Allah "Allah's blessing and peace be upon him" used to come out to urinate and then clean himself with dust. I said to him: "O Messenger of Allah! Water is close to you." On that he said: "What makes me know that I would (have respite to) reach it?" (Ibn Al-Mubarak, Ibn Abu Ad-Dunya and Al-Bazzar).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" picked up three sticks and fixed one of them in front of him, another beside it and the third far from them. He said: "Do you know which thing this represents?" they said: "Allah and His Messenger know best." On that he said: "The first represents man, the second his appointed term (death), and the third the hope, and while the son of Adam lives in his hope, death attacks him before he realizes his hope." (Ahmad and Ibn Abu Ad-Dunya).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The son of Adam has ninety-nine deaths awaiting him: if all of them miss him, of a surety, the old age would befall him." (At-Tirmidhi on the authority of Abdullah Ibn Ash-Shakhr).

It is narrated on the authority of Abdullah Ibn Mas'ud "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said: "This is the human being, and this (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap him, and if the other misses him, a third will snap him." (Al-Bukhari).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The son of Adam grows old and two characteristics remain with him: greediness (for wealth) and hope (for long life)." (Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The first generation of this (Muslim) Ummah was saved by certainty (of faith) and abstinence (in this world), and the last generation of it would be given to destruction because of niggardliness and hope." (Ibn Abu Ad-Dunya on the authority of Amr Ibn Shu'aib from his father from his grandfather).

It is narrated that while Jesus "peace be upon him" was sitting, there was an old man working with his spade therewith he was raising dust. Jesus "peace be upon him" said (by way of supplication): "O Allah! Remove hope from his heart." On that the old man threw the spade and lay on his back for an hour. Then Jesus "peace be upon him" said once again: "O Allah! Restore hope to his heart." On that the old man stood and started working with the spade once again. Jesus "peace be upon him" asked him about the reason for that, thereupon he said: "While I was working with the spade, my self said to me: 'To which time are you going to work given that you are an old man?' I then threw the spade and lay on my back. But some time later my self said to me once again: 'By Allah, you should continue to earn your living so long as you survive.' On that I stood up and took the spade and started working."

It is narrated on the authority of Al-Hassan: "Does all of you like to enter Paradise?" they said: "Yes O Messenger of Allah." On that he said: "Then, make short your hopes, put your appointed terms ahead of you, and feel shy of Allah Almighty." (Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his supplication: "O Allah! I seek refuge with You from world that prevents the good of the hereafter; and I seek refuge with You from life that prevents the good of the death; and I seek refuge with You from hope that prevents the good of the deed." (Ibn Abu Ad-Dunya on the authority of Hawshab direct from the Prophet "peace be upon him").

From among the traditions, a mention may be made of the statement of Mutarrif Ibn Abdullah: "Were I to know when my appointed term (of death) would be, I would fear for myself the loss of my mind. But Allah Almighty conferred upon His servants the favor of heedlessness of death; and had it not been for such heedlessness, they would not have been blessed in living, nor would markets have been established between them."

According to Al-Hassan: "Forgetfulness and hope are great favors Allah bestowed upon mankind, otherwise, by Allah, Muslims would not have been able to walk in the streets."

According to Ath-Thawri: "I was informed that man was created as foolish, and had it not been for this fact, he would not have been blessed in living."

According to Abu Sa'id Ibn Abd-Ar-Rahman: "The world has been inhabited only by virtue of the lack of mind of its inhabitants."

According to Salman Al-Farisi "Allah be pleased with him": "Three things raised my attention and caused me to laugh: the hopeful for this world whom death invites, a heedless, of whom death is not heedless, and a laughing one who does not know whether Allah, the Lord of the worlds is displeased or pleased with him. furthermore, other three things aggrieved me and caused me to weep: Departure of the beloved, Muhammad "peace be upon him" and his party, the terror of the standing in front of Allah Almighty, and I do not know whether to Paradise or to Hell I would be admitted."

A righteous one said: I saw Zurarah Ibn Abu Awfa "Allah be pleased with him" in a dream after his death and I asked him: "Which deed is the most effective among you?" He said: "Reliance (on Allah) and short hope."

According to Ath-Thawri: "Abstinence from this world is to have short hope. It is not to eat the rough of food nor to put on the coarse of garments."

It is reported that Al-Mufaddal Ibn Fadalah asked his Lord Almighty to remove hope from him thereupon the appetite for food and drink vanished from him. Then, he invoked his Lord once again to restore hope to him, thereupon the appetite for food and drink returned to him once again.

It was said to Al-Hassan: "Do you not wash your shirt O Abu Sa'id?" he said: "The matter (of death) comes sooner than (to have a respite for) this." According to Al-Hassan: "Death lies in your forelocks, and the world is folded behind you."

According to a wise man: "I am like a man stretching his neck and the sword (of death) is awaiting him, when to chop off his head."

According to Dawud At-Ta'i: "Were I to hope to live for a month, surely, I would bring great things. But even, how should I have such a hope and I see distresses striking the people at any moment during night and day?"

A person wrote the following to his brother (in the religion of Allah):

“Coming to the point: The world is but a dream, and the hereafter wakefulness, and death is in the midway between them; and we are now living in A confused medley of dreams. And peace be upon you.”

According to Al-Hassan: “Before Adam "peace be upon him" erred, his hope (for life) was behind his back and his appointed term (of death) in front of him. But when he erred, he turned to the opposite, and made his hope (for life) in front of him, and his appointed term (of death) behind his back.”

It is reported on the authority of Abu Zakariyya At-Taimi that while Sulaiman Ibn Abd-Al-Malik was in the mosque, a stone with inscription was brought to him and Wahb Ibn Munabbih was invited to read it for him and it went as follows: “O son of Adam! Were you to see how close you are to your appointed term, surely, you would abstain in your long hope (you have for this life), desire for increase in your deed, and shorten your greediness and trickery. If your foot slips, it is your regret which would inevitably receive you in the morrow: You would neither be able to return to your world, nor to add anything to your good deeds. So, doo deeds (as much as you could) for the Day of Judgement before the coming of regret and grief.” On that Sulaiman wept so much excessively.

Umar Ibn Abd-Al-Aziz addressed the people with a sermon in which he praised Allah and lauded Him and then said: “O people! You have not been created in idle sport, but you have a place of return where Allah Almighty would gather you to decide among you, and you would be superior to each other (by virtue of your deeds): Failing and wretched in the morrow would be a servant whom Allah drives away from His mercy which extends over all things, and from His Paradise whose breadth is equal to the breadth of the heavens and the earth. Safety in the morrow would be for him who fears Allah, and sells the little for the much, the perishable for the never-ending, and the wretchedness for the happiness. do you not see that you are going to join the ruined, and others would succeed you in this world? Do you not see that every morning and evening you send off a dead whose hope for and relation with life have been cut off and you place him underneath the earth, leaving him alone to face reckoning? By Allah, I say this statement of mine and know with certainty that there is none among you more sinful than I. But it is out of the established way of Allah to enjoin upon you to obey Him and forbid you to disobey Him.” Then, he prayed for forgiveness of Allah and placed the sleeve of his garment over his face and went on weeping so much until his tears wetted his beard. After that sermon, he did not return to his gathering once again until he died.

According to Al-Qa'qa' Ibn Hakim: “I have got ready for death since thirty years, and should it come to me now, I would not like to change anything to make it after another.”

According to Ath-Thawri: I saw an old man in the mosque of Kufah saying: “I have been sitting here in this mosque for thirty years, in expectation for death to attack me, and should it come to me now, I would neither command myself to do anything, nor forbid it from anything, nor do I have a right upon anyone, nor does anyone have a right upon me.”

Abu Muhammad Ibn Ali Az-Zahid said: We set out to follow a funeral procession in Basrah, and Dawud At-Ta'i was among us. Then, he withdrew and sat on one side while the dead body was being buried. I came and sat near him. He addressed me saying: "Whoever fears the threat, the far would become close to him; and the more one's hope is long, the more his deed is weak; and everything to come is very close. It should be known to you, O brother, that everything which occupies you from your Lord Almighty is a cause of pessimism upon you. It should be known also that all the inhabitants of this world are going to be among the inhabitants of the graves. But the inhabitants of the graves regret for what they leave behind, and rejoice at what they send forward. What the inhabitants of the graves regret for is the same for which the inhabitants of the world fight each other, over which they compete each other, and on which they dispute with each other in the courts."

It is reported that Ma'ruf Al-Karkhi pronounced Iqamah for prayer and asked Muhammad Ibn Abu Tawbah to proceed on to lead the prayer, thereupon he said to him: "If I lead you in this prayer, I would not lead you in any prayer afterwards." He said: "Do you talk to yourself that you would (live until you) offer another prayer? We seek refuge with Allah from the long hope, for it prevents the good of the deed."

Umar Ibn Abd-Al-Aziz said to the people in his sermon: "This world is not the abode of your stability. But it is an abode which Allah Almighty doomed to perish, and doomed its inhabitants to leave it. How many a strong building which is going to be ruined a few moments later, and how many a joyful resident who is going to leave a short time later. So, make good your journey on it, may Allah have mercy upon you, and take provision, for the best provision is piety. The world is like a shade which has shrunk and gradually vanished. While mankind was competing in this world, Allah Almighty invited him, according to what is doomed to him, and threw him by death, therewith his traces and good things he has made and gained in his world were taken away from him, and given to others than him. The world never pleases in so much as harms: it pleases little and aggrieves much."

Abu Bakr As-Siddiq "Allah be pleased with him" used to say in his sermon: "Where are the good-looking people who were fond of their youth? Where are the kings who built the cities and fortified them with strong walls and fences? Where are those who used to emerge victorious in the battlefields? All of them went away and became in the darkness of the graves. We ask for salvation."

Explication Of Why Hope Is Long, And Its Remedy

It should be known to you that there are two reasons for the long hope: one is ignorance, and the other is the love for this world.

As far as the love for this world is concerned, it is that if he is affable with it, its desires, delights, pleasures, and occupations, it becomes too heavy on him to leave it. Thus, his heart refrains from meditation in death, which is the means to leave it. However, whoever dislikes a thing averts it from himself. Man always has nostalgia for the false wishes: He wishes only for what agrees with his ambition, and it is only his survival in this world that agrees with his

ambition. He continues to imagine it and estimate it within himself, along with the subsequents of his survival therein, and needs of property, family, children, and all means of sustenance in it. He devotes himself to meditation in that only, which diverts him from the remembrance of death, and consideration of its closeness in time to him.

If, by chance, the idea of death occurs to his mind, and his need to get ready for it, he would soon procrastinate it and gives to himself false promises saying to it: "There are still many days ahead of you until you grow old and then you could repent." When he grows up, he would say: "Postpone repentance until you become an old man." But when he becomes an old man, he would say: "Take respite until you finish from building this house and inhabiting that estate, or until you return from that journey or from preparation of your child (for marriage), or from defeating that enemy which teases you..."and so on he delays it day after day, and each occupation leads him to another, until death snatches him at a time he thinks it not, causing his grief to be very long.

The cry of the majority of the denizens of the fire of Hell results from that procrastination. Such person is ignorant of the fact that what invites him to procrastination at present would be with him in the future. He thinks, though falsely, that one day he would be able to disengage himself from it. But nonsense! None has the power to disengage himself from it but he who is careless of it. these false wishes go back to the love for this world, and heedlessness of the significance of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Love whomever you love, for you would inevitably leave him."

As for ignorance, it is that man might rely on his youth, because of which he regards death too far to come to him. But this little man does not think that death could easily attack anyone in his very youth. He also might regard death too far to come because of his good health, given that it is not unlikely that death might overtake him suddenly. If that poor person thinks that death has no specific time to come, of course, he might feel it and engage in getting ready for it. but it is ignorance of those facts on the one hand, and his love for the world on the other hand that invite him to make long his hope, and be heedless of considering the closeness of death to him. Such a man thinks that although death is surrounding him, as it befalls others, he never imagines it to befall him. The way to remedy that is to compare himself with others and know that death would inevitably befall him as it befalls others. His procrastination, from this perspective then, is quite ignorance.

If you know that all of this goes back to those two causes, i.e. ignorance and love for this world, you should then learn that The way of remedy is to remove these causes that lead to it. as for ignorance, it might be averted by pure meditation with the full presence of the heart, and hearing the instructive wisdom from the pure hearts.

As for the love for this world, to remove it from the heart is very difficult since it is the chronic disease, whose remedy wearied the first and last generations. There is no remedy for it except to have faith in the Last Day and its

formidable punishment and abundant reward. Once he is certain of that, the love for this world leaves his heart, because the love for what is serious always removes from the heart the love for what is despicable. If he sees how the world is despicable in comparison with the hereafter which is valuable, surely, he would disdain from turning to the world, even if the kingdom of the whole earth from the East to the West was given to him. How then if he has from the world only the little? We ask Allah Almighty to show to us the world as He showed it to the righteous among His servants.

There is no remedy to consider death in the heart but to think about the dead among one's fellows and kinship, and how death attacked them at a time they thought it not. Whoever got ready for it has indeed attained a great felicity; and whoever was deceived by the long hope has indeed received an evident loss.

Let one then think about his parts of body, and how they would be exposed, after death, to the insects and larva, and nothing in himself would remain except for beneficial knowledge and righteous deed which he did only with sincerity to the Countenance of Allah Almighty. Let him also think about the punishment of the grave, as we will show later, resurrection and terrors of the Day of Judgement, etc. It is the like of those ideas which renew the remembrance of death in his heart, and invite him to get ready for it.

Explication Of The Different Ranks Of People Concerning Long And Short Hopes

It should be known to you that people are different in this issue. Let us sum up them as follows:

Some of them hope for long survival, which they desire forever. In confirmation of that, Allah Almighty said: "You will indeed find them, of all people, most greedy of life, even more than the idolaters: each one of them wishes he could be given a life of a thousand years." (Al-Baqarah 96)

﴿وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ﴾

Some others wish to survive as long as to reach the old age, and that is the farthest point of lifetime one sees; and that person loves the world so much excessively. In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The old man's heart is that of a youth in love for two things: the long life and greediness for property." (Both Sahihs on the authority of Abu Hurairah).

Others wish to life only for a year, and do not engage in preparing their livelihood for what is beyond it: In the summer, one prepares his things until the next winter, and in the winter, he does the same until the next summer and so on. Once he gathers what sustains him for a year, he engages in worship.

Some of them hope to life only for a season, and no more: one of them neither saves in the summer the garment of the winter, nor does he save in the winter the garment of the summer.

Some of them reduce their hope only to a day and a night: such prepares only what sustains him during his day and not until tomorrow. Jesus "peace be upon

him" said: "Do not care about the morrow: If it is added to your lifetime, then, you would receive your sustenance on it, otherwise, care not about the lifetime of anyone other than you."

Some of them have their hope as short as no more than an hour, as confirmed by our Prophet "peace be upon him" when he said to Abdullah Ibn Umar: "When you are in the morning, think not about the evening, and when you are in the evening, think not about the morning (of the next day)."

Some of them do not estimate to live even for an hour. The Messenger of Allah "Allah's blessing and peace be upon him" sometimes practiced Tayammum, although he might find water within less than an hour saying: "It may be that I would (die before I) reach it."

Some of them make death ahead of them, as if it awaits to befall anyone of them at any moment. It is that man who offers the prayer of such as bids farewell to this world. It is in connection with him that Mu'adh Ibn Jabal "Allah be pleased with him" replied to the question of the Messenger of Allah "Allah's blessing and peace be upon him" when he asked him about the real nature of his faith, thereupon he said: "I never take a step but that I think I would not be able to follow it with another (because of death)." (Abu Na'im in his Hilyah on the authority of Anas). It is further reported from Al-Aswad, and he was an Abyssinian, that he was offering prayer at night, during which he was looking sideways. It was said to him: "What is the matter with you?" He said: "I look at the angel of death from which direction he would come to me."

Those are the different ranks of the people concerning their hope; and each has his specific degree with Allah Almighty. Of course, such as whose hope is reduced to less than a month is not like him whose hope is as long as a month and a day: There is difference between them in degree with Allah Almighty, for never does Allah deal unjustly with anyone even in the least, and whoever does an atom's weight of good would inevitably see it.

Therefore, the trace of the short hope appears more evident in the way one hastens to work. Everyone claims his hope is short and he is a liar, his falsehood appears clear in his deeds. He might take care of means which he does not need along a year, and this signifies that his hope is not short as he claims. The sign of success is to make death ahead of him, of which he is not heedless even for a single moment. So, let him get ready for the death which awaits him at present time: If he lives to the evening, let him thank Allah Almighty for his obedience to Him and wasting not his day, and then do the same in the evening until morning, and so on. That is easy but only on him who disengages his heart from the morrow and what would be on it. If such a person dies, he would be happy and gainful, and if he lives, he would be pleased with his good readiness and the pleasure of his private talk (with Allah). Death is happiness for him, and life is addition of good to his account.

Explication Of The Necessity To Hasten To Work And Caution Of The Evil Of Delay

It should be known to you that if one has two absent brothers, one of whom is expected to come in the next morning, and the other within a month, surely, he

would not get ready to receive the one whose expected arrival is far before the one whose expected arrival is near. Whoever expects death to come after a year, would engage in the term itself and forget what is beyond it, which prevents him from hastening to work, as he sees respite for him to delay the work as he likes. In this connection, it is narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Prophet "peace be upon him" said: "Hasten to do (good deeds) before (the coming of) seven (things): Do you expect but poverty that causes one to forget (any other engagement), richness that causes one to transgress all due bounds, sickness that corrupts (body or religion), old age that brings about senility (by which one might deviate from right), swift destructive death, (the affliction of) Ad-Dajjal, and it is absent, though expected evil, or the Hour (of Judgment), and the Hour is more disastrous and more bitter?" (At-Tirmidhi).

It is narrated on the authority of Ibn Abbas "may Allah be pleased with them" that the Messenger of Allah "peace be upon him" said to a man while instructing him: "Avail yourself of five (good benefits you have) before (the coming of) five (evils you would suffer from): (avail yourself of) your youth before (the coming of) your old age, your health before (the coming of) your illness, your richness before (the coming of) your poverty, your disengagement before (the coming of) your occupation, and your life before (the coming of) your death." (Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "A lot of people are given to loss in two favors: Health and vacation." (Al-Bukhari on the authority of Ibn Abbas). It means they never avail themselves of those things until when they pass, they feel of their great value.

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever fears (to be exposed to the assault of Satan) let him proceed on the way (to the hereafter straightly to be safe from him), and whoever proceeds on the way (to the hereafter directly) would necessarily attain the position he seeks for. Behold! The commodity of Allah is very expensive! Behold! The (price of the) commodity of Allah is Paradise!" (At-Tirmidhi).

It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever he sensed any portion of heedlessness or conceit from his companions, he would called them with a high voice: "Death would necessarily and inevitably come to you, either with wretchedness or with happiness." (Ibn Abu Ad-Dunya on the authority of Zaid As-Sulaimi).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am a warner (of evil), death is a raider, and the Hour (of Judgment) is your appointment." (Ibn Abu Ad-Dunya).

It is narrated on the authority of Ibn Umar "Allah be pleased with them" that he said: One day the Messenger of Allah "Allah's blessing and peace be upon him" came out when the sun was almost setting thereupon he said: "Nothing of this world remains except as little as is equal to the remaining portion of that day

compared with what passed thereof.” (Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The example of this world is like a garment that has been divided from its first to its last except for a thin thread at its end by which it is still connected, and this thread is about to be cut." (Ibn Abu Ad-Dunya on the authority of Anas).

It is further narrated on the authority of Jabir "Allah be pleased with him" that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" delivered his speech in which he made a mention of the Hour (of Judgement), he would raise his voice and his cheeks turn red, as if he were a warner of an army, saying: "I have warned you in the morning and evening. Behold! I have been sent (as a Messenger) and the Hour (of Judgement) as close to each other as are those", and he would join his fingers. (Muslim and Ibn Abu Ad-Dunya).

It is further narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" recited the following Qur'anic Verse: "Those whom Allah (in His plan) wills to guide, He opens their breast to Islam; those whom He wills to leave straying, He makes their breast close and constricted." (Al-An'am 125)

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْ صَدْرُهُ لِلْإِسْلَامِ﴾

Then he commented: "Once the light (of faith) enters the breast, it would be made spacious for it to come in." it was said: "O Messenger of Allah! Is there any sign indicative of that?" he "peace be upon him" said: "Yes, it is to desert the abode of deception (the world), turn to the abode of eternity (hereafter), and get ready for death before it comes."

In his comment on the following Qur'anic statement: "He Who created Death and Life, that He may try which of you is best in deed; and He is the Exalted in Might, Oft-Forgiving" (Al-Mulk 2)

﴿وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

As-Suddi said: "It means to try you as to which among you remembers death most, gets ready for it best, and fears and bewares of it most."

According to Hudhaifah "Allah be pleased with him": Every morning and evening, a caller calls: "O people! Remember the departure! Remember the departure!" in confirmation of that, Allah Almighty said: "This is but one of the mighty (Portents), A warning to mankind, To any of you that chooses to press forward, or to follow behind." (Al-Muddaththir 35-37)

﴿إِنَّمَا لِاحْدَى الْكَبِيرِ﴾ تَذِيرًا لِلْبَشَرِ ﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾

According to Umar Ibn Al-Khattab "Allah be pleased with him": "Deliberation is good in all things except in the deeds of righteousness to the hereafter (which one should hasten to do)."

Al-Hassan used to say in his admonition: "Hasten (to good)! Hasten (to good)! (What relates you with this world) is only the breaths and once they stop, you would die and your deeds therewith you come close to Allah Almighty would cease from you. May Allah have mercy upon such as looks at himself and weeps

for the number of his sins." Then he recited the following Holy Verse: "So make no haste against them, for We but count out to them a (limited) number (of days)." (Maryam 84)

﴿ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴾

"It refers to the limited number of breaths: the last breath is the coming out of your soul. The last number is your departure from your family, and entering your grave."

It is reported that Abu Musa Al-Ash'ari "Allah be pleased with him" tired himself so much in worship towards the end of his life, and it was said to him: "Would that you are kind and gentle to yourself!" on that he said: "If horses are launched in race and they come close to the end, they would exert as much effort as is within their capacity; and what remains of my lifetime is lesser than what has passed thereof." He remained in such a state until he died.

In his comment on the following statement of Allah Almighty: "but you led yourselves into temptation; you looked forward (to our ruin); you doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah" (Al-Hadid 14)

﴿ يُنَادُوهُمْ أَلَمْ تَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانُ

حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴾

A commentator said: "It means you have tempted yourselves with desires and pleasures of this world, and then you looked forward to the repentance (of Allah upon you), and became in doubt until death came to you. That is because the deceiver, i.e. Satan, deceived you."

Ibn Mas'ud "Allah be pleased with him" said: "None of you gets up in the morning but that he is a guest (on this world), and what he has is but borrowed to him: The guest would necessary leave, and the borrowed thing should be given back to its real owner."

According to Al-Hassan: "Patiently persevere and be steadfast, for there remains only a few days and you are standing travelers, and death is about to invite anyone of you and he is going to respond quickly. So, move (from this world to the hereafter) with the good of what is present with you."

It is reported that Abu Ubaidah Al-Baji said: We visited Al-Hassan during his fatal illness in which he died thereupon he said to us: "Welcome to you. May Allah greet you with peace, and admit you and us to the abode of residence. That is a good assembly: If you patiently persevere and are true (to yourselves), and fear Allah Almighty, then, let not your fortune, may Allah have mercy upon you, from that only to hear the news with one ear and let it come out from the other. Whoever saw Muhammad "peace be upon him" saw him in the morning and evening having never placed a brick over another nor a pipe over another (for the purpose of building). But knowledge was raised to him and he endeavored to obtain it. we ask Allah for salvation. On which thing do you ascend? By the Lord of the Ka'bah, you have come, as if the matter were along

with the mercy of Allah Almighty, to a servant who has made his living only one, whose food is only a fragment (of bread), and garment only a piece of cloth, and he stuck to the ground and devoted himself wholeheartedly to worship, wept for his mistakes and sins, fled away from punishment, and sought the mercy of Allah, until his death would approach him while being in such a state.”

Asim Al-Ahwal said: Fudail Ar-Raqashi said to me and I was begging him: “O man! Let not the great number of people divert you from yourself, for the matter (of death) approaches you alone from among them. Do not say ‘Let me go here and there’, thereupon wasting the day in vain. The matter is accounted and kept upon you, and you do not see anything much better and more beneficial than a new good deed to plot out therewith an old sin.”

CHAPTER THREE

DEATH AGONIES AND DIFFICULTIES; AND WHAT IS FAVORABLE OF STATES WHENEVER IT COMES

It should be known to you that if a servant is to receive no calamities, nor distresses, nor disasters other than the death agonies and terrors, it would be more worthy to embitter his living upon him, and remove all joy and delight he might have in this world, and further cause him to make long his reflection on it, and become more ready and well-prepared for it, given that it is apt to receive death at every breath he takes. Luqman said to his son, for instance: “O my son! Since it (death) is a matter which you do not know when to meet it, then, get ready for it before it takes you aback.” Wonder at one in the most pleasant delight in his life, remains in the thick of pain and anxiety just because he expects for the coming of a soldier into him simply to lash him a few number of lashes. Then, what about the expectation for the death angel at any moment of life, of which one might be heedless? Is it not an indication of his ignorance, arrogance and haughtiness?

Furthermore, it should be known to you that the pain of death agonies is not known in its reality but to him who experiences it, and anyone else knows it only by comparing it to what he experiences during his life. It is well known that the organ which has no spirit does not sense the pain. Then, it is the spirit that senses the pain. If any part of the body is injured, the spirit senses pain as much as is in proportion to that injury. Then, what about its pain if the injury is to affect the spirit directly? Death agony is severe pain that affects the whole spirit in entirety. That is why the pain of burning with the fire is more severe than the pain of injury. The death agony then is measured on that of burning. The one struck with a sword or a knife cries because there still remains some power in his heart and tongue, whereas the dead could not even cry for the death agony ruins the power of his body entirely, to the extent that in spite of his severe pain, he has no power to cry in expression of it.

If there still remains some power when his spirit is taken away from his body, a voice of lowing and gargling would be heard from him, and his colour would be changed and turn into that of dust, from which he was originally created. That is because the severe pain circulates in his body from the top to the bottom, from

the inside to the outside until his eyeballs raise, his lips and tongue shrink, his testicles raised up, and his fingers turn green. Then, each part of his body dies gradually, one after the other, beginning from his feet, then his legs, then his thighs, up to the end. Each part falls in demise one after another, until the soul comes up to the throat: At that time, his sight is cut off the world and its inhabitants, the gate of repentance is closed in his face, and he is encircled by all grief and regret.

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The repentance of a servant continues to be accepted (by Allah) so long as he has not gargled yet." (At-Tirmidhi and rendered Hassan by Ibn Majah on the authority of Ibn Umar).

In his comment on the following statement of Allah Almighty: "Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, 'Now have I repented indeed'" (An-Nisa' 18)

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ اللَّهَ﴾

Mujahid said: "When he sees with his own eyes the messengers (of death), then, the countenance of the angel of death seems visible to him. Then, ask not about the bitterness and soreness of death, particularly when its agonies start to come upon one in succession.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! Make easy on Muhammad the agonies of death." But even, people do not seek refuge with Allah from it, nor do they regard it seriously, due to their ignorance of it. To be sure, things, before they occur, are perceived by the lights of Prophethood and alliance (with Allah). That is why the Prophets and allies (of Allah Almighty) feared so much of death, to the extent that Jesus "peace be upon him" said: "O assembly of disciples! Invoke Allah to make easy upon me that agony, i.e. of death."

It is reported that a group of the children of Israel came upon a graveyard and said to each other: "Would that you invoke Allah to bring out to you from that graveyard a deceased man to ask him about death agonies." They invoked Allah, and behold! There was a man standing in front of them, and the traces of prostration were visible in between his eyes, and he has just come out of one of those graves. He asked them: "O people! What do you want from me? I tasted death fifty years ago, and until now, the bitterness of death never has vanished from my heart."

A'ishah "Allah be pleased with her" said: "I never envy anyone when the death agonies are easy on him after what I had seen from the severe agonies of death of the Messenger of Allah "Allah's blessing and peace be upon him"."

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! You take the soul from between the nerves, bones and fingers. O Allah! Help me on death, and make it easy on me." (Ibn Abu Ad-Dunya on the authority of Sa'mah Ibn Ghailan Al-Ja'fi).

It is further reported on the authority of Al-Hassan from the Messenger of Allah "Allah's blessing and peace be upon him" that once he made a mention of death and its bitterness, soreness and pain, and said about it: "It is as strong as is

equal to three hundred sword strikes." (Ibn Abu Ad-Dunya).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about death and its severity, thereupon he said: "The least degree of death is like a caltrop in a piece of wool: Should a caltrop come out of wool but that it has some thereof sticking to it?" (Ibn Abu Ad-Dunya on the authority of Shahr Ibn Hawshab).

It is narrated that once the Messenger of Allah "Allah's blessing and peace be upon him" entered upon a patient during his last moments, and he said: "Indeed, I know well what he receives. There is no vein he has but that it feels the pain of death, with its severity." (Ibn Abu Ad-Dunya on the authority of Salman and Ubaid Ibn Umair).

It is reported that Ali "Allah be pleased with him" used to encourage his companions to fight their enemies saying: "If you are not killed (in fighting in the Cause of Allah), you would inevitably die anyway. By Him in Whose Hand is my soul, one thousand sword strikes is easier on me than to die on bed."

According to Al-Awza'i: "We were reported that the deceased continues to sense the pain of death so long as he is still not resurrected from his grave."

According to Shaddad Ibn Aws "Allah be pleased with him": "Death is the greatest terror on the believer in the world and the hereafter; and it is more severe than sawing, filing and boiling. Were a deceased to be raised from his grave and tell the inhabitants of this world about death, they would have benefitted no living nor enjoyed any sleeping."

According to Zaid Ibn Aslam from his father: "If there still remains anything due on a believer to attain his degree in Paradise, which he has not attained by his deed, the agonies of death would be aggravated on him, in order to get therewith his degree in Paradise. If, contrastingly, there is a favor done by a disbeliever for which he has not been rewarded in this world, death agonies would be made easy on him in order to get the reward of his favor, and thus be led to the fire of Hell."

It is related from somebody that he used to ask a lot of patients about what pain they received from death agonies. When he himself fell fatally ill, he was asked about what he detected, thereupon he said: "It is as if heavens were folded on the earth, and my breath comes out of a needle's hole."

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The sudden death is a relief for a faithful believer and a grief for a wicked." (Ahmad on the authority of A'ishah).

It is narrated on the authority of Makhul from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Were (the pain of) a single hair to be taken from a deceased and directed on the inhabitants of both the heavens and the earth, they would have died entirely, by permission of Allah Almighty, for death lies in each hair of the deceased; and never does death come upon anything but that it dies accordingly." (Ibn Abu Ad-Dunya on the authority of Abu Maisarah).

It is further reported that "were a single drop of death pain to be placed on all the mountains of the earth, all of them would have dissolved immediately."

It is reported that when Abraham "peace be upon him" died, Allah Almighty asked him: "How have you found death, O My intimate friend?" he said: "It is like a thorny skewer to be placed in a piece of wet wool, and then pulled therefrom." On that He Almighty said to him: "No doubt, in spite of that, WE have made it easy on you."

It is reported that when Moses "peace be upon him" died and his soul rose up to Allah Almighty, his Lord asked him: "How have you found death, O Moses?" he "peace be upon him" said: "I have found myself like a bird when it is being roasted on a roaster: it neither dies in order to get comforted, nor is saved to fly once again."

It is reported from the Messenger of Allah "Allah's blessing and peace be upon him" that during his last breaths, he had a vessel of cold water, in which he dipped his hand and passed over his face, saying: "O Allah! Make easy on me the death agonies!" (both Al-Bukhari and Muslim on the authority of A'ishah), and Fatimah "Allah be pleased with her" said: "How distressed am I for your distress O my father!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There would be no distress upon your father after today." (Al-Bukhari on the authority of Anas).

It is reported that Umar Ibn Al-Khattab "Allah be pleased with him" said to Ka'b Al-Ahbar: "Relate to us about death O Ka'b." he "Allah be pleased with him" said: "Well O Commander of Believers. Death is like a thorny branch to be placed into the inside of the body of a man, with each thorn sticking to a vein, and then it is pulled therefrom severely and violently, thereupon it takes what it takes and leaves what it leaves (from veins)."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a servant is in the thick of distress and agonies of death, his joints bid farewell to each other saying: 'Peace be upon you! I am going to leave you, and you are going to leave me to the Day of Judgement.'" (Al-Iraqi on the authority of Abu Hadbah from Anas)

If those are the agonies of death in relation with the allies and devotees of Allah Almighty, then, what about us, given that we are involved in sins and mistakes? We receive the remaining calamities along with death agonies, for death calamities are three: the first is the difficulty and hardship of demise, as we have mentioned it.

The second calamity is to witness the image of the death angel, from which terror and fear enter the heart. If the greatest and the strongest of men sees his image while taking up the soul of a sinful servant, by no means would he endure it. it is reported that Abraham, the intimate friend "peace be upon him" said to the death angel: "Could you show me your image while taking up the soul of a wicked servant?" he said: "But you would not endure it." he said: "Nay (I would do)." He said to him: "Then, turn your face away from me." He did accordingly, , and when he turned to him once again, behold! He saw a dark hairy black-complexioned stinking man, putting on black clothing, and from whose mouth and nostrils the flame of fire and smoke coming out, thereupon Abraham "peace be upon him" fell unconscious. When he got up, the death angel has returned to

his first image. He said to the death angel: "If the wicked does not face, at his death, nothing but the image of your face, it would be very sufficient for him."

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that (The Prophet) David "peace be upon him" was a jealous man, and whenever he came out, he would shut the gates of his house (in order that none would enter in his absence). One day he came out and shut the gates and, by chance, while his wife was looking (from the window), she saw a man in the middle of the house. She said: "Who has admitted that man? If David should come and see him, he would punish him severely." When David "peace be upon him" returned and saw him, he asked him: "Who are you?" he said: "I am the one who never fears kings, nor is prevented by veils." David "peace be upon him" said to him: "You are then, by Allah, , the death angel." David "peace be upon him" then became motionless in his place. (Ahmad and Ibn Abu Ad-Dunya).

It is reported that Jesus "peace be upon him" came upon a skull and struck it with his foot and said: "Speak, by permission of Allah." It said: "O Spirit of Allah! I am the king of such and such a town in such and such a time. While I was sitting on my throne with my crown over my head, and my soldiers and retinue surrounding me, the death angel seemed to me and removed from me each organ solely and then my soul came out unto him."

It is only the disobedient men who suffer from that terror (of death agonies), and the Prophets and allies (of Allah) are relieved of it. It is related from the Prophets "peace be upon them" only the pain of demise, without the terror or fright to be perceived by him who witnesses the image of the death angel as such. If one sees it in a dream on one night, it would embitter on him his remaining life. then, what about seeing it in that very state (of death)?

As for the obedient, he sees him in the best and prettiest form. It is narrated on the authority of Ikrimah from Ibn Abbas "Allah be pleased with them" that Abraham "peace be upon him" was a jealous man, and he had a house of worship, and whenever he came out, he would shut the door behind him (in order for none to intrude it in his absence). One day he returned and found a man in the middle of the house. He asked him: "Who has admitted you to my house?" he said: "Its (real) Lord has admitted me to it." He said: "I am its lord." He said: "It is the One who has more claim over it than you and me that has admitted me to it." He asked him: "Then, who are you from among the angels?" he said: "I am the angel of death." He said: "Could you show me your image in which you take up the soul of the believer?" he said: "Well, turn your face away from me." He did accordingly, and when he turned to him once again, behold! He saw a young man...and he mentioned of his prettiness, smartness, and good scent (what Allah willed him to mention), and then said to him: "O death angel! If the believer does not face, at his death, but such image of you, it would be very sufficient for him."

This includes also to witness the two keeping angels. Wuhaib said: "We were informed that no one dies until his two keeping angels who write down his deeds seem to him: If he is an obedient, they would say to him: "May Allah reward you

on behalf of us. How many a true gathering in which you made us sit, and how many a righteous deed into which you brought us .” If he is a wicked, they would say to him: “May Allah reward you not on behalf of us! How many an evil gathering in which you made us sit, how many an immoral deed into which you brought us, and how many a foul word which you caused us to hear. May Allah reward you not on our behalf.”

The third calamity is the disobedient men’s vision of their places in the fire of Hell, and fear before witnessing them. At their death agonies, while they become very weak, with their souls submitting to come out and leave their bodies, they would not die until they are given one of two tidings by the death angel: “Receive tidings of the fire, O enemy of Allah”, or “Receive the glad tidings of Paradise, O ally of Allah.” That is the cause lying behind the fear experienced by those endowed with sound minds.

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: “None of you would come out of this world (by death) until he knows first where his destiny would lead him, and see his place in Paradise or in the fire (of Hell).” (Ibn Abu Ad-Dunya on the authority of Ali).

The Messenger of Allah "Allah's blessing and peace be upon him" said: “Whoever likes to meet Allah, Allah likes to meet him; and whoever dislikes to meet Allah, Allah dislikes to meet him.” They said: “But all of us dislike death.” On that he "peace be upon him" said: “It is not that which is intended. If a faithful believer is given access to see the place and destiny upon which he would come, he should subsequently like to meet Allah, and Allah would like to meet him.” (Al-Bukhari and Muslim on the authority of Ubadah Ibn As-Samit "Allah be pleased with him").

It is reported that Hudhaifah Ibn Al-Yaman said to Ibn Mas’ud "Allah be pleased with them" towards the end of the night: “Get up and check in which hour we are.” Ibn Mas’ud got up and went and then returned to him saying: “The red (light of dawn) has appeared.” On that Hudhaifah said: “I seek refuge with Allah from a morning that leads to the fire (of Hell).”

It is further reported that Marwan entered upon Abu Hurairah "Allah be pleased with him" to visit him (and he was in his fatal illness), and said (by way of supplication): “O Allah! Alleviate that difficulty on him.” But Abu Hurairah said: “No, O Allah, aggravate it more on me.” Then Abu Hurairah went on weeping and said: “By Allah, I neither weep out of grief for this world, nor because I am going to leave you. But I am expecting one of both tidings from my Lord, either of Paradise or of the fire (of Hell).”

It is narrated in a particular Hadith that the Prophet "peace be upon him" said: “Indeed, if Allah Almighty is pleased with a servant, He would say to the death angel: “O death angel! Go to so and so and bring his soul to me to relieve him. The deeds he has done are sufficient for Me. I indeed have tried him and found him just as I like from him.” Then, the angel of death descends in the company of five hundred angels, having with them sticks of basil and roots of saffron, and each of them give him a glad tidings (of Paradise) similar to what the others give him. The angels stand in two rows, in expectation for his soul to

come out, having the basil with them. When Iblis looks at them, he places his hand over his head (out of grief), and his soldiers say to him: "What is the matter with you O our chief?" he says: "Do you not see the honor given to that servant? Where have you been from him?" they say: "We did our best with him, but he was infallible." (Ibn Abu Ad-Dunya on the authority of Tamim Ad-Dari "Allah be pleased with him").

According to Al-Hassan Al-Basri: "The believer's comfort lies in his meeting with Allah; and if one's comfort lies in the meeting with Allah Almighty, the day of his death then would be the day of his pleasure, delight, safety, honor and exaltation."

It was said to Jabir Ibn Zaid at his death: "What do you wish?" He said: "Only a glimpse I catch of Al-Hassan." When Al-Hassan came to visit him, it was said to him: "That is Al-Hassan." He raised his head and looked at him, and then said: "O my brothers! It is only at this hour that I am going to leave you, either to Paradise or to the fire (of Hell)."

Explication Of Such Of States As Favorable For The Would-Be Dead At Death

It should be known to you that the dearest state in which a would-be deceased should be is quietness and tranquility, and from his tongue to utter the testimony of faith, and from his heart to have good assumption of Allah.

As for the state, it is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Watch the dead with three things: when his forehead sweats, his eyes shed tears, and his lips get stiff, then, it is the mercy of Allah that has descended upon him. But if he snores like the stifled, his color turns red, and his lips shrink, then, it is the punishment of Allah that has afflicted him." (At-Tirmidhi on the authority of Salman: unauthentic).

That his tongue utters the testimony of faith, is a sign of good. It is reported on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate to the would-be deceased among you (the testimony of faith, i.e.) 'There is none worthy of worship except for Allah', (according to the narration of Hudhaifah) for it effaces such of mistakes as committed before it."

It is further reported on the authority of Uthman "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever dies and he knows that there is none worthy of worship except for Allah, would enter Paradise."

Uthman "Allah be pleased with him" said: "When a would-be deceased comes to his last breaths, dictate to him 'There is none worthy of worship except for Allah', for there is no servant whose deeds are concluded with it but that it would be his provision to Paradise."

Umar "Allah be pleased with him" said: "Be present with the would-be deceased among you (during their last breaths), and remind them (of Allah), for they see what you see not, and dictate to them 'There is none worthy of worship except for Allah'."

It is reported on the authority of Abu Hurairah "Allah be pleased with him"

that he said: I heard the Prophet "Allah's blessing and peace be upon him" saying: "The death angel attended to take up the soul of a man and looked at his heart and found nothing of faith therein. But when he loosened his jawbones, he found his tongue sticking to his palate while saying 'There is none worthy of worship except for Allah', thereupon his sins were forgiven for him because of this word of pure faith." (Ibn Abu Ad-Dunya and At-Tabarani).

On the other hand, the dictator should not be pressing in his dictation. But he should rather be gentle and kind, for the tongue of the patient might not be able to utter, which makes him feel it difficulty on himself, as he regards the testimony heavy on himself, and refrains from saying it, which might be a cause of his evil conclusion. The point here is that man should die with nothing in his heart other than his beloved, i.e. Allah the One and Only. In this way, his death and coming to his beloved become the highest pleasure. But if the heart is engaged in this world with its delights and pleasures, and the word of testimony runs only on the tongue, and the heart does not conform to it, then, he would fall into the risk of the Divine will. To be sure, only the movement of the tongue is pointless, unless Allah is bountiful with acceptance.

As for the good assumption of Allah Almighty, it is favorable at that time. We have mentioned that in the Book of Hope. There are many narrations in favor of the superiority of that good assumption of Allah:

It is reported that Wathilah Ibn Al-Asqa' "Allah be pleased with him" entered upon a patient (during his last breaths) and asked him: "Tell me: What is your assumption of Allah?" He said: "Although my sins have overwhelmed me, and I am on the verge of destruction, I hope for the mercy of my Lord." On that Wathilah glorified Allah and so did the family of the deceased accordingly. He glorified Allah and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: Allah Almighty says: "I am just as My servant assumes of Me. So, let him assume of Me what he likes." (Ibn Hibban, Al-Baihaqi and Ahmad).

It is further reported that the Prophet "peace be upon him" entered upon a man to visit him during his last breaths, and asked him: "How do you find yourself?" he said: "I hope for (the mercy of) Allah and fear of my sins." On that he "peace be upon him" said: "Never do both gather together in the heart of a servant at the like of that state but that He Almighty gives him what he hopes for, and secures him from what he fears."

It is reported on the authority of Thabit Al-Bunani that he said: There was a young man of bad temper, and his mother used to admonish him more often saying: "O my son! You shall have a day (when you die). So, remember your day." When death approaches him, she turned over him and said: "O my son! I used to warn you of this death time of yours." He said: "O mother! I have a Lord who does favor so much; and I hope He will not deprive me today of some of His favor." Thabit commented: "Then, his Lord bestowed mercy upon him by virtue of his good assumption of his Lord Almighty."

It is further reported on the authority of Jabir Ibn Wada'ah that he said: There was a rebellious youth and when death approached him his mother asked

him: "O my son! Do you have any bequest?" he said: "Yes, do not deprive me of my ring for it has the Name of Allah Almighty, by virtue of which Allah may bestow mercy upon me." When he was buried, he was seen in a dream (by somebody) in which he said: "Tell my mother that the word (the Name of Allah) has benefitted me, and Allah has forgiven for me."

A Bedouin fell fatally sick and it was said to him: "You are on the threshold of death." He said: "Where I would be taken?" it was said: "To Allah Almighty." He said: "Then, why should I dislike to go to Him from Whom nothing but good is seen?"

According to Abu Al-Mu'tamir Ibn Sulaiman: When death approached my father he said to me: "O Mu'tamir! Tell me about concessions, perchance I would meet Allah Almighty while having good assumption of Him." Indeed, it was favorable in their sight to make a mention to anyone his good deeds at his death, in order to strengthen his good assumption of Allah Almighty.

Explication Of Grief At Meeting The Angel Of Death Through Many Tales

According to Ash'ath Ibn Aslam: Abraham "peace be upon him" asked the angel of death, and he has two eyes, one in the front and the other in the back: "O angel of death! What do you do if you are to take up many souls simultaneously, one in the East and another in the West, and the epidemic broke out in a land, and two armies faced each other in another place?" he said: "I call the spirits, by permission of Allah, and they soon become in between those two fingers of mine." He further said: "The whole earth was spread out to him, and became like a wash tube in front of him to take therefrom what he likes." He gave him the glad tidings of being the intimate friend of Allah Almighty.

Solomon, son of David "peace be upon them" said to the angel of death: "What is the matter with you that you do not do justice among the people? You take up the spirit of so and so, and leave so and so." He said: "I have, in this issue, no better knowledge than you. It is but books being thrown to me, containing the names (of those to be taken by death)."

It is reported on the authority of Wahb Ibn Munabbih that one of the kings asked for a dress to set out on journey, and one was brought to him, but it did not appeal him. After many were brought to him, he chose one. The same happened in the horses and riding mounts he asked for. Then, he set out in his procession, in the company of his slaves and horses, and Satan had blown in him the air of arrogance and haughtiness. On the way, he met a man of shabby clothes who greeted him with peace, but the king gave no reply. He then caught hold of the rein of his riding mount, and when the king scolded him to leave it, he said to him: "But I have a need for you." He said: "Then, wait until I dismount." He said: "No, but now. Give me your ear to tell you about it in secret." He gave ear to him and he said: "I am the angel of death." The king said: "Then, give me respite until I return to my family, fulfill my need, and give my bequest." He said: "No, but let it be now." He took up his soul, and the king fell down as if he were a piece of wood.

On the way the angel of death met a faithful believer whom he greeted with

peace, and the man returned the greeting. He told him that he had a need for him, and when the man gave ear to him, he told him that he was the angel of death. He said: "Welcome to the one whose absence from me has been very long. There is no absent on the surface on the earth dearer to me than you." The angel of death said to him: "Then, fulfill your need for which you have come out." The man said: "I have no need dearer to me than to meet Allah Almighty." He said to him: "Then, choose in whichever state you like me to take up your soul." He said: "Do you have power to do so?" he answered in the affirmative and said: "I have been commanded to do so." He said: "Then, give me respite until I offer ablution and pray and then take up my soul while I am falling in prostration." He took up his soul while he was in prostration.

According to Abu Bakr Ibn Abdullah Al-Muzni: "A man from the children of Israel gathered much wealth and when he became on the threshold of death, he told his sons to bring him the different kinds of his property, and much horses, camels, slaves, etc, were brought to him, and when he caught a glimpse of that, he went on weeping in sigh for leaving it. When the angel of death saw him weeping he said to him: "What causes you to weep? By Him Who gave you all of this, I would not leave you until I separate your soul from your body by death." He said to him: "Then, give me respite until I distribute my property." He said: "No respite is available now. Why have you not done so before the coming of your appointed term?" then, he took up his soul.

According to Ata' Ibn Yasar: "When it is the night of the middle of Sha'ban, a book is given to the angel of death and it is said to him: "This year, take up the souls of the names that are in this book." Then, a servant cultivates his land, marries women and builds houses and palaces and does not know that his name is in that book.

According to Al-Hassan: "There is no day but that on which the angel of death checks each house three times: whomever of them he finds has fulfilled his sustenance and consumed his time, he would take up his soul. Once he takes up his soul, his family cry and weep for him, thereupon the angel of death catches hold of the gateposts and says: "By Allah, I have neither devoured anything of his sustenance, nor have I consumed his lifetime, nor have I decreased of his appointed term. I shall return to you again and again until no one of you remains alive." Al-Hassan commented: "By Allah, were they to see his standing and hear his words, they would be astonished from their deceased, and rather weep for themselves."

It is narrated on the authority of Al-A'mash from Khaithamah that he said: Once, the angel of death visited Solomon, son of David "peace be upon them" and had a long gaze at a man from among his sitters. When he came out the man asked him: "Who is that man?" he said: "The angel of death." He said: "I have seen him gazing at me as if he has wanted me." Solomon asked him: "Then, what do you want?" he said: "I like you to deliver me from him, and command the wind to carry me and convey me to the farthest end of India." He did accordingly, and the wind carried him. Then, the angel of death visited Solomon once again and he said to him: "I have seen you gazing for a long time at one

from among my sitters." He said: "Yes, I wondered at him for I was commanded to take up his soul in the farthest end of India at a very near hour, and he was with you. So I wondered (how should he go to India in order for me to take up his soul there)."

CHAPTER FOUR

CONCERNING THE DEATH OF THE MESSENGER OF ALLAH "ALLAH'S BLESSING AND PEACE BE UPON HIM" AND THE RIGHTLY-GUIDED CALIPHS AFTER HIM

The Death Of The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him"

It should be known to you that you have a good pattern in the Messenger of Allah "Allah's blessing and peace be upon him" as living and dead, in all of his deeds, acts and words. All his states are but a source of instruction and giving lessons to such as likes to take consideration. No one was more honored in the Sight of Allah than him. He was His intimate friend, beloved, chosen, private converser, Prophet and Messenger. But even, did He Almighty give him a respite beyond his appointed term? Did He delay the time of his death even for a single moment when it was due upon him? No! He sent to him the honorable angels entrusted to take up souls, who, in turn, took up his pure soul and carried it to a mercy and good satisfaction and good things, and a good sitting place of truth in the presence of Allah the Most Gracious.

Moreover, he received the severe agonies of death, and his moaning was audible, his anxiety was apparent, his suffering was visible, his colour changed, his forehead sweated, and so on to the extent that those who attended his death time wept for his severe trouble. Has then the office of Prophethood averted the decree from him? Has it lightened from him the suffering and torture of death he was doomed to receive? Of course not, although he is, in the Sight of Allah, the lord of the station of praise, and the fountain lake which the people would come upon to drink, the first upon whom the earth would split open, and the lord of intercession on the day of presentation.

Why then should we not imitate the Messenger of Allah "Allah's blessing and peace be upon him" in all of his deeds and acts? Why should we not be among the pious, given that all of us would inevitably come upon the fire of Hell? That is confirmed by the statement of Allah Almighty: "Not one of you but will pass over it: This is, with your Lord, a Decree which must be accomplished. But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees." (Maryam 71-72)

﴿وَأَن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ ۖ﴾

﴿فِيهَا جَنَّتَا﴾

So, let every servant consider as to whether he is nearer to the wrongdoers or to the pious. Consider yourself after you consider first the conduct of the righteous predecessors, who were, in spite of their high position, from among the

fearful. Then, consider the conduct of the chief of the Messengers "peace be upon him" who was certain of the matter, and consider how he was distressed when it was his time to leave this world, and how he was when he turned to the Garden of shelter.

In this respect, it is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: We entered upon the Messenger of Allah "Allah's blessing and peace be upon him" in the dwelling place of our mother A'ishah "Allah be pleased with her" and it was a short time before his death. He cast a glance of us and his eyes shed tears "peace be upon him". Then he said: "Welcome to you! May Allah greet you, give you shelter, support and help you. I advise you to fear Allah Almighty, and I entrust you to Allah Almighty: I am, to you, from Him an evident warner. Do not be arrogant over Allah Almighty on His earth and in His servants. Now, it is time of death, turning to Allah Almighty, to the Farthest Lote-Tree, to the Garden of shelter, and to the fully satisfying cup. Greet yourselves and those who enter your religion after me with peace on behalf on me." (Al-Bazzar).

It is further reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to Gabriel "peace be upon him" at the time of his death: "Who would take care of my people after me?" Allah Almighty revealed to Gabriel that 'Give my beloved the glad tidings that I would never disappoint him concerning his people; and give him the happy news that he would be the first of people to come out of the earth when they would be resurrected, and their chief and master when they would be gathered together; and that Paradise would be forbidden to all nations until his people would enter first.' On that he said: "Now, I have got comforted." (At-Tabarani on the authority of Jabir and Ibn Abbas "Allah be pleased with them").

It is reported on the authority of A'ishah "Allah be pleased with her" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to wash his body with seven water-skins drawn out from seven springs. We did accordingly and he felt some comfort. He came out and led the prayer, prayed forgiveness for, and invoked good upon the martyrs of Uhud, and advised people to be kind and good to the Ansar. He said: "Coming to the point: O assembly of Muhajirs! You would increase in number, and the Ansar would remain with no increase. The Ansar are my shelter to which I have taken refuge. So, deal generously with the doer of good among them, and forgive the doer of evil among them." Then he said: "A servant has been given the freedom to choose this world, or what is with Allah Almighty, and he chose what is with Allah Almighty." On that Abu Bakr "Allah be pleased with him" went on weeping, thinking that he "peace be upon him" intended himself (by death). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be quiet O Abu Bakr! Close all doors of the mosque except for the door that is opposite to the house of Abu Bakr, for I do not know there is anyone better to me in company than Abu Bakr." (Ad-Darimi in his Musnad).

It is reported on the authority of A'ishah "Allah be pleased with her" that she said: "The Prophet "Allah's blessing and peace be upon him" died in my house,

on the day of my turn, while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva at his death. Abd-Ar-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) The Messenger of Allah "Allah's blessing and peace be upon him" (against my chest). I saw The Prophet "Allah's blessing and peace be upon him" looking at that (Siwak) and I knew that he loved the Siwak, so I said (to him): "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said: "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin containing water. He started dipping his hand in the water and rubbing his face with it, he said: "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying: "With the highest companion," till he expired and his hand dropped down. Thus, I came to know that he "peace be upon him" would not choose us." (Al-Bukhari).

It is narrated on the authority of Sa'id Ibn Abdullah from his father that he said: When the Ansar saw that the ailment of the Messenger of Allah "Allah's blessing and peace be upon him" became increasingly aggravated, they went round the mosque, and Al-Abbas "Allah be pleased with him" was the first to enter upon him, and he informed him about their position and fear (of death for him). Then, Al-Fadl entered upon him and informed him about the same, and so did Ali "Allah be pleased with him". He "peace be upon him" stretched his hand towards them to take it and they did accordingly. He said: "What do you say?" They said: "We fear you would die." Their women cried for their men's gathering near the Messenger of Allah "Allah's blessing and peace be upon him". On that the Prophet "peace be upon him" was excited and came out reclining against both Ali and Al-Fadl, and Al-Abbas was walking ahead of him. The Messenger of Allah "Allah's blessing and peace be upon him" was bandaging his head, and dragging his feet on the ground, until he sat on the stepladder just below the pulpit. The people turned their faces to him and he then praised Allah and lauded Him, and said: "O people! I was reported that you fear death for me as if you disapprove death. What do you reject of the death of your Prophet? Have the news of my death not been announced by me to you? Have the news of your death not been announced to you? Has any Prophet to be sent before me survived forever so that I would survive forever like him? Behold! I am going to join (the presence of) my Lord, and you are going to joined His presence too. I enjoin upon you to be good to the early Muhajirs, for Allah Almighty says: "By (the Token of) Time (through the Ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr 1-3)

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾﴾

He "peace be upon him" also enjoined upon the Muhajirs to be kind and good to the Ansar who preceded them in faith and residence, and divided their things equally with them. He also enjoined upon the people to follow the Quraish in the matter of ruling. Then, he said: "O people! No doubt sins change favors: If

the people are righteous, their rulers would be righteous with them, and if they are wicked, their rulers would be wicked with them. In confirmation of that, Allah Almighty said: "Thus do We make the wrongdoers turn to each other, because of what they earn." (Al-An'am 129)

﴿وَكَذَلِكَ نُنْزِلُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

It is narrated on the authority of Abdullah Ibn Mas'ud "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr: "Ask what you like to ask O Abu Bakr." He said: "Is the appointed term about to come?" He "peace be upon him" said: "Yes, the appointed term is about to come." He said: "Blessed be you, O Prophet of Allah, in what is with Allah Almighty! What about our turning?" He said: "To Allah and to the Farthest Lote-Tree, and then to the Garden of shelter, the highest Paradise, the fully satisfying cup, the highest companion, the best fortune and blissful living." He asked: "O Prophet of Allah! Who should undertake washing your dead body?" He said: "Men from among my household, beginning from the closest to me in kinship and then the next of kin." He asked: "O Prophet of Allah! In which thing should we shroud you?" He said: "In this garment of mine, along with a Yemenite suite and white Egyptian-made cotton dress." He asked: "O Prophet of Allah! How should we offer prayer on you?" then he went on weeping and so we did. He "peace be upon him" said: "Keep quiet, may Allah forgive for you and reward you on behalf of your Prophet. Once you washed and shrouded my dead body, place me on this bed of mine, on the verge of my grave, and leave me for an hour. The first to invoke prayer on me is Allah Almighty: it is He Who invokes prayer on you, and so do His angels. Then, He gives permission to the angels to offer prayer on me, and the first of them to enter and offer prayer upon me is Gabriel, then Michael, then Israfil, and then the angel of death in the company of a lot of angels, followed by all the angels "peace be upon them". Then, enter O you and offer prayer upon me in groups. Let my household be the first to offer prayer on me, beginning from the closest to me and then the next of kin. Then the groups of women and then the groups of children." He further asked him: "Then, who should get you into the grave?" he said: "Men from among my household, beginning from the closest to me and then the next of kin, along with a lot of angels whom you do not see, although they see you well. Get up and convey the message, on my behalf, to those to come after me." (Ibn Sa'd in his Tabaqat on the authority of Al-Waqidi from Ibn Mas'ud).

It is narrated on the authority of Abdullah Ibn Zam'ah that he said: Bilal came in the beginning of the month of Rabie the First and pronounced Adhan for prayer, thereupon the Prophet "peace be upon him" (being fatally ill) said: "Order Abu Bakr to lead the prayer." I came out and found none at the gate of the mosque other than Umar "Allah be pleased with him" with some men but Abu Bakr was not among them. I said to him: "Get up O Umar and lead the prayer." He did accordingly, and as he was a loud-voiced man, his voice reached the Messenger of Allah "Allah's blessing and peace be upon him" who said angrily: "Where is Abu Bakr? Allah rejects, and so do the Muslims (that Abu Bakr is not the imam)." He said it thrice, adding: "Order Abu Bakr to lead the

prayer." A'ishah "Allah be pleased with her" said: "O Messenger of Allah! Abu Bakr is a softhearted man, and once he stands in your place, he could not help weeping." On that he said: "You (women) are but like the female companions of Joseph. Order Abu Bakr to lead the prayer." Then, Abu Bakr "Allah be pleased with him" led the prayer beginning from that which followed the prayer which Umar led. Afterwards, Umar used to say to Abdullah Ibn Zam'ah: "Woe to you! What have you done with me? By Allah, had I not thought that it was the Messenger of Allah "Allah's blessing and peace be upon him" who ordered you to do so, I would not have done it." Abdullah replied to him: "But I did not see anyone (at that time) worthier of that than you." (Abu Dawud and both Sahihs).

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: When it was the day on which the Messenger of Allah "Allah's blessing and peace be upon him" died, the people felt he recovered a bit in the beginning of the day, thereupon the men dispersed to their houses and needs cheerfully, and left him with the women. Such being the case, as we became more hopeful and joyful than we had ever been before, the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to come out and leave him for the angel (of death) asked his permission to be admitted. All who were present in the house came out except for me, and his head was in my lap. He sat and I moved away to one side of the house. He had a private long conversation with the angel after which he invited me and placed his head in my lap once again. He ordered the other women to enter. I said to him: "That is not the voice of Gabriel." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, O A'ishah. That is the angel of death. He came to me and said: "Indeed, Allah sent me and ordered me not to enter upon you except by your permission: if you give me permission, that is good, and if you do not give me permission, I would return. He also ordered me not to take up your soul until you order me." I said to him: "Then, leave me until Gabriel comes to me, for it is time for Gabriel to come.""

A'ishah "Allah be pleased with her" resumed: We received a matter for which we had no response. We became gloomy as if a calamity afflicted us. Then, Gabriel "peace be upon him" came in his due time and greeted with peace, and I knew his voice. The women left the house. He entered and said to him: "Allah Almighty greets you with peace and asks you about your suffering, although He knows well to what extent you are suffering. But indeed, He liked to advance you in honor and raise you in dignity, and make you an example and a pattern for your people." He said: "I am severely ached." He said: "Receive then the glad tidings for Allah Almighty wanted to let you attain what He has prepared for you." He related to him the news of the angel of death, thereupon Gabriel said to him: "O Muhammad! Your Lord has a great longing for you. Has he not informed you about what he intended for you? By Allah, the angel of death has never sought the permission of anyone, nor would he do so once again. The point is that your Lord is to perfect your honor, and He has a great longing for you." He said to him: "Then, do not leave until he comes."

Women were admitted, and he said to Fatimah "Allah be pleased with her": "Bring your head close to me." She turned over him and he talked to her secretly, thereupon she raised her head with her eyes shedding tears and unable to speak. Then, he asked her to bring her head close to him once again, and she turned over him, and he talked to her privately, thereupon she raised her head cheerfully, but unable to speak. What we saw from her was really amazing to us. Afterwards I asked her about it and she said: "At first, he told me that he was going to die on that day, thereupon I wept. Then he said to me: "I invoked Allah to join you with me among the first group of my household, and make you in my company." On that I smiled." She then brought her two sons close to him and he smelled them.

A'ishah "Allah be pleased with her" resumed: The angel of death came and sought permission, and he was admitted. He said: "What do you command us O Muhammad?" he said: "Join me with my Lord now." He said: "Nay! Your Lord has a great longing for you. He has never hesitated to cause anyone to die as He has done with you, neither has He forbidden me to enter upon anyone but with his permission except for you. But anyway, your hour is ahead of you." Then, Gabriel came and said: "Peace be upon you O Messenger of Allah. That is the last time for me to descend on earth. The Divine revelation was concluded, and the world was folded up, and on the earth, I had no need other than you, nor has anything concerned me but to attend to you."

She added: Then, I stood to the Prophet "peace be upon him" to place his head in between my breasts, and took hold of his chest, and then he became unconscious until he fell down, and his forehead sweated so much as I have never seen anyone like him. I wiped that sweat off him and I have never seen more pleasant-smelling than it. I said to him whenever he recovered: "Let my father and mother, and all of my family and myself be sacrificed for you! What is that sweat coming out of your forehead?" he "peace be upon him" said: "O A'ishah! The soul of the believer comes out (when he dies) with sweat, while that of the disbeliever comes out from between both corners of his mouth like that of a donkey."

At that moment, we were scared and sent for our families. The first man to come to us was my brother, who did not attend his death, and he was sent to invite my father. But the Messenger of Allah "Allah's blessing and peace be upon him" died before anyone came. It is Allah who withheld them from him for he was in the company of Gabriel and Michael "peace be upon them". Whenever he recovered from unconsciousness, he would say: "No, let it be with the highest companion" as if he were given the freedom of choice. But whenever he had the power to speak, he would say: "Adhere to prayer! Adhere to prayer! You would continue to be constantly firm so long as you offer prayer." He died while saying: "prayer! Prayer!" (At-Tabarani on the authority of Jabir and Ibn Abbas, with a slight variation of wording).

It is further reported on the authority of A'ishah "Allah be pleased with her" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" died just in the glorious forenoon of Monday. (Ibn Abd-Al-Barr).

It is narrated on the authority of A'ishah "Allah be pleased with her" that she

said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, the people fell in clutter, and the angels covered his dead body with his garment. But the people disputed over his death: Some belied the news, others kept silent, others were given to confusion, others kept their minds, and others kept motionless. Umar Ibn Al-Khattab "Allah be pleased with him" was among those who belied the news of his death. Ali "Allah be pleased with him" was among those who kept silent, and Uthman "Allah be pleased with him" was among those who kept motionless.

Umar "Allah be pleased with him" came out to the people and said: "Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" did not die, and Allah would return him once again in order to cut off the hands and feet of men from among the hypocrites who hoped for his death. The point is that Allah Almighty had an appointment with him like that of Moses "peace be upon him", and he is going to come to you."

According to another version, Umar "Allah be pleased with him" said: "O people! Hold back your tongues from the Messenger of Allah "Allah's blessing and peace be upon him" for he did not die. By Allah, I do not like to hear anyone talking that the Messenger of Allah "Allah's blessing and peace be upon him" died, otherwise, I would strike him with this sword of mine." As for Ali "Allah be pleased with him" he kept silent and did not leave the house. As for Uthman "Allah be pleased with him" he became motionless, unable to move. But none among the Muslims were in a better state than both Abu Bakr and Al-Abbas "Allah be pleased with them" whom Allah Almighty supported with help and success. The people did not become quiet except by the statement of Abu Bakr "Allah be pleased with him". Al-Abbas "Allah be pleased with him" came and said: "By Allah, other than Whom there is no god, the Messenger of Allah "Allah's blessing and peace be upon him" tasted death. He recited to you while he was living among you: "Truly you will die (one day), and truly they (too) will die (one day). In the End will you (all), on the Day of Judgment, settle your disputes in the presence of your Lord." (Az-Zumar 30-31)

﴿ إِنَّكَ مَيِّتٌ وَإِلَيْهِمْ مَرْثُوكٌ ﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

It is further reported on the authority of A'ishah "Allah be pleased with her" that she said: The news of his death reached Abu Bakr "Allah be pleased with him" while he was in the dwelling places of Banu Al-Harith Ibn Al-Khazraj, thereupon he came and entered upon the Messenger of Allah "Allah's blessing and peace be upon him", looked at his dead body, turned over him and kissed him and said: "Let my father and mother sacrifice their lives for you O Messenger of Allah! Allah was not to make you taste death twice. By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" died." Then, he came out to the people and addressed them saying: "O people! Whoever worships Muhammad "peace be upon him" then, let him know that Muhammad "peace be upon him" died; and whoever worships the lord of Muhammad, then, it should be known to him that He Almighty is Ever-Living and never dies." Then, he recited the following statement of Allah: "Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died

or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude." (Al Imran 144) (Al-Bukhari and Muslim).

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَمْ يَمَاتْ أَوْ قُتِلَ أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ

عَقْبِيهِ فَلَن يَبْصُرَ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾﴾

It is narrated on the authority of Ibn Umar "Allah be pleased with them" that when Abu Bakr entered the house, and then invoked prayer upon the Prophet and praised him, the household made a high noise, so loud that the people in the praying place heard it, and the more he remembered anything, the more they raised their noise. Their noise stopped only when a man greeted them with peace at the gate of the house and addressed them saying: "Peace be upon you, O household! (He recited) "Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but goods and chattels of deception." (Al Imran 185)

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾﴾

In Allah Almighty, there is a successor of everyone, an attainment of every desire, and a salvation from every terror. It is Allah whom you should hope, and on him you should rely." They paid attention to him and stopped weeping. But when they stopped weeping, his voice was lost, and one of them looked to know who he was, but he saw none. Then, they returned to weeping once again, thereupon another caller whose voice they did not recognize called them saying: "O household! Remember Allah Almighty, and praise Him on whichever state you are in, perchance you would be among the sincere chosen devotees of Allah. Indeed, in Allah there is condolence for every calamity, and recompense for every loss. So, it is Allah Whom you should obey, and upon His command you should act." Abu Bakr "Allah be pleased with him" said: "Those are but Al-Khadir and Elisha "peace be upon them": they have attended the funeral of the Prophet "peace be upon him"." (Al-Hakim and Ibn Abu Ad-Dunya on the authority of Anas).

According to Al-Qa'qa', when the Prophet "peace be upon him" died, Abu Bakr "Allah be pleased with him" stood and addressed the people saying, after he had invoked prayer and peace upon the Prophet and praised Allah Almighty on whichever state they were in: "I testify that there is no god to be worshipped but Allah Alone, Who was true to His promise, supported His servant, and Alone defeated the confederates (of disbelievers). All perfect praise be to Allah Alone. I testify that Muhammad "peace be upon him" is His servant, Messenger and the last of all the Prophets and Messengers. I also testify that the Book is just as He revealed, the religion as He prescribed, the speech and saying as true as he talked and said, and that Allah Almighty is indeed the Evident Truth.

O Allah! Send upon Muhammad, Your servant, Messenger, Prophet, beloved, trustworthy, and chosen, the best blessing and peace as You have ever sent upon anyone of Your creatures. O Allah! Confer Your prayer, wellbeing and mercy upon the chief of Messengers and the last of the Prophets, and the imam of the pious, Muhammad, the leader of good and the Messenger of mercy. O Allah! Make him closer to Your presence, strengthen his proof, honor his station, and raise him to a position of praise, the like of which all the foremost and the last aspire for, and benefit us with his position of praise on the Day of Judgement, and make him attain the access (to intercession) and the high degree in Paradise. O Allah! Confer prayer and blessing upon Muhammad and upon the family of Muhammad, just as You conferred prayer and blessing upon Abraham: You are praiseworthy, glorious.

O people! Whoever worships Muhammad "peace be upon him" then, let him know that Muhammad "peace be upon him" died; and whoever worships the lord of Muhammad, then, it should be known to him that He Almighty is Ever-Living and never dies. However, Allah has announced to you in advance the news of his death. So, do not be scared, for Allah Almighty has preferred for His Prophet "peace be upon him" what is with Him to what is with you. He then took him unto His reward and left among you His Book and the sunnah of His Prophet "peace be upon him". Whoever acts upon them has indeed approved the truth, and whoever separated between them has indeed rejected the truth. O you who believe! Stand with justice, and let not Satan divert you by the death of your Prophet "peace be upon him" nor tempt you from your religion. But rather overpower Satan with good perchance you would debilitate him entirely, and do not give him respite lest he would catch you and tempt you from the truth."

It is further reported on the authority of Ibn Abbas "Allah be pleased with them" that he said: When Abu Bakr "Allah be pleased with him" finished from his sermon, he said to Umar: "O Umar! Is it you of whom I was reported that he said that the Prophet of Allah "peace be upon him" did not die? Do you not see that the Prophet of Allah "peace be upon him" said such and such words on such and such a day? Indeed, Allah Almighty said in His Holy Book: "Truly you will die (one day), and truly they (too) will die (one day). In the End will you (all), on the Day of Judgment, settle your disputes in the presence of your Lord." (Az-Zumar 30-31)

﴿إِنَّكَ مَيِّتٌ وَإِئْتَمُوتُ﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

On that Umar "Allah be pleased with him" said: "By Allah, it seems as if I have never heard that Holy Verse in the Book before now due to the severe calamity that as afflicted us. I testify that the Book is as true as it was revealed, the speech as he said it, and that Allah Almighty is Ever-Living and never dies. We all are to Allah, and to Him we shall return. Allah's blessing and peace be upon His Messenger and Prophet. We expect the reward for (our patience on losing) His Messenger "peace be upon him" with Allah Almighty." Then, he sat beside Abu Bakr "Allah be pleased with them".

It is reported on the authority of A'ishah "Allah be pleased with her" that she said: When the Messenger of Allah "Allah's blessing and peace be upon him"

died, they were confused about how they should wash his dead body, and whether or not they should deprive him of his clothes. However, Allah Almighty caused them to be overtaken by slumber, and then one of them called, and none knew who he was: "Wash the dead body of the Messenger of Allah "Allah's blessing and peace be upon him" with his clothes on." They awoke and did accordingly. In this way, the dead body of the Messenger of Allah "Allah's blessing and peace be upon him" was washed in his shirt, until when they finished from washing him, he was shrouded.

It is reported on the authority of Ali "Allah be pleased with him" that he said: We liked to take off his shirt thereupon we were called "Do not take off the shirt of the Messenger of Allah "Allah's blessing and peace be upon him"." We did accordingly. We then washed his dead body while being in his shirt in the same way as we wash the dead among us. We were called to be gentle to the dead body of the Messenger of Allah "Allah's blessing and peace be upon him" in washing, for we would be sufficed that.

That was the death of the Messenger of Allah "Allah's blessing and peace be upon him". His belongings were buried with him. According to Abu Ja'far: "His wrapper and amaranth were spread out in his grave, over which the clothes he used to put on were then spread, and then his dead body in the shroud was placed over that. After his death, he left no property, nor has he ever built a brick over a brick or a pipe over a pipe during his lifetime. His death is a lesson for the Muslims to learn, and a good pattern to follow.

The Death Of Abu Bakr As-Siddiq "Allah Be Pleased With Him"

When death approached Abu Bakr "Allah be pleased with him" A'ishah "Allah be pleased with her" came to him and said the following poetic verse: "By your life, in no way could wealth avail a young man when it is time for his soul to be disturbed and the breast constricted with it." hearing that, he uncovered his face and said to her: "No, but you'd rather say: "And the stupor of death will bring Truth (before his eyes): "This was the thing which you was trying to escape!" (Qaf 19)

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾

Consider those garments of mine and wash them to shroud me in them, for the living is more needy to the new than the dead."

During his last breaths, they visited him and said: "Should we invite a physician to see you?" he said: "My physician (i.e. Allah Almighty) has seen me and said: 'I do what I like to do.'"

Salman Al-Farisi "Allah be pleased with him" came to visit him to inquire about his health and said to him: "O Abu Bakr! Give us your advice." He said: "Allah is going to open the world to you. So, take from it only what conveys you (to the end of your journey to the hereafter), and put in your mind that whoever offers Morning prayer becomes under the protection of Allah Almighty. So, do not betray Allah Almighty in His protection, lest He would throw you into the fire prone on your face."

When the ailment of Abu Bakr "Allah be pleased with him" became more

aggravated, and the people liked him to choose a successor for him, he chose Umar Ibn Al-Khattab "Allah be pleased with him". The people said to him: "You have chosen your successor over us one who is severe and harsh-hearted. Then, what would you say to your Lord when He asks you about that?" he said: "I would say: 'I have chosen as my successor over your people the best of your people.'"

Then, he sent somebody to invite Umar "Allah be pleased with him" and he came, to whom Abu Bakr said: "I am going to give you an advice. It should be known to you that Allah Almighty has a right to be fulfilled during the day, which He never accepts if it is postponed to the night; and He has a right to be fulfilled at night, which He never accepts if it is delayed to the coming morning; and that He never accepts the supererogatory deed until the obligatory deed is offered. The balance (of good deeds) of anyone becomes heavy on the Day of Judgement due to his following the truth in this world, no matter how heavy on him it might be, and it is incumbent upon a balance (of good deeds) in which nothing but truth is placed to become heavy. Contrastingly, the balance (of good deeds) of another becomes light on the Day of Judgement due to his following falsehood in this world, which seems light on him; and it is incumbent upon a balance (of good deeds) in which nothing but falsehood is placed to become light.

It is true that Allah Almighty remembered the inhabitants of Paradise with the best of their deeds, and forgave for them their misdeeds. Nevertheless, (the people are divided into two): One says: "I am less in rank than those, and in no way could I attain the degree of their righteous deeds." The other says: "I am better than those in rank." No doubt, Allah mentioned the sign of mercy and that of punishment, in order for the faithful believer to be desirous (for the mercy) and fearful (of the punishment), and do not contribute in his destruction, nor wish from Allah but the truth. If you keep in mind this advice of mine, no absent would become dearer to you than death, which should inevitably afflict you; and if you waste it, then, no absent would become more hateful to you than death, which should inevitably strike you, and in no way could you escape it."

Sa'id Ibn Al-Musayyab said: When death approached Abu Bakr "Allah be pleased with him" the companions came to visit him and said to him: "O successor of the Messenger of Allah! Provide us (from your knowledge), for we see you are going to leave us." Abu Bakr "Allah be pleased with him" said: "Whoever says the following words and then dies, Allah Almighty raises his soul up to the evident horizon." They asked: "What is the evident horizon?" he said: "A hall in front of the Throne (of Majesty), in which there are the gardens of Allah, along with rivers and trees, and everyday one hundred parts of mercy frequent it. I mean: 'You created the people without any need for them, and divided them into two parties: one for bliss and another for the blazing fire. So, please, make me among the inhabitants of the bliss, and not among the denizens of the blazing fire. O Allah! You created the creation and made them divisions and parties, and before You created them, You singled out, from among them, some for happiness and others for wretchedness. O Allah! Make not me

wretched because of my disobedience. O Allah! You learnt what every soul would earn (of deeds) before You created it, and there is no flee for it from Your knowledge. So, please, make me among those whom You subjugated to Your obedience. O Allah! None could will until Your will should come first. So, please, make Your will that I should will only what brings me close to You. O Allah! You decreed the movements of Your servants and none could move but by Your permission. So, please, make my movement be only in service of my fear of You. O Allah! You created both good and evil, and doomed to each one what to do therefrom. So, please, make me in the better section. O Allah! You created both Paradise and fire and specified for each its inhabitants. So, please, make me from among the dwellers of Your Paradise. O Allah! You intended error for a people, and constricted their breasts with it. So, please, expand my breast to faith and make it alluring in my heart. O Allah! You manipulated all things and made their destiny to You. So, please, send me, after death, to a good life, and bring me close to You. O Allah! You are my assurance and hope, and there is neither might nor power but with Allah." Abu Bakr "Allah be pleased with him" commented: "All of this is in the Book of Allah Almighty."

The Death Of Umar Ibn Al-Khattab "Allah Be Pleased With Him"

It is narrated on the authority of Amr Ibn Maimun "Allah be pleased with him" that he said: I saw Umar Ibn Al-Khattab "Allah be pleased with him" a few days before he was stabbed in Medina. He was standing with Hudhaifah Ibn Al-Yaman and Uthman Ibn Hunaif to whom he said: "What have you done? Do you think that you have imposed more taxation on the land (of Iraq) than it can bear?" They replied: "We have imposed on it what it can bear because of its great yield." Umar again said: "Check whether you have imposed on the land what it can not bear." They said: "No, (we haven't done)."

Umar "Allah be pleased with him" added: "If Allah keeps me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). On the day he was stabbed, I was standing and there was nobody between me and him (Umar) except Abdullah Ibn Abbas. Whenever Umar passed between the two rows, he would say: "Stand in straight lines." Whenever he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite The Surah of Yusuf or The Surah of An-Nahl or so in the first rak'ah so that the people may have the time to join the prayer. As soon as he had said Takbir, I heard him saying: "The dog has killed or eaten me" at the time he (the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom nine or seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself. Umar held the hand of Abd-Ar-Rahman Ibn Awf to lead the prayer.

Those who were standing by the side of Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, except that they lost the voice of Umar. They were saying: "Glorified be Allah! Glorified be Allah!" Abd-Ar-Rahman Ibn Awf led the people in a short prayer. When they

finished the prayer, Umar said: "O Ibn Abbas! Find out who attacked me." Ibn Abbas kept on looking here and there for a short time and came to say: "The slave of Al-Mughirah." On that Umar said: "The craftsman?" Ibn Abbas said: "Yes." Umar said: "May Allah curse him. I did not treat him unjustly. All the Praises be to Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) loved to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn Abbas said to Umar: "If you wish, we will do." He meant: "If you wish we will kill them." Umar said: "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qiblah, and performed Hajj like yours."

Then Umar "Allah be pleased with him" was carried to his house, and we went along with him. The people were as if they had never suffered a calamity before. Some said: "Do not worry (he will be Alright soon)." Some said: "We are afraid (that he will die)." Then an infusion of dates was brought to him, which he drank but it came out (of the wound) of his belly. Then milk was brought to him, which he drank, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying: "O Commander of The Believers! Receive the glad tidings from Allah in view of your company with The Messenger of Allah "Allah's blessing and peace be upon him" and your superiority in Islam, which you know. Then you became the ruler (Caliph) and you ruled with justice; and finally you have been martyred." Umar said: "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."

When the young man turned back to leave, his clothes seemed to be touching the ground. Umar said: "Call the young man back to me." (When he came back) Umar said: "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." Umar further said: "O Abdullah Ibn Umar! See how much I owe others." When the debt was checked, it amounted to approximately eighty-six thousand. Umar said: "If the property of Umar's family covers the debt, then pay the debt thereof; otherwise request it from Banu Adi Ibn Ka'b. But if that too is not sufficient, ask for it from Quraish tribe, and not from anyone else, and pay this debt on my behalf."

Umar "Allah be pleased with him" then said (to Abdullah): "Go to A'ishah and say: "Umar is greeting you. But don't say "The Commander of The Believers" because today I am not the Commander of The Believers. Say: "Umar Ibn Al-Khattab asks the permission to be buried with his two companions (The Prophet "Allah's blessing and peace be upon him" and Abu Bakr)." Abdullah greeted A'ishah and asked for the permission to enter; and then he entered where he found her sitting as weeping. He said to her: "Umar Ibn Al-Khattab is greeting you, and asking The permission to be buried with his two companions." She said: "I had the idea of having this place for me, but today I prefer Umar to me." When he returned it was said (to Umar): "Abdullah Ibn Umar has come." Umar said: "Make me sit up." Somebody supported him against his body and Umar

asked (Abdullah): "What news do you have?" He said: "O Commander of The Believers! It is as you wish. She has given the permission." Umar said: "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, greet A'ishah and say: "Umar Ibn Al-Khattab asks the permission (to be buried with his two companions, The Prophet and Abu Bakr); and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of Muslims."

Then Hafsa came with many other women walking with her. When we saw her, we went away. She went in (to Omar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to Umar): "O Commander of The Believers! Appoint a successor." Umar said: "I do not find anyone more suitable for the job than the following persons or group with whom The Messenger of Allah "Allah's blessing and peace be upon him" had been pleased before he died." Then Umar mentioned Ali, Uthman, Az-Zubair, Talhah, Sa'd and Abd-Ar-Rahman. He said: "Abdullah Ibn Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty."

Umar "Allah be pleased with him" added: "I recommend that my successor has to take care of the early emigrants, to know their rights and protect their honour and sacred things. I also recommend that he should be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (or regions), since they are the protectors of Islam and the source of wealth as well as the source of annoyance to the enemy. I also recommend that nothing should be taken from them except from their surplus with their consent. I also recommend that he (the successor) should do good to the Arab Bedouins, as they are the origin of the Arabs and the material of Islam. He should take from what is inferior amongst their properties and distribute that amongst the poor from them. I also recommend him concerning those under protection of Allah and His Apostle: i.e. to fulfill their contracts, to fight for them, and not to overburden them with what is beyond their ability." So when Umar "Allah be pleased with him" expired, we carried him out and set out walking. Abdullah Ibn Umar greeted (A'ishah) and said: "Umar Ibn Al-Khattab asks for the permission." A'ishah said: "Bring him in." He was brought in and buried beside his two companions. (Al-Bukhari).

It is further narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: When (the dead body of) Umar was put on his deathbed, the people gathered around him to invoke (Allah) and pray for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder. I found out that he was Ali Ibn Abu Talib. Ali invoked Allah's

Mercy for Umar and said: "O Umar! You have not left behind you a person whose deeds he likes to imitate and meet Allah therewith more than your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear The Prophet "Allah's blessing and peace be upon him" saying: "I, Abu Bakr and Umar went (somewhere); I, Abu Bakr and Umar entered (somewhere); and I, Abu Bakr and Umar set out." (Al-Bukhari and Muslim).

The Death Of Uthman Ibn Affan "Allah Be Pleased With Him"

Abdullah Ibn Salam "Allah be pleased with him" said: I visited my brother Uthman when he was besieged to pay him salutation. He said to me: "Welcome to my brother. Welcome to my brother. Would I tell you what I saw today in my dream?" I answered: "yes, if you so like." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" came to me from this wicket in the home and said: "did they besiege you?" I answered: "Yes." He asked: "Did they cause you to be thirsty?" I answered: "Yes." He hang to me a bucket full of water from which I drank until I quenched my thirst to the extent that I still detect its coldness in between my breasts and shoulders. Then he asked: "would you like to emerge victorious over them or to break your fast with us?" I said: "I would like to break my fast with you." However, Uthman "Allah be pleased with him" was killed on that very day.

Abdullah Ibn Salam "Allah be pleased with him" asked those who were present when Uthman was agitated in his blood after he had been wounded: "What has Uthman said when he was agitated in his blood?" They said: We heard him saying: "O Allah! Gather the Ummah of Muhammad "peace be upon him"." He said: "By Him in Whose Hand is my soul, had he invoked Allah not to gather, they would have never gathered until the Day of Judgement."

It is narrated on the authority of Thumamah Ibn Hazn Al-Qushairi that he said: I was present when Uthman looked at the people from the window of his house and said: "I beseech you by Allah and Islam: do you know that the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina and there was no sweet water (fitting for drink) barring that of the well of Rumah, thereupon he said: 'He, who purchases the well of Rumah, and makes his (portion of it no more than a) bucket in it with the buckets of the Muslims, will have what is better than it in the Garden?' I then purchased it from my own wealth, and made my (portion in it no more than a) bucket in it with the buckets of the Muslims; and now, you prevent me from drinking from it, to the extent that I drink from the water of the (well that is in the house, and it is as salty as the water of the) sea." They said: "Yes, by Allah (we bear witness to that)." He further said: "I beseech you by Allah and Islam: do you know that I've prepared the army of Difficulty from my own wealth?" they said: "Yes, by Allah (we know that)." He said: "I beseech you by Allah and Islam: do you know that the mosque became too narrow to imply its visitors, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: 'He, who purchases the piece of land of so and so, therewith to increase the area of the mosque, will have what is better than it in the Garden?' I then purchased it from my own wealth, therewith

I increased the area of the mosque; even though you now prevent me from offering even a two-rak'ah prayer in it." They said: "Yes, by Allah (we know that)." He said: "I beseech you by Allah and Islam: do you know that once, the Messenger of Allah "Allah's blessing and peace be upon him" was on Thabir mountain of Mecca, in the company of Abu Bakr, Umar and I, and then the mountain trembled thereupon the Messenger of Allah "Allah's blessing and peace be upon him" kicked it and said: 'Be at rest O Thabir! There is none on you other than a Prophet, a sincere affirmer and lover of truth and two martyrs?'" They said: "Yes, by Allah (we testify to that)." On that he said: "Allah is Greater! They testified to me, by the Lord of the Ka'bah, that I will be a martyr." (At-Tirmidhi and An-Nasa'i).

The Death Of Ali "Allah Be Pleased With Him"

According to Al-Usbugh Al-Hanbali: When it was the night on which Ali "Allah be pleased with him" was fatally wounded, Ibn At-Tayyah came when dawn rose to proclaim Adhan for him, and he was lying in a state of heaviness. He proclaimed it once again, and he also did not get up. When he proclaimed it for the third time, he stood up and walked while saying: "Hasten to death for it is to afflict you, sooner or later, and do not be scared by death when it attacks you." When he reached the small gate, Ibn Miljam attacked and struck him. Umm Kulthum "Allah be pleased with her" came out and said: "What is the matter with me concerning the Morning prayer? In the Morning prayer, my husband (Umar) the Commander of Believers was killed, and in the Morning prayer also my father Ali was killed."

It is reported on the authority of an old man from Quraish that when Ali "Allah be pleased with him" was struck by Ibn Miljam, he said: "I have attained felicity, by the Lord of the Ka'bah."

It is reported on the authority of Muhammad Ibn Ali that when Ali "Allah be pleased with him" was struck, he advised his children, and then persisted in saying "There is none worthy of worship except for Allah" until he died.

When Al-Hassan Ibn Ali "Allah be pleased with them" became fatally ill, Al-Hussain "Allah be pleased with him" visited him and said: "O my brother! By which are you scared? You would go to the Messenger of Allah "Allah's blessing and peace be upon him" and Ali Ibn Abu Talib "Allah be pleased with him", your fathers, Khadijah Bint Khuwailid and Fatimah "Allah be pleased with them", your mothers, and Hamzah and Ja'far "Allah be pleased with them", your paternal uncles." He said: "O my brother! The point is that I should come to something the like of which I have never come before."

CHAPTER FIVE

THE WORDS OF THE WOULD-BE DEAD FROM AMONG RULERS AND RIGHTEOUS

When death approached Mu'awiyah Ibn Abu Sufyan, he asked his companions to make him sit and they did. Then he glorified Allah and remembered him so much, after which he went on weeping and said: "Do you remember your Lord, O Mu'awiyah after you have grown very old and weak?"

Why have you not done so during your youth and strength?" he persisted in weeping loudly, and said: "O Lord! Bestow mercy upon the disobedient harsh-hearted old man! O Allah! Remove the difficulty, forgive the slip, and be bountiful with Your forbearance on him who does not hope but in You."

It is reported that the last sermon delivered by Mu'awiyah before his death is his saying: "O people! Whoever cultivates should necessarily harvest the produce of his cultivation. I have been the ruler over you, and none would be ruler over you after me but that he would be worse than me, just as those rulers before me were better than me. O Yazid (his son)! When it is time for my appointed term, let one endued with sound mind wash my dead body, for such as endued with sound mind has a good position in the Sight of Allah Almighty. Let him wash me perfectly, and raise his voice with Takbir. Then, bring from the store a garment belonging to the Messenger of Allah "Allah's blessing and peace be upon him", and a remnant of his hair and nails: place that remnant on my mouth, nose, ears and eyes, and let the garment over my skin before the shrouds. O Yazid! Keep the bequest of Allah Almighty in your parents. Once you place me in my shrouds and then inter me into my hole, let Mu'awiyah be alone with Allah, the Most Merciful of those who are merciful."

It is reported that when death approached Abd-Al-Malik Ibn Marwan, he saw a washer in the precincts of Damascus twisting a dress he was washing, and striking the washing machine with it. on seeing him Abd-Al-Malik said: "Would that I am like this washer earning my living from the labour of my hand day by day, and was not in charge of anything in this world." When the news of that reached Abu Hazim, he said: "All perfect praise be to Allah that when death approaches the like of them, they hope to be in the very state in which we are, unlike us, for when death approaches anyone of us, he does not hope to be in their state."

It was said to Abd-Al-Malik Ibn Marwan when he grew fatally ill: "How do you feel O Commander of Believers?" he said: "I feel I am the same as described by Allah Almighty in His statement: "And behold! you come to Us bare and alone as We created you for the first time: you have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom you thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!" (Al-An'am 94)

﴿وَلَقَدْ جِئْتُمُونَا فَرَادَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْتُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

Then, he died immediately.

Fatimah Bint Abd-Al-Malik, the wife of Umar Ibn Abd-Al-Aziz said: I used to hear Umar saying during the very illness in which he died: "O Allah! Hide my death from them for even as short as an hour of the day." When it was the day on which he died, I came out from his chamber and sat in another dwelling, and there was a door between me and him. Then I heard him reciting: "That House of the Hereafter We shall give to those who intend not high-handedness or

mischievous on earth: and the End is (best) for the righteous." (Al-Qasas 83)

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾

Then, there was silence, and I no longer heard any voice or movement. I said to a servant belonging to him: "See whether he is sleeping." When he entered he cried and I jumped and behold! He died.

It is reported that when he grew fatally ill, a physician was invited to see him and he said to him: "I see that the man was given poison, and I do not feel safe from death on him." On that Umar raised his sight and said to him: "And you also could not feel safe from death on such as is not given poison." The physician asked him: "Then, have you felt it O Commander of Believers?" he said: "Yes, I knew that when it fell into my abdomen." He said: "Then, treat yourself O Commander of Believers." He said: "No, how best is that to Whom I would go. By Allah! Were I to know that my remedy would be at my earlobe, I would not raise my hand to my ear to take it. O Allah! Choose the best for Umar concerning Your meeting." It was only a few days after which he died.

It is said that a short time before his death, he ordered his men to make him sit and they did. Then he said: "O Allah! I am the one whom You commanded, and he disobeyed Your command, whom You forbade and he did not desist." He said it thrice after which he said: "But there is none worthy of worship except for Allah." Then, he raised his sight and kept staring. When he was asked about that he said: "I see green beings who are neither jinn nor men." Then he died immediately, may Allah bestow mercy upon him.

It is related that when death approached Harun Ar-Rashid, he chose his shrouds by himself and recited: "Of no profit to me has been my wealth! My power has perished from me!" (Al-Haqqah 28-29)

﴿ مَا أَغْنَىٰ عَنِّي مَالِي ۖ هَلَكَ عَنِّي سُلْطَانِي ۖ ﴾

Al-Ma'mun spread out ashes and lay on it and said: "O He Whose dominion never perishes! Bestow mercy upon him whose kingdom perishes."

Al-Mu'tasim said during his fatal illness: "Had I known how short my lifetime is, I would not have such and such things."

Al-Hajjaj said at his last breaths: "O Allah! Forgive for me, for the people say that You would never forgive for me." However, Umar Ibn Abd-Al-Aziz admired this statement from him, the like of which he aspired for himself. When Al-Hassan was told about that, he said: "Has he really said it?" the answer was in the affirmative, thereupon he said: "It may be."

Explication Of Statements Of A Set Of Righteous From Among The Companions And Their Followers

When death approached Mu'adh Ibn Jabal "Allah be pleased with him" he said: "O Allah! Before that, I feared You. But now I have hope in You. O Allah! You know well that I have not liked survival in this world for its flowing rivers and trees, but for going to prayer in the mosque when it was very hot, spending the long hours in worship of You, and sitting in the company of the learned scholars in the gatherings of remembrance of You."

When death approached Salman "Allah be pleased with him" he went on weeping. Being asked about that, he said: "I do not weep because of being scared by losing this world. But the Messenger of Allah "Allah's blessing and peace be upon him" advised us that anyone of us should take from this world only the like of a rider's provision." (Ahmad and Al-Hakim). When Salman "Allah be pleased with him" died, all that he left was over ten Dirhams.

When death approached Bilal "Allah be pleased with him" his wife said: "How sad am I!" on that he said: "But rather, how elated am I! tomorrow we would meet the beloved, Muhammad and his companions."

When death approached Abdullah Ibn Al-Mubarak, he opened his eyes and said: "It is for the like of this that the workers should work!"

When death approached Ibrahim An-Nakh'i, he wept. Having been asked about the reason, he said: "I expect a messenger from Allah to give me either the glad tidings of Paradise or the news of the fire of Hell."

When death approached Ibn Al-Munkadir he wept. Being asked about that he said: "By Allah, I do not weep for a sin I knew I had committed (intentionally), but I weep for fear I might have committed a thing which I regarded insignificant, even though it is grievous in the Sight of Allah."

When death approached Amir Ibn Abd-Al-Qais, he wept. Being asked about that he said: "I do not weep for I am scared by death, nor because I am greedy for this world. But I weep for what would escape me of going to prayer in the mosque whenever it is very hot by day, and standing at night for prayer whenever it is very cold in winter."

When death approached Ibn Al-Mubarak, he asked Nasr, his freed slave, to place his head over dust. He wept and Ibn Al-Mubarak asked him about the reason for his weeping, thereupon he said: "I remembered the blissful life which you had led, and the state of poverty and destitution in which you die now." He said to him: "Keep silent! I asked Allah Almighty to make me live the living of the rich and wealthy, and cause me to die the death of the poor and destitute." Then, he said to him: "Dictate the testimony of faith to me, and do not repeat it to me so long as I do not utter anything else."

It is related that one of the righteous wept at his death, and when he was asked about the reason he told that he did so because of the following Qur'anic Verse: "Surely," said the former, "Allah does accept of the sacrifice of those who are righteous." (Al-Ma'idah 27)

﴿ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

It was said to Al-Junaid at his last breaths: "Say 'There is none worthy of worship except for Allah'." He said: "I have never forgotten Him in order to remember Him."

It is further reported that Ja'far Ibn Nusair asked the servant of Ash-Shibli about what he had seen from him when death approached him, thereupon he said: "He said: 'I owe somebody a Dirham from whom I took unjustly, and although I have given thousands of Dirhams in charity on behalf of its owner, nothing concerns me more than it.'" then, he told me to help him perform ablution for prayer. I did accordingly, and forgot to make the water enter in

between the hair of his beard, thereupon, being unable to speak, he caught hold of my hand and got it into his beard. Then he died." On that Ja'far wept and said: "What do you say about a man whom nothing of the etiquettes of Sharia has ever escaped him even during his last breaths?"

It was said to Bishr Ibn Al-Harith when death approached him, and it was heavy on him: "It seems as if you like life." On that eh said: "The coming to the presence of Allah Almighty is very difficult."

It was said to Salih Ibn Mismar: "Would you not entrust your children to anyone to look after their affairs?" on that eh said: "I feel shy of Allah Almighty to entrust them to anyone other than Him."

When death approached Abu Sulaiman Ad-Darani, his companions came to visit him and said to him: "Receive the glad tidings for you are going to the Lord, Who is Most Merciful, Oft-Forgiving." On that he said: "And why do you not tell me to be careful since I am going to the Lord Who accounts one for the trivial misdeed, and punishes him for the major misdeed?"

When death approached Abu Bakr Al-Wasiti, his companions asked him to advise them, thereupon he said: "Preserve what is intended from you by (Allah) the Truth."

One of the righteous came to his last breaths thereupon his wife wept for him. He asked her: "What causes you to weep?" She said: "I weep for (the loss of) you." On that he said: "If you are to weep, then, weep for yourself, because I have been weeping in expectation for that day for forty years."

It was said to Al-Kinani when death approached him: "What was your deed in this life?" he said: "Had it not been for the fact that it is time for my appointed term, I would not have told you. However, I have been standing at the gate of my heart for forty years, to prevent anything other than Allah Almighty from entering into it."

It is reported that Al-Muzni entered upon Ash-Shafi'i to visit him during his fatal illness in which he died and asked him: "How have you been O Abu Abdullah?" he said: "I have been on the way of departure from that world, leaving my companions, facing the evil of my deed, drinking the cup of death, and coming to Allah Almighty, and I do not know whether my soul would go to Paradise so that I would congratulate it, or to the fire of Hell so that I would console it."

Those are samples of their statements. They differed by their different states: Some were possessed by fear, others by hope, and others by longing and love; and each of them spoke in accordance with his particular state. Each of them is true and valid in comparison with his own state.

CHAPTER SIX

OPINIONS OF THE LEARNED ABOUT FUNERALS AND GRAVES; AND RULING ON VISITING GRAVES

It should be known to you that funeral processions are a lesson for the insightful to consider, and a notification and remembrance for the heedless to take. But unfortunately, in those days, seeing them does but increases the heedless in harshness and severity, for they think that they would never come to

the day on which their dead bodies would be carried like others, or even if they think so, they could hardly imagine it to occur within a short time. For this reason, no servant sees a funeral procession but that he imagines he would be laid as such on a similar bier; And it would be very close in time, say tomorrow, within a week, a month, a year, or so, although he might know not.

It is narrated that whenever Abu Hurairah "Allah be pleased with him" saw a funeral procession, he would say: "Proceed on, for we are going to join you (O deceased) sooner."

It is reported that whenever Makhul Ad-Dimashqi saw a funeral procession, he would say: "Go on, for we are going to join you (O deceased) later: it is but an instructive admonition, and a quick heedlessness. The first goes, while the last remains mindless."

According to Usaid Ibn Hudair "Allah be pleased with him": "I have never witnessed a funeral procession but that my self talked to me about the destiny the deceased was going to, and what would happen to him."

When the brother of Malik Ibn Dinar died, Malik attended his funeral procession and went on weeping and saying: "By Allah, I would not get comforted until I know to which destiny you are going, and of course, I would never know that so long as I am living."

According to Al-A'mash: "We attended the funeral procession and did not know whom we should console for the state of grief that overwhelmed all."

As such the righteous predecessors feared of death. But nowadays, most of those who attend the funeral processions are involved in laughter and chat with each other, and do not talk but about the legacy of the deceased. But none of them thinks about his own funeral and the day on which he would be laid on a bier. There is no reason for such heedlessness other than the harshness of hearts because of the numerous sins committed by the majority of people, to the extent that we forgot Allah Almighty and the Last day.

We ask Allah Almighty to rescue us from that heedlessness. The attendants of funeral processions, in those days, at their best state, weep for the deceased, and were they to consider the matter more accurately, they should then weep for themselves more than for the dead. Once Ibrahim Az-Zayyat looked at a people invoking mercy upon a deceased, thereupon he said to them: "Were you to invoke mercy upon yourselves, it would be better for you. As for him, he has been saved from three terrors: The face of the angel of death, and he has indeed seen it, the bitterness of death, and he has really tasted it, and the fear of the conclusion, and he has become secure from it."

Among the etiquettes of attending funeral processions is to engage in reflection and meditation, to take heed (of the matter of death), to get ready for death, to walk ahead of it with humbleness, to the end of this series of its related etiquettes and ways we have already mentioned in the science of jurisprudence. One of its etiquettes too is to have good assumption of the deceased even if he seems wicked, and have bad assumption of yourself even if you seem righteous. That is because the conclusion is very risky, and its reality is unpredictable.

It is related that a neighbour of Umar Ibn Dharr died, and he used to

transgress against himself, thereupon most people disdained to attend his funeral procession. But Umar attended it and offered funeral prayer on him and when he was interred in the grave he stood at its gate and said: "May Allah bestow mercy upon you O so and so. You have occupied your lifetime in monotheism (affirming the oneness of Allah), and engaged yourself in prostration (i.e. offered much prayers); and if they describe you as a sinful, then, who among us does not err or commit sins?"

It is reported that a man who was involved in wickedness in Basra died and his wife found none to help her prepare his funeral, for none among his neighbours knew about it due to his extreme dissoluteness. She then hired porters to carry his dead body laid on a bier to the praying place in order for funeral prayer to be offered on him, but none offered funeral prayer on him. She then carried his dead body on the bier to the desert in order to be buried there. On a near mountain, there was a great famous ascetic, whom she saw as if he were expecting for the dead body on the bier. He descended from the mountain to offer prayer on the dead. Soon, the news became in circulation in the city that so and so, the famous ascetic descended to offer prayer on so and so of men. Consequently, the inhabitants of the town came out and offered funeral prayer on the man along with the ascetic. The people then wondered about how the ascetic should offer prayer on such a wicked man. On that he said to them: "It was said to me in a dream: 'Descend to such and such a place, where you would find a dead body on a bier and none with it other than a woman, and then offer funeral prayer on him, for his sins would be forgiven for him.'" The people became more astonished. The ascetic invited the wife and asked her about the state and conduct of her husband. She said: "He was as it was known of him: Spending the whole day in the brothel drinking wine." He asked her: "Well. Do you know anything good he used to do?" She said: "He used to do three good things: In the morning of everyday, he used to awake from his intoxication, change his garment, perform ablution and offer Morning prayer in congregation in the mosque, after which he would return to the brothel to resume drinking. The second is that his house always had one or two orphans to whom he was more kind than he was to his children. The third is that he used to awake from his intoxication during the darkness of night and weep and say: "O Lord! Which corner of the corners of Hell do You like to fill with such a wicked?" He meant himself. Thus, the ascetic went away after he had found a solution for that problematic dilemma.

Explication Of The State Of The Dead In The Grave, And Their Statements At The Graves

It is reported on the authority of Ad-Dahhak that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Who is the most abstinent among the people?" he said: "He, who never forgets the grave and disaster, leaves the surplus adornment and ornament of this world, prefers what is enduring to what is perishable, does not regard the next day one of his days, and rather considers himself from among the dwellers of the graves."

It was said to Ali "Allah be pleased with him": "What is the matter with you

that you live in the neighbourhood of the graves?" He said: "I find the dead good neighbours, and they are neighbours of truth: They always hold back their tongues (from evil talk), and remember the hereafter."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have never seen a terrible scene but that the grave is more horrible than it."

It is reported on the authority of Umar "Allah be pleased with him" that he said: "One day, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" until we came to a grave and he sat and I was the nearest of men to him. He wept and I and they wept subsequently. He asked them: "What causes you to weep?" We said: "We wept for your weeping." On that he said: "That is the grave of my mother Aminah Bint Wahb, and I sought the permission of my Lord to visit it, and He gave me permission, and when I sought His permission to invoke forgiveness for her, he rejected, thereupon I was overpowered by sympathy like a child for his mother." (Ibn Abu Ad-Dunya and Ibn Majah).

It was the habit of Uthman "Allah be pleased with him" that whenever he stood at a grave, he would weep so much until his beard would be wetted. He was asked about the reason and it was said to him: "Whenever a mention is made of Paradise and fire, you would not weep, and whenever you stand at a grave, you would weep." On that he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "The grave is the first station of the hereafter: If man is saved from it, then, what is beyond it would be easier; and if he is not saved from it, then, what is beyond it would be more difficult." (At-Tirmidhi, Ibn Majah and Al-Hakim).

It is reported that when Amr Ibn Al-As saw a grave, he dismounted and offered a two-rak'ah prayer. It was said to him: "You did a thing which you have never done before." On that he said: "I remembered the dwellers of the graves, and the barrier that is between him and them, thereupon I liked to come closer to Allah Almighty through them."

Abu Dharr "Allah be pleased with him" said: "Should I not tell you about the day of my poverty? It is the day on which I would be in the grave."

It was the habit of Abu Ad-Darda' "Allah be pleased with him" to sit near the graves. When he was asked about that he said: "I sit with a people who always remind me of my place of return (in the hereafter), and whenever I stand and leave them, they never backbite me."

According to Hatim Al-Assamm: "Whoever comes upon the graves, and does not contemplate his state, nor invoke good for the inhabitants of the graves, he indeed has betrayed both them and his own self."

Yahya Ibn Mu'adh used to say: "O son of Adam! Your Lord has invited you to the abode of peace. So, consider from where you would answer His invitation: If you answer His invitation from your world, and engage in your journey to Him, you surely would enter that abode; and if you answer His invitation starting only from your being in the grave, of a surety, you would be prevented from it."

Whenever Al-Hassan Ibn Salih saw a graveyard he would say: "How good is your outside, and how grievous is your inside."

According to Sufyan: "Whoever remembers the grave more often, would find it one of the gardens of Paradise; and whoever is heedless of remembering it would find it one of the holes of the fire of Hell."

Ar-Rabie Ibn Khaithamah dug a grave in his house. Whenever he felt a bit harsh-hearted, he would go and lie in it as long as Allah willed him to lie, and then recite: "O my Lord! send me back (to life), In order that I may work righteousness in the things I neglected." (Al-Mu'minin 99-100)

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٢٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ﴾

Then, he would stand and say: "O Rabie! You have been given what you asked for. Then, do righteous works before you ask for return and are given no answer."

Maimun Ibn Muhran said: I set out in the company of Umar Ibn Abd-Al-Aziz to the graveyard and when he looked at the graves he wept so much. Then he said to me: "O Maimun! Those are the graves of my forefathers from the Umayyads. They seem now as if they did not share the inhabitants of this world its delights and pleasures. Do you not see them lying, with their bodies mutilated and devoured by insects?" Then he wept and said: "By Allah, I do not know that anyone of those who went to the graves and were safe from the punishment of Allah Almighty has ever been blessed."

According to Thabit Al-Bunani: "I entered the graveyards and when I intended to come out a voice said to me: "O Thabit! Do not be deceived by the silence of those, for how many a soul that is distressed here."

It is reported that when Fatimah Bint Al-Hussain saw the dead body of her husband Al-Hassan Ibn Al-Hassan, she covered her face and said: "They were hopeful (in this life), and now they have been stricken with disaster. How great and heinous are those disasters." It is said that she pitched a tent near his grave in which she stayed in seclusion for a year, and when the year elapsed, they put off the tent and she returned to Medina. Once she entered Medina, they heard a voice coming from one side of Al-Baqi' saying: "Have they found what they had lost?" They heard a response from the other side saying: "Nay! They have despaired and thus returned."

It is then the insightful who looks at his place among the inhabitants of the graves, and gets ready for the day on which he is going to join them, putting in mind that if a single day of his lifetime which he is wasting in vain is offered to them, it would be dearer to them than the whole world with what it contains, for they knew the value of the lifetime, and the real nature of things were revealed to them. They grieve for a single day of the lifetime in order for the negligent among them to mend his negligence, and thus get rid of punishment; and for the successful among them to elevate his rank high and high, and thus multiply his reward. But unfortunately, they knew the value of the lifetime after its termination. That is why they grieve for even a single hour of it. But although this hour and many times the like of it besides is available to you so long as you are living, you waste it in vain. So, habituate yourself to grieve for wasting it before the matter comes out of the sphere of your choice, if you do not hasten to take your share from your hour.

One of the righteous said: I saw in a dream one of my deceased brothers and I said: "All perfect praise be to Allah, the Lord of the worlds." He said: "To be able to say it now is dearer to me than the entire world and all that it contains." Then he said to me: "Do you not see where they buried me? There, so and so stood and offered a two-rak'ah prayer. Indeed, to be able to do the same now is dearer to me than the entire world and all that it contains."

Explication of their statements at the death of one's child

It is incumbent upon such as whose child or relative dies to regard him ahead of him in a journey and sooner or later, he is going to join him there. So, he should not grieve for him, for he knows well that he is going to join him, and that there is nothing between them other than the time. If one has such a belief, his fright and grief would decrease, given that there is a lot of narrations confirming a great reward for the death of one's child so much that it consoles everyone for his calamity.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "To lose a little babe because of miscarriage is dearer to me than to leave behind me one hundred horsemen all of whom fighting in the Cause of Allah." (Ibn Majah on the authority of Abu Hurairah with a slight variation of wording). Miscarriage is intended here to show, with the lesser, the value of the greater, otherwise, the reward is determined by the position of the child from the heart.

Zaid Ibn Aslam said: A child belonging to David "peace be upon him" died for whom he grieved so much. It was said to him: "What is his value in your sight?" he said: "As much gold as to fill the whole earth." It was said to him: "Then, you would get in the hereafter a reward like that."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "None among the Muslims loses three of his children by death, and he expects the reward for their death from Allah Almighty but that they would be a protective shield to veil him from the fire (of Hell)." A woman who was present in the house of the Messenger of Allah "Allah's blessing and peace be upon him" said: "Or even two?" He said: "Or even two."

On the other hand, a parent should be sincere in his invocation for his child at his death, because it is the most rewardable invocation, for which answer is expected most. On that occasion, Muhammad Ibn Sulaiman stood at the grave of his child and said: "O Allah! I now come to have hope in You for him, and fear You on him. So, please, realize my hope and secure my fear."

Abu Sinan stood at the grave of his child and said: "O Allah! I have excused him for what is due on him to me. So, please, O Allah, forgive for him what is due on him to You, for You are most Generous and Most Bounteous."

A Bedouin stood at the grave of his child and said: "O Allah! I have granted to him my share of the dutifulness of which he ran short towards me. So, please, O Allah, grant to him Your share of obedience of which he ran short towards You."

When Dharr Ibn Umar Ibn Dharr died, his father Umar Ibn Dharr said after he had placed him in the grave: "O Dharr! Our grief for your sake has diverted us from our grief on you. What have you said, and what has been said to you in the

grave?" then he said by way of supplication: "O Allah! That is Dharr, of whom You have enjoyed me as much as You willed, and fulfilled for him his appointed term and sustenance with justice. O Allah! You have enjoined upon him to obey You and me. O Allah! I grant to him The reward You have promised me for my calamity concerning his death: so, please, grant to me his punishment and punish him not." He thus caused the attendants to weep. When he turned away he said: "We have nothing to do now O Dharr, and we have no need from anyone other than Allah. So, we are going to leave you, and were we to stay any longer, we would not avail you in the least."

A man saw a woman in Basrah and said: "I have never seen the like of that cheerful woman." He referred to the absence of grief from her face. But she said: "O so and so! I have of grief and sorrow what none else shares me in." He said to her: "How is that?" She said: "My husband slaughtered a sheep in the feast, and I had two young good-looking boys. While they were playing the eldest said to the youngest: "Do you like me to show you how our father slaughtered that sheep?" He said: "Yes, show me." He took hold of the knife and slaughtered him, and none knew about that until he was seen being agitated in his blood. When the cries were loud, his brother fled away to a near mountain, where a wolf snatched and ate him. His father came out in search for him and he died out of thirsty because of the scorching heat. Do you see then how the time has ruined me?"

At the death of children, the like of those calamities should be remembered in order to console the parents for their severe anxiety. There is no calamity but that a greater one could be imagined, and the majority are averted by Allah Almighty in whichever state one might be.

Explication Of Visiting The Graves And Supplication For The Deceased

Visiting the graves in general is favorable in order for people to remember and take consideration therefrom; and visiting the graves of the righteous in particular is favorable to seek blessing therewith, along with admonition. It is known that the Messenger of Allah "Allah's blessing and peace be upon him" had first forbidden visiting the graves. But afterwards, he gave permission for visiting them that cancelled his forbiddance.

In this respect, it is narrated on the authority of Ali "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had already forbidden you to visit graves. But now you may visit them (if you so like), for it reminds you of the hereafter, provided that you should avoid obscenity in word." (Ahmad).

The Messenger of Allah "Allah's blessing and peace be upon him" himself visited the grave of his mother Aminah in the company of one thousand of his companions, and on that day, none was seen more weeping than him. (Ibn Abu Ad-Dunya). On that day he said: "I was given permission to visit (her grave), but not to pray forgiveness (for her)."

Ibn Abu Mulaikah said: One day, A'ishah "Allah be pleased with her" returned from the graveyard, and I said to her: "O Mother of Believers! From

where have you returned now?" She said: "From the grave of my brother Abd-Ar-Rahman." I asked her: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" forbade visiting the graves?" She said: "Yes, but later on, he commanded us to visit them." (Ibn Abu Ad-Dunya).

But we should not depend on that Hadith in giving permission to women to visit the graves, for they more often utter obscenity there. So, no good lies in their visiting them, let alone the probability of the unlawful display of their adornment and beauty on the way. To visit a grave is an act of sunnah, but if it is to lead to the woman's unlawful display of her adornment and beauty on the way, it should be prevented. However, there is no harm on the woman to come out wearing untidy clothes that avert the eyes of men from her, provided that she should limit herself to supplication and avoid obscenity.

It is reported on the authority of Abu Dharr "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Visit the graves perchance you would remember therewith the hereafter, and wash the dead bodies, for seeing an empty body is an instructive admonition, and offer funeral prayer on the dead, perchance that would aggrrieve you, for the sad remains in the shade of Allah Almighty."

It is reported on the authority of Ibn Abu Mulaikah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Visit your dead (in their graves) and greet them with peace, for in them you have a lesson to learn." (Ibn Abu Ad-Dunya).

It is reported on the authority of Nafi' that never Ibn Umar "Allah be pleased with them" passed by a grave, but that he would stand at it and greet with peace its dwellers.

It is further narrated on the authority of Ja'far Ibn Muhammad from his father that Fatimah, the daughter of the Prophet "peace be upon him" used to visit the grave of her paternal uncle Hamzah and pray and weep at it.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever visits the grave of his parents or at least one of them once every Friday, his sins are forgiven for him, and he is written as dutiful." (At-Tabarani on the authority of Abu Hurairah; and Ibn Abu Ad-Dunya on the authority of Muhammad Ibn An-Nu'man).

It is reported on the authority of Ibn Sirin that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's parents might die and he is disobedient to them in this world, but when he supplicates Allah to good for them after their death, he is written by Allah among the dutiful." (Ibn Abu Ad-Dunya; and Ibn Adi on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever visits a grave, then, my intercession is assured to him."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever visits me in Medina, expecting the reward of that from Allah, I would be an intercessor and a witness to him on the Day of Judgement."

According to Ka'b Al-Ahbar "Allah be pleased with him": "No dawn rises but that seventy thousand angels descend and surround the grave (of the

Prophet), and flirt with their wings, and invoke blessing and peace upon the Prophet "peace be upon him" until when it is evening they ascend and others like them descend and do the same, until when the earth would split open (on the Day of Judgment), he "peace be upon him" would come out surrounded by seventy thousand angels out of veneration and reverence for him."

It is favorable, in visiting the grave, to turn one's back to the Qiblah and face the dead, and greet him with peace, but neither pass his hand over the grave, nor touch nor kiss it. Nafi' said: I saw Ibn Umar "Allah be pleased with them" more than one hundred times, having come to the grave (of the Prophet) and said: "Peace be upon the Prophet! Peace be upon Abu Bakr! Peace be upon my father!" then, he would turn away immediately.

It is reported on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No man visits the grave of his brother and sits at his grave for some time but that he becomes affable with him and responds to him until he leaves." (Ibn Abu Ad-Dunya; and Ibn Abd-Al-Barr on the authority of Ibn Abbas).

Sulaiman Ibn Suhaim said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and asked him: "O Messenger of Allah! As for those who come to visit your grave and pay you salutation: Do you learn their greeting?" He "peace be upon him" said: "Yes, and I also return the greeting to them."

According to Abu Hurairah "Allah be pleased with him": "If a man comes upon the grave of another man whom he knows and pays him salutation, he (the deceased) would return the greeting to him; and if he comes upon the grave of a man whom he does not know, and pays him salutation, he would also return the greeting to him."

It is reported that Muhammad Ibn Wasi' used to visit the graves every Friday. It was said to him: "Would that you delay it to Monday!" On that he said: "I was informed that the inhabitants of the graves know about their visitors on Friday, and a day before and a day after it."

According to Ad-Dahhak: "Whoever visits a grave before sunrise on Saturday, the deceased would know about his visit." It was said to him: "How is that?" He said: "That is due to the high position of Friday."

According to Bishr Ibn Mansur: When it was the time of plague, there was a man who used to frequent the graveyard and offer funeral prayer on the dead there, and when it was evening, he would stand at the gate of the graveyard saying (by way of invocation): "May Allah remove your loneliness, eliminate your alienation, excuse your misdeeds and accept your good deeds." He used to say no more than those words. The man himself said: One night I returned home and did not go to the graveyard and supplicate as I used to do. While I was sleeping, I saw in a dream as if a lot of people came to me. I asked them: "Who are you and what is your need from me?" They said: "We are the dwellers of the graves." I asked them: "Then, why have you come?" they said: "You have accustomed us to a gift from you whenever you return home in the evening." I said: "What is that?" They said: "The supplication therewith you

used to supplicate for us." I said: "Then, I would return to do so." I then have never left it from that night."

Bashshar Ibn Ghalib An-Najrani said: I saw in my dream Rabi'ah Al-Adawiyyah and I used to supplicate Allah for her more often. She said to me: "O Bashshar Ibn Ghalib! Your gifts come to us on plates of light covered with handkerchiefs of silk." I asked her: "How is that?" She said: "As such is the supplication of the living believers when they invoke good upon the dead: if their supplications receive answer, they would be placed on plates of light covered with silk handkerchiefs, and then brought to the dead and said to him: "That is the gift of so and so to you."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead in his grave is but like a drowned seeking relief, in expectation for a supplication to attach himself to, from his father, brother, friend, or so. Once he gets attached to it, it becomes dearer to him than the entire world and all that it contains. Furthermore, the gifts of the living to the dead are supplication and prayer of forgiveness for them." (Abu Mansur Ad-Dailami on the authority of Ibn Abbas).

It is favorable to dictate good words to the deceased after his burial. It is narrated on the authority of Sa'id Ibn Abdullah Al-Azdi that he said: I was present when Abu Umamah Al-Bahili "Allah be pleased with him" came to his last breaths. He said to me: "O Sa'id! If I die, then, do with me the same as the Messenger of Allah "Allah's blessing and peace be upon him" commanded us to do. He "peace be upon him" said: "If anyone of you dies and you finish from his burial and level the earth over his dead body, then, let anyone of you stand at the head of his grave and say: "O so and so, son of such and such a woman!" he indeed does not answer. Then let him say for the second time: "O so and so, son of such and such a woman!" by that he stands up straightly. Then, let him say for the third time: "O so and so, son of such and such a woman!" the deceased then says: "Guide us may Allah bestow mercy upon you." But you hear him not. Then, let him say: "Remember the very state on which you have come out of this world, i.e. the testimony that there is none worthy of worship except for Allah, and that Muhammad "peace be upon him" is the Messenger of Allah; and that you have approved Allah as your Lord, Islam as your religion, Muhammad "peace be upon him" as your Prophet, and the Holy Qur'an as your leading guide." By saying so, both Munkar and Nakir move backward and say to each other: "Let's go. What makes us sit with one who is dictated his proof?" Thus, Allah Almighty becomes his defender against them." A man asked: "O Messenger of Allah! If he does not know the name of his mother (what should he do?)" on that he said: "He then should attribute him to Eve." (At-Tabarani).

There is no harm to recite the Holy Qur'an on the graves. In this issue, it is reported on the authority of Ali Ibn Musa Al-Hada' that he said: I was with Ahmad Ibn Hanbal in a funeral procession, and Muhammad Ibn Qudamah was with us. When the dead was buried, a blind man came and recited Qur'an on the grave. Ahmad Ibn Hanbal said to him: "O man! Recitation of the Qur'an at the grave is a religious innovation." But when we came out of the graveyard,

Muhammad Ibn Qudamah said to Ahmad Ibn Hanbal: "O Abu Abdullah! What do you say about Mubashshir Ibn Isma'il Al-Halabi?" He said: "A reliable." He asked him once again: "Have you transmitted anything from him?" Ahmad answered in the affirmative. On that Muhammad said: "Mubashshir Ibn Isma'il told me from Abd-Ar-Rahman Ibn Al-Ala' that his father bequeathed the opening and concluding Verses of Al-Baqarah to be recited at the head of his grave if he was buried, reporting that he heard Ibn Umar "Allah be pleased with them" giving the same bequest." Ahmad said to him: "Then, return to the blind man and tell him to recite (if he so likes)."

According to Muhammad Ibn Ahmad Al-Marwazi: I heard Ahmad Ibn Hanbal recommending that "If you enter the graveyard, recite Al-Fatihah (1) and Al-Mu'awwidhatain (113-114) along with "Say, He is Allah, the One and Only" (112), and grant the reward of that to the inhabitants of the graves, for it indeed reaches them."

Visiting the graves then is intended, for the visitor to take consideration thereby, and for the dead to benefit from his supplication. This is why the visitor should not be heedless of invocation of good for himself and for the dead, nor of taking consideration and learning lessons thereby. He takes consideration when he imagines how the dead has turned into bones decomposed, exposed to insects and larva, and how those scattered parts of his body would be gathered together in order for the dead to be raised once again in the hereafter, and how he would join him sooner or later.

In this respect, it is reported on the authority of Mutarrif Ibn Abu Bakr Al-Hudhali that he said: There was a good worshipping old lady: whenever it was night, she would straighten her garments over her body and go to her praying place to perform prayer for the whole night; and whenever it was day, she would go to the graves. She was blamed for her frequenting the graves so much. In her reply to that she said: "It should be known that when the harsh heart becomes hard, nothing softens it other than the image of decomposed bones in the graves. I come to the graves and imagine as if the dead have come from the layers of the graves and I look at those faces covered with dust, and at these changing bodies."

Furthermore, it is favorable to praise the dead and mention him only with good words. It is reported on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you dies, then, leave his (evil deeds), and do not abuse him." (Abu Dawud).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Abuse not the dead, for (when they die), they come to what they have sent forward (of their deeds, be they good or evil)." (Al-Bukhari on the authority of A'ishah "Allah be pleased with her").

The Messenger of Allah "Allah's blessing and peace be upon him" said too: "Mention your dead only with good words: if they are from among the inhabitants of Paradise, you then would be sinful (if you abuse them), and if they are from among the denizens of the fire (of Hell), then, it would be sufficient for them the very state in which they are." (Ibn Abu Ad-Dunya and An-Nasa'i on the authority of A'ishah).

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him"

that he said: A funeral procession passed and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It has been affirmed to him." Umar Ibn Al-Khattab asked him: "What has been affirmed?" He replied: "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth." (Al-Bukhari and Muslim)

It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant dies and the people praise him with good praise, and although otherwise Allah Almighty knows about him, He says to His angels: "I make you witnesses that I have accepted the testimony given by My (living) servant in favor of My (dead) servant, and closed My eyes to what I know about My servant." (Ahmad).

CHAPTER SEVEN

REAL NATURE OF DEATH; AND WHAT A DEAD RECEIVES IN THE GRAVE UNTIL THE SOUNDING OF THE TRUMPET

Explication Of Real Nature Of Death

It should be known to you that the people have different false assumptions about the real nature of death: some think it is nonexistence after which there would be no resurrection nor mustering, nor would there be consequences for good or evil, under pretext that the death of man is like that of animals and plants. That is indeed the opinion of the atheists and those who have no faith in Allah and the Last day. Others are of the opinion that one becomes nonexistent by death in a way that he receives neither harm nor reward so long as he is in the grave, until he is raised at the time of resurrection. A third group adopt the argument that souls never become nonexistent by death, for it is the souls which receive reward and punishment, and bodies would not be raised.

All of those are but false and invalid assumptions, that deviate from the truth. What is confirmed by the different signs, narrations and minds is that death is only a change in the state, and that the soul survives after its departure from the body, either in punishment or in bliss. That a soul leaves the body is to separate from it, and have no control or power of disposal of it. The organs and parts of the body are but instruments used by the soul: It strikes with the hand, hears with the ear, sees with the eye, and knows the real nature of things with the heart; and the heart is the place of the soul, and the soul learns things by itself, with no need of the assistance of any instrument. The soul then preserves its built-in attributes it has by itself after it departs from the body, and all that it gains by means of the organs and parts of body cease to function by the death of the body until it is restored to the body. However, it is unlikely that the soul might be restored to the body in the grave, and it is also not unlikely that it would be restored to it on the Day of Resurrection. Allah Almighty knows best what He dooms for each of His servants.

By soul, I mean that part in the man that perceives knowledge, senses pain, anxieties, pleasures and delights. If it loses its disposal and control over the organs of the body, its power of perception and sense does not cease to function. Man, in general, is that being that perceives knowledge, and senses pleasures and pains, and that meaning never dies, i.e. never becomes nonexistent by death. Death then is the cessation of his disposal and control over the organs and parts of his body. The reality of man is his own self and soul, which survives forever. But even, it is true that his state changes from two perspectives:

One is that he is deprived of his eye, ear, tongue, hand, foot, and all his organs and parts of body; of his family, relatives and acquaintances; and of his property, wealth and worldly benefits. The meaning of death then is that man is deprived of all his belongings and things in this world, and leaves for another world, that is quite different from this world in which he lives. If he has in this world what he gets affable, comforted and concerned with, of course, he would grieve so much for leaving it after death, which he feels difficult on himself. But if he does not rejoice nor get affable but with the remembrance of Allah Almighty, of course, he would grow happier and more pleased once he is let alone with his beloved by death, and all obstacles and occupations are cut off from him, since all worldly means divert one from the remembrance of Allah Almighty. That is the first perspective of difference between the state of death and the state of life.

The other perspective is that in death, things are revealed to him which have never been disclosed to him during his life, in the same way as things might be revealed to the wakeful which are not disclosed to him during his sleep. All people are asleep, and once they die, they awake. The first to be revealed to the dead is what benefits or harms him of his good deeds and misdeeds, which are recorded in the depth of his heart, from which he is diverted by the worldly occupations, and if those occupations are cut off, all his deeds are revealed to him. He does not look at his misdeeds but that he grieves for them so much that he prefers to plunge into the fire if it is to deliver him from it. To such a servant, it would be said: "Read your (own) record; sufficient is your soul this day to make out an account against you." (Al-Isra' 14)

﴿ أَقْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝ ١٤ ﴾

All of this is revealed to him once his breaths cease and before he is buried. In this period, the yearning of departure from what he has left in this perishable world, from which he has not got provision for the end of the journey, is kindled within himself, unlike him, who has got from this world provision to convey hymn to the end of the journey: Once he arrives at the end of the journey, he would grow happy, and leave, with gladness and pleasure, the remaining provision, no matter much or less it might be. That is the state of him who takes from this world only the necessary requirements that are hardly enough to convey him to the hereafter. He suffers all those passions and pains in the period between the extermination of life and burial. At burial, his soul might probably be restored to his body, for another kind of punishment; and he might be pardoned, as Allah Almighty wills.

That is but a quick reference to the states of the dead after death, which have been revealed to the men endued with deep insights with internal contemplation, which is more powerful than the vision of the eye, and confirmed also by evidences from the Book and the sunnah. Nevertheless, the real nature of death could not be uncovered entirely, for none knows death who does not know life, and to know the real nature of life requires one to know the real nature of the soul in itself. But no permission was given to the Messenger of Allah "Allah's blessing and peace be upon him" to talk about it, nor to say more than "The soul is of the affair of my Lord." (Al-Isra' 85)

﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

(Al-Bukhari and Muslim on the authority of Ibn Mas'ud). So, it is not fitting for anyone of the religious scholars to disclose the mystery of the soul even if he knows it. what is permitted is only to talk about the state of the soul after death.

There are a lot of Holy Qur'anic Verses and Prophet narrations that give evidence for the fact that death is not nonexistence of soul, nor of its perception. From among the Holy Verses, a mention may be made of the statement of Allah Almighty: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord; They rejoice in the Bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve." (Al Imran 169-170)

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ ﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ

فَضْلِهِ وَتَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ ﴿١٦٩﴾

From among the Prophetic narrations, it is reported that on the day of Badr, The Prophet "Allah's blessing and peace be upon him" ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. He ordered that his she-camel be saddled, then he set out, and his companions followed him. When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! We have found true what our Lord promised us. Have you too found true what your Lord promised you?" Umar said: "O Allah's Apostle! You are speaking to bodies that have no souls!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand Mohammad's soul is, you do not hear, what I say better than they do, except that they could not answer." (Muslim on the authority of Umar Ibn Al-Khattab).

The Prophetic narration confirms that the soul of a wicked survives in the state of wretchedness which it suffers extremely, whereas the Holy Qur'anic Verse proves that the soul of a martyr, who is a faithful believer, continues to be in the state of happiness and bliss, which it enjoys so much after death. Man could not but be in one of both states of happiness and wretchedness.

In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is either one of the holes of the fire (of Hell), or one of the gardens of Paradise." (At-Tirmidhi on the authority of Abu Sa'id Al-Khudri). This is a clear statement that death is only a change in state, and the would-be happiness and wretchedness of the deceased are hastened on to him at his death with no delay, and what is postponed is only some kinds of punishment and reward, and not punishment and reward in principle.

It is reported on the authority of Anas "Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Death is resurrection: so, whoever dies, his resurrection has been established." (Ibn Abu Ad-Dunya).

The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you dies, then, his sitting place is shown to him every morning and evening, in Paradise if he is from among the inhabitants of Paradise, or in the fire (of Hell) if he is from among the denizens of the fire (of Hell), and it is said to him: 'That is your sitting place (and it awaits you) until you are raised on the Day of Judgement.'" (Al-Bukhari and Muslim on the authority of Ibn Umar).

It is reported on the authority of Abu Qais that he said: We were in the company of Alqamah in a funeral procession when he said: "As for that (deceased), his resurrection has been established."

Ali "Allah be pleased with him" said: "It is forbidden to a soul to come out of this world until it knows whether from among the inhabitants of Paradise or from among the denizens of the fire (of Hell) it would be."

It is reported on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever dies as alien (from his homeland) would die as a martyr, according to which he would be safeguarded from the afflictions of the grave, and his sustenance from Paradise would be brought to him every morning and evening." (Ibn Majah and Ibn Abu Ad-Dunya).

It is reported on the authority of Abu Ya'li Ibn Al-Walid that he said: I was walking one day in the company of Abu Ad-Darda' "Allah be pleased with him" when I asked him: "Which thing do you like for whomever you love?" He said: "Death." I further asked: "Then, if he does not die (what is next)?" He said: "The reduction of his property and children."

Indeed, he liked death for him because none likes death but a faithful believer, and death is to release one from his prison (in this world). Furthermore, he liked reduction of property and children for they are a source of temptation and a means to get affable with this world; and to get affable with such as you should inevitably leave is the farthest wretchedness. One should necessarily leave at death all other than Allah and His remembrance.

That is the significance of the statement of Abdullah Ibn Amr "Allah be pleased with him": "The state of a faithful believer, when his soul comes out from his body by death, is like the state of him who is released from prison after a long period of imprisonment, thereupon he tours and turns in the land wherever and however he likes."

That is the state of him who has desertion from this world, and is not affable but with the remembrance of Allah Almighty, and since the worldly occupations detain him from his beloved, and the suffering of desires and pleasures harms him, his salvation from all harmful evils lies in death, which enables him to be alone with his beloved. That is, indeed, the utmost of bliss. That the martyrs are given their pleasures and delights while being in the presence of their Lord Almighty goes back to the fact that when they set out in fighting, they cut off all their worldly pleasures and delights, out of longing for the meeting with Allah Almighty, and good pleasure with being killed in His Cause. If one in such a state looks at this world, he would sell it voluntarily for the hereafter, and the price does not concern him at all; and if he looks at the hereafter, he purchases it out of longing for it. how joyful is he of what he purchases once he sees it, and how careless is he of what he sells once he leaves it.

The meaning of bliss is that man obtains what he likes and desires for; and that is the significance of the statement of Allah Almighty: "And they have therein what they desire for." (An-Nahl 57)

﴿وَلَهُمْ مَا يَشْتَهُونَ﴾

That is the most comprehensive statement indicative of the pleasures and delights of Paradise. Contrastingly, the greatest punishment is that a man is prevented from that which he wishes for, as confirmed by Allah Almighty in his statement: "And between them and their desires, is placed a barrier." (Saba' 54)

﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

That is the most comprehensive expression pinpointing to the punishment received by the denizens of the fire of Hell. That is perceived by those endued with deep insights, by virtue of the light of certainty of faith. If you like an evidence for it from the transmitted narrations, below is a set of those:

It is narrated on the authority of Talhah Ibn Khirash: I heard Jabir Ibn Abdullah "Allah be pleased with them" having said: When Abdullah Ibn Amr Ibn Haram (Jabir's father) was killed on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" met me and said: "O Jabir! Would I not tell you with what Allah met your father?" I said: "Yes, O Messenger of Allah (tell me): May Allah give you glad tidings (of Paradise)!" He said: "Never has Allah spoken to anyone (in the world) but from behind a screen; and He spoke direct to your father. He brought him to life once again, made him sit in front of Him and said: "O my servant! Ask for (whatever you like) so that I would give it to you." He said: "O Lord! By the right of my worship of You during my lifetime, send me back to life so that I would fight and be killed in Your Cause once again." The Lord Almighty said: "It has been decreed earlier by Me that to it (the life of world) those (who die) never return." (Ibn Abu Ad-Dunya on the authority of A'ishah; At-Tirmidhi and Ibn Majah on the authority of Jabir).

Ka'b "Allah be pleased with him" said: "In Paradise, there is a man who is weeping, to whom it was said: "Why are you weeping and you are in Paradise?"

he said: "I am weeping for I was killed in the Cause of Allah only once, and I desire to be sent back to life in order to be killed in His Cause many times."

Furthermore, it should be known to you that after death, it is revealed to the faithful believer of the immensity and extensiveness of the glory and majesty of Allah that which, if the entire world is compared with it, it would seem as narrow as a dark prison. The Messenger of Allah "Allah's blessing and peace be upon him" set forth an example for that when he said about a man who died: "This man has departed from this world, and left it for its people. If he is pleased, then, he would not rejoice to return to this world once again, just as anyone of you never rejoices to return to his mother's womb once again." (Ibn Abu Ad-Dunya on the authority of Amr Ibn Dinar).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, the example of a faithful believer in this world is like a fetus in its mother's womb: Whenever it comes out of her womb as a newborn child, it weeps for its exit until when it sees the light and is placed on the bed, it never likes to return to its first place once again." (Ibn Abu Ad-Dunya on the authority of Sulaim Ibn Amir Al-Jana'izi). Similarly, the faithful believer is scared by death until when he comes to his Lord Almighty, he never likes to return to this world once again, just as a child never likes to return to its mother's womb once again.

It is reported that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "So and so died." On that he said: "He has been relieved (of this world if he is good), otherwise (people have been) relieved of him (i.e. of his evil)." (Al-Bukhari and Muslim on the authority of Abu Qatadah). By the relieved one he referred to the faithful believer, and by such as of whom people are relieved to the wicked.

It is reported on the authority of Abu Umar, the lord of Suqya that he said: Once, Ibn Umar "Allah be pleased with them" came upon us while we were still boys and looked at a grave and behold! He saw a protuberant skull thereupon he ordered a man to cover it with dust. Then he said: "No doubt, those dead bodies are not harmed by dust: it is the souls which receive punishment and reward until the Day of Judgement."

It is reported on the authority of Amr Ibn Dinar that he said: "No dead dies but that eh knows what happens among his family after his death, and while they are washing and shrouding him, he looks at them."

According to Malik Ibn Anas: "I was reported that the souls of the faithful believers are free, and they go wherever they like."

It is reported on the authority of An-Nu'man Ibn Bashir "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on the pulpit: "No doubt, nothing remains of this world but as little as is equal to flies hovering in its air. So, please, (observe the commandments of) Allah! (Observe the commandments of) Allah concerning your brothers from among the inhabitants of the graves, for your deeds are shown to them." (Ibn Abu Ad-Dunya).

It is reported on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

said: "Put not your dead to shame by your misdeeds, for your deeds are shown to your allies from among the inhabitants of the graves." (Ibn Abu Ad-Dunya; and Ahmad on the authority of Anas with a slight change of wording).

For this reason, Abu Ad-Darda' "Allah be pleased with him" said (by way of supplication): "O Allah! I seek refuge with You from doing a deed therewith to put myself to shame with Abdullah Ibn Rawahah." Abdullah Ibn Rawahah "Allah be pleased with him", his maternal uncle, had died when he said so.

Abdullah Ibn Amr Ibn Al-As "Allah be pleased with him" was asked about the souls of the faithful believers: where they are after death, thereupon he said: "Inside white birds under the shade of the Throne (of Majesty), whereas the souls of the disbelievers in the seventh earth."

It is reported on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Indeed, the dead knows who washes (and shrouds) his body, who carries him (on the bier), and who places him in his grave." (Ahmad).

According to Salih Al-Murri: "I was reported that the souls meet together at death and say to that which comes out to them: "What was your residence? In which of both bodies were you? Were you in a good or in a wicked body?"

According to Ubaid Ibn Umair: "The inhabitants of the graves expect for the news from this world. When the soul of a new deceased comes to them, they ask: "What has so and so done?" He says: "Has he not come to you?" they say: "Then, we all are to Allah and to Him we shall return. Of a surety, he has been taken to a way different from ours."

According to Ja'far Ibn Sa'id: "If one dies, his deceased child receives him in the same way as an absent is received."

According to Mujahid: "A man in his grave is given the glad tidings of his child's righteousness."

It is narrated on the authority of Abu Ayyub Al-Ansari "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the believer's soul is taken up, these of mercy receive it from Allah just as a giver of glad tidings is received in this world. They say: "Give respite to your brother until he takes rest, for he was indeed in severe distress." Then they ask him: "What has so and so of men done? What has so and so of women done? Has she got married?" If they ask him about a man who died before him, and he told them that he had died before him, they say to him: "We all are to Allah and to Him we shall return. He has been taken to his home in a (bottomless) Pit." (Ibn Abu Ad-Dunya and At-Tabarani).

Explication Of The Grave's Speech To The Dead, And The Dead's Speech, Either In Word Or In State, Which Is More Expressive To Reach The Dead Than The Word To The Living

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave says to the dead once his body is placed in it: 'Woe to you son of Adam! What has deceived you about me? Do you not know that I am the house of darkness, affliction, loneliness and insects and larva? What has deceived you about me when you passed by me hesitantly?' if he is a righteous man the

answerer of the grave then would say on his behalf: "Tell me what to do if he used to enjoin right and forbid evil?" the grave then says: "In this case, I turn into greenery on him." Then, his body turns into light, and his soul ascends to Allah Almighty." (Ibn Abu Ad-Dunya, At-Tabarani and Al-Hakim on the authority of Abu Al-Hajjaj At-Tamali).

According to Ubaid Ibn Umair Al-Laithi: "No dead dies but that the hole in which he is buried calls him: "I am the house of insects, darkness and loneliness. If you were obedient to Allah in your life, now, I would be a source of mercy for you; and if you were disobedient to Him, now, I would be a means of punishment against you. Whoever enters me as obedient, would come out as happy and pleased, and whoever enters me as disobedient would come out as displeased and ruined."

According to Ka'b "Allah be pleased with him": "If the dead is placed in the grave, he is surrounded by his righteous deeds of prayer, fasting, , Hajj, Jihad and charity. When the angels of punishment come to him from his feet, the prayer says to them: "Leave him, for you have no way over him. He indeed used to offer long standing on them in prayer for Allah Almighty." Then, they come to him from his head, thereupon fasting says: "You have no way over him. He used to spend his day in long thirsty as fasting for Allah Almighty in this world. So, you have no way over him." When they come to him from his body, both Hajj and Jihad say: "Leave him for he troubled himself and consumed his power in Hajj and Jihad in the Way of Allah Almighty. So, you have no way over him." When they come to him from his hands, the charity says: "Leave my lord! How many an object of charity that came out through those hands until it fell into the Hand of Allah Almighty, seeking His Countenance. So, you have no way over him." Then, it is said to him: "Blessed be you! Let you be good as living and good as dead." Then, the angels of mercy come and spread his grave with a bed and a wrapper from Paradise, and his grave extends on him as far as his sight could reach, and a chandelier from Paradise is brought to him which illuminates his grave until he is raised by Allah Almighty from his grave."

Abdullah Ibn Ubaid Ibn Umair said while he was in a funeral procession: I was reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The deceased sits while hearing the footsteps of those who escort him to his final place, and nothing talks to him but his grave saying: "Woe to you son of Adam! Have you not been warned of me and of my narrowness, stink, terrors and worms? Then, what have you prepared for me?" (Ibn Abu Ad-Dunya and Ibn Al-Mubarak).

Explication Of Punishment Of Grave; And Interrogation Of Munkar And Nakir.

It is narrated on the authority of Al-Bara' Ibn Azib "Allah be pleased with him" that he said: Once, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to attend the funeral procession of a man from amongst the Ansar, and when we arrived at the grave, the ditch had not been dug yet. The Messenger of Allah "Allah's blessing and peace be upon

him" sat down and we sat around him (as motionless and silent) as if there were birds above our heads. In his hand, there was a stick, with which he was scratching the ground. Then he raised his head (towards the sky) and said: "Seek refuge with Allah from the punishment of the grave!" he said it twice or thrice. Then he said: "When a believing servant dies (and is buried), Allah Almighty would send angels whose faces are as bright as the sun, having his shroud and perfume. They sit as far from him as his sight could reach, and when his soul comes out, all the angels in the heavens and the earth invoke blessing on him, and the gates of the heavens would be opened to him, and all of them like to receive him. If his soul is carried to ascend, it would be said: "O Lord! That is Your servant so and so." He would say: "Return him and show to him the honor that I have prepared for him. I have indeed promised him: From it (the earth) We created you, and to it We shall return you, and from it We shall raise you once again." He indeed hears their footsteps when they turn away from him. Then, two angels will come to him, and make him sit down and ask him: "Who is your Lord?" he will say: "My Lord is Allah." They will ask: "What is your religion?" He will say: "My religion is Islam." They will say: "What about this man who was sent unto you (as a Messenger)?" He will say: "He is the Messenger of Allah "Allah's blessing and peace be upon him"." They will ask him: "How have you come to know that?" He will say: "I recited Allah's Book (of Qur'an), in which I believed and trusted." This is the confirmation of Allah's statement: "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter." (Abraham 27)

﴿يَنْتَبِهُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

Then, a Caller from the heaven will call: "My servant has told the truth. Make his bed from the (beds of the) Garden, dress him from the (dresses of the) Garden, and open to him a gate leading to the Garden." Then, there will come to him from its good odor and sweetness (as much as he pleases), and his grave will grow spacious for him (as far) as his sight could reach.

On the other hand, if the unbelieving servant dies and is buried, stern hardy angels would descend to him having dresses of fire and trousers from tar. When his soul comes out, he would be cursed by all the inhabitants of the heavens and the earth, and all the gates of the heavens would be closed against him. When his soul is carried to ascend, it would be discarded, and it would be said: "O Lord! Your servant so and so is rejected by all the heavens and the earth." Allah Almighty would say: "Return him and show to him the evil that I have prepared for him. I have indeed promised him: From it (the earth) We created you, and to it We shall return you, and from it We shall raise you once again." He indeed hears their footsteps when they turn away from him. Then, his soul will be returned to his body (in the grave), where two angels will come and make him sit and ask him: "Who is your Lord?" He will say: "Ha! Ha! Ha! I do not know." They will ask him: "What is your religion?" He will say: "Ha! Ha! I do not know." They will ask him: "What about the man who was sent unto you (as a Messenger)?" he will say: "Ha! Ha! I do not know." Then, a caller from the

heaven will call: "He has told a lie! Make his bed from (the beds of) the fire (of Hell), and open for him a gate leading to the fire (of Hell)." He will suffer its scorching heat and his grave will be tightened unto him so much that his ribs will be displaced. "Then, a blind, deaf, dumb person will be assigned to him (the unbeliever), having a sledgehammer in his hand, and (it is so much heavy that) if a mountain is struck with it, it will turn into dust. He will strike him (the unbeliever) with it and he will turn into dust. But Allah Almighty will bring him to life once again, and (such a blind) man will give him a further strike as a result of which he will cry (so much loudly) that all barring men and jinn will hear it." (Abu Dawud and Al-Hakim).

According to Muhammad Ibn Ali: "No dead dies but that at death his good deeds and misdeeds are embodied to him, thereupon he devotes himself to his good deeds and turns his back to the misdeeds."

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the believer comes to his last breaths, angels come to him with a piece of silk having musk and bouquets of basil, and his soul is taken smoothly as a hair is taken stealthily from the dough. Then, it is said to it: "O (you) soul, in (complete) rest and satisfaction! Come back you to your Lord, well pleased (yourself), and well-pleasing unto Him: Come out to the rest and satisfaction of Allah Almighty, and the honor that is prepared and kept by Him for you." Once his soul is taken out, it is placed on that musk and basil and folded up in the piece of silk, and then sent up to Illiyyin. But when death approaches a disbeliever, angels come to him with a rough cloth of coarse wool having a piece of fire. His soul then is pulled out forcefully and it said to it: "O wicked soul! Come out as displeased (yourself) and displeasing (to your Lord): come out to the humiliation and punishment prepared for you by Allah Almighty." Once his soul is taken out, it is placed on that piece of fire, and folded up with the rough cloth of coarse wool, and then sent to Sijjin." (Ibn Abu Ad-Dunya and Ibn Hibban).

It is reported on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer in his grave is in a green garden: his grave is made spacious upon him as much as seventy cubits, and it illuminates for him like the moon on the night when it is full. Do you know in which context the following statement of Allah was revealed? "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." (Ta Ha 124)

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾

They said: "Allah and His Messenger know best." On that he said: "It was revealed in connection with the disbeliever's punishment in his grave: Ninety nine female dragons are vested with authority over him. Do you know what a female dragon here is? It is a nine-head serpent: they continue to lacerate, lick and blow poison into his body until the day they would be raised." (Ibn Hibban).

The number of those serpents is in proportion to the number of bad manners and blameworthy attributes, and of course, they differ in strength and weakness by the difference of those characteristics. Those serpents, in this concept, are themselves the destructive attributes (referred to in the third quarter of that book), which turn into such serpents and scorpions one finds in the grave. The masters of hearts witness, by the light of insight, those destructives. Those narrations have mysteries and secrets, although, in the sight of the masters of hearts and insights, are evident and clear. But as for him to whom their realities are not revealed, he should not deny them entirely. Faith, at the least, is to give trust and submit to that fact.

You may say: "we see the disbeliever in his grave for a long time and do not see along with him such serpents and scorpions: then, how should we give trust to that which contradicts our vision?"

In reply to that, it should be known to you that you have three degrees of trust in this issue:

One of them, which is the most evident and the most authentic, is to believe that there are really serpents and scorpions that bite the wicked dead in the grave, but you do not see them. That is because this eye is not qualified to see what belongs to the dominion of the invisibles; and all that pertains to the hereafter belongs to the dominion of the invisibles. Do you not see how the companions "Allah be pleased with them" believed in the descent of Gabriel (with the Divine revelation) and although they never saw him, they believed that the Messenger of Allah "Allah's blessing and peace be upon him" saw him? Anyway, the serpents and scorpions that bite the dead in the grave do not belong to our world of visibles, which means that they are imperceptible by the same senses of perception unique to our world. They are perceived by another sense (which we do not have in this world of ours).

The second is to remember the sleeping person who might see in his dreams a serpent biting him, for which he feels pain, to the extent that he might be disturbed and his forehead sweat during his sleep. But even, as for you, you see him motionless and still, and do not see any serpents or scorpions to bite him. Although he sees the serpent and suffers the pain of biting, you neither see nor suffer anything.

The third is to know that it is not the serpent itself that pains you, but what pains you is only the poison you receive from it. pain also does not lie in the poison, but your torture results from its trace on your body. If that trace afflicts you without the perception of poison, it would realize although too difficult to recognize unless it is attributed to the cause that leads to it. If the pleasure of sexual relation is created within a man who has not experienced nor perceived its image, then, it would be too difficult to recognize unless it is ascribed to the cause that leads to it in practice. In this way, the effect of the cause realizes without the perception of the cause itself, which is intended for its effect and not for itself. Those destructive attributes turn into harmful and painful things at death, and their pains become like those of serpents and scorpions although there are no serpents nor scorpions.

That the bad attribute turns into a harmful thing is like the state in which the love turns into pain when the beloved dies. In this way, the pleasure of love becomes painful, to the extent that one wishes he has never tasted that pleasure at all. That, namely, is a kind of punishment which a dead receives in the grave. When he is in the world, he is possessed by the love for worldly benefits. If all of this is taken from him even in his life and it becomes impossible for him to restore it once again, what do you think his state of destructive grief and sorrow might be? Would he not be more wretched, distressed and anxious? Would he not wish he has never had anything of what was taken from him?

Similarly, death is to leave the worldly benefits all at once, what do you think his sadness and misery might be? Besides that misery, he regrets for the bliss of the hereafter which he has lost due to his greediness for the world, and his being veiled from the light of Allah Almighty. That is the very punishment therewith he is punished, for nothing follows the fire of departure other than the fire of Hell as confirmed by the statement of Allah Almighty: "Verily, from (the Light of) their Lord, that Day, will they be veiled. Further, they will enter the Fire of Hell." (Al-Mutaffiffin 15-16)

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّخَجُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾﴾

On the contrary is the one who is not affable with this world, nor loves but Allah Almighty, and has a great longing for meeting Him: By death, he has indeed got rid of the prison of this world and suffering of desires and pleasures therein, and devoted himself wholeheartedly to his beloved, after all worldly obstacles and hindrances had been removed from his way, and only the bliss has become ahead of him, which is guaranteed to be never-ending: It is for the like of this that the workers should work.

The point is that a man loves his female horse to the extent that if he is given the freedom to choose to be deprived of it or bitten by a scorpion, of course, he would prefer to be bitten. Thus, the pain he receives from the loss of his female horse is more severe on him than that he receives from the bite of the scorpion; and it is his love for the female horse that indeed bites him: if it is taken from him, let him then get ready for those bites. That is because death takes from him all his things he possesses and loves in this world: if he loves them only, and they have been taken from him by death, then, his pain for losing them would be more severe on him than the bite of scorpions and serpents he might receive.

As well as if those things are taken from him while he is still living, his pain for that would be so much great, the same is true when he is dead. We have already shown that the essence which perceives and senses pains and pleasures never dies by the death of the body: On the contrary, his punishment after death is more severe, because during life, he amuses himself with things that occupy his senses, consoles himself with the hope of restoring his lost things, or the hope of compensation for it, whereas after death, there is no amusement nor consolation. Henceforth, everything, say a shirt or a handkerchief, or any such like, he loves in this world so much that it would be difficult on him to lose it, he remains regretful for it and is punished because of it. If he leaves this world and he is free from its things, he would be safe, unlike him who leaves it while fastened by its

things. As well as the grief of the one from whom only a Dinar is stolen is less than him from whom ten Dinars are stolen, similarly, the owner of a single Dirham is better in state than the owner of two Dirhams. To that the Messenger of Allah "Allah's blessing and peace be upon him" referred by his statement: "The owner of a single Dirham would receive reckoning easier than the owner of two Dirhams."

There is nothing in this world that you leave behind at death but that it becomes a source of grief upon you after death. So, get more thereof if you so like, or little thereof if you so like. If you get more, you indeed increase your grief, and if you get little, you indeed reduce your grief. That is why the serpents and scorpions are numerous in the graves of the rich and wealthy, who love the life of this world and prefer it to the hereafter.

Those are the three degrees of faith concerning the serpents and scorpions, and all kinds of punishment of the grave.

Abu Sa'id Al-Khudri "Allah be pleased with him" saw in his dream a son of him who died and he said to him: "O my son! Admonish me." he said: "Do not oppose Allah Almighty in what He wills." He said: "O my son! Give me more." He said: "O my father! You would not endure it." he said: "No, say." He said: "Do not make a shirt between you and Allah Almighty." Henceforth, he never put on a shirt for thirty years.

If you ask me about the most valid of those three degrees of faith, let me tell you that the people are different in their inclination to and disinclination from any of them; and the truth in which there is no doubt is that all of them are possible to realize; and to reject any of them goes back to ignorance of the extensive power and will of Allah Almighty. As those three ways of punishment in the grave are possible, then, to give trust to them all is obligatory. A servant might be punished by only one and another by all the three together: we seek refuge with Allah from the punishment of Allah.

On the other hand, one should give trust to that by way of imitation, since verification here is impossible. What I advise you to do in this respect is not to engage yourself so much about the details of that, nor in the knowledge of it: But you'd rather engage in how to avert from yourself the punishment in general, whatever it might be. It is learnt that after death, a servant should be either in painful punishment or in enduring bliss; and it is for the like of this that he should get ready. But to search for the details of punishment and reward is indeed to waste time in what is useless.

Explication Of Interrogation Of Munkar And Nakir And Their Image; And Embracing Of The Grave

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a servant dies, two black and blue-complexioned angels would come to him, one called Munkar and the other Nakir, and ask him: "What did you say about the Prophet?" if he is a faithful believer, he would say: "He is the servant and Messenger of Allah. I testify that there is none worthy of worship except for Allah, and that Muhammad "peace be upon him" is the Messenger of Allah."

They then would say to him: "We have indeed learnt that you said (and believed in) that." Then, his grave would be extended for him as much as seventy in seventy cubits, and illuminated and he would be asked to sleep. But he would say: "Let me return to my family to tell them (about my bliss)." But he would be asked to sleep and he really sleeps like a bridegroom whom nothing awakens but the dearest of his family to him, until Allah Almighty raises him from his lying place.

But if he, on the other hand, is a hypocrite, he would say in reply to them: "I do not know. I heard the people saying something and I repeated it after them." They would say to him: "We have indeed learnt that you said (and believed in) that." Then, the earth would be asked to be welded on him, and it would do accordingly so violently that his ribs would dislocate; and he would remain in punishment until Allah Almighty raises him from his lying place." (At-Tirmidhi and Ibn Hibban).

It is further reported on the authority of Ata' Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to Umar Ibn Al-Khattab "Allah be pleased with him": "O Umar! What do you do if you die and your people go and dig a hole three cubits long and a cubit and a span wide, and then return to wash your body, shroud and embalm you and then carry your dead body on the bier until they place you in the grave, and then fill it with dust over you and bury you; and once they turn away from you, the two grave tempters come to you, i.e. Munkar and Nakir, whose voice is like loud thunder, and sight like swift lightning, dragging their hair and digging the grave with their canine teeth, and then shake and move you violently? What do you do in that very state O Umar?" Umar said: "Would I have the same mind as I have now?" He said: "Yes." Umar said: "Then, I would suffice you against them." (Ibn Abu Ad-Dunya and Al-Baihaqi).

That is a clear statement that mind never changes by death. What changes is only the body and the organs and parts of body. This means that the dead continues to preserve his perception, sense of pains and pleasures. By the perceiving mind, I do not mean that very physical organ, but I mean that internal essence that has no definite place nor form in the body. It is that which is indivisible in itself. If all the parts of the body scatter about on earth, and nothing remains but the perceiving indivisible part, the rational man then remains standing. He continues to be as such after death.

According to Muhammad Ibn Al-Munkadir: "I was reported that concerning the disbeliever, a blind deaf animal is invested with authority over him in his grave, having a headed lash of iron in its hand, therewith it persists in striking him until the Day of Judgement: It neither sees him in order to avoid him, nor hears his voice in order to be merciful towards him."

It is reported on the authority of Hudhaifah "Allah be pleased with him" that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in a funeral procession when he sat at the head of the grave, looked at it and then said: "The believer is pressed violently in that (grave) so much violently that his sides dislocate from him." (Ahmad).

It is reported on the authority of A'ishah "Allah be pleased with her" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the grave has a violent embracing (of the dead body), and were anyone to be saved from it, surely, Sa'd Ibn Mu'adh would have been saved from it." (Ahmad).

It is further narrated on the authority of Anas "Allah be pleased with him" that he said: Zainab "Allah be pleased with her" the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" died, and she was sick. The Messenger of Allah "Allah's blessing and peace be upon him" attended her funeral procession, and his state of anxiety aggrieved us. When we reached the grave and he entered it, the colour of his face turned yellow. But when he came out of it, he was cheerful. We said: "O Messenger of Allah! We have seen your state (that aggrieved us): What is the reason for that?" he said: "I remembered the earth's violent embracing of my daughter, and the severe punishment of the grave, thereupon I was told that Allah Almighty alleviated the severity from her, and that she received an embracing so violent that its voice was audible to all that is living in between the heavens and the earth." (Ibn Abu Ad-Dunya).

CHAPTER EIGHT

WHAT IS KNOWN FROM THE STATES OF THE DEAD BY MEANS OF REVELATION IN DREAMS

It should be known to you that we know, by the lights of insight obtained from the Book of Allah Almighty, and the sunnah of His Messenger "peace be upon him", along with the different methods and ways of consideration show to us the states of the dead in general, and their division into happy and wretched. But as for the state of a particular person, it could not be revealed in principle. If we rely on the apparent faith and rectitude of a particular person, it should be known then that piety lies in the heart, and we do not know in which state does anyone whom we know really dies. That is because it is abstruse and hidden even from the man himself, then, how would it be for anyone else? There is no judgement to be built only on the apparent righteousness without the internal piety. Allah Almighty says: "Allah does accept only from those who are righteous." (Al-Ma'idah 27)

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾

Once the dead moves from the world of the visibles into the dominion of the invisibles, his state then could not be seen by the human ordinary eye, but by another eye that is created in the heart of everyone, but covered with a thick veil of his desires and lusts, along with his worldly occupations, to the extent that he no longer sees or is imagined to see by it anything of the dominion of the invisibles unless that veil is removed from the eye of his heart.

But since that veil was removed from the hearts of the Prophets "peace be upon them" they were able to see the dominion of the invisibles and witnessed its wonders, and the dead in it. When they witnessed that, they told about it.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" saw the grave embracing of his daughter Zainab "Allah be pleased with her"

and of Sa'd Ibn Mu'adh, and saw the state of the father of Jabir "Allah be pleased with them" when he was martyred on the battle of Uhud, and told him (Jabir) that Allah Almighty made him sit in front of Him with no partition between them, and so on. But such witnesses are not available to anyone other than the Prophets and Messengers "peace be upon them", and the allies and friends of Allah whose degree is close to theirs. What is available to the like of us is another weak witness, though Prophetic, i.e. the vision, since the true vision is a part of many parts of Prophethood.

In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The good vision (one sees in a dream) is one of forty-six parts of Prophethood."

But that revelation also requires the removal of the veil from the eye of the heart. For this reason, it is only the righteous faithful man whose vision is reliable. That is why the Messenger of Allah "Allah's blessing and peace be upon him" commanded to get purified and perform ablution on going to bed, in order for one to sleep as pure and clean. (Al-Bukhari and Muslim on the authority of Al-Bara'). It is a reference to the purification of the inside, which is the origin, whereas the purification of the appearance supplementary.

Once the inside of a man becomes pure and clean, it is revealed, in the eye of the heart, what would come to be in the future, just as the conquest of Mecca was revealed to the Messenger of Allah "Allah's blessing and peace be upon him" in his dream, as confirmed by the following statement which was later revealed by Allah Almighty: "Truly did Allah fulfill the vision for His Messenger: You shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what you knew not, and He granted, besides this, a speedy victory." (Al-Fath 27)

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِينَ مَحْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾

(Ibn Abu Hatim in his Tafsir on the authority of Mujahid).

The vision and knowledge of the unseen in dreams are among the wonders and mysteries of the making of Allah Almighty, and the clearest evidences for the existence of the dominion of the invisibles. But even, the mysteries of visions and dreams are more relevant to the science of Revelation (Mukashafah) apart from the science of practical religion (Mu'amalah). It is unfitting for us to talk about it here. What is allowed by the context is to give you an example to make it understandable to you.

The heart is like a mirror on which images and pictures are reflected. All that has been preordained and decreed by Allah from the beginning until the end of creation is recorded in something created by Allah Almighty, referred to once as the Preserved Tablet, once as the Evident Book, and once as the Clear Guide. Although all of this is inscribed on that thing, it is beyond the capacity of the eye to see it. Think not that this Tablet is made of wood, iron, bone, or so, or that the Book of papers or so: On the contrary, you should understand that the Tablet of Allah does not resemble any tablet, and the Book of Allah is not similar to any

book of the creatures, in the same way as His Essence and attributes are not like the essence and attributes of His creatures.

If you like an illustrative example, you should learn that the inscription of the decrees and fates on the Tablet is like the inscription of the words of the Holy Qur'an on the minds of those who memorize it by heart: they are lined in the mind in such a way as whenever he recites it, it seems to him as if he sees it with his eye, although if you inspect his mind, you would find no letter thereof.

The Tablet is like a mirror on which the realities of all things created are reflected. If another mirror is placed opposite to it, the images of those realities might be reflected on it too, unless there is a partition between both. Thus, the heart is a mirror on which the image of knowledge is reflected, whereas the Tablet is a mirror on which the realities of the whole knowledge are reflected. The engagement of the heart with its sensual desires and lusts stands as a partition between it and the Tablet that belongs to the dominion of the invisibles. If some wind blows and removes a part of that partition from the heart, something of the dominion of the invisibles might appear in its mirror, like the swift lightning, which is apt either to continue for some time or to vanish quickly, and that is more frequent.

During wakefulness, it is always engaged in what it receives from the senses of the occupations that belong to the world of visibles, which stands, to be sure, as a partition that veils it from the dominion of the invisibles. In sleep, the senses close on that world, and cease to bring anything to the heart; and once the heart gets rid of it along with imagination, and is pure in its essence, the partition that is between it and the Preserved Tablet is raised, allowing for something of what it contains to be reflected on it, just as the image is reflected from a certain mirror on another mirror opposite to it so long as there is no partition between them.

But sleep prevents only the five senses to work, and not the imagination. For this reason, what is reflected on the heart from the other mirror becomes subject to the imagination which imitates it with a similar picture. Such being the case, the imagined pictures made by imagination is more enduring in the memory than the real images. So, when one awakes, he remembers nothing other than the fancies. The interpreter of dreams then needs to see to which of the real images such and such a fancy goes back, depending on the relevance that is between both. This work is evident and well known to those involved in interpretation of dreams.

It suffices you for example that a man said to Ibn Sirin: "I saw in a dream as if I had a seal in my hand therewith I seal the mouths of men and the genitals of women." In his interpretation of it, he said to him: "You are a Mu'adhdhin who proclaim Adhan before Morning prayer in the month of Ramadan." The man said to him: "You have told the truth." Consider here that the essence of sealing is prevention for which it is intended. The state of a certain person is revealed to the heart from the Preserved Tablet, as it is, i.e. that he prevents the people from food and drink. But imagination related the prevention in sealing with the seal, and represented it with the imagined picture that implies the essence of the meaning; and it is only that imagined picture that endures in the memory after

getting up from sleep.

That is a brief synopsis of the vision. But even, what do you think it to be compared with death itself therewith the veils are penetrated and the world of the unseen revealed? The sleep is a simple example of death, and at death, the realities of things are uncovered to the sight after veils are removed as confirmed by Allah Almighty in His statement: "You was heedless of this, now have We removed your veil, and sharp is your sight this Day!" (Qaf 22)

﴿لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ آلَيَوْمٍ حَدِيدٌ ﴿٢٢﴾﴾

And: "Is this then a fake, or is it you that do not see? Burn you therein: The same is it to you whether you bear it with patience, or not: You but receive the recompense of your (own) deeds." (At-Tur 15-16)

﴿أَفِيسْخَرُ هَٰذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ أَصَلَوْهَا فَاَصْبِرُوا أَوْ لَا تُصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ

مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

To those Allah Almighty refers in His statement: "but something will confront them from Allah, which they could never have counted upon!" (Az-Zumar 47)

﴿هُم مِّنْ أَلْفٍ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾﴾

Wonder at us and we are fronted with all those wonders and marvels from Allah Almighty, of which we are heedless, and rather engaged in our worldly benefits, pleasures and delights, although we are going to inevitably leave it entirely. But where is he from among us to whom the Holy Spirit might say the same as he said to the Messenger of Allah "Allah's blessing and peace be upon him": "Love whomever you like for you would inevitably leave him, and live as you like, for you would necessarily die, and work as you please, for you would be rewarded for it." No doubt, when this fact was revealed to him by the certainty of faith, he was like a wayfarer in this world: He neither placed a rick over another, nor a pipe over another (in building), nor left a Dinar nor a Dirham after him, nor took a beloved, nor an intimate friend. It is true that he "peace be upon him" said: "Were I to take an intimate friend, I would have taken Abu Bakr as my intimate friend, but your companion (i.e. himself) is the intimate of (Allah) the Most Gracious." He thus showed that the intimate friendship with Allah, the Most Gracious filled his heart and left in it no place for any other relation.

He further said to his Ummah (as commanded by Allah to tell them): "If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al Imran 31)

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾﴾

His Ummah consists of those who follow him, and none follows him but such as turns away from this world with its benefits and delights, and rather devotes himself wholeheartedly to the hereafter. He never called but to Allah and the Last Day, nor diverted but from the world and its transitory fortunes. As much as you turn away from this world and devote yourself to the hereafter, you then follow his way; and as much as you follow his way, you imitate him; and as

much as you imitate him, you then become a member of his Ummah, and vice versa: as much as you devote yourself to this world and turn away from the hereafter, you deviate from his way, and does not imitate him, and rather join those in whom Allah Almighty said: "Then, for such as had transgressed all bounds, And had preferred the life of this world, the Abode will be Hell-Fire." (An-Nazi'at 37-39)

﴿ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴾

And: "Shall We then treat the People of Faith like the People of Sin? What is the matter with you? How judge you?" (Al-Qalam 35-36)

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْجَاهِلِينَ ﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

Now let's return to our topic, i.e. the role of vision in revealing the states of the dead in their graves. Indeed, Prophethood was over, and nothing remained thereof but the news givers, i.e. the visions. Now, we are going to make a mention of some visions that reveal the states of the dead.

Explication Of Visions That Uncover The States Of The Dead And The Deeds That Benefit In The Hereafter

A mention may be made here of the vision of the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Whoever sees me in his dream has really seen me, for Satan could not seem in my form." (Al-Bukhari and Muslim on the authority of Abu Hurairah).

Umar Ibn Al-Khattab "Allah be pleased with him" said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and he did not look at me. I asked him: "O Messenger of Allah! What is wrong with me?" He "peace be upon him" turned to me and said: "Are you not the one who kissed (your wife) while you were fasting?" He then said: "By Him in Whose Hand is my soul, I would never kiss any woman while I am fasting."

Al-Abbas "Allah be pleased with him" said: I wished to see Umar Ibn Al-Khattab in my dream (after his death), and I saw him just at the end of the year. I saw him wiping sweat off his forehead and saying: "It is time for my finishing (from reckoning). My throne was about to be ruined had I not found Him (Allah) Most Kind, Oft-Merciful."

Al-Hassan Ibn Ali "Allah be pleased with them" said: Ali said to me: Tonight, the Messenger of Allah "Allah's blessing and peace be upon him" appeared to me in a dream and I said to him: "O Messenger of Allah! I have received from your Ummah such and such (trouble)." He said to me: "Then, invoke evil upon them." I said: "O Allah! Recompense me with people better for me than they, and recompense them with one worse for them than I." He then came out in the morning following that night and Ibn Miljam struck him.

An old man said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and said to him: "O Messenger of Allah! Pray forgiveness for me." But he turned away from me. I said to him: "O Messenger of Allah! It is reported to us from Sufyan Ibn Uyainah from Muhammad Ibn Al-Munkadir from Jabir Ibn Abdullah "Allah be pleased with them" that you never said no

about anything you were asked." On that he turned his face to me and said: "May Allah forgive for you." (Muslim).

It is reported on the authority of Al-Abbas Ibn Abd-Al-Muttalib "Allah be pleased with him" that he said: Abu Lahab is my brother. When he died and Allah Almighty told about him what He had told, I grieved for him, and his matter concerned me so much. I kept asking Allah Almighty for a year to let me see him in a dream. Then, I saw him in flames. I asked him about his state and he told me: "I was led to punishment in the fire, which is not alleviated from me except on the night of every Monday." I asked him about the reason for that and he said: "On that night, Muhammad "peace be upon him" was born, and Umaimah came and gave me the glad tidings of his birth, thereupon, out of my joyfulness and cheerfulness of him, I emancipated a slave-girl belonging to me. Allah then rewarded me for that by alleviating from me the punishment on the night of every Monday."

Abd-Al-Wahid Ibn Zaid said: I set out as a pilgrim in the company of an old man who used not to do anything but that he would invoke prayer upon the Prophet "peace be upon him". I asked him about that and he said: "Let me tell you about the reason for that. I set out to Mecca in the company of my father and when we went to spend the night in a certain place, I fell asleep. While I was sleeping, somebody came to me (in a dream) and said to me: "Get up: Allah has caused your father to die and blackened his face." I got up as scared and removed the dress from the face of my father and behold! He was dead with his face black. I was frightened because of that. Being in such anxiety, slumber overtook me and while I was sleeping I saw (in a dream) by the head of my father four black men having pillars of iron. Then, a good-looking man putting on two green garments came and asked them to move away, and then wiped his face with his hand. Then he came to me and said: "Get up, for Allah has whitened the face of your father." I asked him: "Who are you, let my father and mother be sacrificed for you?" he said: "I am Muhammad." Then, I got up and removed the dress from the face of my father and behold! It was white. From that time on, I have never left invoking prayer upon the Messenger of Allah "Allah's blessing and peace be upon him"."

Umar Ibn Abd-Al-Aziz said: I saw the Messenger of Allah "Allah's blessing and peace be upon him", and Abu Bakr and Umar "Allah be pleased with them" were sitting with him. I greeted them with peace and sat with them. Then, while I was sitting, both Ali and Mu'awiyah were brought and admitted to a house and the door was closed on them. Very soon, Ali "Allah be pleased with him" came out saying: "He gave his judgement in my favor, by the Lord of the Ka'bah." A short while later, Mu'awiyah came out saying: "He has pardoned me, by the Lord of the Ka'bah.""

One day, Ibn Abbas "Allah be pleased with them" got up from his sleep and said: "We all belong to Allah, and to Him we shall return. Al-Hussain has been killed." That was before his killing. But his companions disapproved that statement from him. On that he said: "I saw (in a dream) the Messenger of Allah "Allah's blessing and peace be upon him" having a bottle of blood and said to me: "Do you not know what those of my Ummah have done after me?"

They killed my son Al-Hussain, and that is his blood and the blood of his companions (who were killed with him), and I raise it to Allah Almighty." Twenty-four days later, the news reached that Al-Hussain was killed on the very day he (Ibn Abbas) saw him.

Abu Ja'far As-Saidalani said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream surrounded by a group of poor persons. While we were as such, the sky split open and two angels descended, one having a tube and the other a jug. The tube was placed in front of the Messenger of Allah "Allah's blessing and peace be upon him" and he washed his hand from it. then, he ordered that his companions should wash theirs. Then, the tube was placed in front of me and one of them (the angels) said to the other: "Do not pour water over his hand, for he does not belong to them." I said: "O Messenger of Allah! Is it not reported from you that you said: 'The man would be gathered in the company of whomever he loves?'" He answered in the affirmative, thereupon I said: "O Messenger of Allah! I then love you and love those poor persons." On that he "peace be upon him" said (to the angel): "Pour water over his hand, for he belongs to them."

Once Mujammi was seen in a dream and asked: "How have you seen the matter?" He said: "I have seen that the abstinent from this world have taken away (apart from the rich and wealthy) the good of the world and the hereafter."

According to Muhammad Ibn Wasi': "The vision pleases and deceives not the faithful believer."

Zurarah Ibn Abu Awfa was asked in a dream: "Which deed is the best with you?" he said: "Both contentment and short hope."

According to Sufyan Ibn Uyainah: I saw my brother in a dream and asked him: "What has Allah Almighty done with you?" He said: "He forgave for me every sin I asked Him to forgive it for me, and did not forgive for me any sin I did not ask Him to forgive it for me."

According to Ali At-Talhi: I saw in a dream a woman that does not resemble the women of this world. I asked her: "Who are you?" She said: "A houri." I said to her: "I like to marry you." She said: "Demand my hand first from my master, and then give my dower." I asked her: "What is your dower?" she said: "To prevent the self from its evils."

According to Al-Kittani: I saw Al-Junaid in a dream and asked him: "What has Allah Almighty done with you?" He said: "All those euphoric words and short phrases vanished, and we got only the reward of two rak'ahs we used to pray at night."

Zubaidah (the wife of Haron Ar-Rashid) was seen in a dream and asked: "What has Allah done with you?" She said: "He has forgiven for me by virtue of those four expressions: 'There is none worthy of worship except for Allah, therewith I consume my lifetime; There is none worthy of worship except for Allah, therewith I enter my grave; There is none worthy of worship except for Allah, therewith I become in seclusion; There is none worthy of worship except for Allah, therewith I meet my Lord Almighty.'"

Part two:

STATES OF THE DEAD FROM THE SOUNDING OF THE TRUMPET TO THE ABIDANCE EITHER IN PARADISE OR IN HELL; AND ITS RELATED TERRORS AND RISKS

It contains the following chapters:

Explication of the sounding of the trumpet

Account of the mustering land and its inhabitants

Account of the duration of the Day of Resurrection

Account of the Day of Judgement, its terrors and names

Account of interrogation about sins

Account of the balance of deeds

Account of foes and opponents

Account of Sirat (bridge held over Hell)

Account of intercession

Account of the Fountain

Account of Hell, its denizens, terrors, chains, and serpents

Account of Paradise, its bliss, number of its gardens, gates, mansions, walls, rivers, trees, clothes and thrones of its inhabitants

Account of houris and youth

Account of looking at the Countenance of Allah Almighty

A chapter on the extensive mercy of Allah Almighty, therewith the book is concluded, Allah willing

CHAPTER ONE

EXPLICATION OF THE SOUNDING OF THE TRUMPET

You have already learnt the great terrors and risks a dead receives after death. But the greatest and the most severe of them all is the sounding of the trumpet, resurrection on the Day of Judgement, presentation before the Lord Almighty for reckoning, questioning about deeds, be they significant or insignificant, the establishment of the balance of deeds, crossing the path that is held over the Hell, and expectation for the call when cases are decided, either for happiness or for wretchedness. You have to know all of those states, and have faith in them entirely, and engage in long meditation in them in order to stimulate within your heart the necessary motives to get ready for them.

But unfortunately, most people do not have faith in the Last Day from the depth of their hearts. That is confirmed evidently by their seriousness in getting ready for the hot summer and cold winter, and negligence of the scorching heat of Hell, along with the related difficulties and terrors. More amazing, if they are asked about the Last Day, they would talk about it only with their tongue, while their hearts remain heedless of it. However, to belie a thing with the deed is more effective than to belie it with the tongue.

In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "The son of Adam abuses Me, and it is not fitting for him to abuse Me; and he further belies Me, and it is not fitting for

him to belie Me at all. As for his abuse, it is his statement that I have a child. As for his belying, it is his statement that I would not recreate him once again as I created him at first.” (Al-Bukhari on the authority of Abu Hurairah).

However, man’s weak faith and absence of certainty in the Last day and resurrection goes back to his lack of understanding of those things that are beyond the reach of his mind on the one hand, and inability to imagine that such a thing would come on the other hand. If man does not witness with his own eye how animals are born from each other in a reproductive operation and, at the same time, it is said to him that from a sperm-drop a human rational speaking discerning being is produced, of a surety, he would not be able to give trust, and even imagine that. For this reason, Allah Almighty says: “Does not man see that it is We Who created him from sperm? Yet behold! he (stands forth) as an open adversary!” (Ya Sin 77)

﴿أَوَلَمْ يَرِ الْإِنْسَنُ أَنَا خَلَقْتَهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٢٧﴾﴾

And: “Does Man think that he will be left uncontrolled, (without purpose)? Was he not a drop of sperm emitted (in lowly form)? Then did he become a clinging clot; then did (Allah) make and fashion (him) in due proportion. And of him He made two sexes, male and female. Has not He, (the same), the power to give life to the dead?” (Al-Qiyamah 36-40)

﴿أَلَيْسَ الْإِنْسَنُ أَنْ يُتْرَكَ سُدًى ﴿٢٨﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُعْنَى ﴿٢٩﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٠﴾﴾

﴿جَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٣١﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ نُنْخِصَ الْمَوْتَى ﴿٣٢﴾﴾

The wonders of creation for the first time are more excellent than those in the recreation once again. Then, how does one deny that resurrection? If your faith in this fact is weak, then, strengthen your faith by considering the wonders of the first creation, for the other creation is like, if not easier than it. If your faith, therefore, is strong enough, then, engage in meditation of the terrors and risks related to that other creation, in order to deprive of your heart comfort and calmness, and stimulate you to get ready for the presentation before the Lord Almighty.

The first thing to meditate in is that which is to hit the ears of the inhabitants of the graves, i.e. the strong sounding of the trumpet, for it is only a single blast, by which the graves split open for the dead to come forth in crowds, all at once, covered with the dust of the earth from the top to the bottom, overwhelmed by anxiety, worry and terror, in expectation for what would come to be. In this respect, Allah Almighty says: “The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!” (Az-Zumar 68)

﴿وَنُفِخَ فِي الصُّورِ فَصُعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾﴾

﴿هَمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾﴾

And: “Finally, when the Trumpet is sounded, That will be - that Day - a Day of Distress, Far from easy for those without Faith.” (Al-Muddaththir 8-10)

﴿ فَإِذَا نُفِخَ فِي الْنَّافُورِ ۚ فَذَلِكَ يَوْمٌ عَسِيرٌ ۚ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝ ﴾

And: Further, they say, "When will this promise (come to pass), if what you say is true?" They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves! No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people! The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord! They will say: "Ah! woe unto us! who has raised us up from our beds of repose?" (a voice will say:) "This is what (Allah) Most Gracious had promised, and true was the word of the Messengers!" It will be no more than a single Blast, when lo! they will all be brought up before Us!" (Ya Sin 48-53)

﴿ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝ ﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ

مُخْضِعُونَ ۝ ﴿ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝ ﴾ وَتُفِخُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝ ﴿ قَالُوا يَنْوِيلُنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ

الْمُرْسَلُونَ ۝ ﴿ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ۝ ﴾

If there is nothing ahead of the dead but the great terror of that sounding of the trumpet, it should be sufficient for them to safeguard themselves from its terrors. It is a sounding and a blast, so strong that because of which all the inhabitants of the heavens and the earth and what is in between them would swoon, i.e. die, except for such as Allah Almighty wills, i.e. some angels.

In confirmation of that, the Messenger of Allah "Allah's blessing and peace be upon him" said: "How should I be blessed and the one to whom the trumpet is entrusted has picked up the trumpet in his mouth, inclined his forehead, and paid his attention in expectation for the moment he is commanded to sound it?" (At-Tirmidhi on the authority of Abu Sa'id).

According to Muqatil, Israfil "peace be upon him" is placing his mouth on the trumpet, whose circle-shaped opening is as wide as is the heavens and the earth, and fixing his sight towards the Throne (of Majesty), in expectation for the very moment he would be ordered to blow the first blow. Once he blows it, all in the heavens and the earth and what in between them would swoon immediately, out of the great terror and horror, except such of angels as Allah Almighty wills, and I mean here Gabriel, Michael, Israfil and the angel of death "peace be upon them". Then, He Almighty would command the angel of death to take up the souls of Gabriel, then Michael, then Israfil, and then order the angel of death to die.

The creatures would spend forty years in the Barzakh following the first blow, after which Allah Almighty would bring Israfil "peace be upon him" to life, and command him to blow the trumpet the second blow, and that is the significance of His statement: "Then will a second one be sounded, when, behold, they will be standing and looking on!" (Az-Zumar 68)

﴿ وَتُفِخُ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا

هُمْ قِيَامٌ يَنْظُرُونَ ۝ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "From the time the one to whom the trumpet is entrusted was created, he has been placing it before his mouth while moving forward a foot and backward another, in expectation for the very moment he would be commanded to blow it. behold! Safeguard yourselves from (the terror of) that blow."

So, meditate in the creatures and how they would be put to humiliation, submission and meekness at the time they would be raised, for fear of that swoon and in expectation for what would be decreed upon them of happiness and wretchedness. If you are in this world from among the rich and wealthy, you should know that the kings of the earth on that day would be the most humiliated, the most submissive, and the most despicable from among all the people. At that time, the wild animals would come forth in crowds from every direction and mix with the people, in humiliation out of terror of the Day of Resurrection, with no sin they have committed, except that they would be gathered out of the severity of the swoon and the terror of the blow. That is the significance of His statement: "When the wild beasts are herded together (in human habitations)." (At-Takwir 5)

﴿وَإِذَا أَلُوْهُمُوسُ وَهُوَ حُوْشٍ حُوْشِرَتْ﴾

Then, the devils who were rebellious would come in humiliation and submission, out of the terror of the presentation before Allah Almighty, in confirmation of the statement of Allah Almighty: "So, by your Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell." (Maryam 68)

﴿فَوَرَبِّكَ لَنَخْشُرَنَّهٖمُ وَالشَّيْطٰنِ لَنُكٰوِنَنَّهٖمُ حَوْلَ جَهَنَّمَ جِثِيًا﴾

CHAPTER TWO

ACCOUNT OF THE MUSTERING LAND AND ITS INHABITANTS

Consider then how, after resurrection, they would be driven, naked and barefooted, to the land of mustering, which is plain, soft white, in which there would be no crookedness nor curving, nor a hill behind which anyone might hide himself, nor a lowness in which anyone might disappear from the sights of others: on the contrary, it is a very plain land to which they would be driven in crowds. Exalted be He Who would gather all the creatures, in their difference, from all directions and sides of the earth, by both the first and the second blow. It is then fitting for such hearts, on that day, to be fearful and for those sights to be submissive.

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, all the people would be mustered together on a white plain soft land like a pure loaf, in which there would be no building for anyone to hide himself therein." (Al-Bukhari and Muslim on the authority of Sahl Ibn Sa'd).

Think not that this land would be like that of the world: they only share in the name. in confirmation of that, Allah Almighty says: "One day the Earth will be changed to a different Earth, and so will be the Heavens, and (men) will be

marshalled forth, before Allah, the One, the Irresistible." (Ibrahim 48)

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ^ط وَتَرْزَوُا^ط لِلَّهِ أَوْدَادَ الْفِهَارِ﴾

According to Ibn Abbas "Allah be pleased with them" in his comment on it: "It would change in size and shape, and have no trees nor mountains, nor valleys nor rivers, and be extended and made spacious: A white soft land like silver on which no blood has ever been shed, nor a mistake ever been committed. As for the sky, its sun, stars moon, and all celestial bodies would disappear.

Consider, O poor, the terror of that day. If all the people gather together on that plain land, the stars over them would scatter about, the sun would disappear, leading to deep darkness. Such being the case, the sky would turn from over their heads and rent asunder, given its strength and thickness, as much as is equal to a five-hundred journey, and the angels standing on its edges and sides: How terrible would the sound of its splitting be on your ear, and how awful is the day on which the sky would rent asunder, and crumble and go to pieces like melted silver. On that day, the sky would be like melted brass, people like moths scattered about, and mountains like carded wool, naked and barefooted. In confirmation of that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will be gathered barefooted, naked, and uncircumcised, sunk in their sweat up to their earlobes." Sawdah "Allah be pleased with her" the narrator of the Hadith said: I said: "O Allah's Apostle! Will the men and the women look at each other?" He said: "The situation will be too hard for them to pay attention to that." (Ath-Tha'alibi and Al-Baghawi; and Al-Bukhari and Muslim on the authority of A'ishah "Allah be pleased with her"). How great is a day on which people would be raised as naked and barefooted! But even, none of them would have the power to look at the other.

Furthermore, some of them would be raised walking on their faces, without being able to turn their faces. In confirmation of that, it is reported on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the people would be raised and be of three divisions: Some would be riding, others walking on foot, and others prone on their faces." A man said: "O Messenger of Allah! How should they be able to walk prone on their faces?" he "peace be upon him" said: "He, Who enabled them to walk on foot has the power to make them walk prone on their faces." (At-Tirmidhi; and Al-Bukhari and Muslim on the authority of Anas).

But mankind, by nature, denies what he sees and imagines not. Had he not seen the serpent walking on its abdomen, he would not have been able to imagine there are beings walking on other organs than the feet, and so on. So, beware of denying anything of the wonders of the Day of Judgement just depending on its difference and unfamiliarity in comparison with the things of this world. Indeed, had you not seen the wonders in this world, and they had been offered to you before you saw them, you would hasten to deny them.

Concerning The Sweat

Remember in this respect the extremely big crowd in the mustering land of

the creatures from the seven heavens and the earths, and what between them, from the first to the last generations of creation. Then, the sun would rise upon them with its scorching heat multiplied many times, and be brought at a distance of but two bow-lengths or (even) nearer to the heads of the people. There would be then no shade on the land other than the shade of the Lord of the worlds, therewith none would shade himself but those made near to Him. Then, the creatures would thrust each other, forced by throng and scorching heat, and shyness of being put to scandal and shame, at the time of presentation before the Compeller of the heavens and the earth. From the combination of the blaze of sun, the scorching heat of breaths, and the hearts burning with the fire of shyness and fear, sweat would flood from the root of each hair until it would flow on the plain ground of resurrection and rise up to their bodies, each according to his/her position and status with Allah Almighty: Some up to their knees, others to their waists, others to their breasts, and others to their earlobes, and so on.

In confirmation of that, it is reported on the authority of Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the Day on which the people would stand to the Lord of the worlds, until anyone of them would sink in his sweat up to the half of his earlobes." (Al-Bukhari and Muslim).

It is further reported on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the people would sweat so much that their perspiration would flow on the ground as much as seventy cubits, in which they would sink up to their chins." (Al-Bukhari and Muslim).

According to another narration, the Prophet "peace be upon him" said: "They would keep standing, with their eyes fixedly staring up to the sky as long as forty years, until they would sink in their sweat out of their severe distress." (Ibn Adi on the authority of Ibn Mas'ud "Allah be pleased with him").

It is reported on the authority of Uqbah Ibn Amir "Allah be pleased with him" that he said: The Prophet "peace be upon him", said: "On the Day of Judgement, the sun would come close to the earth so much that the people would sweat (each according to his status): Some up to their heels, others up to the half of their legs, others up to their knees, others up to their thighs, others up to their waists, others up to their mouths where (beckoning with his hand) it would rein them, and others would be entirely covered by sweat." He struck with his hand over his head as such. (Ahmad).

Think, O poor, about that severe sweat and hard suffering of the people of resurrection to the extent that one might invoke: "O Lord! Relieve me of that distress and waiting even if it is to lead me to the fire of Hell!" so far, the reckoning has not started yet. You would be one of those and you do not know to which extent you would sink in sweat. You should know that every sweat you have not sweated because of your trouble in the Cause of Allah Almighty, through Hajj, Jihad, prayer, fasting, standing (at night for supererogatory prayer), fulfilling the needs of Muslims, enduring the difficulty of enjoining what is right and forbidding what is evil, you would sweat it

because of shyness and fear on the Day of Judgement. Were mankind to be safe from ignorance and haughtiness, he would know that the sweat of trouble he receives in the acts of worship in this world is very easier and shorter than the sweat of distress and suffering from the long waiting he would receive in the hereafter.

CHAPTER THREE

ACCOUNT OF THE DURATION OF THE DAY OF RESURRECTION

Allah Almighty says: "A Day when (all) mankind will stand before the Lord of the Worlds." (Al-Mutaffifin 6)

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

In their comment on that, Ka'b and Qatadah said: "They would keep standing for three hundred years."

It is reported on the authority of Abdullah Ibn Umar "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" recited: "A Day when (all) mankind will stand before the Lord of the Worlds" and then said: "What do you think if you are gathered by Allah Almighty in the same way as arrows are gathered in a quiver for fifty thousand years, during which He would not look at you?" [At-Tabarani].

According to Al-Hassan: "What do you think of a day on which people would keep standing on their feet for fifty thousand years, during which they would neither eat nor drink, until when they would be given to severe hunger and thirst, they would be taken to the fire of Hell to drink from its boiling hot spring?"

They will suffer such distress and trouble to the extent that they will not be able to bear or stand. Then the people will say: "Don't you see what state you have reached? Won't you look for someone who can intercede for you with your Lord?" Some people will say to others: "Go to Adam." So they will go to Adam and say to him: "You are the father of mankind; Allah created you with His Own Hand, and breathed into you from His Spirit; and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" Adam will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Noah." So they will go to Noah and say (to him): "O Noah! You are the first Messenger sent by Allah to the people of the earth, and Allah has named you a thankful slave; (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" He will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham." They will go to Abraham and say: "O Abraham! You are Allah's Apostle and His bosom friend from among the people of the earth; so (please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition

we have reached?" He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (in the world). Myself! Myself! Myself! Go to someone else; go to Moses." The people will then go to Moses and say: "O Moses! You are Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" Moses will say: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus." So they will go to Jesus and say: "O Jesus! You are Allah's Apostle and His Word, which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. (Please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter." Jesus will not mention any sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Muhammad." So they will come to me and say: "O Muhammad! You are Allah's Apostle and the last of The Prophets, and Allah forgave your earlier and later sins. (Please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" The Prophet "Allah's blessing and peace be upon him" added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. Then Allah will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: "O Muhammad! Raise your head. Ask, and you will be granted. Intercede and it (your intercession) will be accepted."" (Muslim on the authority of Abu Hurairah "Allah be pleased with him").

It should be known to you that the more one's wait in this world for death out of patience on leaving pleasures and delights, the short his waiting would be on that day in particular.

In confirmation of that, when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the duration of that day, he said: "By Him in Whose Hand is my soul, it would be alleviated on the faithful believer (no matter how long it might be) until it would seem to him easier than the obligatory written prayer he performs in this world." (Abu Ya'li and Al-Baihaqi on the authority of Abu Sa'id Al-Khudri).

So, strive your utmost to be of those faithful believers on whom its difficulties would be alleviated. As long as you still are living, it is up to you to get ready for that. Work in short days for long ones, if you keep patient for the whole of your lifetime, say one hundred years on average, in order to rescue yourself from the trouble of suffering of a day whose duration would be as long as fifty thousand years, of a surety, you would be a great winner.

CHAPTER FOUR

ACCOUNT OF THE DAY OF JUDGEMENT, ITS TERRORS AND NAMES

Get ready, O poor, with the utmost of your power and capacity, for that Day

of Resurrection, that would be very long, and its time has become very close, although people feel not. It is the day When the Sky is cleft asunder, the Stars are scattered, the Oceans are suffered to burst forth, the Graves are turned upside down: (Then) shall each soul know what it has sent forward and (what it has) kept back. It is the day When the Sky is rent asunder, And hearkens to (the Command of) its Lord, and it must needs (do so), and the Earth is flattened out, And casts forth what is within it and becomes (clean) empty, And hearkens to (the Command of) its Lord, and it must (needs do so): (then will come home the full Reality). It is a day When the sun (with its spacious light) is folded up, the stars fall, losing their luster, the mountains vanish (like a mirage), the she-camels, ten months with young, are left untended, the wild beasts are herded together (in human habitations), the oceans boil over with a swell, the souls are sorted out, (being joined, like with like), the female (infant), buried alive, is questioned, For what crime she was killed, the Scrolls are laid open, the World on High is unveiled, the Blazing Fire is kindled to fierce heat, And the Garden is brought near: (Then) shall each soul know what it has put forward.

It is the day When the Earth is shaken to its (utmost) convulsion, And the Earth throws up her burdens (from within), On that Day will it declare its tidings: For that your Lord will have given her inspiration. On that Day will men proceed in companies sorted out, to be shown the Deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it. It is the day when the earth is moved, and its mountains, and they are crushed to powder at one stroke, On that Day shall the (Great) Event come to pass, And the sky will be rent asunder, for it will that Day be flimsy, And the angels will be on its sides, and eight will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgment: not an act of yours that you hide will be hidden. On that day, the mountains would be removed, and you will see the earth as a level stretch, and all of them shall be gathered , all together, and none of them will be left.

It is the day when the earth shall be shaken to its depths, And the mountains shall be crumbled to atoms, Becoming dust scattered abroad. It is a day when men will be like moths scattered about, And the mountains will be like carded wool. On that day, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): you shall see mankind as in a drunken riot, yet not drunk: But dreadful will be the Wrath of Allah Almighty. On that day the Earth will be changed to a different Earth, and so will be the Heavens, and (men) will be marshalled forth, before Allah, the One, the Irresistible.

On that day the Mountains will be uprooted and scatter as dust, and be left as plains smooth and level. Nothing crooked or curved will you see in their place. On that Day will they follow the Caller (straight): No crookedness (can they show) him: All sounds shall humble themselves in the Presence of (Allah) Most Gracious: Nothing shall you hear but the tramp of their feet (as they march). On that Day shall no intercession avail except for those for whom permission has

been granted by (Allah) Most Gracious and whose word is acceptable to Him. On that day, you see the mountains and think them firmly fixed: but they shall pass away as the clouds pass away. On that day, the sky is rent asunder, and it becomes red like ointment, whereas no question will be asked of man or Jinn as to his sin. On that day, every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil.

It is the day whose mention made hoary the Messenger of Allah "Allah's blessing and peace be upon him" when Abu Bakr As-Siddiq "Allah be pleased with him" asked him: "I see that you have grown hoary O Messenger of Allah (what is the matter)?" He said: "The (Surah of) Hud and its sisters (in which the Day of Judgement is mentioned with its terrors) have made me hoary." (At-Tirmidhi and Al-Hakim and rendered Hassan and Sahih).

The Day of Judgement is mentioned in the Quran with different names. But the lots of names should not divert us from their meanings, since the purpose of this chapter is just to open the minds to the mysteries and secrets of each one of them. So, you should be eager to know well their meanings.

It is the Day of judgement, the Day of grief, the Day of regret, the Day of reckoning, the Day of questioning, the Day of race (to good), the Day of calling to account, the Day of competition, the Day of earthquake, the Day of obliteration, the Day of swoon, the Day of reality, the Day of calamity, the Day of violent commotion, the Day of Overwhelming (Event), the day of resurrection to come very near, the day of the great event, the day of the devastating (event), the day of the Deafening Noise, the day of meeting together, the day of departure, the day of being brought together (to Allah), the day of exacting retribution, the day of calling each other, the day of punishment, the day of return (to Allah), the day of deciding the cases, the day of recompense, the day of flight, the day of abidance, the day of trial, the day of weeping, the day of mustering, the day of threat, the day of presentation (before the Lord Almighty), the day of balance, the day of truth, the day of gathering, the day of raising (the dead), the day of conquest, the day of disgrace. It is also a great day, a difficult day, a terrible day. It is the day of retribution, the day of certainty, the day of resurrection, the day of destiny, the day of sounding the trumpet, the day of the blast, the day of tremble, the day of deterrence, the day of intoxication, the day of terror, the day of the end of the journey, the day of the fright, the day of shelter, the day of appointment, the day of the place of return, the day of watching, the day of anxiety, the day of perspiration, the day of neediness (to Allah), the day of denial (of each other), the day of splitting, the day of standing, the day of coming out, the day of eternity, the day of mutual gain and loss...to the end of this series of names.

Woe to all the people in general, and to us, Muslims, from among them in particular: it is to us, apart from the people, that the chief of Messengers and Prophets "peace be upon him" was sent, and on him the Holy Book was revealed, in which Allah Almighty tells us about all those attributes of the Day of Recompense, and then informs us about our heedlessness saying: "Closer and

closer to mankind comes their Reckoning: yet they heed not and they turn away. Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest." (Al-Anbiya 1-2)

﴿ أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ ﴾

Then, He informs us about the nearness of the Day of Judgement saying: "The Hour (of Judgment) is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away, and say, "This is (but) transient magic."" (Al-Qamar 1-2)

﴿ أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَعْمِرٌ ﴿٢﴾ ﴾

The best thing we do is to recite that Qur'an which does not go beyond our throats, without considering its meanings and warnings. We seek refuge with Allah from that heedlessness, and ask him to deliver us with His extensive mercy.

CHAPTER FIVE ACCOUNT OF INTERROGATION

Think, O poor, after those terrors and frights, about the moment you would be questioned directly by Allah Almighty with no interpreter between you and Him, about all of your deeds, their significant and insignificant, much and little, major and minor. While you are in the thick of the distresses and calamities of the resurrection, behold! Angels of formidable bodies and huge persons would descend from the openings of the sky, with the command to take hold the sinners and criminals by their forelocks and drive them to be presented before Allah the Compeller to question them about their sins.

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has an angel (whose body is so much huge that) the distance in between his eyelids is as long as a one hundred-year journey."

What do you think then about yourself, if you see those angels coming to take you by your forelock to the standing of presentation? But in spite of their hugeness, they would be submissive to the terror of that day, feeling the wrath and anger of Allah Almighty on (the sinners and criminals among) His servants. When they descend, there would be no Prophet, nor a sincere lover and affirmer of truth, nor a righteous but that he would fall in prostration to his chin, for fear he might be intended. That would be the state of the closest among the creatures to Allah Almighty. Then, what to you think about the disobedient sinners? At that time, out of the severe terror, some people would hasten to ask those angels: "Is our Lord among you?" but the angels would be scared by their question, out of deeming their Creator Almighty far beyond being among them. They would call: "Exalted be our Lord! It is not consonant with His Majesty to be among us. But He is going to come after us."

Then, the angels would stand in a row surrounding the creatures from all sides, and all of them would have the mark of submission, fear and humiliation. At that time, Allah Almighty fulfills His statement: "Then shall We question those to whom Our Message was sent and those by whom We sent it. And verily

We shall recount their whole story with knowledge, for We were never absent (at any time or place)." (Al-A'raf 6-7)

﴿ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْضُ عَنْهُمْ يَوْمًا مَا كُنَّا عَلَيْهِمْ ﴿٧﴾ ﴾

And: "Therefore, by your Lord, We will, of a surety, call them to account, For all their deeds." (Al-Hijr 92-93)

﴿ فَوَرِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ ﴾

Then, He Almighty would start with the Messengers and Prophets "peace be upon them" in confirmation of His statement: "One day will Allah gather the Messengers together, and ask: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge: it is You who know in full all that is hidden." (Al-Ma'idah 109)

﴿ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٩﴾ ﴾

Then, Noah "peace be upon him" would be invited and asked: "Have you reported the message?" He would answered in the affirmative. His people would be invited and asked:"Has he conveyed to you the message?" they would say: "No warner has ever come to us."

Then, Jesus "peace be upon him" would be brought and asked: "O Jesus the son of Mary! did you say unto men, 'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to You! never could I say what I had no right (to say). Had I said such a thing, You wouldst indeed have known it. You know what is in my heart, though I know not what is in Your. For You know in full all that is hidden. Never said I to them aught except what You did command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when you did take me up you was the Watcher over them, and You are a witness to all things. If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 116-118)

﴿ وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا

يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي

نَفْسِكَ إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ

عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنْ

تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْغَفُورُ الْكَرِيمُ ﴿١١٨﴾ ﴾

After long years of waiting and suffering, the angels would come and call the people one by one to come to be presented before their Lord Almighty. All of them would tremble in awe of the moment, and some people would wish to be taken to the fire in order for their evils deeds not to be presented before the Compeller, and their shame not exposed in front of all the people. Before questioning, the Light of the Throne (of Majesty) would rise and the whole earth would then shine by the Light of the Lord Almighty, and every servant would become certain of the coming of the Compeller to question him, and everyone

would think that it is he alone who would be taken by question.

Then, Allah Almighty would say to Gabriel "peace be upon him": "O Gabriel! Bring the fire of Hell." He would go to Hell and say to it: "O Hell! Answer the invitation of your Lord and Creator Almighty." Then, its keepers would jump and rush out of anger on the sinners who disobeyed Allah Almighty. That would be after it has blown out for the first time. When it blows out for the second time, the people would grow more fearful and scared, thinking they would be seized and taken to it. Then, when it blows out for the third time, they would fall down prone on their faces, with their eyes fixedly staring, in expectation for what would occur to them.

Then, Allah Almighty would turn to the Messengers "peace be upon them" and ask them: "What answer have you received (from your nations)?" At that moment, the people in general, and the disobedient among them in particular, would be given to a great terror, to the extent that the parent would flee away from his child, the brother from his brother, the husband from his wife, and so on. Then, one by one would be taken and questioned by Allah Almighty about his deeds, and about what he has done in public and secret.

In this respect, it is narrated on the authority of Abu Hurairah "Allah be pleased with him" that they (the Companions) said: "O Messenger of Allah, will we be able to see our Lord on the Day of Judgment?" He said: "Do you feel any difficulty in seeing the sun at noon when there is no cloud over it?" They said: "No." He said: "Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it?" They said: "No." Thereupon he said: "By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only as much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: 'O, so and so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects?' He would say: 'Yes.' It would be said: 'Did you not think that you would meet Us?' He would say: 'No.' He (Allah) would say: 'Well, We forget you as you forgot Us.'" (Al-Bukhari and Muslim, and the addition is reported by Muslim only).

Think, O poor, about yourself when you would be questioned as such, and if you deny, your organs would bear witness against you:

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: We were in the company of The Messenger of Allah "peace be upon him" when he smiled and said: "Do you know why I have laughed?" We said: "Allah and His Messenger know best." Thereupon he said: "It is because of the (fact that I remembered the) talk which the servant would have with his Lord (on the Day of judgment). He would say: 'O My Lord, have you not guaranteed me protection against injustice?' He would say: 'Yes.' Then the servant would say: 'I do not deem valid any witness against me but my own self.' He would say: 'Well, enough would be the witness of your self against you and that of the two angels who had been appointed to record your deeds.' Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, and he would say (to the hands and feet): 'Be away, let there be

curse of Allah upon you. It was for your safety that I have contended.” (Muslim).

We seek refuge with Allah Almighty from being given to disgrace in front of the people by the witness of our organs against us. But, on the other hand, Allah Almighty promised to conceal the misdeeds of the faithful believers and safeguard him from being put to that shame in front of anyone.

In this respect, it is narrated on the authority of Safwan Ibn Muhriz that a person said to Ibn Umar "Allah be pleased with both": How did you hear The Messenger of Allah "Allah's blessing and peace be upon him" as saying something about the private conversation (to be between a servant and his Lord)? He said: I heard him say: A believer will be brought to his Lord "Exalted and Glorified be He" on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: 'Do you recognize (your faults)?' He would say: 'O my Lord, I do recognize (them).' He (the Lord) would say: 'I concealed them for you in the world, and today I forgive them for you.' He would then be given the Book containing (the account of his) good deeds. As far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i.e. non-believers and hypocrites) told a lie about Allah Almighty." (Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever conceals a defect of a believer on him (in this world), Allah Almighty would conceal his defect on the Day of Judgement."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There is no servant of you but that he would be questioned by Allah Almighty with no interpreter nor a veil between them." (Ibn Adi).

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "When anyone of you would meet Allah, he will meet Him without an interpreter between him and Allah to interpret for him, and Allah will say to him: "Didn't I send a messenger to teach you?" He will say: "Yes." Allah will say: "Didn't I give you wealth and do you favors?" He will say: "Yes." Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell. So, Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find half a date, then with a good pleasant word." (Al-Bukhari on the authority of Adi Ibn Ha'im).

Ibn Mas'ud "Allah be pleased with him" said: "There would be none of you but that Allah Almighty would meet him alone, in the same way as anyone of you becomes alone with the moon on the night when it is full. Then He would say to him: "O mankind! What has deceived you about me? O son of Adam! What have you done in what you have learnt? O mankind! What answer have you given to the Messengers? O mankind! Have I not been a watcher over your eyes while looking therewith at what was unlawful for you? Have I not been a watcher over your ears..." and so on until he counted all his organs.

According to Mujahid: "No foot of a servant would ever move from the presence of Allah Almighty until he is questioned about four things: His lifetime: In which thing he has consumed it; his knowledge: what he has done with it; his property: from which sources he has earned it, and in which things he has spent

it; and his body: In which he has utilized it"; (and according to another version "and about his youth: in which he has exhausted it").

CHAPTER SIX

ACCOUNT OF THE BALANCE (OF DEEDS)

While you are in meditation, do not be heedless of the balance of deeds and acts, and how the records would scatter about in order for the people to receive, some in their right hands and others in their left hands. That is because after reckoning, the people would be divided into three: Some would have no good deeds at all: Then, a black neck would come out of the fire and pick them up in the same way as a bird picks up grains and then throw them into the fire, which would swallow them, and they would be addressed: "Let you be in wretchedness after which you would receive no happiness."

The second division are those who would have no misdeeds, thereupon they would be addressed: "Let those who praise Allah in whichever state they are stand!" they would stand and be driven to Paradise; and the same would be done to those who stand at night (for supererogatory prayers), and then with those whom neither trade nor transaction in this world divert from the remembrance of Allah Almighty. They would be addressed: "Let you be in happiness after which you would experience no wretchedness."

The third division, which constitutes the majority of people, stands for those who mix a good deed with a misdeed. Although it is perfectly known to Allah Almighty which of their good deeds or misdeeds prevail over the other, but He Almighty would like to let them know that, in order that they would learn His great favor upon them should He forgive for them, and His justice should He punish them. At that time, the records would scatter about, containing both good deeds and misdeeds, and the balance would be set up. The sights would remain fixedly staring at the records, as to whom of them would receive his own record with his right hand, and who with his left hand, and then to the balance beam, as to the side of the misdeeds or to that of the good deeds it would incline. That is a state in which people would become reckless and lose their minds.

It is narrated on the authority of Al-Hassan from A'ishah "Allah be pleased with her" that once the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in her lap and then fell asleep. Then, she remembered the hereafter thereupon she went on weeping so much that her tears flowed and dropped on his cheek. The Messenger of Allah "Allah's blessing and peace be upon him" got up and asked her: "What does cause you to weep O A'ishah?" She said: "I remembered the hereafter thereupon I went on weeping: will you remember your families on the Day of Judgement?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three positions, at which no one of the people will remember but himself: when the weighing scale of deeds are set up until he knows whether his balance of good deeds will be light or heavy; on receiving the record (of deeds), when one will say: "Ah here! Read ye my Record!" until he knows the place of his record, and whether he will receive it with his right or left hand, or from his back; and on Sirat (placing the bridge over Hell)." (Abu Dawud).

It is reported on the authority of Anas "Allah be pleased with him" that he said: "On the Day of Judgement, the son of Adam would be brought and made to stand between both weighing scales, and an angel would be entrusted to him. If the scale of his good deeds is too heavy to overweigh, the angel would call so loudly that all the people would hear him: "So and so, son of Adam has become happy, after which he would receive no wretchedness." But if it is too light to overweigh, he would call so loudly that all the people would hear him: "So and so, son of Adam has become wretched, after which he would receive no happiness." when scales of good deeds are light, the angels of punishment would come having rods of iron and wearing dresses of fire, and take the portion doomed to the fire into the fire of Hell."

It is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all goodness be in Your Hand." Allah will say: "Bring out the people of the fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine." At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! Who is that (excluded) one?" He said: "Rejoice with glad tidings; one person will be (selected to enter Paradise) from you and one-thousand will be (selected to enter the Hell fire) from Gog and Magog."

The Prophet "Allah's blessing and peace be upon him" further said: "By Him, in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We praised and magnified Allah. He added: "By Him, in Whose hand my life is! I hope that you will be one-third of the people of Paradise." We praised and magnified Allah. He said: "By Him, in Whose hand my life is! I hope that you will be half the people of Paradise." We praised and magnified Allah. He further said: "The example of you (Muslims compared in number) with the other nations (of non-Muslims) is like a white hair in the skin of a black ox, or like a round hairless spot on the foreleg of a donkey." (Al-Bukhari and Muslim).

CHAPTER SEVEN

ACCOUNT OF FOES AND REMOVAL OF INJUSTICES

Now, you have come to know the terror and danger of the balance, and how the eyes would keep fixedly staring to the balance beam in order to see to which direction it would incline: Then, he whose balance (of good deeds) will be (found) heavy, Will be in a Life of good pleasure and satisfaction, But he whose balance (of good deeds) will be (found) light, Will have his home in a bottomless Pit, which is a Fire blazing fiercely.

It should be known to you that none would be saved from the balance of deeds but he who accounted himself in this world, and weighed his acts and deeds on the measure of Sharia. Umar "Allah be pleased with him" said: "Reckon

yourself (in this world) before you would be reckoned (in the hereafter), and weigh your deeds before they would be weighed."

To reckon oneself is to turn to Allah in sincere repentance before death and give up all sins and crimes he did, to complete what he indulged in concerning the obligatory deeds, to give back all injustices he committed, and seek clearance from everyone whom he harmed or abused, until when he dies, there would remain no injustice nor an obligatory duty due on him: such would enter Paradise without reckoning, unlike him who dies before giving back the injustices: in which case he would be encircled by his foes who would demand their rights from him. Such being the case, and you are unable to avert them from yourself, as you used to do in this world, behold! Allah the Compeller would call publicly: "Today, every soul would be recompensed with that which it earned, and there would be no injustice." At that time, you would get so much frightened, and recall what Allah Almighty said to you on the tongue of His Messenger "peace be upon him": "Think not that Allah does not heed the deeds of those who do wrong. He but gives them respite against a Day when the eyes will fixedly stare in horror. They are running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void! So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us (if only) for a short Term: We will answer Your Call, and follow the Messengers!" "What! were you not wont to swear aforetime that you should suffer no decline?"" (Ibrahim 42-44)

﴿رَبَّنَا أَخْرِنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ ۖ أُولَٰئِكَ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم

مِّنْ زَوَالٍ ﴿٤٤﴾﴾

Then, your deeds which you troubled yourself and strove your utmost to do along your lifetime would be taken from you and given to your foes in recompense for their rights they have on you.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "peace be upon him" said: "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property." He said: "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with prayer, fasting and charity, (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire." ("(Muslim).

Consider then your situation on that day. You could hardly find a good deed to remain pure for you from the evil of showing off, and even if you could find it, your foes would hasten to take it in fulfillment of their rights on you. How should you hope for salvation from all injustices you have committed during your entire life only on one day on which even the hornless would exact retribution

from the horned of sheep?

It is narrated on the authority of Abu Dharr "Allah be pleased with him" that once the Messenger of Allah "Allah's blessing and peace be upon him" saw two sheep goring each other, thereupon he said: "O Abu Dharr! Do you know for which reason those are goring each other?" I said: "No." on that he said: "But Allah Almighty knows well and He will judge between them on the Day of Judgement." (Ahmad).

In his comment on the following statement of Allah Almighty: "There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end" (Al-An'am 38)

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِفٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ﴾

﴿ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

Abu Hurairah "Allah be pleased with him" said: "All creatures would be mustered, all together on the Day of Judgement, and it would be out of perfect justice of Allah Almighty that the hornless would be enabled to exact retribution from the horned one, after which He would command all to turn into dust. That would be at the very moment the disbeliever would say: "Would that I become dust!"

So, beware, O poor, of the day on which you would find your good deeds omitted from your record, and when you ask about that, you would be told that they have gone to your foes whom you wronged in this world. You would also find in your record misdeeds which you have never committed, and others which you strove your utmost to avoid and avert from yourself, and when you ask about them, you would be told that those belong to your foes whom you oppressed in the world, and since your good deeds fall short of recompense, their misdeeds have been transferred to your account.

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Satan has despaired that idols be worshipped in the Arab Peninsula. But meanwhile, he has been satisfied from you with what is less than that, i.e. only the trivial sins, which are destructives. So, safeguard yourselves from injustice as much as you could. Indeed, the servant might come on the Day of Judgement with acts of worship as much as mountains, thinking they would deliver him (from punishment). But the servants continue to come upon him in succession: One saying: 'O Lord! So and so has committed an injustice against me', thereupon Allah would say: "Omit from his good deeds", and so on until nothing of his good deeds would remain for him. The example of such is like a group of travelers who descended in a desert, and they had no fire wood with them. They scattered about and collected fire wood and then kindled a great fire, and did what they liked to do." (Ahmad and Al-Baihaqi for the last portion; and Muslim on the authority of Jabir for the first portion).

It is further reported that when the following was revealed: "Truly you will die (one day), and truly they (too) will die (one day). In the End will you (all), on

the Day of Judgment, settle your disputes in the presence of your Lord." (Az-Zumar 30-31)

﴿إِنَّكَ مَيِّتٌ وَإِئْتَمُّ مَيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾

Az-Zubair "Allah be pleased with him" said: "O Messenger of Allah! Would our disputes in this world be repeated on us once again in the hereafter?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, your disputes would be repeated on you until everyone would take his right that is due to him." (Ahmad and At-Tirmidhi).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "On the Day of Judgement, the servants would be mustered by Allah Almighty as naked and covered with dust, and they would have such and such." We asked: "What is such and such?" he "peace be upon him" said: "They would have nothing. Then, their Lord Almighty would call them with a voice audible to all of them, be they far or near, saying: "I am the Sovereign! I am the One to Whom all the creatures owe favor! It is not fitting for anyone among the inhabitants of Paradise to enter Paradise, nor for anyone among the denizens of the fire upon whom an injustice is due until I take the legal retribution from him; and it is not fitting for anyone among the denizens of the fire to enter the fire (of Hell) nor for anyone among the inhabitants of Paradise, on whom an injustice is due until I take legal retribution from him." We said: "How is that given that we would come to Allah Almighty as naked and covered with dust?" he "peace be upon him" said: "You would have good deeds and misdeeds." (Ahmad on the authority of Ubaidullah Ibn Unais).

So, fear Allah, O servants of Allah, and safeguard yourselves from committing injustices against the people, by usurpation of their property with no just cause, dishonoring them, harming them, or ill-treating them. If one has committed a lot of injustices against others from which he liked to repent, and it is difficult on him to take clearance from those whom he wronged, let him increase his good deeds for the day of legal retribution, and do some good deeds in secret, i.e. between him and Allah Almighty, perchance he would come close to Allah Almighty, and obtain His kindness and favor which He keeps for such as forgive others.

It is narrated on the authority of Anas "Allah be pleased with him" that while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting he smiled so much that his front teeth were visible. Umar asked him: "What causes you to weep O Messenger of Allah? Let my father and mother be sacrificed for you." He "peace be upon him" said: "Two men of my Ummah knelt in front of Allah, the Lord of Honor, and one of them said to Him: "O my Lord! Take back my injustice from my brother." Allah Almighty said: "Give back your brother his injustice." He said: "O Lord! Nothing of his good deeds has remained with him." Allah Almighty said to the petitioner: "Then, what do you do and nothing of his good deeds has remained with him?" he said: "O Lord! Then, let him take some of my sins." On that the eyes of the Messenger of Allah "Allah's blessing and peace be upon him" shed tears and said: "That would be a great day, on which

the people would need that others should take from their sins." Then, he resumed: Allah Almighty said to the petitioner: "Raise your head and look at those gardens." He raised his head and said: "O Lord! I see lofty towers of silver and palaces of gold decked with pearl. For any of the Prophets, affirmers and lovers of truth or martyrs have those been kept?" Allah said: "For him who would give Me the price." The man said: "O Lord! Who could afford for that?" Allah said: "You have the price of that." he said: "What is that?" He said: "Your forgiveness of your brother." He said: "O Lord! I have forgiven him." Allah said: "Then, take hold of the hand of your brother and admit him to Paradise." Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fear Allah and mend what is between you, for Allah mends what is between the believers." (Ibn Abu Ad-Dunya and Al-Hakim).

CHAPTER EIGHT: ACCOUNT OF SIRAT

Having meditated in all of those terrors and risks, move with your reflection to the Sirat (the bridge to be held over Hell), in connection with which Allah Almighty said: "The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours. And We shall drive the sinners to hell, like thirsty cattle driven down to water, None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious." (Maryam 85-87)

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾ ﴿٢٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِثًا﴾ ﴿٢٦﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ ﴿٢٧﴾

And: "Bring you up," it shall be said, "The wrong-doers and their wives, and the things they worshipped, Besides Allah, and lead them to the Way to the (Fierce) Fire! But stop them, for they must be asked." (As-Saffat 22-24)

﴿أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ﴾ ﴿٢٢﴾ مِن دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾ ﴿٢٣﴾ وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ﴾ ﴿٢٤﴾

Following those terrors, the people would be driven to the bridge that would be held over Hell. It is a path, sharper than a sword and thinner than a hair. Thus, whoever stands upright on the straight path in this world, would move easily and lightly on the bridge that is over Hell in the hereafter; and whoever swerves from the truth in this world, and overburdens himself with sins and crimes, would surely stumble with the first step he would take on the bridge of the hereafter.

Consider then your state while being over that bridge, seeing how many people would fall before and after you down to Hell. What would you do if your foot slips and your regret profits you not? Of a surety, you would wish you were not born in this world at all. If you do not believe in that, then, receive the news of your long stay in the company of the disbelievers in the deepest bottoms of Hell. If you believe in it, but are heedless of and indulgent in it, and do not get ready enough for it, then, what a great loss you would have. How should your faith avail you unless it stimulates you to seek the good pleasure of Allah Almighty by obeying Him and refraining from disobeying Him? Should you have

ahead of you no risk but that of the Sirat, then, it would suffice you for terror and horror.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and their speech then would be: "O Allah! Save us. O Allah Save us." There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people said: "Yes." He said: "These hooks will be like the thorns of Sa'dan, but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds." (Al-Bukhari and Muslim).

It is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The bridge will be laid across Hell. It is a slippery on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels; and some will pass walking, others crawling. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge). As for the inhabitants of the fire who are doomed to abide therein forever: They would neither die nor live. Others (from among the Muslims) would be punished by their sins and mistakes, and burn until they would turn into coal before permission is given for intercession." (Al-Bukhari and Muslim).

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah would gather the foremost and the last generations of people for the appointment on a well-known day. They would keep standing for forty years, during which their sights would remain fixedly staring towards the sky, in expectation for the decision of cases..." and he mentioned the Hadith up to the time the believers would fall in prostration and then said: "Then, He would say to the believers: 'Raise your heads.' They would do accordingly, thereupon He would give them their light each according to his deeds: One of them would be given his light as much as a mountain running ahead of him, one would be given his light less than that, one would be given his light like a date-palm, and one would be given his light less than that, until the last of them would be given his light as little as is in proportion to his big toe, which illuminates once and vanishes once, and whenever it illuminates, he would walk, and whenever it darkens, he would stop from walking.

They would pass on the bridge according to their light: Some as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels; and some will pass walking, until the one whose light is as little as in

proportion to his big toe would pass crawling on his face, legs and hands, dragging them hardly and with great difficulty, and during his walk, fire would affect his sides. He would continue as such until he is delivered and once he is delivered he would stand and say: 'All perfect praise be to Allah, Who has given me what He has given none other than me, as He has saved me from it after He had let me see it.' Then, he would be taken to a stream at the gate of Paradise in order to take bath." (Ibn Adi and Al-Hakim).

It is further narrated on the authority of Anas "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "The Sirat is as sharp as a sword or a hair. Verily, the angels would rescue believing men and women; and Gabriel "peace be upon him" would keep taking hold of me while I would be saying: "O Lord! Save us! Save us!" on that day, these who would slip, from among men and women, would be a lot." (Al-Baihaqi and Ahmad).

The longer and deeper one meditates in the terrors of that Sirat in this world, the closer he would be to salvation in the hereafter. To be sure, Allah never combines two fears over a servant: whoever fears those terrors in this world would be safe from them in the hereafter. By fear, I do not mean to weep once you hear about it and soon forget it. But whoever fears a thing should necessarily flee away from it, and whoever wishes for a thing should petition it. so, nothing saves you but the fear that prevents you from disobedience of Allah Almighty, and stimulates you to obey Him as much as is within your capacity.

If you fail to be sincere in your fear, then, at least, be sincere in your love for the Messenger of Allah "Allah's blessing and peace be upon him", eagerness to honor his Sunan, longing for observing the hearts of the righteous among his Ummah, and seeking blessing with their invocations, perchance you would get a share of his or their intercession and be saved by its virtue.

CHAPTER NINE: ACCOUNT OF INTERCESSION

It should be known to you that if fire has become due on some people, from among Muslims, Allah Almighty might accept intercession for them from the Prophets and sincere lovers and affirmers of truth, and even the intercession of the righteous and religious scholars among their people. Whoever has a fortune of good with Allah Almighty in this world shall have a due share of intercession with Him in the hereafter for his family, friends, companions and acquaintances. So, be eager to obtain for yourself the rank of their intercession. This requires you not to look down upon anyone of mankind, whatever he might be, for Allah Almighty has hidden His alliance among His servants, and it may be that whomever you despise is an ally and friend of Allah Almighty, nor regard with slightness any sin, no matter how trivial it might be, for Allah Almighty has hidden His wrath and anger in those sins, and it may be that the wrath of Allah lies in the sin you render insignificant, nor underestimate any act of worship, for Allah Almighty has hidden His good pleasure in the acts of worship, and it may be that His good pleasure lies in the act of worship which you take too lightly.

There are many Qur'anic Holy Verses and Prophetic narrations in support of intercession. Allah Almighty said: "And soon will your Guardian-Lord give you

(that wherewith) you shall be well-pleased." (Ad-Duha 5)

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

It is narrated on the authority of Amr Ibn Al-As "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited the statement of Allah on the tongue of Abraham "peace be upon him": "O my Lord! they have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me, but You are indeed Oft-Forgiving, Most Merciful." (Ibrahim 36)

﴿رَبِّ إِيَّاهُنَّ أَضَلَّلْنَا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

And the statement of Allah on the tongue of Jesus "peace be upon him": "If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 118)

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

Then, he raised his hands towards the sky and said: "My Ummah! My Ummah!" Then, he went on weeping." Allah Almighty said to Gabriel "peace be upon him": "O Gabriel! Go and ask Muhammad what causes him to weep." Gabriel asked him and he told him, and Allah has better knowledge of him, thereupon He Almighty said to Gabriel: "O Gabriel! Go to Muhammad and tell him that 'We would please you concerning your Ummah, and never would we aggrieve you concerning them.' (Muslim on the authority of Abdullah Ibn Amr Ibn Al-As, and not Amr Ibn Al-As himself).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been given five (things) which were not given to anyone before me: Every Prophet was sent to his own people in particular, and I have been sent to all people, red and black; the war booty has been made lawful for me, and it was never made lawful for anyone before me; the earth has been made sacred, pure and place of prayer for me, so whenever the time of the Prayer comes upon anyone of you, he should pray wherever he is; I have been given victory by terror, (cast in the hearts of the enemy) from a distance (as long as covered in) a month; and I have been given intercession (in the hereafter)." (Al-Bukhari and Muslim on the authority of Jabir "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "When it is the Day of Judgement, I would be the imam and spokesman of Prophets, and the master of their intercession, and I do not (say that in order to) boast." (At-Tirmidhi on the authority of Abu Hurairah; and Ibn Majah on the authority of Ubai Ibn Ka'b).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be the chief of mankind, of which I never boast; and I would be the first for whom the earth would split open to come out. I also would be the first intercessor and the first one whose intercession would be accepted. I would have the flag of praise in my hand, beneath which Adam and those behind him would be." (At-Tirmidhi and Ibn Majah on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every Prophet has an invocation that should receive answer (from Allah Almighty) and (all the Prophets barring me utilized theirs, and) I like to keep my invocation in the form of intercession for my Ummah on the Day of Judgement." (Al-Bukhari and Muslim on the authority of Anas; and Muslim alone on the authority of Abu Hurairah).

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pulpits of gold would be set up for the Prophets (on the Day of Judgement) to sit on, and mine would remain empty and I would not sit on it for I would keep standing erect in front of my Lord, for fear I would be sent to Paradise and my Ummah would remain behind after me. Then, I would say: "O Lord! My Ummah!" Allah Almighty would say: "O Muhammad! What do you like Me to do with your Ummah?" I would say: "O Lord! Hasten on their reckoning." I would then keep interceding for them until I would be given written deeds to take out men who have already been sent to the fire (of Hell), (and they would be so much numerous) that Malik, the fire keeper would say to me: "O Muhammad! You have left none of your Ummah for the fire that is kindled out of wrath of your Lord." (At-Tabarani).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "ON the Day of Judgement, I would intercede for people more numerous than the stones and pebbles on the surface of the earth." (Ahmad and At-Tabarani on the authority of Buraidah).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: Some (cooked) meat was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and the meat of a forearm was presented to him as he used to like it. He took a morsel of it and said: "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand.

Then the people will say: "Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?" They will say to each other: "Go to Adam "peace be upon him"." So they will go to Adam and say to him: "You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" Adam will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am mainly concerned with my own problems). Go to someone else; go to Noah "peace be upon him"."

So they will go to Noah and say (to him): "O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?" He will say: "Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham "peace be upon him"."

They will go to Abraham and say: "O Abraham! You are The Messenger of Allah and His intimate friend from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?" He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Hayyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses "peace be upon him"."

The people will then go to Moses and say: "O Moses! You are The Messenger of Allah and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?" Moses will say: "My Lord has today become angry as He has never become before, nor will become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus "peace be upon him"."

So they will go to Jesus and say: "O Jesus! You are The Messenger of Allah and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?" Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter." Jesus will not mention any sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Muhammad "peace be upon him"."

So they will come to me and say: "O Muhammad ! You are The Messenger of Allah "Allah's blessing and peace be upon him" and the last of The Prophets, and Allah forgave your earlier and later sins. (Please) intercede for us with your Lord. Don't you see in what state we are?"

The Prophet "Allah's blessing and peace be upon him" added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: "O Muhammad! Raise your head. Ask, and you will be granted (what you ask for). Intercede and It (your intercession) will be accepted." So I will raise my head and Say: "My Ummah, O my Lord! My Ummah, O my Lord." It will be said: "O Muhammad! Let those of your Ummah, who have no reckoning, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." The Prophet "Allah's blessing and peace be upon him" further said: "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Himyar (in Yemen) or Mecca and Busra (in Sham)." (Al-Bukhari and Muslim).

That is the intercession of the Messenger of Allah "Allah's blessing and peace be upon him". The righteous and religious scholars among his Ummah also will have their portion of intercession, of which the Messenger of Allah "Allah's blessing and peace be upon him" said: "The intercession of a man from among my Ummah would admit people to Paradise more numerous than (the tribes of) Rabie'ah and Mudar." (Al-Iraqi on the authority of Abu Umamah, and the people thought the man intended is Uthman Ibn Affan "Allah be pleased with him"; and Ibn Majah and Al-Hakim on the authority of Abdullah Ibn Abu Al-Jud'a, in which both tribes are replaced with Tamim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "(On the Day of Judgement) it would be said to a man (from among my Ummah): 'O so and so! Stand and intercede (for your people).'" He would stand and intercede: (one for as much as) his tribe, (another for) his household, (another for) only one or two men, and so on, each according to his deed." (At-Tirmidhi on the authority of Abu Sa'id "Allah be pleased with him").

It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a man from among the inhabitants of Paradise would look at the denizens of fire, and a man from among the denizens of fire would call him: 'O so and so! Do you recognize me?'" He would say: "No, by Allah, I do not recognize you. Who are you?" He would say: "I am the one upon whom you came one day, when you were in the world, and asked for a sip of water, and I watered you." He would say: "Ah! I have recognized you." He would say: "Then, intercede, by it, for me with your Lord Almighty." He then would say to Allah Almighty: "I have indeed looked at the denizens of fire, and a man from among the denizens of fire called me: 'O so and so! Do you recognize me?'" I said: "No, by Allah, I do not recognize you. Who are you?" He said: "I am the one whom you asked for a sip of water in the world one day, and I watered you." I said: "Ah! I have recognized you." He said: "Then, intercede, by it, for me with your Lord Almighty." So, please, accept my intercession for him." Allah would accept his intercession for him, and he would be ordered to come out of the fire." (Abu Mansur Ad-Dailami).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be the first of people to come out (of the grave) when they are raised; their spokesman when they come (to their Lord); who would give them glad tidings when they despair. On that day, the flag of praise would be in my hand; and I would be the most honored, from among the offspring of Adam, in the Sight of my Lord and I do not (say so in order to) boast." (At-Tirmidhi)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would stand in front of my Lord Almighty (on the Day of Judgement), thereupon I would be dressed in one of the dresses of Paradise. Then, I would stand on the right side of the Throne (of Majesty), and none of the creatures would ever be in that standing other than me." (At-Tirmidhi on the authority of Abu Hurairah "Allah be pleased with him").

It is narrated on the authority of Ibn Abbas "Allah be pleased with them" that he said: Some people from among the companions of the Messenger of Allah "Allah's blessing and peace be upon him" sat in expectation for him. Then, he came out and when he was close to them he heard them speaking. He heard their talk. One of them said: "Wonder! Allah Almighty has taken one of His creatures as an intimate friend. He Almighty has taken Abraham "peace be upon him" as an intimate friend." Another said: "More amazing is His direct talk to Moses "peace be upon him"." A third said: "Jesus "peace be upon him" is the Word and Spirit of Allah Almighty." A fourth said: "Adam "peace be upon him" was also chosen by Allah." The Messenger of Allah "Allah's blessing and peace be upon him" came out to them and greeted them with peace and said: "I have heard your speech. You admire the fact that Abraham is the intimate friend of Allah, and that is true; that Moses is the one to whom Allah spoke directly, and that is true; that Jesus is the Spirit and Word of Allah Almighty, and that is true; and that Adam was chosen by Allah Almighty, and that is true. Behold! I am the beloved of Allah Almighty, because of which I never boast; and I would be the carrier of the flag of praise on the Day of Judgement, because of which I never boast; and I would be the first intercessor and the first one whose intercession would be accepted on the Day of Judgement, because of which I never boast; and I would be the first to move the ring of the gate of Paradise, and it would be opened to me by Allah to enter along with the poor from among the believers, because of which I never boast; and I am the most honored of the foremost and last generations, because of which I never boast." (At-Tirmidhi).

CHAPTER TEN

ACCOUNT OF THE FOUNTAIN

It should be known to you that the Fountain (Hawd) is a great privilege therewith the Messenger of Allah "Allah's blessing and peace be upon him" is favored from among all the Prophets and Messengers. There are a lot of narrations in its description. We hope that Allah should endow us with its knowledge in this world, and taste in the hereafter. Characteristic of it is that whoever drinks of it would never become thirsty.

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: One day The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among us when he slumbered (for a while) after which he then raised his head while smiling. We asked: "What does cause you to smile, O Messenger of Allah?" He said: "A Surah has just been revealed to me." He then recited: "In the name of Allah, the Most Gracious, the Most Merciful. Verily We have given you the Fount of Abundance. Therefore turn to your Lord for the Prayer and offer sacrifice, and surely your enemy is cut off (from goodness)." (Al-Kawthar 1-3)

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ ﴾

Then he (the Prophet) asked: "Do you know what the Fount of Abundance is?" We said: "Allah and His Messenger know best." The Prophet "Allah's blessing and peace be upon him" said: "It is a river, my Lord "Exalted and

Glorified be He" has promised me, in which there is an abundance of goodness. It is a fount, to which my followers would come on the Day of Judgement. Its utensils would be as numerous as the stars. A certain slave (of my followers) would be turned away from it, and I would say: "O My Lord! He is one of my followers!" He (Allah) would reply: "You don't know what he innovated (of bad things in religion) after you." (Muslim).

It is further narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was walking in Paradise behold! I saw a river whose edges are of hollow pearl domes. I said: "What is that O Gabriel?" he said: "That is (the river of) Kawthar which your Lord has given you." The angel then struck with his hand and behold! Its mud was of yellow musk." (At-Tirmidhi).

It is further narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "(The distance) between both banks of my Fountain is (as long as) what is between Medina and San'a, (or what is between Medina and Amman)." (Muslim).

It is narrated on the authority of Ibn Umar "Allah be pleased with them" that he said: When it was revealed: "Verily We have given you the Fount of Abundance", the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a river in Paradise, whose edges are of gold, and drink whiter than milk, sweeter than honey and more pleasant than musk, flowing on rocks of pearl and coral." (At-Tirmidhi and Ad-Darimi).

It is narrated on the authority of Thawban "Allah be pleased with him", the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The width of) my Fountain will be (as long as the distance) between Aden and Ailah, (whose water is) whiter than milk and sweeter than honey, and whose cups are (as numerous) as the number of the stars. Whoever has even a sip of it will never become thirsty. The first to come upon me will be the poor Emigrants." Umar Ibn Al-Khattab "Allah be pleased with him" said: "Who are those O Messenger of Allah?" He said: "Those are of untidy garments and unkempt hair, who never marry the blissful women, nor the closed gates (of rulers and chiefs) are opened to them." On that Umar Ibn Abd-Al-Aziz went on weeping until his beard was wetted, and then he said: "But, I've married the blissful women (i.e. Fatimah Bint Abd-Al-Malik), and the closed gates (of the rulers and chiefs) are opened to me. Anyway, I do not wash my garment which is on my body until it becomes dirty, nor do I oil (and comb) my hair until it becomes unkempt." (At-Tirmidhi and Ibn Majah).

It is narrated on the authority of Abu Dharr "Allah be pleased with him" that he said: I said: "O Messenger of Allah! What about the utensils of the Fountain?" He said: "By Him in Whose Hand is the life of Muhammad! Its utensils would be more numerous than the stars in the sky, with its planets shining on a dark cloudless night. They would be the utensils of Paradise. Whoever drinks from this (Fount) would never feel thirsty. Two spouts from

Paradise would flow in it and whoever drinks from it would never feel thirsty. Moreover, its breadth is equal to its length (and it is as large as) the distance between Amman and Ailah. Its water is whiter than milk and sweeter than honey." (Muslim).

It is narrated on the authority of Samurah "Allah be pleased with him" that he said: The Prophet "peace be upon him" said: "Each Prophet will have a fount (in the hereafter), and they will vie in glory with each other, as to which of them will have the greatest number of followers come to drink from his fountain, and I hope to have the greatest number of followers come to drink from mine." (At-Tirmidhi).

That is the expectation of the Messenger of Allah "Allah's blessing and peace be upon him". So, let every servant hope to be among these who will come upon his Fountain, and beware of being deceived by his hope without doing the necessary work that helps him realize it. Of a surety, to hope for the harvest, you should first do the cultivation and strive your best to look after it. but unfortunately, most people, out of haughtiness and conceit, hope for the harvest even without doing the necessary measures they should do for their plants to grow in the land. We seek refuge with Allah Almighty from haughtiness and conceit. Allah Almighty said: "O men! certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah." (Fatir 5)

﴿يَأْتِيَا النَّاسُ إِنَّا وَعَدَ اللَّهُ حَقًّا فَلَا تَغُرَّنَكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَكُم بِاللَّهِ الْغُرُورُ﴾

CHAPTER ELEVEN

ACCOUNT OF HELL, ITS TERRORS AND CHAINS

O one who is heedless of his own self, and deceived by the worldly benefits which are going to vanish, no matter how long they endure! Refrain from engagement in that which you are going to leave, and rather meditate in that which you should imperatively come to, i.e. the fire of Hell, upon which all the creatures would inevitably come in realization of the statement of Allah Almighty: "Not one of you there is, but he shall go down to it: That for your lord is a thing decreed, determined. Then we shall deliver those that were god-fearing: and the evil doers we shall leave there, hobbling on their knees." (Maryam 71:72)

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ ﴿٧٢﴾﴾

﴿فِيهَا جَثِيًّا ﴿٧٣﴾﴾

You are certain of coming upon Hell, and uncertain of salvation from it. so, bring in your heart the terror of that coming, perchance you would get ready for salvation from it.

Furthermore, meditate your state in the hereafter, while standing in expectation of your destiny after being reckoned and questioned, then, the sinners would be encircled by Hell, with its darkness of many layers, and overwhelmed by fire of fierce blaze, and overtaken by its heaving of sighs and sobs, out of extreme fury and rage. At that time, the sinners would come to know that their portion is destruction and perdition. Then the angel would

come to call them one by one, and drive him to be thrown, while chained in fetters and bonds, into the fire, saying to him: "Taste you (this)! truly was you mighty, full of honour! Truly this is what you used to doubt!" (Ad-Dukhan 49-50)

﴿ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٥٠﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٤٩﴾﴾

Their abode therein would be narrow and dark, their drink boiling fetid water. Such being the case, they would call from its different sides and parts: "O Malik! would that your Lord put an end to us!" He will say, "Nay, but you shall abide!" (Az-Zukhruf 77)

﴿وَنَادَوْا بِمَمْلِكٍ لِّيَقْضِيَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكْتُوبُونَ ﴿٧٧﴾﴾

At that point, they would despair and lose all hope to come out of the fire of Hell, or to receive a portion of the mercy of Allah Almighty. They would regret for what they wasted in this world concerning the rights of Allah Almighty. But of no profit would it be to them to regret. In no way could regret save or even avail them in the least: on the contrary, they would be turned over their faces with fire above them, fire beneath them, fire on their right and fire on their left. They indeed would be sunk in fire: Their food would be fire, their drink fire, their clothing fire, and their beds also fire. Add to all of that their being bound in fetters and chains of heavy and strong iron: In addition there will be maces of iron (to punish) them. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste you the Penalty of Burning!" every time their skin would be roasted through, it would be replaced with fresh skin in order for the torment of burning to start once gain. furthermore, the tree of Zaqqum will be the food of the Sinful, Like molten brass; it will boil in their insides, Like the boiling of scalding water. They would hope for death, but they would taste no death in order for their punishment to continue everlastingly

That is a brief illustration of the state of the disbelievers who would abide in the fire of Hell forever. Consider now the Hell and its immense valleys and bottomless defiles. The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Hell, there are seventy thousand valleys, each of which contains seventy thousand defiles, each of which has seventy thousand snakes and scorpions, and there would be neither a disbeliever nor a hypocrite but that he would be confronted with all of those."

It is narrated on the authority of Ali "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the spring or valley of grief." They asked: "O Messenger of Allah! What is the valley of grief?" he said: "It is a valley in Hell from which the Hell itself seeks refuge with Allah Almighty seventy times everyday: it is prepared by Allah Almighty for the showy reciters (who recite Qur'an only in order to be seen of men)." (Ibn Adi, Abu Na'im, At-Tirmidhi; and Ibn Majah on the authority of Abu Hurairah).

The valleys and defiles of Hell are as much as is equal to the number of worldly desires, and its seven gates are equal to the seven organs therewith the

servant disobeys Allah and commits sins. The highest of them is Hell, and the lowest is the bottomless pit. It is as bottomless as are the desires and delights of this world. As well as no desire in this world ends but to another one that is stronger, similarly, no pit in Hell ends but to another which is more bottomless.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when we heard a terrible sound. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know what (sound) is this?" We said: "Allah and His Messenger know best." He "peace be upon him" said: "That is a stone, which was thrown in Hell seventy years ago and it has been constantly slipping down and now it has reached its base." (Muslim).

Then, reflect on its different grades: As well as the people differ in their devotion to this world, each according to his portion thereof, the punishment they would receive in the fire of Hell also would be different accordingly. That is because Allah Almighty never deals unjustly with anyone even in the least. The fire would not affect all of them equally: each would have his punishment according to his disobedience. But the one who would receive the least punishment would be so much suffering that were the world with all what it contains to be offered to him, he would ransom himself for it.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who would receive the least punishment from among the people on the Day of Judgement would put on a pair of sandals of fire, from whose heat his brain would be boiling." (Al-Bukhari and Muslim on the authority of An-Nu'man Ibn Bashir "Allah be pleased with him").

On the other hand, compare not the fire of this world with that of the hereafter. It is reported that the fire of this world has been diluted with the water of mercy seventy times in order for the inhabitants of this world to endure. (Ibn Abd-Al-Barr on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah Almighty ordered that fire be kindled for one thousand years until it turned red. Then, He commanded that it be kindled for further one thousand years until it turned white. Then, He commanded that it be kindled for one thousand years until it turned black. It is then black and dark."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fire of Hell complained to its Lord saying: "O Lord! My parts are eating (destroying) one another." So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold." (Al-Bukhari and Muslim on the authority of Abu Hurairah "Allah be pleased with him").

It is reported on the authority of Anas "Allah be pleased with him" that he said: "(On the Day of Judgement) the most comforted among the disbelievers in this world would be brought and ordered that he be dipped only once in the fire.

Then it would be said to him: "Have you ever experienced any bliss?" He would answered in the negative. Similarly, the one who received the severest hardship in this world would be brought and ordered that he be dipped only once in Paradise. Then he would be asked: "Have you ever experienced any hardship?" he would answer in the negative."

Abu Hurairah "Allah be pleased with him" said: "if there are as many as one hundred thousand people in the mosque, an then, one from among the denizens of the fire takes only one breath, all of them would die immediately."

After that, consider the stench of the pus that would flow from their bodies until they would sink in it. That is the dark, murky, intensely cold fluid. In this respect, it is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were only a single bucket of the dark, murky, intensely cold fluid of Hell to be poured over this world, it would make stinking all the inhabitants of the earth." (At-Tirmidhi).

That would be their drink whenever the thirsty among them asks for drink: "for the wrong-doers We have prepared a Fire whose (smoke and flames), like the wall and roof of a tent, will hem them in: If they implore relief they will be granted water like melted brass, that will scald their faces: How dreadful the drink! how uncomfortable a couch to recline on!" (Al-Kahf 29)

﴿وَأَن يَسْتَعِينُوا يَغَاثُوا بِمَاءٍ كَأَلْمَهْلٍ يَشْوَى الْوُجُوهَ يَنْسُ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ (٢٩)

Then, think about their food, which would be of Zaqquq tree as confirmed by the statement of Allah Almighty: "You will surely taste of the Tree of Zaqquq. Then will you fill your insides therewith, And drink Boiling Water on top of it: Indeed you shall drink like diseased camels raging with thirst!" (Al-Waqi'ah 52-55)

﴿لَا يَكُونُ مِن شَجَرٍ مِّن رَّقُومٍ﴾ ﴿فَمَا لُؤَنَ مِنَّا الْبُطُونُ﴾ ﴿فَشَرَبُوا عَلَيْهِ مِنَ الْحَمِيمِ﴾ (٥٢)

﴿فَشَرَبُوا شَرْبَ أَحْمِيمٍ﴾ (٥٣)

And: "Is that the better entertainment or the Tree of Zaqquq? For We have truly made it (as) a trial for the wrong-doers. For it is a tree that springs out of the bottom of Hell-fire: The shoots of its fruit-stalks are like the heads of devils: Truly they will eat thereof and fill their bellies therewith. Then on top of that they will be given a mixture made of boiling water. Then shall their return be to the (Blazing) Fire." (As-Saffat 62-68)

﴿أَذَلِكْ خَيْرٌ لَّا أَمْ شَجَرَةُ الرَّقُومِ﴾ ﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ﴾ ﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ

الْحَمِيمِ﴾ ﴿طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ﴾ ﴿فَلَنَبْهُمُ لَا يَكُونُ مِنَّا فَمَا لُؤَنَ مِنَّا الْبُطُونُ﴾ ﴿ثُمَّ إِنَّ

لَهُمْ عَلَيْهَا شَرْبًا مِّنْ حَمِيمٍ﴾ ﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْحَمِيمِ﴾ (٥٤)

And: "The while they enter the Blazing Fire, The while they are given to drink, of a boiling hot spring, No food will there be for them but a bitter Dari Which will neither nourish nor satisfy hunger." (Al-Ghashiyah 4-7)

﴿نَضَلَّى نَارًا حَامِيَةً﴾ ﴿تُسْقَىٰ مِنْ عَيْنٍ آٰيَةٍ﴾ ﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن صَرِيرٍ﴾ ﴿لَّا يُسْمِنُ وَلَا

يُغْنِي مِن جُوعٍ﴾ (٥٥)

And: "With Us are Fetters (to bind them), and a Fire (to burn them), And a Food that chokes, and a Penalty Grievous." (Al-Muzzammil 12-13)

﴿إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾﴾

It is reported on the authority of Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Were only a single drop of Zaqqum tree to fall on the oceans of the earth, it would putrefy the living of all the inhabitants of the earth." (At-Tirmidhi and Ibn Majah). That is the effect of only a single drop: then, what do you think of him whose entire food consists of that tree, and drink of the stinking pus and dark murky rotten fluid?

It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Have longing for that to which Allah Almighty exhorted you (i.e. Paradise), and beware and fear of that of which He Almighty frightened you, i.e. of His torment and punishment and of Hell: For indeed, were only a single drop of Paradise to be with you in this world in which you are, it would have made it pleasant for you; and were only a single drop of the fire (of Hell) to be with you in this world in which you are, it would have putrefied it for you."

It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The denizens of fire (of Hell) would be given to severe hunger equal to the torment which they would suffer from fire, thereupon they would ask for food, thereupon they would be served with food from Dari which neither nourishes nor satisfies their hunger. They would then ask for another kind of food and they would be served with food that chokes. They would remember how they used to remove the choke in the world with drink over it. they would then ask for drink, thereupon they would be served with drink of fetid boiling water raised to them on hooks of iron: Whenever it becomes close to their faces, it would roast them, and whenever it enters into their bellies, it would cut their bowels. They would say: "Invite the keepers of Hell." Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a Day (at least)!" They will say: "Did there not come to you your Messengers with Clear Signs?" They will say: "Yes." They will reply, "Then pray (as you like)! but the Prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!" (Ghafir 49-50)

﴿وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٥٠﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ

رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥١﴾﴾

Then, they would talk to each other to invite Malik to whom they would say: "O Malik! would that your Lord put an end to us!" he will say, "Nay, but you shall abide!" (Az-Zukhruf 77)

﴿إِنَّكُمْ مَّيْكُوتٌ ﴿٧٧﴾﴾

(At-Tirmidhi and Ad-Darimi).

It is said that the period between their calling of Malik and his response to

them would be one thousand years. They then would say: "Invoke your Lord Almighty. There is none better for you than your Lord." They will say: "Our Lord! our misfortune overwhelmed us, and we became a people astray! Our Lord! bring us out of this: If ever we return (to evil), then shall we be wrong-doers indeed!" He will say: "Be you driven into it (with ignominy)! and speak you not to Me!" (Al-Mu'minin 106-108)

﴿ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ ﴾

﴿ قَالَ أَحْسِبُوا فِيهَا وَلَا تَكُمُونَ ﴿١٠٨﴾ ﴾

At that time, they would despair and lose hope for every kind of good.

It is reported on the authority of Abu Umamah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said in comment on the following statement of Allah Almighty: "and he is given for drink, boiling fetid water, In gulps will he sip it, but never will he be near swallowing it down his throat" (Ibrahim 15-16)

﴿ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّنْ وَرَآئِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ ﴿١٦﴾ ﴾

"Such would be brought near him, but he would detest it. once it is brought near him, it roasts his face, and his scalp falls down,. If he drinks it, it would cut his bowels and come out of his anus. In confirmation of that, Allah Almighty says: "They would be given, to drink, boiling water, so that it cuts up their bowels (to pieces)" (Muhammad 15)

﴿ وَسُقُوا مَاءً خَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٦﴾ ﴾

He Almighty further says: "if they implore relief they will be granted water like melted brass, that will scald their faces: How dreadful the drink!" (Al-Kahf 29)

﴿ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ ﴾

That would be their food and drink whenever they would grow hungry and thirsty." (At-Tirmidhi).

Then, consider the Hell's female-snakes, serpents, scorpions, and their like, which would not cease to bite even for a single moment:

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is made wealthy by Allah and does not pay the Zakat that is due on his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure." "Then The Prophet "Allah's blessing and peace be upon him" recited: "And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment." (Al Imran 180)

﴿وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ
بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا مَحَلُّوا بِهِ يَوْمَ الْقِيَمَةِ﴾

(Al-Bukhari; and Muslim on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "In the fire (of Hell) there would be female-snakes as huge as the necks of Bukht camels: if they bite anyone, he would continue to feel its harmful effect for as long as forty years. There would be also scorpions as huge as mules: if they bite anyone, he would continue to feel its harmful effect for as long as forty years. Those serpents and scorpions would be directed over such as possessed in this world by niggardliness, bad manners and harming people. Whoever is saved from those evils, would be saved from those serpents and scorpions." (Ahmad on the authority of Abdullah Ibn Al-Harith).

Then, consider after that how Allah Almighty would increase the size of the bodies of the denizens of fire, in length and breadth, in order for their punishment to multiply for them, and the pain they receive from the taste of fire and the bites of serpents and scorpions to become more severe.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The molar tooth of the disbeliever in the fire (of Hell) would be as huge as (the mountain of) Uhud, and the thickness of his skin as long as is equal to a three-day journey." (Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "His (the disbeliever's) lower lip would be falling, (as huge as to coat) on his breast, and his upper lip raised (as huge as to) cover his face." (At-Tirmidhi on the authority of Abu Sa'id).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, on the Day of Judgement, the disbeliever would be dragging his tongue (which would be so long) that the people would trample it (with their feet)." (At-Tirmidhi on the authority of Ibn Umar).

In his comment on the following statement of Allah Almighty: "as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the Penalty" (An-Nisa' 56)

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ﴾

Al-Hassan said: "They would be devoured by the fire seventy thousand times everyday, and every time it eats them, it would be said to them: "Return", and they would return to their original state in which they were."

Then, consider the state of weeping, wailing, sighs and sobs of the denizens of Hell once they would be throne into the fire, and their invocation of woes and perdition on themselves:

The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On the Day of Judgement) Hell would be brought, having seventy thousand reins, each of which would be held by seventy thousand angels." (Muslim on the authority of Abdullah Ibn Mas'ud "Allah be pleased with him").

It is narrated on the authority of Anas Ibn Malik "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The weeping for the denizens of the fire (of Hell) will be set, thereupon they will go on weeping until tears cease; and then they will go on weeping blood until it becomes like furrows on their faces that if ships are made to run in them, it would run. As long as they are permitted to weep in sighs and sobs, and invoke woes and perdition upon themselves, they would find relief in it. but even this would be forbidden to them." (Ibn Majah).

According to Muhammad Ibn Ka'b: "The denizens of fire will have five invocations, four of which would receive answer from Allah Almighty, and when it is the fifth, they would be prevented from speech. They will say: "Our Lord! twice have You made us without life, and twice have You given us Life! now have we recognized our sins: is there any way out (of this)?" (The answer will be:) "This is because, when Allah was invoked as the Only (object of worship), you did reject Faith, but when partners were joined to Him, you believed! the Command is with Allah, Most High, Most Great!" (Ghafir 11-12)

﴿ قَالُوا رَبَّنَا أَمَنَّاتُنَّ وَأَحْيَيْتُنَا أَتَنْتَنِي فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَلَنْ يَمُوتَ بِهِ تَوَلَّيْتُمْ فَلَهُ الْعَلِيُّ الْكَبِيرُ ﴿١٢﴾ ﴾

They will say: "Our Lord! respite us (if only) for a short Term: We will answer Your Call, and follow the Messengers!" "What! were you not wont to swear aforetime that you should suffer no decline?" (Ibrahim 44)

﴿ رَبَّنَا أَخْرِزْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ﴿٣٧﴾ ﴾

They will say: "Our Lord! bring us out: we shall work righteousness, not the (deeds) we used to do!", (The answer will be) "Did we not give you long enough life so that he that would should receive admonition? And (moreover) the warner came to you. So taste you (the fruits of your deeds): for the Wrong-doers there is no helper." (Fatir 37)

﴿ أَوَلَمْ نَعْمَرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ﴿١٠٨﴾ ﴾

They will say: "Our Lord! our misfortune overwhelmed us, and we became a people astray! Our Lord! bring us out of this: if ever we return (to evil), then shall we be wrong-doers indeed!" He will say: "Be you driven into it (with ignominy)! and speak you not to Me!" (Al-Mu'minun 106-108)

﴿ قَالَ آخِذُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿٢١﴾ ﴾

After that, they will never speak.

In comment on the following statement of Allah Almighty: "to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape" (Ibrahim 21)

﴿ سَوَاءٌ عَلَيْنَا أَجَبْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّجِيصٍ ﴿٢١﴾ ﴾

Zaid Ibn Aslam said: "They would keep patient for one hundred years, after

which they would remain in rage for one hundred years. Then, they would keep patient for one hundred years. Then, they would say: "To us it makes no difference (now) whether we rage, or bear (these torments) with patience."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call maker will call: 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say: 'Do you know this?' They will say: 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again: 'O people of Hell!' They will stretch their necks and look carefully. The caller will say: 'Do you know this?' They will say: 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say: "O people of Paradise! Let it be eternity for you and no death! O people of Hell! Let it be eternity for you and no death!" (Al-Bukhari on the authority of Abu Sa'id).

According to Al-Hassan: "A man will come out of the fire after one thousand years, and would that I be this man!" on another occasion, he was seen weeping, and when he was asked about the reason for that he said: "I fear I would be thrown into the fire and left with no care."

Those are the terrors and horrors of the fire of Hell. The most severe thing its denizens would receive, along with their punishment and torment, is their great regret in sigh for what they have wasted of the bliss of Paradise, and of the meeting with Allah Almighty, and His good pleasure, given that they have sold all of this for a little price, no more than worldly despicable and perishable short-lived desires, which were, anyway, not pure for them in so much as contaminated with evil and harm. Their regret would increase when they witness Paradise with its pleasures and bliss: Were they not to see it, surely, their grief in sigh for losing it would not be much more as it would really be for it would be shown to them.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a people from among the denizens of fire would be brought to Paradise until when they come near it, detect its smell, and see its palaces and the bliss prepared by Allah Almighty for its inhabitants, it would be called: "Turn them away from it, for they have no portion in it." They would return with sigh the like of which neither the foremost nor the last generations have ever experienced. They would say: "O our Lord! Had You admitted us to the fire (of Hell) before You have shown to us Your reward and the good things You have prepared for Your allies, surely, it would have been easier on us." He Almighty would say to them: "But it is that which I have intended for you. (When you were in the world) whenever you were alone, you would contend Me, and whenever you met people, you would seem devoutly pious, in order to be seen of men, while your hearts had enmity towards Me. You feared the people and feared Me not, venerated the people and venerated Me not, left evil for the sake of people, and left nothing for My Sake. Today, I would let you taste the painful punishment, along with the enduring reward I have forbidden to you." (Al-Iraqi on the authority of Anas).

According to Ahmad Ibn Harb: "Should anyone of us prefer shade to sun (in this world) and would not prefer Paradise to the fire (in the hereafter)?"

It should be known to you that Allah Almighty created the fire with its

terrors and horrors, and created men for it who would neither increase nor decrease: that has been decreed and decided by Allah as confirmed in His statement: "But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!" (Maryam 39)

﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ۝﴾

In order to know that you are on the right, given the preordained fate, you should know that there is a sign indicative of that, which represents in the deeds you do in the world, on the basis of the fact that everyone is made to find it easy that for which he is created.

It is narrated on the authority of Ali Ibn Abu Talib "Allah be pleased with him" that he said: We were accompanying a funeral procession in Baqi Gharqad. The Prophet "Allah's blessing and peace be upon him" came to us and sat and we sat around him. He had a small stick in his hand. Then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but has a place either in Paradise or in Hell assigned for him. It is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet "Allah's blessing and peace be upon him" said: "The blessed is to be directed to the good deeds, and the wretched is to be guided to the bad deeds." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (Al-Lail 5:10) (Al-Bukhari)

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝ فَسَنِيَرُهُ لِلْعُسْرَىٰ ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝﴾

﴿وَكَذَّبَ بِالْحُسْنَىٰ ۝ فَسَنِيَرُهُ لِلْعُسْرَىٰ ۝﴾

If the way to good has been made easy for you, receive then the glad tidings that you would be far from the fire of Hell. But if you do not intend good but that obstacles stand in the way to avert you from it, and you do not intend evil but that it is made easy on you to do, then, you should know then that you are given to destruction. The signification of that to the consequence is like the signification of the rain to the plants. Allah Almighty said: "As for the Righteous, they will be in Bliss; And the Wicked; they will be in the Fire." (Al-Infitar 13-14)

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ وَإِنَّ الْفُجَّارَ لَفِي عَذَابٍ ۝﴾

So, measure your states and deeds on those Two Holy Verses, perchance you would know your residence in either of both abodes; and Allah knows best.

CHAPTER TWELVE

ACCOUNT OF PARADISE AND ITS BLISS

It should be known to you that in opposition to the abode whose terrors,

horrors, distresses and anxieties you have learnt, i.e. the fire of Hell, there is another one, full of bliss, pleasures and delights, i.e. Paradise. Of a surety, if one is kept far from one of them, he should, necessarily and inevitably, reside in the other. So, stimulate fear in your heart by long meditation in the terrors and horrors of fire, and stimulate the hope in your heart by long meditation in the pleasures and delights of Paradise. Drive yourself with the lash of fear, and, at the same time, lead it with the rein of hope to the straight path, perchance you would attain the great felicity and be saved from the painful torment.

Think about the inhabitants of Paradise, in whose faces there would be the beaming brightness of bliss, and they would be given their drink from sealed nectar, while sitting on pulpits of rubies in pavilions of tender white pearl, having carpets of green rich brocade. They would be reclining on green Cushions on banks of rivers filled with wine and honey, surrounded by beautiful youth and decked with pretty houris of big lustrous eyes, as beautiful as if they were rubies and coral, whom neither a man nor a jinn has ever approached, walking across the different sides of the gardens of Paradise: if anyone of them struts in her walk, the sides of her dress would be carried by seventy thousand of beautiful youth. They would have of kinds of good rich white silk what amazes eyes and astounds sights. They would be adorned with crowns, decked with pearl and coral. They would be far from old age and trouble, restrained in pavilions, in palaces of rubies, built in the middle of the gardens of Paradise. They would also be restraining their glances (to their men), And round about them will (serve) youths of perpetual (freshness): If you see them, you would think them scattered Pearls; And when you look, it is there you will see a Bliss and a Realm Magnificent. They would serve them With goblets, (shining) beakers, and cups (filled) out of Clear-flowing fountains: a source of pleasure for those who drink. That would be in reward for what they used to do. They would be in well-guarded standing, in gardens and springs of inexhaustible drink, in gardens and rivers, an Assembly of Truth, in the Presence of a Sovereign Omnipotent. In them, they would look at the Countenance of the Bounteous Sovereign, with their faces rising and shining by virtue of the beaming brightness of bliss: Neither suffering nor humiliation would then fatigue them, for they would be honored servants. They would be given all kinds of gifts from their Lord Almighty. They would abide forever in that which their souls desire, in which they would neither fear nor grieve, safe from the evils of death. They would be blessed in it, eating of its food and fruits, drinking of its rivers and springs, wine, honey and milk. Its rivers would have their floor of silver, gravel of coral, and dust of yellow musk; and its plant would be of saffron. And amongst them will be passed round vessels of silver and goblets of crystal, Crystal-clear, made of silver: They will determine the measure thereof (according to their wishes). And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil, A fountain there, called Salsabil. They would be also served And with fruits, any that they may select; And the flesh of fowls, any that they may desire. And (there will be) Companions with beautiful, big, and lustrous eyes, Like unto Pearls well-guarded. A Reward for the Deeds of their past (Life). No frivolity will they hear therein, nor any taint of ill, Only the saying, "Peace! Peace."

Wonder at him who believes in an abode of such characteristics, in which

there would ever be no death, nor change to befall its inhabitants, and then gets affable with a perishable abode in which he is exposed to evil, harm, vicissitudes of fate and in the end death would snatch him! By Allah, if there would be in that abode of eternity nothing more than the soundness of bodies along with the safety from death, hunger and drink, it would be worthy to make one leave the world with all its benefits for it. Why not, given that its inhabitants would be safe kings, enjoy of all kinds of pleasures and delights, and have all they desire for, attending everyday to the courtyard of the Throne of Majesty, in order to look at the Countenance of Allah, the Most Bounteous?

It is narrated on the authority of Abu Sa'id Al-Khudri and Abu Hurairah "Allah be pleased with both" that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would be an announcer (in Paradise) who would make this announcement: 'Verily, there is in store for you to be in (everlasting) health after which you should never fall ill, to live (forever) after which you should not die, to remain youth after which you should never grow old, And to live in affluent circumstances after which you would never become destitute.'" That is the significance of the statement of Allah Almighty: "Behold! the Garden before you! you have been made its inheritors, for your deeds (of righteousness)." (Al-A'raf 43) (Muslim).

﴿تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

If you like to know the description of Paradise, you should then recite the Qur'an, for there is no speech more eloquent, more expressive than it. recite both Surahs of Ar-Rahman and Al-Waqi'ah, and the other Surahs which tell about that. But if you like to know its characteristics and attributes in detail from the narrations and traditions, below is a set of them:

It is narrated on the authority of Abdullah Ibn Qais that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face." (Al-Bukhari and Muslim).

Consider then the gates of Paradise: They are as numerous as the acts of worship, just as the gates of Hell are so in proportion to the number of sins.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives a pair (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise, and Paradise has eight gates. He will be addressed: "O servant of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to give in charity, will be called from the gate of charity; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Rayyan." Abu Bakr said: "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will

be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them." (Al-Bukhari and Muslim).

It is narrated on the authority of Asim Ibn Damrah from Ali "Allah be pleased with him" that he made a mention of the fire (of Hell), and aggravated its matter but I do not remember what he said. Then he said: "And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive at one of its gates, they would find a tree with two springs flowing from underneath its base. They would go to one of them, as they would be commanded, and drink thereof, thereupon it would remove the harm and trouble they have in their bellies. Then, they would go to the other and get purified from it, thereupon the beaming brightness of bliss would be visible on their bodies, after which their complexion would never change, nor would their heads ever get unkempt as if they oiled them with the best oil.

Then, they would arrive at Paradise, and its keepers would greet them with peace saying: "Peace be upon you! well have you done! enter you here, to dwell therein." Then, they would be received by the youth, going round them just as the youth of this world go round their masters with milk after return from a long absence, saying to each of them: "Receive the glad tidings of the honor and dignity prepared for you by Allah Almighty."

Then one of those youth would whisper into the ear of one of his (the newcomer's) wives (from the houris): "So and so has come." He would mention him by his name he used to be called by in the world. She would ask him: "Have you really seen him with your eyes?" He would answer in the affirmative. She would rejoice so much that she would stand up and run towards the gate of her pavilion. Once he arrives at his house, he would look at the base of its structure made of rocks of pearl different in kind and colour. When he raises his head and looks at its ceiling, behold! It would be as shining as lightning. Had Allah Almighty not doomed it to him, his sight would have been taken away due to its severe glitter.

Then, he would turn his face and behold! He would find his wives from among the houris on thrones (of dignity), raised on high, Goblets placed (ready), And Cushions set in rows, And rich carpets (all) spread out. Then, he would recline on the cushion and say: "Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!" (Az-Zumar 74)

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ

أَجْرُ الْعَامِلِينَ ﴿٧٤﴾﴾

Then, a caller would make a public announcement: "You would live forever after which you would never die, abide forever after which you would never leave, and remain healthy after which you would never fall ill."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would come to the gate of Paradise on the Day of Judgement, and ask that it be opened, and the keeper would ask: "Who are you?" I would say: "Muhammad."

He then would say: "I have been commanded not to open it to anyone before you." (Muslim on the authority of Anas).

As well as there is disparity between the people in this world in the acts of worship and obedience, they would be different in the hereafter in ranks and degrees of loftiness. If you seek the highest degree, strive your utmost not to let anyone precede you. Allah Almighty indeed commanded you to take part in that race and competition saying: "Race towards forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers." (Al-Hadid 21)

﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ

لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۖ ﴾

And: "and for this let those aspire, who have aspirations." (Al-Mutaffifin 26)

Wonder at you that if anyone in this world excels you in property or position, you would be filled with rage out of envy of him: Then, why should you not have the same interest and care concerning the hereafter, given that the place wherein you abide forever would not be free from others higher than you in rank and standing?

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The inmates of Paradise would see the inmates of the apartments over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some would have over others." They said: "O Messenger of Allah, these would be the abodes of Prophets which none besides them would attain." He "peace be upon him" said: "By Him, in Whose hand is my life, those who believe in Allah and acknowledge the Truth, would attain them." (Muslim).

It is narrated on the authority of Abu Sa'id: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the men of the highest degrees (in the Garden) will be seen by such as below them in the same way as a shining star in one of the horizons of the sky is seen (by the inhabitants of the earth); and indeed, Abu Bakr and Umar belong to those (of the highest degrees); and they are more fitting for that!" (At-Tirmidhi and Ibn Majah).

It is narrated on the authority of Jabir "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you about the mansions of Paradise?" I said: "Yes, O Messenger of Allah "peace be upon you": let our fathers and mothers be sacrificed for you." He "peace be upon him" said: "In Paradise, there are mansions of all kinds of diamonds, (so much pure and transparent that) whose inside is seen from outside, and outside from inside. They have of pleasures and delights that which no eye has ever seen, no ear has ever heard of, and no human mind has ever thought of." I asked: "O Messenger of Allah! Whose would be those mansions?" he "peace be upon him" said: "They would be for such as spreads peace, serves others with food, fasts perpetually, and prays at night while people are asleep." He said: we said: "O Messenger of Allah! Who could endure

that?" He "peace be upon him" said: "My Ummah could endure that. Let me tell you about that: Whoever meets his brother and greets him with peace or returns his greeting to him has indeed spread peace; and whoever feeds his family and dependents until he satisfies them from food has indeed served others with food; and whoever fasts the month of Ramadan along with three fasts monthly has indeed fasted perpetually; and whoever offers Isha' and Fajr in congregation has prayed at night while people are asleep." (Abu Na'im).

Account Of Walls, Floors, Trees And Rivers Of Paradise

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The wall of Paradise is made from bricks, one of gold and one of silver, its dust of saffron, and its mud of musk." (At-Tirmidhi).

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the earth of Paradise thereupon he said: "It is of good white pure musk." (Muslim on the authority of Abu Sa'id).

It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is pleased that Allah Almighty should provide him with wine in the hereafter, let him leave it in this world; and whoever is pleased that Allah Almighty should dress him in silk in the hereafter, let him leave it in this world." (At-Tabarani and An-Nasa'i).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The rivers of Paradise would gush forth from underneath hills or mountains of musk." (Al-Aqili on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "If the least ornament given to anyone from among the inhabitants of Paradise is equaled with all ornaments of this world, then, the ornament given by Allah Almighty in the hereafter would be better than all ornaments on earth." (At-Tabarani on the authority of Abu Hurairah).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, in Paradise, there is a tree (so much huge) that the rider would proceed as long as one hundred years in its shade without being able to come to its end. If you so like, recite (in confirmation of that), the statement of Allah: "In shade long-extended." (Al-Waqi'ah) (Al-Bukhari and Muslim).

It is narrated on the authority of Abu Umamah "Allah be pleased with him" that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "Allah Almighty benefits us with the Bedouins and their questions (about religious matters)." Then, a Bedouin came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Allah Almighty mentioned a harmful tree in the Qur'an, and I have never thought that Paradise has a tree that harms its owner." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What is that?" He said: "The lote-tree, for it has thorns." On that he "peace be upon him" said: "No doubt, Allah Almighty says: "(They will be) among Lote-trees without thorns." (Al-Waqi'ah 28)

﴿ فِي سِدْرٍ مَّخْضُودٍ ﴾

Its thorns would be removed by Allah and each one would be replaced by a big fruit, which would break open to seventy-two kinds of food, different from each other (in form and colour)." (Ibn Al-Mubarak).

Account Of The Clothes, Thrones And Cushions Of The Inhabitants Of Paradise

Allah Almighty said: "For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!" (Al-Kahf 31)

﴿ أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُخْلَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ

سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نَبْعٌ الْكُؤُوبِ ﴾

There are a lot of Qur'anic Holy Verses about that. But the details are mentioned more in the Prophetic narrations.

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever enters Paradise would be blessed forever, after which he would never suffer: Neither his dress would ever be worn out, nor would his youth ever get exhausted. In Paradise, there would be (of pleasures and delights) that which no eye has ever seen, no ear has ever heard of, and no human mind has ever thought of." (Muslim).

It is further narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell us about the clothing of the inhabitants of Paradise: Would it be something created or woven (from fabric)?" He "peace be upon him" kept silent for a short while during which some of the people present there laughed. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why are you laughing? Do you laugh from somebody who asked about an item of knowledge of which he was ignorant?" then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! The fruits of Paradise would split open for it to come out twice." (An-Nasa'i).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit nor blow their noses nor relieve nature. Their utensils will be of gold and their combs of gold and silver; in their censers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening." (Al-Bukhari and Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said, in comment on the statement of Allah Almighty: "as to those who believe and work righteousness verily we shall not suffer to perish the reward of any who do a single righteous deed" (Al-Kahf 30)

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴾

"They will have crowns decked with pearl, the least of which will shine the whole space between the East and the West." (At-Tirmidhi on the authority of Abu Sa'id "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The pavilion in Paradise will be of hollow pearl, as high in the sky as sixty miles, in each one of whose corner there will be a wife for the faithful believer unseen by others." (Al-Bukhari and Muslim on the authority of Abu Musa Al-Ash'ari "Allah be pleased with him").

According to Ibn Abbas "Allah be pleased with them": "The pavilion (in Paradise) will be of hollow pearl, of a square area of Farsakh in Farsakh, having four thousand gateposts of gold."

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said in comment on the following statement of Allah Almighty: "And on Thrones (of Dignity), raised high" (Al-Waqi'ah 34)

﴿ وَفُتُشَ مَرْفُوعَةً ﴾

"The distance between each pair of thrones is like the distance between the heaven and the earth." (At-Tirmidhi).

Account Of The Food Of The Inhabitants Of Paradise

The food of the inhabitants of Paradise is mentioned in the Holy Qur'an, like fruits, flesh of fat birds, milk, honey, quails, manna, etc. in confirmation of that, Allah Almighty said: "But if ye cannot and of surety ye cannot then fear the fire whose fuel is men and stones which is prepared for those who reject faith." (Al-Baqarah 24)

﴿ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْجِبَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴾

As for the drink of Paradise, it is mentioned many times in the Holy Qur'an.

It is narrated on the authority of Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: I was standing beside the Messenger of Allah "Allah's blessing and peace be upon him" when a Jewish rabbi came and said: "Peace be upon you O Muhammad." I pushed him so violently that I was about to knock him down. He asked me: "Why did you push me?" I said to him: "Wouldn't you call (The Prophet): O Messenger of Allah?" He said: "I call him with the name his family named him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "My name is Muhammad, which is the name my family named me with." The Jew said: "I came to ask you (about something)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I talked to you (with what you wanted) would it benefit you?" He said: "Let me (first) hear with my ear (so as to decide whether it

would benefit me)." The Messenger of Allah "Allah's blessing and peace be upon him" scraped a stick he had (in the land) and said: "Ask about whatever you liked." The Jew asked: "Where would the people be on the day when the earth would be changed with another earth and so would be the heavens?" He (The Prophet) said: "They would be in the darkness, before the bridge." He asked: "Who of the people would cross first?" He (The Prophet) said: "The poor people of the Emigrants." The Jew asked: "What would they be gifted (to eat) just after they enter into Paradise?" He (The Prophet) replied: "The extra lobe of a fish's liver." He asked: "Then, what would their food (or lunch) be following that?" He said: "An ox of Paradise, which used to eat from its quarters, would be slaughtered for them." He (the Jew) asked: "What would their drink on it be?" He (The Prophet) said: "They would drink from a well in it (Paradise) called Salsabil." He (the Jew) commented: "You have told the truth." (Muslim).

It is narrated on the authority of Zaid Ibn Arqam "Allah be pleased with him" that he said: A Jew came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Abu Al-Qasim! Do you not pretend that the inhabitants of Paradise will eat and drink?" He had previously said to his companions: "If he (the Prophet) answered in the affirmative, I would argue with him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, by Him in Whose Hand is my soul, anyone of them would be given the power of one hundred men in eating, drinking and sexual intercourse." The Jew said: "Then, who eats and drinks necessarily needs to relieve himself." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Their need would be fulfilled in the form of sweat like musk flowing from their skin and behold! Their bellies would then become lean (empty from food and drink)." (An-Nasa'i).

It is reported on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once you look at a bird in Paradise and have desire for it, it would fall down as roasted in front of you." (Al-Bazzar).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the birds of Paradise are like the Bukht (camels), eating from the trees of Paradise." Abu Bakr "Allah be pleased with him" said: "O Messenger of Allah! How blessed are those!" On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "More blessed is the one who would eat thereof (he said it thrice); and I hope you would eat thereof." (Ahmad).

It is narrated on the authority of Ibn Umar "Allah be pleased with them" that he said in comment on the statement of Allah Almighty: "To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that the eyes could delight in: and you shall abide therein (for aye)." (Az-Zukhruf 71)

﴿ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ
وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴾

"They would be served with seventy goblets of gold, each having a kind of

food that is not in the others."

It is further reported on the authority of Abdullah Ibn Mas'ud "Allah be pleased with him" that he said in comment on the statement of Allah Almighty: "With it will be (given) a mixture of Tasnim" (Al-Mutaffifin 27)

﴿وَمَزَاجُهُ مِنْ تَسْنِيمٍ﴾

"It will be mixed for the companions of the right hand while the nearest to Allah would drink thereof as pure. Were a man from the inhabitants of this world to dip his hand therein and then take it out, the pleasant smell would overwhelm all living beings on earth.

CHAPTER THIRTEEN

ACCOUNT OF HOURS OF BIG LUSTROUS EYES

It should be known to you that the Qur'an made a mention of the houris (heavenly beautiful women of big lustrous eyes) many times, and the Prophetic narrations talked about them in more detail.

It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Prophet "Allah's blessing and peace be upon him" said: "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it." (Al-Bukhari).

It is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said in comment on the statement of Allah Almighty: "In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched... Like unto rubies and coral" (Ar-Rahman 58)

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

"If you look at her cheek in her tent you would find it purer than a mirror; and the smallest pearl on her is (as shining as) to illuminate what is between the East and the West. She will have seventy dresses, so transparent that the marrow of her leg would be seen from behind them." (Abu Ya'li and Ahmad).

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night I was made to set out on a night journey to the heaven, I entered a place in Paradise called Baydakh, in which there were tents of pearl, green aquamarine and rubies. Women said: "Peace be upon you O Messenger of Allah." I asked: "O Gabriel! What is that call?" He said: "Those are the (houris) restrained (to their glances) in pavilions. They have sought the permission of their Lord to salute you, and He gave them permission." Then they said: "We are the ever-contented, who never become displeased; and we are the eternal ones, who never leave." Then, the Messenger of Allah "Allah's blessing and peace be upon him" recited the statement of Allah: "Companions restrained (as to their glances), in (goodly) pavilions." (Ar-Rahman 72)

﴿ حُورٌ مَّقْصُورَاتٌ فِي الْجَنَاتِ ﴾

It is narrated that a man said: "O Messenger of Allah! Should the inhabitants of Paradise have sexual intercourse (with women)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man of them would be given on one day the power of seventy from among you." (At-Tirmidhi and Ibn Hibban on the authority of Anas "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The man from among the inhabitants of Paradise will marry five hundred houris, four thousand virgins, and eight thousand previously married women, and will embrace each of them as long as is equal to the whole of his lifetime in this world." (Abu Ash-Shaykh on the authority of Ibn Abu Awfa).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Paradise, there will be a market in which no transaction is practiced. But it will have only faces of men and women: if a man has a desire for the face of any woman, he will enter into it. It will have the gathering of the houris of big lustrous eyes, raising their voices, the like of which the creatures have never heard: "We are ever eternal who never leave. We are ever blissful who never suffer. We are ever contented who never become displeased. Blessed be he who will be for us and we for him." (At-Tirmidhi on the authority of Ali).

It is reported on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the houris of big lustrous eyes are singing in Paradise: 'We are the good beautiful houris kept for honored husbands.' (At-Tabarani).

It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man enters Paradise but that two houris of big lustrous eyes sit by his head and feet, singing to him with the best voice men and jinn have ever heard, not like the musical instruments of devil, but praising and exalting Allah Almighty." (At-Tabarani).

A Set Of Various Attributes Of The Inhabitants Of Paradise

It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said one day to his companions: "Let's us seek earnestly for the Garden! Verily, the Garden has no rival: it is, by the Lord of the Ka'bah, a shining light, a moving basil, a well-established palace, a flowing river, ripe fruits in abundance, a beautiful good looking wife, a lot of ornaments in a permanent station in affluence and brightness, in high wonderful faultless houses." They said: "We are seeking earnestly for it O Messenger of Allah." He said: "You should say (by way of restriction): "Allah Willing." Then, he made a mention of Jihad and exhorted them to do it. (Ibn Majah and Ibn Hibban).

It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first group of people, who will enter Paradise, will be glittering like the full moon; and those who will follow them, will glitter like the most brilliant star in the sky. They will neither urinate, nor relieve nature, nor spit, nor have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloe wood will be used in their

censers. Their wives will be so much beautiful with big and lustrous eyes. All of them will look alike and will resemble their father Adam (in stature), as tall as sixty cubits." (Ibn Majah).

It is narrated that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Would there be horses in Paradise? Indeed I like them very much." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you so like, you will have a ruby-made horse to fly with you wherever you want in Paradise." Another man asked him: "Would there be camels in Paradise?" He said: "O servant of Allah! If you are admitted to Paradise, you would have therein what your soul desires and pleases your eye." (At-Tirmidhi on the authority of Buraidah).

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, a man from the inhabitants of Paradise will beget the child just as he likes, with his pregnancy, birth, weaning and growth being only in one hour." (Ibn Majah and At-Tirmidhi).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The inhabitants of Paradise would be hairless, beardless, soft and white-complexioned, of thirty-three years of age, in the form of Adam, sixty cubits high and seven cubits broad." (At-Tirmidhi on the authority of Mu'adh).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The one who will have the least position in Paradise will have eighty thousand servants and seventy-two wives, to whom a dome of pearl, aquamarine and rubies will be set up, as wide as is the distance from Al-Jabiyah to San'a. they will have crowns over their heads, the smallest pearl of which will (be as shining as to) illuminate what is between the East and the West." (At-Tirmidhi on the authority of Abu Sa'id "Allah be pleased with him").

It is reported on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I have prepared for My servants (in Paradise) that which no eye has ever seen, no ear has ever heard of, and no human mind has ever thought of." (Al-Bukhari and Muslim).

Al-Hassan Al-Basri mentioned the attributes of Paradise in brief saying: "Its pomegranates are as huge as buckets; and its rivers are incorruptible; rivers of milk of which the taste never changes; rivers of wine, which neither befogs the minds, nor troubles thinking; But a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. in it, there is neither fatigue, nor trouble, nor pain at all. It has what no eye has ever seen, no ear has ever heard of, and no human mind has ever thought of. Its inhabitants will be blissful kings of thirty-three years of age, sixty cubits long, and seven cubits broad, hairless, beardless, white-complexioned. They will be safe from punishment, reassured and free from anxiety. Its rivers flow over rocks of rubies and aquamarines. Its trees, palms and vine are of pearls, and its fruits are unknown to anyone other than Allah Almighty. Its pleasant smell is detectable from as far as a five hundred-year journey. They will have horses and camels therein, whose saddles and bridals are of rubies.

They will visit each other therein. Their wives will be from the houris of big lustrous eyes, as pure as well-guarded pearls. Any woman of them would put on seventy dresses over her body, and even, out of her beauty, the marrow of her legs would be visible from behind all of them. In it, Allah Almighty will purify characters from evil and bodies from death. In it they will neither spit, nor expectorate, nor urinate, nor defecate: But it will be just sweat as pleasant as musk. Their sustenance will be brought to them every morning and evening. The last of people to enter Paradise will be made to stretch his sight to see his kingdom across one hundred years of palaces, houses and tents of gold, silver and pearl, and it will be too spacious for him to enable him to see his kingdom from one end to the other. It will be passed round them with seventy thousand goblets of gold every morning and evening, each having a definite kind of food that is not in the others. In Paradise, there is a ruby, having seventy thousand houses, each of which has seventy thousand dwellings, in which there is neither flaw nor a hole."

According to Mujahid: "The one who will have the least position from among the inhabitants of Paradise will walk one thousand years along his kingdom, seeing it from one end to the other. But the one who will have the highest rank is he who will look at the Countenance of his Lord every morning and evening."

According to Sa'id Ibn Al-Musayyab: "There is none from among the inhabitants of Paradise but that he will have three bracelets: One of gold, another of silver and a third of pearl."

According to Abu Hurairah "Allah be pleased with him": "In Paradise, there is a houri called Al-Ayna' (lady of large beautiful attractive eye): Whenever she walks, seventy thousand chambermaids walk on her right and left. She will be saying: "Where are those who used to enjoin right and forbid evil?"

According to Yahya Ibn Mu'adh: "It is difficult to leave this world; and more difficult is to miss Paradise. But even, to leave this world is the dower of Paradise." He said on another occasion: "Humiliation lies in the pursuit of this world, whereas honor lies in pursuit of the hereafter. Wonder at him who prefers humiliation in pursuit of what is perishable to the honor in pursuit of what is enduring."

CHAPTER FOURTEEN

ACCOUNT OF VISION AND LOOKING AT THE COUNTENANCE OF ALLAH

Allah Almighty said: "To those who do right is a goodly (reward) yea, more (than in measure)!" (Yunus 26)

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

This more is the vision and looking at the Countenance of Allah Almighty. It is the greatest pleasure, which causes the beholder to forget all delights of Paradise. There are witnesses to it from the Book and sunnah, unlike what some religious innovators might falsely think.

It is narrated on the authority of Jarir Ibn Abdullah Al-Bajali "Allah be pleased with him" that he said: We were with The Prophet "Allah's blessing and peace be upon him" and he looked at the moon, and it was full, and then

said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so." He then recited Allah's Statement: "And celebrate the praises Of your Lord before the rising of the sun and before (its) setting." (Qaf 39)

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ (٣٩)

(Al-Bukhari and Muslim).

It is narrated on the authority of Suhaib "Allah be pleased with him" that The Prophet "Allah's blessing and peace be upon him" said: "When the people of Paradise enter into Paradise, Allah would address them saying: "Do you want me to give you anything more?" They would reply: "Did you (O Lord) not make heavy our balances (of good deeds)? Did You not make our faces bright? Did you not admit us in Paradise and save us from the (Hell) fire?" Then, he (Allah) would remove the veil (of light), and they would look at the Countenance of Allah Almighty. In this way, they would not be given anything dearer to them than their seeing their Lord the Exalted." (Muslim).

Indeed, it is with that pleasure that all other delights of Paradise are forgotten and regarded with slightness. The happiness of the people of Paradise in that vision is infinite. The pleasure of meeting Allah Almighty is incomparable to any pleasure else. The servant should not be concerned with anything from Paradise other than the meeting of Allah Almighty, for the remaining pleasures of Paradise are shared between him and the animals.

CHAPTER FIFTEEN

EXTENSIVE MERCY OF ALLAH ALMIGHTY

Let's conclude our book with a brief talk about the extensive mercy of Allah Almighty, by way of optimism, since the Messenger of Allah "Allah's blessing and peace be upon him" used to love the good omen and the good pleasant word. We have but to imitate the Messenger of Allah "Allah's blessing and peace be upon him" in all that he loved.

Allah Almighty said: "Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed." (An-Nisa' 48)

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (٤٨)

And: "Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (Az-Zumar 53)

﴿قُلْ يَبْعَادِ الَّذِينَ اسْتَرْفَوْا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾ (٥٣)

﴿إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (٥٣)

And: "If anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful." (An-Nisa' 110)

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

First of all, we seek forgiveness of Allah for any foot slip or pen transgression in this book; we seek His forgiveness for our statements that might contradict our deeds; we seek His forgiveness for the knowledge we have shown in the religion of Allah Almighty, and then indulged in or fallen short of it; and we seek His forgiveness for every deed or act thereby we intended His Countenance, and then it was mixed with anything else; and we seek His forgiveness for every promise we made and failed to fulfill; and we seek His forgiveness for every favor He conferred upon us and we utilized in disobedience of Him; and we seek His forgiveness for every kind of shortage deficiency or indulgence; and we seek His forgiveness for every idea that invited us to ostentation that seemed in what we said or wrote to people.

Then, we hope, after that seeking for forgiveness, for everyone who has read or heard of this book of ours, to be granted forgiveness, mercy and excuse of all sins, be they apparent or hidden: Indeed, Allah's generosity is encompassing, and His mercy all-embracing.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mercy of Allah Almighty consists of one hundred parts, and He sent only one on earth and distributed among men, jinn, animals and insects, therewith they show mercy towards each other, and have affection for each other; and kept with Him ninety-nine parts of mercy to bestow upon His servants on the Day of Judgement." (Muslim on the authority of Abu Hurairah and Salman).

It is further reported that when it is the Day of Judgement, Allah Almighty would bring out a book from underneath the Throne (of Majesty), having the following phrase: "My mercy has preceded (and overpowered) My anger." It is with this phrase that as much as is the number of the inhabitants of Paradise would be taken out of the fire (of Hell)." (Al-Bukhari and Muslim on the authority of Abu Hurairah "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah Almighty would rise with His Glory to us and say cheerfully: "Receive the glad tidings O Muslims! There is none of you but that I have put in his place in fire a Jew or a Christian." (Muslim on the authority of Abu Musa Al-Ash'ari "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah Almighty would accept the intercession of Adam for one hundred and ten thousand thousand from among all his offspring." (At-Tabarani on the authority of Anas "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Indeed, on the Day of Judgement, Allah would say to the faithful believers: "Have you liked to meet Me?" they would answer in the affirmative, and He would ask them: "Why?" They would say: "We have hoped for Your pardon and forgiveness." On that He would say: "Then, I have assured My forgiveness to you." (Ahmad and At-Tabarani on the authority of Mu'adh).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: Allah Almighty says on the Day of Judgement: "Take out of fire such as remembered me even on a single day or feared me even on a single standing."

(At-Tirmidhi on the authority of Anas "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the denizens of fire gather in the fire, along with such as Allah wills from among the people of Qiblah (i.e. Muslims), the disbelievers would say to the Muslims: "Have you not been Muslims?" They would answer in the affirmative. They would say to them: "Then, your faith in Islam has availed you not as you now are with us in the fire of Hell." They would say: "Indeed, we committed sins for which we received punishment." Allah Almighty would hear their speech, and command to take out the Muslims from the fire, and when they are taken out, the disbelievers would say: "Would that we were Muslims to be taken out just as they have been taken out!" Then, the Messenger of Allah "Allah's blessing and peace be upon him" recited: "Again and again will those who disbelieve, wish that they had bowed (to Allah's Will) in Islam." (Al-Hijr 2)

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

(An-Nasa'i on the authority of Jabir "Allah be pleased with him").

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No doubt, Allah is more merciful towards His believing servant than a mother towards her newborn child." (Al-Bukhari and Muslim on the authority of Umar Ibn Al-Khattab "Allah be pleased with him").

According to Jabir Ibn Abdullah "Allah be pleased with them": "Whoever comes on the Day of Judgement with his good deeds more than his misdeeds, would enter Paradise without reckoning; and whoever has his good deeds equal to his misdeeds, would be reckoned with easy reckoning and then enter Paradise; and the intercession of the Messenger of Allah "Allah's blessing and peace be upon him" would be due to such as destroys himself and overburdens his back (with sins and misdeeds)."

It is reported that Allah Almighty said to Moses "peace be upon him": "O Moses! Qarun sought relief of you and you did not relieve him. By My Honor and Glory! Had he sought relief of Me, I would have relieved him."

According to Sa'd Ibn Bilal: "On the Day of Judgement, it would be commanded that two men be taken out of the fire, and Allah Almighty would say: "This is because of the (unrighteous deeds) which your hands sent on before you: for Allah never harms those who serve Him." (Al Imran 182)

﴿ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

Then, He would command that they be brought back to the fire. One of them would rush in his chains until he enters it, and the other would slow down. Allah would command that they be brought to Him and ask them about their deed. The one who would rush towards the fire would say: "I was warned of the evil consequence of disobedience, and I was not to expose myself to Your wrath once again." The other who would slow down would say: "My good assumption of You gave me the impression that You would not bring me back to it once again after You have taken me out of it." Then, He Almighty would command that they enter Paradise."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "On

the Day of Judgement, a caller would call publicly from underneath the Throne of Majesty: "O Ummah of Muhammad! I have forgiven for you what I have on you, and there remains on you only the rights you have on each other: then, excuse each other for them and enter Paradise by virtue of My mercy."

It is narrated on the authority of As-Sunabihi that he went to visit Ubadah Ibn As-Samit who was at his last breaths. (the narrator said): I burst into tears. He said to me: "(Be quiet and) give me some time (so that I may tell you something). Why do you weep? By Allah, if I am made to be a witness, I would surely testify for you (that you are a faithful believer). If I am asked to intercede, I would surely intercede for you. Moreover, if I have the power, I would surely do good to you. By Allah, I have never heard anything from The Messenger of Allah "Allah's blessing and peace be upon him" which could have been of benefit to you, but that I reported to you except this narration, which I'm going to narrate to you now, since I am about to die. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who testifies that there is no god but Allah and that Muhammad is The Messenger of Allah, Allah would forbid the (Hell) fire from him." (Muslim).

It is narrated on the authority of Abdullah Ibn Amr "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a man from my Ummah will be called loudly in the presence of all the creatures, and ninety-nine scrolls (of his evil deeds) will be spread for him, each as long as the sight could reach, and Allah Almighty will say to him: "Do you deny anything of those (misdeeds the scrolls contain)?" he will say: "No O my Lord!" he (Allah) will say: "Have My keeping scribes wronged you?" He will answer in the negative. he (Allah) will say: "Do you have any good deed (to suffice you) against that?" He will feel afraid and then say: "No." He (Allah) will say: "Nay! You have a good deed with Us; and today, you should receive no injustice." Then, a card having (the testimony that) "I bear witness that there is No god (to be worshipped) but Allah, and that Muhammad is Allah's Messenger and servant" will be brought out for him, thereupon he will say: "O my Lord! What could this card do with those long scrolls?" he (Allah) will say: "You will not be wronged (even in the least)." The scrolls will be placed in one pan, and the card in the other, and then the scrolls will fly away, and the card will outweigh." (Ibn Majah).

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: During the lifetime of The Prophet "Allah's blessing and peace be upon him" some people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes. Do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky? Do you have any difficulty in seeing the moon at a full moon night when it is bright and there is no cloud in the sky?" They replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "(Then) you will have no difficulty in seeing Allah on the Day of Judgement as you have no difficulty in seeing both of them. On the Day of Judgement, a call-maker will announce: "Let every nation follow that which they used to worship people will come out (of the River of Life) like pearls, wearing necklaces. Then they will enter into Paradise whereupon the people of Paradise will say: "Those are the

people set free by The Most Gracious. He has admitted them into Paradise though they did no good deeds nor did they sent forth any good (for themselves)". Then it will be said to them: "All of what you have seen is For you, in addition to an amount equal to it as well." They will say: "O our Lord! You have given us what you have not given anyone of the worlds". Allah will reply: "There remains better than that with me to give you". They will ask: "O our Lord! Which thing is better than that?" He will say: "My pleasure (with you), after which, I would never be angry with you." Every nation, which used to worship anything other than Allah such idles, will fall into the (Hell) fire. There will remain none but those who used to worship Allah, whether they were obedient (Good) or disobedient (evil) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them: "Whom did you use to worship?" They will say: "We used to worship Ezra, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We are thirsty, and we want to drink." They will be directed and addressed thus: "Wouldn't you drink?" whereupon they will be mustered into The Hell, which will be like a mirage, with each part destroying the other. Then, they will fall into the (Hell) fire. Afterwards the Christians will be called upon and it will be said to them: "Whom did you use to worship?" They will say: "We used to worship Jesus, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son." Then it will be said to them: "What do you want?" They will say: "O Lord! We are thirsty, and We want to drink." They will be directed and addressed: "Wouldn't you drink?" They will be gathered into the Hell, which will be like a mirage, with each part destroying the other. Then they will fall into The (Hell) fire. Then, when there remain (in the gathering) none but those who used to worship Allah whether they were obedient or disobedient, The Lord of all the worlds "Exalted be He" will come to them in a shape, different from that they saw (at first), and he will say to them: "What are you waiting for? Every nation has followed what they used to worship." They will reply: "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." He will say: "I am your Lord." They will say: "We seek refuge from you! We never associate anything with Allah." (They will say so twice or thrice), to the extent that some of them will be about to revert. Then it will be said to them: "Do you know any sign by which you can recognize Him?" They will say: "Yes (It is The Shin) ." Allah will then uncover the Shin whereupon every believer, who used to prostrate to Allah out of faith will be allowed to prostrate before Him, but there is no one, who used to prostrate before Him just for showing off and getting good reputation but that Allah will make his back as a vertebra. The more he will try to prostrate the more (his back will be as rigid as a piece of wood so that) he will fall on his back. When they will raise up their heads (after the prostration), There, he will change into the shape they saw at the first time. He will say (to them): "I'm your Lord." They will confirm: "Indeed, You are our Lord" Then the bridge will be laid across Hell; and the intercession will be permitted, and they will say: "O Allah, save us! O Allah, save us!" The Prophet "Allah's blessing and peace be upon him" was asked: "O Allah's Apostle! What is

the bridge?" He said: "It is a slippery (bridge) on which there are clamps and (Hooks like) thorny seeds, which are wide at one side and narrow at the other, having thorns with bent ends. Such thorny seeds are found in Najd and are called Sa'dan. Some of the believers will cross the bridge as quick as the wink of an eye, some others as quick as lightning, (others as fast as) a strong wind, (others as quick as) birds, fast horses or she-camels. Moreover, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). By Him, in Whose hand my soul is! There will be no one of you (Muslims) more pressing in claiming a right that has been clearly proved to be yours than the believers in intercession with Allah for their (Muslim) brothers on The Day of Judgement, when they see themselves safe. They will say: "O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also perform pilgrimage with us." Allah will say (to them): "Go and take out whomever you recognize." The fire will be forbidden to burn their (the sinners) faces. They will go and take out from the fire a lot of creatures, some of whom, the fire will burn up to the half of their legs, some up to their knees. Then, they will say (to Allah): "O our Lord! There remains no one of those whom You ordered to take out." Allah will say: "Go back and take out (of Hell) anyone in whose heart you find goodness equal to the weight of a Dinar." They will go and take out a lot of creatures. They will say (to Allah): "O our Lord! We no longer recognize anyone remaining of those whom You ordered us to take out (of the fire)." Allah will say: "Go and take out (of Hell) anyone in whose heart you find goodness equal to the weight of half a Dinar." They will take out a lot of creatures. Then they will say (to Allah): "O our Lord! We no longer find anyone remaining of those whom You ordered us to take out." Allah will say: "Go and take out (of Hell) anyone in whose heart you find goodness equal to the weight of an atom (or a smallest ant)." They will take out a lot of creatures. Then, they will say (to Allah): "O our Lord! We no longer find any (creature having) goodness." Abu Sa'id "Allah be pleased with him" said: If you do not believe me then you can recite: "Allah is never unjust in the least degree: if there is any good (done), he doubles it, and gives from his own presence a great reward." (An-Nisa' 40)

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

The Prophet "Allah's blessing and peace be upon him" further said: "Allah Almighty will say: "The Prophets, the Angels, and the believers interceded, and there remains only (the Intercession of) The Most Merciful." He will hold a handful of the Fire from which He will take out some people who did never do good (in this world), whose bodies have been burnt. They will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. Perhaps you observed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green, while the side facing the shade is white." The companions of The Prophet "Allah's blessing and peace be upon him" said: "O Messenger of Allah! It seemed as if you used to shepherd the cattle and sheep in the desert." (Then The Prophet resumed): "Those people will come out (of the River of Life) like pearls, wearing necklaces. Then they will enter into Paradise whereupon the people of Paradise

will say: "Those are the people set free by The Most Gracious. He has admitted them into Paradise though they did no good deeds nor did they sent forth any good (for themselves)." Then it will be said to them: "All of what you have seen is For you, in addition to an amount equal to it as well." They will say: "O our Lord! You have given us what you have not given anyone of the worlds." Allah will reply: "There remains better than that with me to give you." They will ask: "O our Lord! Which thing is better than that?" he will say: "My pleasure (with you), after which, I would never be angry with you." (Al-Bukhari and Muslim).

It is further narrated on the authority of Ibn Abbas: "The Prophet "Allah's blessing and peace be upon him" came out to us and said: "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?" He said: "No, but look towards the horizon." I looked and saw a very large multitude of people. Gabriel said. Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment." I asked: "Why?" He said: "For they used not to treat themselves with branding (cauterization) nor with Ruqyah (get oneself treated by the recitation of some Verses of the Qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord." On hearing that, Ukashah Ibn Mihsan got up and said (to The Prophet "Allah's blessing and peace be upon him"), "Invoke Allah to make me one of them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah, make him one of them." Then another man got up and said (to The Prophet "Allah's blessing and peace be upon him"), "Invoke Allah to make me one of them." The Prophet "Allah's blessing and peace be upon him" said: "Ukashah has preceded you." (Al-Bukhari).

It is narrated on the authority of Amr Ibn Hazm Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" withdrew from us for three days, during which he came out only for an obligatory written prayer and then he would return home. When it was the fourth day he came out to us and we said: "O Messenger of Allah! You have withdrawn from us to the extent that we thought something serious has happened." He "peace be upon him" said: "Nothing but good has happened. Allah Almighty promised me to admit to Paradise seventy thousand of my Ummah without reckoning, and during those three days (I was absent from you), I kept asking my Lord for more, and found my Lord Most Generous, Most Glorious, Most Beneficent. He granted to me with each one of the seventy thousand another seventy thousand (to enter Paradise without reckoning). I said: "O my Lord! would my Ummah reach that number?" He said: "I would complete it from the Bedouins." (Al-Baihaqi, Ahmad and Abu Ya'li).

It is narrated on the authority of Abu Dharr "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel came to me to the side of this Harrah (of Medina) as a messenger from my Lord and gave me the news (or good tidings) that if any of my followers dies

worshipping none (in any way) along with Allah, he will enter Paradise." I asked: "Even if he committed adultery and theft?" He replied: "Even if he committed adultery and theft." I asked again: "Even if he committed adultery and theft?" He replied: "Even if he committed adultery and theft." I asked (for the third time): "Even if he committed adultery and theft?" He replied: "Even if he committed adultery and theft." (Al-Bukhari).

It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens." (Ar-Rahman 46)

﴿وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ﴾

I asked: "Even if he committed adultery and theft O Messenger of Allah?" He recited: "But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens." I asked (for the third time): "Even if he committed adultery and theft O Messenger of Allah?" He said: "Yes, against the will of Abu Ad-Darda'." (Ahmad).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "When it is the day of Judgement, everyone of the believers will be given one from amongst the non-Muslims, and it will be said to him: "That is your ransom from the fire (of Hell)." (Muslim on the authority of Abu Musa).

It is narrated on the authority of Abu Burdah that he related to Umar Ibn Abd-Al-Aziz from his father Abu Musa "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim person dies but that Allah admits to the fire in his place a Jew or a Christian." Umar Ibn Abd-Al-Aziz beseeched him to take oath by Allah other than Whom there is no god thrice to confirm to him whether his father related that to him from the Messenger of Allah "Allah's blessing and peace be upon him", and he took oath to that. (Muslim).

It is narrated on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that some prisoners were brought to The Messenger of Allah "Allah's blessing and peace be upon him" amongst whom there was a woman, who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you think this woman would ever afford to throw her child in the Fire?" We said: "By Allah, so far as it lies in her power, she would never throw the child in Fire." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more merciful towards His servants than this woman towards her child." (Muslim).

Those Hadiths give us the glad tidings of the extensive mercy of Allah Almighty. So, we hope that Allah Almighty should not deal with us according to what we deserve, and rather endow us with what is fitting for Him, out of His great bounty, all-embracing generosity and extensive mercy.

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